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ISAIAH LII. 13—LIII. 12.

WITHIN the past few months almost the whole Christian world has been repeating the inquiry of the Ethiopian Eunuch in regard to this important portion of Scripture. Writers on Messianic Prophecy, commentators on the book of Isaiah, reviewers in periodical literature, and expositors of Sabbath School lessons have all made this the very centre of their work. In these discussions three most important questions have been raised :—

1. What is the historic background of the passage ?
2. Who is the servant of Jehovah described ?
3. What is the prophetic relation of the passage to the Christian doctrine of atonement ?

In answering these questions, there are two important literary relationships of the passage which must not be overlooked. In the first place, it forms the fourteenth of a series of prophetic discourses beginning with chapter xl., the unity of which as to subject matter, authorship and historical occasion, is pretty generally recognized. In the second place, the passage itself has some peculiar literary affinities to what I may call the literature of the Old Testament on the great problem of the suffering of the righteous. The linguistic parallels of the fifty-third chapter with the book of Job have long been recognized by grammarians, even when no relationship as to the general scope of thought has been noted. But the parallellism