

# THE BRONZE SERPENT AND JESUS

## Introduction

- I. The fall of the human race was caused by a “serpent”, the devil. Gen.3:1-4; 2Co.11:3
  - A. Other “serpents” were used to punish the Israelites for their rebellion. Num.21:4-9
  - B. This story is used by Jesus, to portray His sacrifice and salvation. Jn.3:14-16
    1. The lifting up of the serpent by Moses was because of the sin of murmuring.
    2. The lifting up of Jesus on the cross was because of the sins of the world, with all mankind submitting to the Old serpent, the devil. Rev.12:9
- II. Now let's make a comparison between the events in the wilderness, and events in the world today.

## Discussions

### I. 1<sup>st</sup>, the LIFTING UP OF THE SERPENT.

- A. The bronze (fiery, brass, KJV) serpent was lifted up on a pole. Num.21:8; Jn.3:14
  1. The need for the healing serpent was the **sin** of the people. Num.21:4,5,7
  2. The serpents that bit the people was God's punishment for their sins. v.6,7
  3. God then provided the cure for their snakebites.
    - a. God did not keep them away from the serpents, or apologize, and then take the serpents away.
    - b. The serpents were there to chastise, test and to punish them.
- B. Now let's look at God's remedy for their sin.
  1. It was designed by God Himself, and was not a humanly devised remedy. v.8
  2. God promised “life” to those who would apply the remedy. v.8,9
  3. God required action on the part of the sinners.
    - a. Faith in the existence of the bronze serpent was not enough, for their faith prompted them to do something else—obey--**look** upon the serpent.
    - b. They did not complain at the remedy, and argue that such “looking” was an effort or work, and they did not want to work for their salvation.
    - c. The work involved was done by God who planned and provided the remedy for the people, through Moses the mediator.
    - d. Neither did those bitten argue that their loved ones who had already died didn't have to come and look at the serpent to life, so why should they? (The fact is, their loved ones had **died**, and if “they” had another chance, they surely would obey; and these would also die if they did not obey)

### II. 2<sup>Nd</sup>, the LIFTING UP OF THE SON OF MAN.

- A. In the first place, we note that both the bronze serpent actually did no sin, but was there to represent the “healing” of the people, and Jesus did no sin, but was there to represent the “healing” of those affected by sin. 1Pe.1:22,24; 2Co.5:21; He.9:27
- B. In the second place, there was a “lifting up” of the serpent and Jesus on a “pole” or “tree”. Jn.12:32,33; Gal.3:13

### III. 3<sup>rd</sup>, the RECEIVING OF LIFE FROM SNAKEBITES.

- A. When was life received?
  1. God designed a **plan** for their salvation as revealed through the **man** Moses.

2. God's offer was without respect of persons. Num.21:8,9
3. God's offer was not enjoyed by "faith only"--simply believing that Moses had had placed a bronze serpent on a pole.
4. God's offer was received **after** the believing Jews *obeyed* by coming **to** the pole, and **looking** at the serpent. v.9

B. Today, when is spiritual life received?

1. God has designed a **plan** for salvation, revealed through the **man**, Jesus the mediator—both the man and plan are necessary.
2. God is no respecter of persons, but invites everyone to obey and be saved. Mt.28:19; Mk.16:15f; Ac.10:34f; Ro.1:16
3. One is not saved by believing only that God has provided a remedy for sin. Cf Js.2:24
4. One **is** saved when as a believer, he **completes** his obedience. Ac.2:36-38; Mk.16:15f; Ro.6:17f
5. An objection may come by those who look at John 3:16, which says "believeth" and says nothing about "baptism".
  - a. Neither does it say anything about repentance. Cf Lk.13:3
  - b. The analogy of the entire context is, there is something to **do**. Num.21:9; Mt.7:21; cf Ac.16:30-34

C. John 3:16 tells us when and where we are saved—in Christ, whom we enter at baptism. Ro.6:3; Gal.3:27; 2Co.5:17

**Conclusion**

- I. If you have been bitten by the serpent Satan, you need the salvation Jesus offers.
- II. Exhortation.

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