14—16. ST. JOHN.   
   
 wilderness, even so ™must the Son of man be lifted up : m4.   
 15 that whosoever believeth in him i should not perish,   
   
 but "\* Zave eternal life. n ver.   
 16 © For God so loved the world, that he gave his only- °?3".%;&   
 1 John 9.   
 i render, may. K Getter, may have.   
 in Gen. iii. downwards. But why is the exaltation hath made Him to be, and being   
 devil set forth by the serpent? How that To ME. This involves, on the part of   
 does the bite of the serpent operate? It the believer, the anguish of the bite of the   
 pervades with its poison the frame of its fiery serpent,—and the earnest looking on   
 victim: that frame becomes poisoned :— Him in Whom sin is crucified, with the   
 and death ensues. So sin, the poison of inner eye of faith. have eternal life]   
 the devil, being instilled into our nature, Just as in the type, God did not remoye   
 that nature has become a poisoned nature, the fiery serpents,—or not all at   
 —a flesh of sin (see Rom. viii. Now healing was to be found in the midst of   
 the brazen serpent was made in the like- them by looking to the brazen serpent   
 ness of the serpents which had bitten the (‘every one that is bitten, when he looketh   
 children of Israel. It represented to them upon it shall live,’ Num. xxi. 8),—so the   
 the poison which had gone through their temptations and conflicts of sin shall not   
 frames, and it was hung up there, on the leave the believer,—but in the midst of   
 banuer-staff, as a trophy, to shew them these, with the Eye of Faith fixed on the   
 that for the poison, there was healing ;— uplifted Son of Man, he has eternal life ;   
 that the plague had been overcome. In perishes not of the bite, shall live.   
 tt, there was no poison; only the likeness See on this verse the remarkable passage,   
 of it. Now was not the Lord Jesus made Wisd. xvi. 5—13, where as much of the   
 in the likeness of the flesh of sin, Rom. healing sign is opened as could be expected   
 viii. Was not He made ‘ Siw for us, before the great Antitype Himselfappeared.   
 who knew no sin’ (2 Cor. v. 21)? Did 16.] Many Commentators—since the   
 not He, on His Cross, make an open shew time of Erasmus, who first suggested the   
 of, and triumph over, the Enemy, so that notion,—have maintained that the dis-   
 it was as if the Enemy himself had been course of our Lord breaks off here, the   
 nailed to that Cross (Col. ii.15)? Were rest, to ver. 21, of the remarks of   
 not Sin and Death and Satan crucified, the Evangelist. (So Tholuck, Olshausen,   
 when He was crucified? “In that case, Liicke, De Wette; which ‘last attributes   
 since the injury was by the serpent, by the vv. 13, 14 also to John.) But to those   
 serpent was also the cure: and in this, who view these discourses of our Lord as   
 since by man death came into the world, intimately connected wholes, this will be   
 by man entered life also.” Euthymius. as inconceivable, as the idea of St. Mat-   
 must the Son of man be lifted up: thew having combined into one the insu-   
 i.e. it is necessary, in the Father’s coun- lated sayings of his This discourse   
 sel—it is decreed, but not arbitrarily ;— would be altogether fragmentary, and would   
 the very necessity of things, which is in have left Nicodemus almost where he was   
 fact but the evolution of the divine Will, before, had not this most weighty con-   
 made it requisite the pure and sinless eluding part been also spoken tohim. This   
 Son of Man should thus be uplifted and it is, expands and explains the asser-   
 suffer; see Luke xxiv. 26. In the word tions of vv. 14, and applies them to the   
 lifted up there is more than the mere cru- present life and conduct of mankind.   
 cifixion. It has respect in itsdouble mean- The principal grounds alleged for supposing   
 ing (of which see a remarkable instance in the discourse to break off here seem to be   
 Gen. xl. 18, 19) to: the exaltation of the (a) that all allusion to is hence-   
 Lord on the Cross, and through the Cross forth dropped. But this is not conelu-   
 to His Kingdom ; and refers back to “ kath sive, for it obvious that the natural pro-   
 ascended up into heaven”’ before. 15.) gress of such an interview on his would   
 The corresponding clause applying to the be from questioning to listening : that   
 type is left to be supplied—‘ And as every even had he joined in the dialogue, the   
 one who looked on it was healed, so . Evangelist would not have been bound to   
 believeth in him] This expression, relate all remarks, but only those which,   
 here only used by John, implies his eralta- as vv. 2, 4, and 9, were important to bring   
 tion,—see ch. xii. 32. It is a belief in out his mind and standing-point. (b) that   
 (abiding in, see note on ver. 18) His Per- henceforth past tenses are used ; making   
 son being what God by his sufferings and it more probable that the passage was   
 Vou. I. Kx