

get Him saying on one occasion, "Wist ye not that I must be about My Father's business" (Luke ii.); on another, "My meat is to do the will of Him that sent Me, and to finish His work" (John iv.), showing what was ever before Him. Did the selfishness of His disciples manifest itself in "strife" as to "which of them should be accounted the greatest" (Luke xxii.), he tells them that what obtains in the world was not to be the case among them, adding, "I am among you as *He that serveth*." O beloved reader, what a rebuke to the selfishness of (the disciples' hearts, do you and I say?—nay, but of) your heart and mine; and not only selfishness, but pride, when we find that men—yea even the people of God—nowadays, object to be called "a servant." If there is one position that, more than another, has been lit up with moral glory, in this world of pride and selfishness, it is that of servant. In connection with this very position we find some of the most precious teaching in the New Testament, Ephes. vi. 5-8; Col. iii. 22-25; (How exquisite for the heart, where the eye is single, are those words in ver. 24, "Ye *serve* the Lord Christ." What higher object could a saint have?); 1 Tim. vi. 1-5; Tit. ii. 9-14; 1 Pet. ii. 18-25.

How full of moral beauty is the way that the Spirit of God portrays Him in the Servant's place in Is. l. 4.\* (having, in the previous verse, shewn

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\* Delitzsch renders "learned" as "disciple" in both occurrences in this verse.