

with the twenty-second Psalm is so remarkable, both as to linguistic forms of expression and general scope of thought, that it is strange that more general attention has not been called to it. It seems to us that the Psalm is almost the exact counterpart of the prophetic discourse. In the one the righteous sufferer pours out his own sorrows, in the other they are described by the prophet in almost identical terms. Compare Psalm xxii. 6 with Isaiah liii. 3; and again, Psalm xxii. 24 with Isaiah liii. 4. Compare also the use of the expression, "Seed of Jacob" and "Seed of Israel," in the twenty-third verse with the use of the same expression in Deutero-Isaiah; also verses thirty and thirty-one with Isaiah liii. 10. These verbal coincidences prepare us to appreciate fully the further general coincidence of subject matter, first *suffering* and then *glory*.

In like manner in the book of Job, we find that in the end the righteous sufferer makes expiation for his offending friends, Job xlii. 8; where he is likewise called Jehovah's servant who has spoken the right. Compare Isaiah liii. 11. In the book of Job again the progress of the theme is out of suffering into glory.

Here again we are prepared for such literary correspondences as appear in Job xxix. 9, 10, and Isaiah lii. 15; Job xix. 14 and Isaiah liii. 3; Job v. 17 and Isaiah liii. 5; Job. xvi. 17 and Isaiah liii. 9. In all these cases the correspondence is one founded on the peculiar use of Hebrew words and idioms, and is noted by the best critical commentators.

This relationship both in thought and in literary peculiarities between these three parts of Scripture presents us with this fact, that a writer of *chochma*, a psalmist, and a prophet, all treat the same subject of the righteous sufferer from the standpoint first of his suffering and then of his reward; all three make use of various identical Hebrew terms in describing the suffering; two agree in making mediatorial power a part of the reward, and two agree in making a world-wide extension of righteousness another part of the reward. In one case it is said spiritually, "He shall see his seed, he shall prolong his days," in the other, "After this Job lived an hundred and forty years, and saw his sons and his sons' sons, even four generations. So Job