

the serpent to be lifted up, was, that all the Jews who had been bitten by the fiery flying serpents might see it, and live. Here God is exhibited to us as "no respecter of persons." His desire was that every serpent-bitten Israelite, without exception, should be healed. And since the serpent was lifted up so that all might see it, every Jew was without excuse if he did not look and live. So the Son of man was lifted up "that he might draw all men unto him"—that you and I, dear reader, might see him, and be 'drawn' unto Him. Criminal therefore are we in the sight of God if we do not look unto Him, and be saved. He has been and is, lifted up, so that we might see Him, not with the bodily eye, but with the eye of the mind. Every time we are led to think of the gospel, whether by reading, or by preaching, or otherwise, Christ crucified is before our eyes,—so thought Paul when he said to the Galatians, after Christ had ascended to glory: "O foolish Galatians who hath bewitched you, that ye should not obey the truth, *'before whose eyes'* Jesus Christ has been evidently set forth crucified among you". Gal. 3. 1. Jesus' name is inscribed times without number, page after page, line upon line, in the sacred volume. He receives the most marked prominence.—He is "lifted up" before us, as if his name were inscribed in letters of burnished gold upon the very centre of the spiritual heavens, and woe be to the soul who never fixes his eye intently upon the uplifted Saviour. In that day when God shall ask him why he did not look unto him and be saved, he shall be inexcusable, and therefore "speechless."

But there was another purpose evidently in the uplifting of the serpent, viz: that it might become "possible" for every serpent bitten Israelite to be healed. The uplifting of the serpent did not necessitate the cure of one single Jew. It made the cure of every Jew a "possibility." If he did not look, far better had it been the serpent had not been uplifted, for he now refuses God's remedy, and perishes a self-destroyed soul. God had a similar great purpose in view by the uplifting of the Son of man. As we are told in the following verse of John iii. it was "that the world through Him *'might'* be saved." As with the serpent, so with the Son of man. His death does not necessitate the conversion or salvation of one soul, but—glorious truth—it makes the salvation of all the world "possible." It is impossible for a man to recall the errors of the past, and live over again that part of his life that has now gone. What sacrifices would many an erring spirit not