

ing destruction from the presence of the Lord and from the glory of his power. O reader, believe and live.\*

## THE UPLIFTED SAVIOUR.

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There is another point of similarity between the two objects presented in this passage. Both were "lifted up." And here we would draw your attention to two things.

1. The "occasion" of the uplifting. The sin or rebellion of the Jews was the occasion of the uplifting of the brazen serpent. Alas, that it should ever have been necessary to lift it up! Far better would it have been, had the voices of the Jews been raised in adoring praise to the God who had so wonderfully delivered them from all their foes, instead of crying in the mingled accents of self-reproach, penitence, and despair, as they lay wounded and writhing in agony: "God be merciful to us sinners." In like manner, the sin of the world was the occasion of the uplifting up-

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\* The interpretation of the passage which we have just given is not new. Many critics and expositors explain it in the same way. We shall just give in this note a few examples. In his translation of the N. T. Wakefield gives the verse as follows, "Now, when the Gentiles heard this, they were rejoicing and glorifying God, and as many as were so disposed, believed unto eternal life."

Dr. Hammond renders it "As many as were fitly disposed and qualified for the Gospel to take root in their hearts," believed.

Bishop Mann. "As many as were duly prepared and disposed in their hearts for the doctrines of eternal life, they with readiness received the word (as in Ch. 17, 11) and became Christians."

Bloomfield, renders the expression "thoroughly disposed for," i. e. "in earnest, determined to embrace the offer of eternal life,—being so disposed by the grace of God in their hearts." And after having shown that the passage gives no countenance to the doctrines of Calvinism he says, "Thus so far from favouring the system of *absolute election* the words rather supports the opposite doctrine namely that God, while "binding nature fast in fate, left free the human will."

Holden also renders it, "disposed or prepared," "for eternal life," and then adds, "Here is no reference to any absolute decree of predestination, but to the disposition of heart which was fitted for the attainment of eternal life. Such as were so disposed and prepared believed through divine grace and embraced the gospel in opposition to those who, by rejecting the Gospel, "judged themselves unworthy of everlasting life" v. 46; Comp. Ch. 2, 47. Also Lindsay, Sellon, Whitby, Adam Clark, and many others.