

Numbers 21:4–9

⁴ Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. ⁵ And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.” ⁶ So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

⁷ Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.” So Moses prayed for the people.

⁸ Then the Lord said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.” ⁹ So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Grace Overcoming Hardened Sinners

Main idea: stubborn sinners may be brought to salvation through faith in Christ

Introduction: Jesus tells us what to see here. Jn 3:14–15. Those who have no spiritual life in themselves, and are unable to offer any atonement to absolve themselves, must look away from themselves to Him Whom God has lifted up for their salvation.

1. **Depravity Displayed in Impatience** (v4–5)

1. “the people became extremely short”—Coming to an end of themselves.
2. “in the way”—There is danger in trying circumstances... because there is danger in our impatient hearts!
3. Against God
 1. “against Moses”—against God’s ordained way of governing them and against the specific man that He set over them.
 2. “Why have you brought us up out of Egypt”—against God’s designed way of saving them, and the difficult circumstances through which that saving plan brings them.
 3. “our soul loathes this worthless bread”—against God’s provision, which is always best, and incomprehensibly good, but we foolishly and arrogantly get “bored” of it and prefer our preferences over it.

2. **Discipline That Opens Eyes to Depravity** (v6–7a)

1. The discipline is severe. The fiery serpents kill many.
2. The discipline is saving. The people come to confession of sin and prayer for mercy.

3. **Deliverance That Comes by Sovereign Grace**

1. A picture of that in Moses, God's servant. He forgives quickly, that he may minister faithfully.
2. God did it His way, not theirs. The sovereignty of grace highlighted by God's not answering the way that they asked. He does not take away the serpents. He makes a provision for faith, and a provision of faith.
3. We must do it His way. Even this, they turned into an idolatry (2Ki 18:4). And many turn the means of God's grace through which we are to look unto Christ into a work by which we can earn or achieve salvation, or a superstitious/magical act by which we can obtain salvation, rather than looking to Christ.

Conclusion: The point is not the bronze serpent but God Himself in Christ Himself. Confess your sin against Him, and look to Him and live! How foolish it would be, with such provision made, to refuse to look to Him, upon any reason whatsoever.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers 21 verses 4 through 9. These are God's words.

Then they journeyed from Mount. Hore, by the way of the Red Sea, To go around the land of Edom. And the soul of the people became very discouraged on the way. And the people spoke against God. And against Moses. Why have you brought us up out of Egypt to die in the wilderness?

For there is no food and no water and our soul loathes. This worthless bread. So he always send fiery serpents among the people and they bit the people and many of the people of Israel. Therefore, the people came to Moses and said, we have sinned. For we have spoken against Yahweh and against you.

Pray to Yahweh that he take away the serpents from us. So, Moses prayed for the people and Yahweh said to Moses, make a fiery serpent. And set it on a pole. And that shall be that everyone who is bitten when he looks at it. He shall live. So Moses made a bronze servant and put it on a pole.

And so it was if a serpent had bitten anyone. When he looked at the serpent. He lived. Amen, that sends this reading of God's inspired and And earn tort

To those of you who have come or are coming to A place where you hold to Covenant theology. That. Uh, truth that God has one. Throughout the ages, not. Um, not the Christian church replacing Israel. But that Israel were his Uh, in Christ by faith, in Christ and yet because Jesus had not yet come Under other prophets and Priests and Kings.

Until the great anointed prophet and great, high priest and forever. King came And we are still his. That there is continuity and fulfillment. Uh, not replacement. One of the things that you might hear as a complaint, Uh, from those who Hold to Israel, still being the people of God in a

way that the church isn't and Of, you know, kind of two salvation tracks and all that sort of thing is, they'll they'll complain well, you know, Covenant theologians don't read the Bible, literally, Uh, you know, there are all these things that God says about Israel, that must come true of national Israel.

Uh, but bless God. The the scriptures speak of of those prophecies coming true in the church places. Uh and in the occurrence of things, like the day of Pentecost and the Gathering in of Of the Nations. And We're really just limping along as children. Learning from God, how should we read our Bible?

So, it's great blessing for Minister when he comes to a passage like this one or for you. As you grow in your knowledge of the Bible and maybe not even in your knowledge just using cross-references. You can Look at numbers 21 verses 4 through 9, and maybe not immediately.

Uh, in verse 4, I'm trying to look at the cross references and in this copy, as I preach. But at some point, Um in verse 8, or verse 9, probably you'll get a cross reference to John chapter 3, which is why we just sang. Uh yes, I do request songs.

Which is why we just sang that paraphrase of John 3 verses 14 through 18 to conclude our singing time. Because when you come to a passage that Jesus has already interpreted for you, then you don't have to wonder, what does it mean, or when should I take away from this?

Uh, you can. Uh you can take it from Jesus, you can take it from the Holy Spirit, who has given us the rest of the Bible and where one passage Quotes and explains another. Uh, then you'll know what to look for. And so, as we come to this passage, we remember Jesus.

Conversation with Nicodemus. In John chapter 3, and you remember, Nicodemus wanted Uh, to know.

About the kingdom, he doesn't even get to ask Jesus about the kingdom. He starts with the customary. Uh, we'll say compliment but it sounds like flattery. Uh, you are a teach Rabbi. We know that you are a teacher come from God, no! One can do these signs that you do unless God is with him.

Um, he's kind of hinting You seem to be the one that Moses was talking about. Who would be a prophet greater than Moses? And when he came, we should listen to him and he's hinting at. Are you bringing in the Kingdom? Jesus answers, not the compliment, not the flattery, but he cuts straight to the chase.

He says, says to him most assuredly, I say to you. Unless one is born again, he cannot see the kingdom of God. And he talks to Nicodemus about the need for the new birth. And Nicodemus is offended. And many people who read John 3, think that Nicodemus doesn't understand that.

Jesus means spiritual rebirth. And he says can a man you know you know re-enter his mom so that he can be born again. Isn't that silly children? And that's not what Nicodemus, thought Jesus was saying. And that's not what Nicodemus was asking when he asked that. But Nicodemus was offended that he, the teacher of Israel.

And Jesus doesn't just say, ah, teacher of Israel. He says, the teacher of Israel, although not all of our English translations catch that, but he the teacher of Israel, the Pharisee and not just any Pharisee. Pharisees had probably. Uh, selected delegated Nicodemus to go at night and have this conference with Jesus.

Uh, and so one of the most eminent of the fairest that He had to be entirely born again. That there was nothing good. In him from himself. That he would have to get an entirely new self from God. Entirely new life that's offensive. If you if you think that you're pretty theologically smart and if you think that you're pretty good, To be told that you have to receive an entirely new birth from God.

Uh, but the Lord Jesus. Directed him to this passage. Jesus, in verse 10. He said he answers and says to him. Are you the teacher of Israel? Good new King James has, the the The teacher of Israel and you do not know these things. Much as surely I speak.

Um, I say to you, we speak what? We know we testify, what we have seen, You do not receive our witness, I've told you Earthly things and you do not believe. How will you believe if I tell you Heavenly things? So here, I've told you about yourself and that you need to be born again, you hadn't believed that.

Well, if I tell you about yourself, and you don't believe the truth about yourself. How are you? Good? How are you Nicodemus? Jesus is saying, how are you going to believe the truth about myself? As Jesus's story doesn't start on Earth, does it? That doesn't even start in space and time.

It's from all eternity. He is God, who came down? He says, no one has ascended to heaven, but he who came down from heaven. That is the son of man who is in heaven. And as Moses lifted up, the serpent in the wilderness. Even so must the son of man be lifted up.

That whoever believes in him, should not perish. But have eternal life for God. So loved the world that he gave his only begotten son. That whoever believes in him, should not perish. But have everlasting life. And so, Jesus tells us that when we come to numbers, 21 verses 4 through 9, we're to see a truth about ourselves.

That we need to be born again and that God gives to us to Sinners to be born again. He gives us new life, to believe in Jesus and by believing in Jesus through our believing in Jesus, he gives us Union with Jesus so that Jesus is our righteousness. And our sacrifice, he makes us right with God, and he takes away all of our guilt.

Before God. And so, we're supposed to see the truth about ourselves that we need that. And the truth about Jesus, That God has not given his people a bronze serpent. For their life. Yes. He gave Israel a bronze servant for the devenimink. Of their bodies so that they would not die at the time but there was a worse death.

Then dying of a serpent bite. And that is the Everlasting death. Of being cut off from the life of God and the favor of God. And a bronze. Serpent couldn't save you from that, but It could teach you. To look away from yourself. Knowing yourself to be sinful and to look to the one that God raised up for you to look to for salvation And whom did God raise up.

For you to look to for salvation his This is why God the Heavenly thing, Jesus. Whose story as it were begins from all eternity. God, the son came to Earth that he might be lifted up on a cross. So that you when you realize your sinfulness, And you realize that you are receiving in your body, not just you can feel, oh, I've been bit by the snake and I can feel myself start to puff up.

And I know that death is imminent. But, you know, that You have sinned in. And you can feel what the sin deserves. And that hell that Everlasting death is is imminent. It's about to come upon you. And he gives you to look away from yourself. And to look to God, the Crucified for us, raised up for us.

And live. Not just like, be healed from serpent bite, I'm sure that was pretty amazing for them. But how much more amazing if you and I are really seeing it and knowing it. That we are being healed. From the That we deserve and the sin that remains in us as we look to the Lord Jesus, Now what Jesus is own interpretation.

We come to see how the Holy Spirit teaches us this in numbers 21 verses 4 through 9. And the first thing we see, is depravity. Our complete sinfulness our need entire need of being born again that we can't. You know, there's not like some raw material to work with in us and and God can work on us and make us better.

No first. He has to make us new first, he has to make us alive. And then as he removes what remains from what we were, and we become more and more only what we are in the Lord Jesus at last in the last day. Are done in this world.

Whether that's the last day of this world or just your last day in this world. But when you die Believers at the moments of their death are made perfect in Holiness, And, Uh, you will be holy. So the first thing that we see in verses four and five is our need for the new birth.

Their depravity was displayed in their impatience. They Journey from Mount. Hore you remember that's the Mountain on the border of Edom. That they weren't able to pass through to get into the land, and they're following along the Red Sea and going around the land of Edom. They weren't able to go through Edom, you remember, because God didn't give them to go through Edom because Aaron and Moses still needed to die.

And in last week's passage, Aaron did die. Up up on Mount Hore. And, You remember that? It got that mountain, the mountain caught that name. Because it ended up being the place where the people of Arad would be condemned to utter destruction. Uh, but they have to take the long way around.

And you have to take the long way around, you get tired. Many of you children know this, sometimes people with big legs plan outings for people with little legs and they don't remember how many steps it takes when you have little legs and you get a few hours in and you start saying I'm tired.

Can we go home? I'm hungry. And, Um, Yeah rarely does a child ask for a nap we had some who would ask for a nap. Just randomly go put themselves down for a nap. Sometimes it may have happened on one occasion that a child put herself down for a nap.

In a closet and on another occasion, a different child, put herself down for a nap underneath the toilet tank behind the toilet, in the bathroom. Um and on both of those occasions, we didn't know what had happened to the child and there was a frantic neighborhood search and Park search and Only to find the sleeping child, you know, still napping at home.

Uh, but you get tired. There there's a point at which you come to an end. Of all of your abilities, all of your resources sometimes. We involuntarily come to that end and worship. One of you was just telling me this morning, you tried really hard, but you fell asleep in the service.

Israel was coming to. Uh, and end of themselves. It took a long time. Uh, and even their souls ran out, the soul of the people became and New King, James gives us very discouraged and the margin reading gives us. The word impatient and it's the verb for becoming short, but it's doubled.

So, extremely short as short as you can get. Uh, but coming short, they were short is how it reads. In the Hebrew. And yes, this is probably short on patients but it's also short on courage. It's short on everything. The people ran out. Of themselves. Now, sadly when the Lord brings us to a place where we run out of ourselves.

That does put us in danger, doesn't it of being impatient with him? It's hard to wait upon the Lord. When you feel the Panic of having run out, it's kind of like when you go under water and you're trying to hold your breath as long as you can and you have really good intentions when you start but at some point, your body goes into a physical reflex of panic.

Well, if we let ourselves Panic that way, spiritually, There is a danger. In impatience. Of. Grumbling against the Lord. It's not only the people who are impatient. It's also God's Providence. He gives us to go through things, you know, that notice the last part of verse 4 on the way.

Uh difficult circumstances can be dangerous to as they pose to us the danger of of having weak faith and responding in unbelief and turning away from God's word. Isn't that one of the things that we've read and heard and prayed and sung over and over again, through Psalm 119, as we've been going through all of the difficult situations and attacks that the psalmist has been under and so forth and what has been one of his concerns?

One of the things the holy spirit is teaching us to have is our concern when we're in trouble or when we're being attacked, oh Lord, don't let me sin against you. Word. Teach me your statutes. Keep me in the way. Don't let me depart from your righteous judgment. So all of that, sort of language that we've been hearing.

Throughout Psalm 119. And so, there is danger. Uh, in our weakness and there's danger in our circumstances. And when we Grumble, when We turn against God, it can come out in many different ways. First of all, they're turning against God. In this particular case appeared in turning against Moses.

This had happened several times before, we're not surprised to read it. And the people spoke against God and against Moses. Why have you brought us up out of Egypt to die in the wilderness? And so they're using the, the same sort of language that they had used before in Exodus and that they just used uh, in the last couple of chapters here in the Book of Numbers they speak against Moses.

Uh, one of the ways that our hearts deceive us is When God is leading us through Sinners and he does lead us through Sinners, he sets men over us, he sets them over us in our marriages, dear wives and he sets them over us in our home. Our dad is over us in the home and he sets men over us in the church, elders in the spiritual things and the deacons and the service of God and of his of the of His people.

Material things. Well, he sets men over us. So one of the things that we may be tempted to do when we are When we are in difficult, situations is grumbling against them. Now. We're not saying that husbands and fathers and elders and deacons never do anything wrong. But we do have in the Bible a warning.

That one of the ways that Coming to an end of yourself and becoming impatient. And speaking against God. Actually shows up in our lives is when we speak against his servants, You know, this happened in a very famous way in the book of Second Kings, and second Kings chapter 2.

You remember. Elijah didn't die. It's one of two people that the Bible tells us about that went straight to Heaven. Enoch was one. Elijah was the other, and how had he been taken to

Heaven? He had been taken up in a whirlwind. I had a picture Bible growing up, and there was a picture of Um, chariots and fire.

And for years, I thought he got taken up to heaven and Chariots and fire but actually he got taken up in a whirlwind and Elisha had called him. The Chariots of Israel knowing that Israel was much more protected by having the prophet of God to address them with his word than it had ever been protected by a standing army.

But after Elijah had been taken up. Elisha was back in Bethel and Bethel was a special place at the time because there was a school of the prophets. There kind of like a seminary. Unfortunately, these kids probably repeating stuff that they had, heard mom and dad saying, Uh, hopefully not teaching them just being not careful enough.

But these kids, Were unhappy. That Elisha was continuing the ministry of Elijah. They did not like the preaching of the word of God. And so in these kids saw Elisha They said to him, go up. You bald head. Go up. You bald head? What do they mean by saying go up?

They're saying we wish what happened to Elijah. What happened to you Elijah? They spoke against God's servant in whose mouth God was giving them their word by whose mouth God was protecting Israel with his word. Better than having an army to have the word of God. And you remember what happened when Elisha heard that?

If you turned around and he called a curse from God down upon them, And 42 of those children. Two, she bears came out. And tore 42 of those children. To pieces that day. Now remember very vividly a sermon JC Ryle preaches on the passage or preached. He doesn't preach any more in glory.

Although praise God, he gets to hear God's word still. Um, they have a better preacher there. Uh, 42 suppers went uneaten. 42 beds were not slept in. The next morning. 42 little graves were duck. And then they had the 42 funerals. It's very easy for us to tell ourselves.

We're just grumbling against a man. But we must be very careful. When that man has been put in our marriage or our house or our church, To tell us the word of God is the servant of God. We may actually be grumbling against God himself both God who has given him the words.

And the instruction by which he is seeking to lead in the home or in the church. And because God is the one who put him there. We shouldn't Grumble, about lack of Um, We shouldn't indulge a complaining heart. About anything. Let alone about the one that God has set over us.

And so they spoke against Moses. But they didn't just speak against God's servant. God's ordained way of governing them. And the specific man that he had said over them, they also spoke against God's salvation. They spoke against God and against Moses, and look at the rest of verse 5.

Why have you brought us up out of Egypt to die in the wilderness? Wait a minute. One Israel, the ones who under the heavy hand of pharaoh their cry had gone up to God and when Moses comes to the bush and God appears to him in the bush and addresses him from the bush.

He says, the Cry of Israel has come up to my ears. Wasn't God, the one who had saved them and wasn't he bringing them to the promised land now? Granted. They're at an end of themselves, but is it possible that God could promise you something and not keep that promise?

Of course, not. But they Grumble about God's salvation because between where he delivers them and his bringing them into the final enjoyment of all that he has saved them for there's difficult stuff in the middle. And the same is true with the Christian Life, isn't it? When we grumble against God's Providence, or our difficulty, When we Grumble against the path by which we must come to glory, you remember from the last couple of sermons actually so many passages recently throughout the whole Bible.

Um, the path by which you come to Glory, is a path of sanctification. Of killing sin and growing in righteousness of being devoted, to pleasing God and It's a difficult path, there are things that you have to give up. In order to do it, to do it and often there's hard and difficult Providence as well.

You know, when we grumble against those things and we complain against those things in our hearts aren't, we just complaining about God's salvation Oh Lord, why is this such a difficulty in my life? Well, it's because he has brought you out of yourself and into Christ and he is using this to to shape you into the form of Christ, because you have to be holy in order to enter Glory.

That's why. And so, when we Grumble about that and the difficulty of it, aren't we? Doing just like Egypt. Why have you brought us a map of Egypt to die? This. No, it's not to die in the wilderness. And God did not save you so that you could have cancer or a rebellious child or difficulty in your battle with this particular sin or whatever it is.

But he's saving you through those things. He's bringing you to glory through those things just like he was saving Israel through the Wilderness. And being hungry, and being thirsty, and taking the long way around and coming to an end of themselves, so that they were extremely short. Not meaning like they were midgets.

But we are spiritual midgets, aren't we? And it's uncomfortable. To experience how short we are. But that's not why he had saved them. So we must be careful not to complain against God's servant, not to complain against God's salvation and not to complain against God's sustenance. His provision. Look at what they say in verse 5, and see if you can catch the inconsistency for there is no food.

And no water and our soul loathes. This worthless bread. Wait a minute. How can your soul loathe? The worthless bread. That isn't there? There's not no food. It's kind of like, some of us. And maybe some of you children, I don't know at one point in time children in our house didn't have refrigerator or Pantry just automatic access but we got old and we had a lot of kids and we got tired.

Now, a kid can look in the refrigerator or look in the pantry. He could stare. At 17 different nutritious and delicious delicious options and say, here's nothing to eat. Adults do that too. But we got money, we just buy food that we like. Or self-control, which is better than money.

Um, Here God had provided for the Manna. It literally appeared with the Morning Dew. And it was you remember the they could, they could process it in a bunch of different ways, it could Bacon pans. And And it, tasted good. It was like Wafers with honey was the taste and it was nutritious and God provided a double portion on the day before the Sabbath so that they wouldn't have to gather on the Sabbath.

They had Miracle food. They had the food that their grandchildren when Jesus came and he had fed the 5 000. And you remember he had escaped to the other side of the lake, they chased them around to the other side of the lake. And they're like When's the buffet start Jesus.

And he told them that they had not, they had not come to him for himself or for his word, they had come for the, the food and they're like, oh funny, you should mention that you should give us a sign of who you are. Uh, you know, Moses gave our our fathers Manna in the wilderness.

And, Of course, Jesus. Uh, the living bread that comes down out of Heaven. For the, for the life of the world and the bread that he gave for the life of the world is his flesh. And we remember that every week at the Lord's Supper, don't we, when Feed upon Christ.

They're grandchildren would be like, just give us some Mana. But they are grandparents were like our soul. Loads is worthless bread. You know, when God has miraculously And wonderfully, provided for us. There is something in our fleshliness, in our remaining sinfulness that gets bored. Even with the best provision of God, isn't there?

He gives us a bread from it. Jesus himself by the word Jesus himself by the word sung Jesus himself by the word red and preached and prayed Jesus himself and the Lord's supper But sometimes we come to a worship service. Where we're getting up on the Lord's Day morning and we're tired, and we're self-indulgent.

And God, forgive us. Our soul doesn't much value. This worthless bread. Boy is so Dreadful. It's hard for me to say it in the pulpit. I hope it's hard for you to hear it in the Pew. But when we get bored with the means of Grace, are we not getting bored with the god of Grace, And feeling to failing to see the goodness and richness of the, the provision, the way that he has sustained us, he's given us himself.

By which to sustain. You know. If God and his Mercy has given us a good family, a good church. Good dad. It says, come on, it's the Lord's day. Let's go for the means of Grace, or Gathering you for family Worship in the evening and it feels boring and there's other things that you wanted to do.

We mustn't Grumble against God's provision, we mustn't Grumble against the way he sustains. God's provision is always best and incomprehensibly good. I mean as we can't even understand how good it is. And especially, since His provision. Is Jesus. Now, not only do we see the depravity of Israel, we see the kindness of the Lord to bring their depravity to their attention.

Remember Nicodemus was offended that Jesus would tell him that he needed to be born again. But as actually a kindness in God, when he rebukes us, isn't it? There's a kindness in God when he comes and perhaps it wasn't the same for you for, for me, uh, this morning in that passage, but studying it.

And again, in preaching it there is a dread in my soul Lord. And how many ways am I just playing at religion? And when God comes in his word and he and he just He exposes you to yourself sometimes painfully. It's a kindness here. Yes, many of the people of Israel died, Yahweh sent fiery serpents among the people and they bit the people and many of the people of Israel died, but Didn't we just read this morning in First Corinthians 11?

When we were coming to the table that it was a kindness of God to chasten the Corinthian Church, and many of the people in the Corinthian Church. Had gotten ill and some of them had died. But it was so that they, as a congregation and the believing individuals in the congregation, wouldn't be condemned with the world.

And so God is doing the same thing here. And we say that in verse six because we can see the result in verse seven, Cuz there have been many times where the people suffered and their

response was not verse 7. We have sinned There are many there have been times where God killed them and they come to Moses and say why have you killed the people of Yahweh.

You remember that? And so there's not just God giving the event. That brought them to their senses that brought them to a an awareness of their sin. The The Biting of the fiery serpents. God also gave a right response to it. And so the kindness of God was working in both places.

Many times in your life there's going to be something that the Lord uses to get your attention and one of the things that you will want to do at that time is say Lord, how have I sinned sometimes, it'll be obvious. You hardly, get the how have I sinned out of your mind in prayer or out of your mouth?

If you're praying out loud and you already have a list as long as your arm or one big one that you've been trying to pretend is okay or, or you've been convicted about you know, it's not okay but you just haven't been willing to give it up yet. It's your your pet sin and you're just totally you just can't imagine giving that up yet.

And sometimes you'll need God to help. You see what it is. But as a, as a kindness of God, That open their eyes to their sin. It was the kindness of Jesus that you told Nicodemus that he needed to be born again. He wasn't there to offend Nicodemus's Pride.

He was there to destroy it. In kindness. Because that Pride was going to kill Nicodemus forever. And you're in my pride would kill us forever. And so when God brings things into our lives and exposes us to ourselves, he's doing us a kindness. But it doesn't just expose us to ourselves, does he?

He also exposed as he shows us not, he doesn't just show, show us ourselves. He shows us Christ. And here's the Deliverance that comes by Sovereign Grace. The people say we have sinned for we have spoken against y'all and against you, then they say pray to Yahweh that he take away the serpents from us.

Now, praise God, he had worked in Moses's, heart to conform him to to the image of his son, who would one day come and be the perfect man. Jesus and he had graciously worked in Moses, so that Moses although Christ did not yet, come was christ-like here. Because what would your flesh say or My Flesh?

Say. If? These people had just complained against us. You don't have to. You don't have to think too hard about that because you've had times. When you're sinned against by, A spouse or a child, or a parent, or brother, or sister, or someone in the church. And God brought them to.

Um, Conviction of sin and they come and they apologize and your flesh doesn't want to receive it. And if it's your child, Although praise God in the natural affection that he gives us. And even the bolstering that by his gracious work in us, if, if your child comes and says, I've sinned against you, would you pray for me?

Your flesh is still going to say. I'm not done being mad yet but you're supposed to kill the Flesh and pray for the child. How could you be so hard-hearted, especially as a Christian parent. Unfortunately, we are not so easily like that. Say, with other people in the church, And even sometimes in our marriages God, forgive us.

But here, the very people who had sinned against Moses needed, Moses to pray for them and Moses was a picture. Of God's mercy and God's grace. He forgave quickly. So that he could

Minister Faithfully. Oh, if you're going to minister Faithfully as a husband, you need the grace of God, to give you to forgive quickly.

And not waiting to forgive until your wife comes and says, you know, I have sinned. Would you pray for me because she needs you to Shepherd her even before she says that it's still your job, it didn't stop being your job. And the same thing for a wife.

Who was supposed to be a helper to her husband. And even if he doesn't obey the word, for Speeder 3, says to continue submitting to him in a gentle and quiet. Spirit out of the hope that God will win him without the word. And she doesn't say well, he's not living with me according to understanding or according to knowledge or in an understanding way.

We must be able to forgive quickly so that we can Minister Faithfully and when we do we'll be imitating. Our God. Because only the god against whom we have sinned, who includes Glory? We have fallen short. Only, he can forgive us, only he can help us.

But notice. He is gracious. It's true. But he is sovereignly gracious. He does it his way, not their way. They say pray to Yahweh that he take away the serpents from us. So Moses prayed for the people. And then in verse 8, does it say then Yahweh took away the fiery.

Serpents. No, what does it say? You always said to Moses, make a fiery serpent. He doesn't take away. Venomous ones that were biting them. He adds a bronze one. It's not what they asked for. It's better than what they asked for. It just takes away the fiery serpents, and The bite stop happening.

It's happening. And the people stop dying. And what would they quickly for? They were quickly. Forget their sinfulness their depravity. Their need for forgiveness, and salvation by God, So God doesn't do it. According to their, he's got a better way. You can only be saved in God's way. You can only be saved by looking away.

From yourself and to Christ. He did it his way. Not their way. And so we must do it his way. Looking away from ourselves and by means of God's provision looking to God, looking to Christ looking to God for salvation. Do you know? We are able to make Idols out of reading and singing and praying.

We're able to make Idols out of any of those things. You know, 500 years later. When Hezekiah brought a Reformation as a king, Among the people of Judah. Do you know what? One of the things that One of the things that he did. That, that

In that Reformation. He destroyed something called nahushtan. Do you know what nahushtan is? It's an Egyptian word for a serpent God. They had taken the bronze, serpent with them. And they had offered worship to it with an Egyptian. Serpent God name for 500 years, Rather than having faith in God's provision of Salvation, they put their faith in The object.

By which God was to turn them to himself? You know, there are people who trust in their Church attendance and they trust in their doing their devotions and they trust in their singing, or they trust in their Doctrine or they trust in, you know, whatever they think are the most important obediences are We must use God's means in God's way.

As you use the means of Grace by which God gives you to look to Christ, use them to look to Christ. Read the word looking to Christ to use the word. Pray, looking to Christ to use the prayer. Worship you looking to Christ to use the worshiping. Use the means of Grace in dependence.

Upon the god of Grace. Lest you turn? Into nashtan. You see the point was not the bronze serpent but God himself who despite their sin had answered their prayer by providing them to look away from themselves and to his provision of Salvation. The point is God himself in Christ himself.

And so it is for you. Confess your sin against him and look to him and live. How foolish it would be for us for whom such provision has been made. To fail to look to Christ. Can you imagine? Someone who'd been bit by a venomous snake and been offered by God to look away from themselves and and to the provision that God had made and in their grumbling and hostile Spirit.

No, I'm not going to look at the bronze serpent and they're, you know, their arms, their fingers are puffier than their hands are puffy in their arms and the Venom is spreading, and their throat is constricting, and they just confuse all they had to do was turn and look.

But are there not many? Who have been told the truth about their sin? And Christ has provided for them. And they know the death and the hell that are creeping up on them. And they refused to turn. And, Oh, turn to him and look. The first time the hundredth time, the thousandth time.

There will be no end to our needing. Well, there'll be an end to our needing forgiveness. But there will not be no end to Turning to him. As our life. Amen, let's pray. Father, thank you for Showing us our guiltiness our need. For New Birth. Thank you for. Showing us what we are like and showing us Christ and making provision in him.

And give us, we pray to look to him and to live. For we ask it in his name. Amen.