Ill.   
 484 ST. JOHN.   
   
 kProv.zaz.4 Kno man hath ascended up to heaven, but he that came   
 down from heaven, even the Son of man which is in   
 Acts ii. 141 And as Moses lifted up the serpent in the   
 1 Cor, heaven.   
 Eph.iv.   
 that are in heaven who hath searched out ?” insight into divine trath :—these words in   
 13.] The whole verse seems to have fact express the truths on which Hebrew   
 intimate connexion with and reference to metaphors were constructed. Socinus is   
 Prov. xxx. 4, “Who hath ascended up to quite right, when he says that those who   
 heaven, or descended?” and as spoken take ‘hath ascended up into heaven’ meta-   
 to a learned doctor of the law, would recall phorically, must in all consistency take   
 that verse,—especially as the further ques- ‘he that came down from heaven’ meta-   
 tion is there asked, ‘ Who hath gathered phorically also ; “the descent and ascent   
 the wind in His fists?’ and ‘What is must be both of the same kind.” 14.)   
 His name, and what His Son’s name ?’ From this point the discourse passes to the   
 See also Dent. xxx. 12, and the citation, Person of Christ, and Redemption by His   
 Rom. x. 6—8. All attempts to ex- Death. The Lord brings before this   
 plain away the plain sense of this verse doctor of the Law the mention of Moses,   
 are futile and ridiculous. The Son of Man, who in his day by divine command lifted   
 the Lord Jesus, the Word made Flesh, was up a symbol of forgiveness and redemption   
 in, came down from, heaven,—and was to Israel. In interpreting this com-   
 in heaven (heaven about Him, heaven parison, we must avoid all such ideas as   
 dwelling on earth, ch. i. 52), while here, that our Lord merely compares His death   
 and ascended up into heaven when He left to the elevation of the brazen serpent, as   
 this earth;—and by all these proofs, speak- if only a fortuitous likeness were laid hold   
 ing in the prophetic language of accom- of by Him. This would leave the brazen   
 plished Redemption, does the Lord esta- serpent itself meaningless, and is an ex-   
 plish, that He alone can speak of heavenly planation which can only satisfy those who   
 things to men, or convey the blessing do not discern the typical reference of all   
 of the new birth to them. Be it remem- the ceremonial dispensation to the Re-   
 bered, that He is here speaking by anti- deemer. It is an important duty of   
 cipation, of results of His course and suf- an expositor here, to defend the obvious   
 ferings on earth,—of the way of’ regene- and only honest explanation of this com-   
 ration and salvation which God has ap- parison against the tortuous and inadequate   
 pointed by Him. He regards therefore interpretations of modern critics. The   
 throughout the passage, the great facts of comparison lies between the ewalted ser-   
 redemption @s accomplished, and makes pent of brass, and the caalted Son of   
 announcements which could not be literally Man. The brazen serpent sets forth the   
 aeted upon till they had been so accom- Redeemer. This by recent commentators   
 plished. See vv. 14 ff., sense will be (Liicke, De Wette, and others) is consi-   
 altogether lost, unless this hath ascended dered impossible: and the thing compared   
 up be understood of His exaltation to be a is held to be only ‘the lifting up.’ But   
 Prince and a Saviour. which is in this does not satisfy the construction of   
 heaven] Sce ch. i. and note. Doubt- the comparison. ‘The brazen serpent was   
 less the meaning involves ‘ whose place is lifted up: every one who looked on it,   
 in heaven ;’ but it also asserts the being lived;’ this in its represents.   
 in heaven of the time then present: see this other,—‘The Son of Man must be   
 ch. i. 52. Thus majestically does the Lord lifted up: every one who believes on Him,   
 characterize His whole life of humiliation shall live.’ The same thing is predicated   
 in the fiesh, between His descent and His of the two;—both are lifted up; cognate   
 ascent. As uniting in Himself God, whose consequences follow,—dody-healing and   
 dwelling is Heaven, with man, whose dwell- soul-healing (as Erskine, On the Brazen   
 ing is on earth, He ever was in heaven. Serpent). There must then be some   
 And nearly conneeted with this fact is the reason why the only two members of the   
 transition to His being the fountain of comparison yet unaccounted for stand   
 eternal life, in vv. 14 ff: ef. 1 Cor. xv. where they do,—considering that tho   
 47—50, where the same connexion is brazen serpent was lifted up not for any   
 strikingly set forth. To explain such physical efficacy, but by command of God   
 expressions as “to ascend up into heaven,” alone. Now on examination we find this   
 &e., as mere Hebrew metaphors (Liicke, De correspondence fully established. The   
 Wette, &e.) is no more than saying that ‘serpent’ is in Scripture symbolism, the   
 Hebrew metaphors were founded on deep devil, —from the historical temptation