

that interesting Messianic oracle contained in Isaiah lii, 13-15, liii, 1-12, the divine Father also speaks of Jesus as his servant: "Behold *my servant* shall deal prudently;* he shall be exalted and extolled, and be very high." lii, 13.

This suggests to us the idea of the Saviour's *humiliation*. He became a servant: "Being in the form of God, he thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant." Phil. ii, 6, 7.

As the servant of the Father, Jesus must have filled a certain office, and done a certain work, for the Father. The Father represents the Godhead in the scheme of salvation; the Son is the propitiator; while the Spirit convinces (argues with in order to convince) the world of sin, of righteousness, and judgment—takes of the things of Jesus, and shews them unto us. Hence the Father is represented as sending the Son, and the Son as the Father's messenger,—the Father's servant. Jesus fills the office of mediator between God and men, and he is the sole mediator between the holy divine Father and rebellious men. The work which Jesus did for men when he was on earth was that of propitiation. In order that God might extend forgiveness to men, with safety to the interests of his vast moral empire,—in order that there might be means of purity for men's souls, it was necessary that there should be a propitiation. Christ when on earth made atonement for sin. His sufferings were *for men*; they were expiatory. They are honouring the law which we have broken; they satisfy the supreme Law-giver. God can save man on the ground of the propitiatory sacrifice of Christ without injury to any of the interests of the moral universe. This was *the work* which the Father gave the Son to do. It was his delight to do it. He loved the divine Father; he loved the law; and he loved the souls of men. He finished the work of atonement. In heaven he pleads on the ground of it. He has entered into the most holy place, not made with hands, with his own blood. The Father looks on that propitiatory work, and smiles, well pleased.

Christ is the propitiatory servant of the Father's *choice*. There

* The marginal reading is "shall prosper," which is to be preferred, as in the rest of the verse there is a description, not of prudent dealing, but of prosperity. The oracle evidently relates to the period between the death and resurrection of Christ. The enemies of the Son of God imagined that they had succeeded in crushing his cause, but they were mistaken. The divine Father says, "Behold my servant shall prosper."