

God's ancient people, their sins so provoked Him that He sent fiery serpents amongst them, whose bite was certain death; and I want you to reflect on the significance of the appointed mode of cure. "Make thee a fiery serpent," said the Lord to Moses, "and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." I need hardly remind you how our Lord Himself interprets this event: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." Oh, friends, if to see the brazen serpent brought life and healing to the fevered frames of these dying Israelites, most assuredly to see Jesus will do the same for us. As the well-known hymn puts it: "There is life for a look at the Crucified One"; and as the Saviour Himself says: "Look unto Me, and be ye saved, all the ends of the earth." Add to this the thought of seeing Jesus, as He is at present engaged, pleading, at God's right hand, the cause of all who come to God by Him, and I ask, will not the vision fill us with that joy of which it is just as true now as in the days gone by, "In the joy of the Lord is your strength"? Notice, thirdly, that seeing Jesus also transforms our souls, and moulds them into conformity to His image. There are few things more important for the Christian student than a careful study of the great laws which prevail in the spiritual world; and one of these, to the effect I now mention, is constantly stated by the sacred writers. Listen to the language of St. Paul: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." There

is another reference to the same law on the part of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is." But, turning from these statements of the general law, we may well notice one or two striking illustrations. Look at the effect produced on the first Christian martyr when he saw the heavens opened and Jesus standing at the right hand of God. Did it not at once mould him to his Master's spirit of prayer for the forgiveness of his enemies? Look again at the result on Moses, after tarrying with the Lord on Sinai. Did not his countenance shine in the reflected glory? And all observation goes to show that it is the same now. The more we see of Christ the more we grow like Him, and the more we abide in His presence the more will men take knowledge of us that we have been with Jesus and have learned of Him. Once more: we should seek this vision because seeing Jesus leads us to take lowly views of ourselves and exalted views of His goodness and His grace. See how we may gather this from the pages of Scripture. I recollect how, at the close of that remarkable story—the story of Job—the patriarch exclaims, "I abhor myself and repent in dust and ashes." But what was it that led him to this frame of mind? He tells us, in the preceding verse: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." It was just the same with Isaiah: "Woe is me," he cries, "for I am undone, because I am a man of unclean lips." How did he know this? He proceeds to explain: "for mine eyes have seen the King, the Lord of hosts." But if, on the one hand, a vision of the Lord produces such