

over God's heritage, but being ensamples to the flock." Now this takes us back to a scene where Peter was present, recorded Mark x. 34-45. The sons of Zebedee had sought the best places in the kingdom for themselves, and the ten were displeased at them. The Lord uses the occasion to warn them against the spirit that obtains in the world; "Ye knew that they which are accounted to rule over the Gentiles exercise lordship over them but so shall it not be among you and whosoever of you will be the chiefest, shall be servant of all." He then brings Himself, and His own path before them, as the great "Ensample of the flock," "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

What a contrast the "Good Shepherd" presents to the other, that "will come in his own name" (John v. 43), the anti-christ spoken of in Zech. xi. 17 as the "idol (worthless) shepherd"! And through what is said of him in the previous verse (16) we get by contrast valuable instruction as to the proper duties of a true shepherd. I append a literal translation of the verse, as it brings out the meaning with greater distinctness:

"For lo, I am raising up a shepherd in the land,
The cut-off he doth not inspect,—
The wanderer (or 'strayed one') he doth not seek,
And the broken he doth not heal,