

5807U

KAMLOOPS STUDY DAY - 2006

CHRIST IN THE WILDERNESS

Speaker: Bro. Jim Cowie

Study #6: As Moses lifted up the serpent in the wilderness

Reading: Numbers 21:5-9; John 3

Good morning brethren and sisters!

There's something wonderful about the prospect of spending the next 50 minutes contemplating one of those passages of the Old Testament which must have occupied the mind of our Lord Jesus Christ for many, many long hours. For you know as well as I know, that the words which form the title for our session this morning, proceeded the most well known passage in the entire bible, 'for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him', so you will see where those words are drawn from this morning. So, brethren and sisters, let us spend the next 50 minutes focussing upon the things that are before us in this beautiful, this wonderful context which occupied our Lord's thinking as He looked forward to the work He had to do and knew what it would lead to, knew that there would be people like ourselves who at the end of the days, would be looking intently at Him, waiting for the day peradventure, that they would be free from the serpent.

There are a couple of little cameos that we need to address before we come to the record of Numbers 21 verses 5 to 9. Those two cameos have to do with the replacement of the high priest, and an exhortation for those who live at the end of the days, whose wilderness journey is almost over as Israel's was here. So we've fast-forwarded, haven't we? 40 years over the time we've been studying this week, we're now at the end of the wilderness wanderings, b&s, and it's now time for changes to occur in the priesthood, the time has come for them to cross over Jordan, it's just down the track and they're faced with their final testing.

Look at the record of Numbers 20, in verses 22 to 29 we have this little cameo of the death of Aaron. Israel left Kadesh-barnea (the sanctuary of the wandering son - #6947) and journeyed to Mount Hor where Aaron, of course, died; Aaron is stripped of his priestly robes and Eleazar, his son, whose name means 'whom God helps' (499) becomes high priest in his stead. Three men go up the mountain but only two return. Aaron dies in Mount Hor and we can take him in this little cameo as the representative of the Law of Moses and he's replaced by Eleazar, and in the context, b&s, the death of the first high priest here representing the Law is replaced by a new and living high priest

who

we believe represents Christ. This little cameo which sits there just before this incident, which reveals Christ, in all the glory of His triumph over the power of sin; and in His role, as a mediator between God and men, b&s, that's what this context in Numbers 21 is all about.

So that cameo is then followed by another cameo immediately. In the first few verses of Numbers 21, we read in verse 1, 'when king Arad the Canaanite which dwelt in the south; heard tell that Israel came by the way of the spies; then he fought against Israel'. Now this king Arad (6166) his name means 'a fugitive', he's the king of the Canaanites in the south. All of you are aware that the name 'Canaan' (3667) means 'to bend the knee' or 'to humiliate one's self', so b&s, there's a little key that relates it so much to our own experience, because we all have to deal with King Sin, the king of the Canaanites, the king of humiliation. The apostle Paul reminds us in Philippians 3 verse 21, when he talks about Christ coming, to change our vile body that it might be made into the likeness of His glorious body'. At best the translation 'vile body' is poor, better translations of that word say, 'he will change the body of our humiliation that it may be made unto His glorious body', and I don't need to spend any time at all, do I? b&s, talking about the humiliation that you and I have to endure because of the body that we bear. All too often it's brought me into humiliation and I'm looking forward to the day, when I can be free from it! Delivered from humiliation, and that's what the apostle Paul tells us, that Christ is coming to 'deliver us from this body of humiliation'. So what we have here is a little cameo, because you see, Israel are about to enter the Land, they're ending their probation, just like you and I are about to end our probation shortly, we believe that! It says that 'they came by way of the spies', the 'spies' and that work means 'steps' (871), steps as it were taken by the spies who went into the Land. They were coming into the Land that was being spied out for them and this king of the Canaanites comes out against them and he fought against them and 'took of them prisoners', as it says in verse 1.

Do you know anyone that's been taken prisoner by the king of humiliation in the last little while? I do! I know many of them, and I'll tell you something, b&s, he's not finished yet! The king of the Canaanites will not give up, he will dog our steps every step of the way into the Land. He is taking some of our people captive, prisoners, he doesn't let them go easily, what do we do about that? Verse 2, 'And Israel vowed a vow unto Yahweh, and they said, (they were serious about this!) If Thou wilt indeed deliver this people into my hand, then I will **utterly** (2763) destroy their cities' (and cities represent a 'way of life'). The first city builder was Cain and another great city builder was Nimrod, and cities speak of a way of life, and it's the way of life of the modern world that king Canaan, king of humiliation is taking some of our number prisoner; he's got them in his grasp! His way of life has overtaken their faith and they are captives and that's the sad part about it. What's the remedy? Israel needs to take a vow today. We as a community as it were, need to take a vow, that we will **destroy in our habitations his way of life!** We will maintain our separateness, but will we? because if we endeavour as Israel did, to destroy or exterminate, see that word 'charam' (utterly destroy) means to 'exterminate'; if we determine to do that, b&s, God will help us.

Verse 3, 'And Yahweh hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. And he called the name of the place Hormah, and of course, Hormah comes from 'charam' and means to be

'devoted to utter destruction' (2767). The tragedy is as we know, in Numbers 14 verse 3-4, when the spies had come back and Israel said to their God, 'we don't want that Land, we can't take it'. Then they returned into the wilderness for 38 years, they went and tried to take it in their own strength and do you know what happened to them? they ended up in Hormah (utter destruction)! We will only succeed, b&s, in our struggle against King Canaan if we have God on our side. If we like Israel are determined to deal with him, Yahweh will hearken to the voice of Israel and He will help us. It's just a little cameo which proceeds this story, and will engage our attention this morning.

Now here we have a map that we've seen before. The place we want to focus on today is **Punon** (slide 4), station #37 in Israel's wilderness journey to the Land. This was the place of the incident of the brazen serpent, and we read in the record of verse 4, 'that they journeyed from mount Hor by the way of the Red Sea', I want to pause and ponder about that for a second. 'By the way of the Red Sea' (what's that about?) to compass the land of Edom: and the soul of the people was much discouraged because of the way'. Now we could be critical of Israel and say, 'what's wrong with them? there's the Land, it's just a little way north, what's wrong with Israel?' Well, what's wrong with Israel is that they found the way tough! because this is the way from mount Hor to Punon (slide 5). Now I ask you, if you'd been in the wilderness for almost 40 years, and you came to this area and you knew that the Land is somewhere beyond, but you had to walk through this with your families, how would you get on?

That's exactly where we are, just that it's not sand and granite rock, it's a **dry, barren, howling wilderness of the peoples**, full of the agents of king Sin, who appeals to the baser instincts of the body of humiliation in so many ways. We, b&s, continue to live or try to live life in the truth amidst all that, and continue to go to the meetings; is there anyone prepared to go to all the ecclesial meetings? We continue to try and get up and read our bibles morning, noon and night and try and apply those things in family life, when the world is ravaging our families, do you find it easy? Israel were much discouraged because of the way! that word 'much discouraged' (7114) is the Hebrew word 'qatsar' which means 'to dock off' or 'curtail', and in other words, b&s, it's talking about 'losing your patience' or 'losing your endurance', being cut short, that was their experience; 'because of the **way**' (1870), the word 'way' there is the word 'derek', it means 'a road as trodden', that is, a well-trodden path. We've been treading this path for a long time, nearly a whole probation period, we've got a short way to go and that's what it's like! What happened to Israel? well, they crumbled under the pressure!

Here they are, b&s, coming from Punon. The wilderness we just saw was down here (slide 6). But you'll notice it said, in verse 4, 'that they journeyed by way of the Red Sea', I thought the Red Sea was way back near Egypt? what's the way of the Red Sea doing here? Well, the way of the Red Sea leads into the Land but it can also lead the other way, what is God doing? Well, He's reminding them, b&s, of the principles of baptism, isn't He? and we'll need the principles of baptism at the end of our walk as we

need them at the beginning of our walk. We need to apply the same principle, to die to Christ, to take up daily the cross and follow Him, to live a newness of life, those same principles, b&s, are just as applicable at the end of the wandering as they are at the beginning. So God reminds them of that, and takes them by way of the Red Sea, that they might compass the land of Edom; Edom, of course, is related to Adom, He wants us to 'encompass the land', we have to go through the whole experience, to go **around** the land of Adom, so that we might have the land of promise. That's our experience! it's identical to Israel's and yet what did they do? Verse 5, 'The people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread'. Now there are 2 or 3 things mentioned there. First and foremost, b&s, they get to the point where they blame God for their problems and the second thing is that they begin to see the truth as a cul-de-sac, 'it's a dead end, it doesn't lead anywhere! You've brought us out into the wilderness to die, we would have been better off dying in Egypt!' And then comes the third reason and it's a clue as to why the first two problems occurred, and they so loathed that light bread, and they mean the manna; the word 'loathed' means 'to sever oneself from' (6973), they wanted to get away from it, they'd had enough of it! they called it 'light bread', the Hebrew word means 'insubstantial' (7052). They had been eating it for 40 years, for breakfast, lunch and tea, and I said that to the teenagers the other day, I said, 'we had pancakes for breakfast this morning, what if we had pancakes for lunch? no maple syrup, just pancakes? what if we had pancakes for tea and pancakes for breakfast tomorrow and pancakes for lunch tomorrow and so on? for weeks, months, years and years, 40 years, would any of you complain? That's the bible, b&s, Yahweh gave them manna to prove Israel, He wanted to know what their attitude was to His word! it didn't take much to loathe this light bread, the king of the Canaanites takes over!

So we read in the record that the upshot of this, in verse 6, was that Yahweh sent fiery serpents! So here at Punon we have the incident of the brazen serpent, we know this from Numbers 33 verse 43 (which we won't turn up), but Punon, b&s, signifies according to the standard lexicons 'perplexity' (6325) from the root 'to turn or to be perplexed', and they were going to face perplexity here, weren't they? the perplexity was that they were going to be bitten by fiery serpents. Some suggest that it means 'great doubting, amazement, or distraction of mind, and they cite Psalm 88 verse 15 where the root for Punon occurs. Brown, Driver, Briggs' Lexicon says it means 'darkness', perhaps akin 'to being perplexed or in great doubting', There are others who think that Punon means 'the face of the sun' or the 'looking on or the beholding of the sun', and so, of course, we can immediately see some relationship to the context here as well! Whichever meaning of 'Punon' might be right, both have a connection with the context we're going to consider here this morning (slide 7).

So here we are, b&s, with the children of Israel at Punon. What happens? verse 6, it says, 'Yahweh sent fiery serpents among the people and they bit the people, and much

people of Israel died'. They were all familiar with this word 'serpent' (5175), the word 'nachash', which is serpent or snake and it occurs 31 times in the Old Testament, but we just need to notice something about it as it's used here. The word for 'serpent/s', it occurs 5 times in the Hebrew in the context, but if you're reading through from verses 6 to 9, that it occurs 6 times in the AV. Now I find this curious, because if you see, b&s, verse 8, when it says there, 'make thee a fiery serpent and set it upon a pole, in the Hebrew, that word is 'saraph' (8314), 'make thee a 'saraph'; there is actually no word 'nachash' there, but of course, the translators have translated it as a fiery serpent, and they're quite right! It's quite obvious that they're talking about 'a fiery serpent' or a 'brazen serpent' but in the Hebrew the word for 'serpent' doesn't occur there. So this is a curious thing! in the context serpent or serpents is referred to 6 times, and we would expect that because '6' is the number of man. When in actual fact, the word for 'serpent' in the Hebrew only occurs 5 times, so what's that telling us? I believe it's telling us, b&s, that we are all related to this problem of the 'serpent'; we are in 'adom', the serpent is the **biggest** problem that we have to deal with in life, it is, of course, the nature we bear with its inclinations towards carnality, we all know that! but the answer to it, lies in what this reveals concerning the work of our Lord Jesus Christ, and by the grace of God, we will be delivered firstly from the bite of the serpent and ultimately from the serpent nature. There are some curiosities there in the way that the words are used in this context (slide 8).

So, the other point we need to notice is this! The only occurrence of the word 'nachash' in the plural is in verse 6 (and we read that verse) 'And Yahweh sent fiery **serpents** among them'. So if you cast your eye down to verse 7, towards the end of that verse, Israel say, 'take away the serpents from us' (you can cross the 's' off that word there because it's in the singular) and so Rotherham translates verse 7 this way, 'Pray unto Yahweh that He take away from us the serpent'. Now that couldn't be done! Israel were asking for the wrong thing, b&s, they were not yet at the end of their wilderness wanderings; they couldn't be delivered from the nature that they bore at this point, anymore than you and I can be delivered from the nature we bear at this point. We will have the problem of the serpent within until our nature is changed because it's the bite of the serpent that we need a cure for right now, that's the real problem!

So we read in Deuteronomy 8 verse 15 as Moses looks back on 40 years of wilderness wanderings, he says, 'Yahweh brought you through a waste howling wilderness where there were fiery serpents and scorpions and no water', in other words, b&s, for the entire 40 years they had to confront what are called 'fiery serpents', it's part of the experience of life in mortality. We can only be delivered from those at the judgment seat of Christ when our nature is changed! It's the **bite, it's the bite** (sin) that we need a cure for now, and that's what this context is about.

Now you have a look at verse 7, it says, 'therefore the people when they had been bitten by the serpents came to Moses', so they took their first step, they came to the divinely provided mediator and they confessed and said, 'we have sinned' (slide 9). So look at

this, b&s, these are the steps that need to be taken; there needs to be a confession of sin, that's the prerequisite for forgiveness. If you want the cure for the bite, that's the first step, **acknowledge your sin** and use the divinely appointed mediator. So Israel are taking the right steps, the only mistake they make is to think that they can be delivered from the source of the problem now. They can't! to take away the serpent was not a possibility at that point, b&s. So Moses prayed for the people, and we know what happens then, and we'll come to verses 8 and 9 in a moment.

First of all, we need to explore what is meant by 'fiery serpents'. We're not talking about serpents that are on fire, it's talking about the result of their bite. Now those who think they know say that the fiery serpents of this context is a reference to **the carpet or saw-scaled viper** (Genus Echis), which grows to about 2 feet for the older ones and 60 cm or 600 mm for the younger ones (slide 10). Not a particularly big animal but has a terrific consequence on your body when it bites you; that's why they're called 'fiery'. They're very aggressive and its **venom** is more potent than any other viper. Its venom induces a burning inflammation, this is why they're called 'fiery' and before its victim dies several days after being bitten, they die because the vital internal organs are slowly destroyed by the venom. This is not like the Eastern Taipan, if the Eastern Taipan bites you anywhere on the body, you have 15 minutes of life. With this serpent, you will die 3 or 5 days later because your vital organs, your liver, kidneys, heart, all your essential organs are destroyed slowly by this venom. Also while all that is going on, your skin all over your body feels as though you're on fire! fiery serpents, do you know what, b&s, I've been through that! so have you! When sin strikes in my life, I thank God I have a conscience, because I'd hate to think what life would be like without a conscience. I believe in God and so do you! I know He's real, and so do you! and when I sin against Him, when the king of humiliation enters my life and humiliates me, it feels like I've got petrol on me and someone has lit it up, I'm on fire! I say to myself, 'you're the biggest idiot in the world'. I'm the loneliest man in the world, left as it were, to die in agony as my internal organs are strangled, the whole thing is shocking! I know you've been through it.

Where do you look? what's the answer to all this? Verse 8, 'Yahweh said unto Moses, make thee a fiery serpent, the very thing that had caused their problem, was to be the answer to the very real difference! Set it upon a pole, and it shall come to pass, that everyone (there's our phrase), whosoever'; so b&s, we can begin to see now, why these things occupied so much time in the mind of our Lord Jesus Christ. So this term, that we read in verse 9, 'that Moses made a serpent of brass', the word '**brass**' is 'nechosheth' (5178) and has a relationship to copper or its alloy bronze, and Gesenius says that it's related to 'nachash' (serpent) and we know, of course, what brass represents. Brass=flesh, it characterized Goliath, 1Samuel 17 verses 5-6, 38, this giant of the flesh was covered in brass. We know, of course, of this incident of the lifting up of the serpent, and the Lord Jesus Christ tells us in John 3 verse 14, it represents His sacrifice; it's obvious where its roots are - Genesis 3 verse 15, we're going to have a look at Colossians 2 verse 15 in a moment, (my favourite verse on the Atonement in the

bible), Romans 8 verse 3 is another, but we won't look it up right now. So you know the context that we're in when you see the brazen serpent! But there's a difference, b&s, it was inert brass, it was harmless, it could bite no one, it had no power to destroy. Here was the Lord Jesus Christ who was to come bearing the nature of all the sons of men, but harmless and undefiled and He would bear that nature without fault! He himself would never experience the inflammation caused by sin; He had no venom in Him to hurt anyone else, He came bearing that nature so He might save everyone, Jew or Gentile; whosoever would look to Him that they might be redeemed, forgiven their sins and ultimately redeemed in Him. It's a marvellous but simple thing, and this serpent that Moses lifted up on a pole gave life if looked at intently in faith! We're going to see how important that is!

But first of all, let's cement in our minds this idea of the identicalness of Christ to ourselves and what He achieved, b&s, in being lifted up like the serpent in the wilderness. Come to Colossians 2, as I said, this is one of my favourite passages on the Atonement. If you want an exposition of Genesis 3 verse 15 in the New Testament, you wouldn't do much better than this one! Colossians 2 verse 15, we know, of course, that it's talking about His crucifixion. Verse 14, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it'. One verse, absolutely beautiful exposition of Genesis 3 verse 15, so what is Paul saying here?

Well, '**having spoiled**', he said, the Greek word 'apekdiomal', singular, masculine (554) by the way, and in the middle voice, which means that someone is doing something to/for himself, it means to 'divest wholly oneself' or to 'wholly strip off for oneself'; literal rendition 'having stripped' would be a good one! Having stripped what? do you see what it says there, verse 15, 'having spoiled principalities and powers' and there's a definite article before these two words, such as '**the principalities and the powers**' (746) are being referred to and those words, 'arch, chief and exousia' (authorities) are a reference to those who crucified Him to Roman and Jewish agencies, who put Him to death, particularly Jewish, the people in whose lives there was bitterness and hatred and anger and they wanted to murder Him. So He stripped Himself of the principalities and the powers, says Paul; He made a show of them, and the word in the Greek 'delgmatizo'(1165) means 'to exhibit them', do you see how this is building up? Then it says, 'openly' (1722,3954) and the phrase in the Greek means 'in public'. So here is the Lord Jesus Christ who is exhibiting the principalities and the powers, (the men who killed Him), He's exhibiting them in public openly (slide 12).

How does He do this? well, it goes on to say, 'triumphing over them in it'. This phrase 'triumphing over' again in the Greek, singular, masculine, means 'to make an acclamatory procession' or 'to conquer' (2358), hence a literal translation would be 'leading in triumph'. So how could any man, pinned to a cross lead anyone in triumph? He can't go anywhere! but Paul says, that on the cross He exhibited them publicly and lead them in triumph. Now where did He do that? In fact, the word 'them', if you want a

really literal translation it would be 'themselves'. Each of those individuals who stood at the foot of the cross and yelled, 'come down, if you're the Son of God!' rubbing their hands in glee, but at this time, He was finished! with what? His duty! How did He do it? In the text of the AV it says in verse 6 'in it', but the Greek words 'en auto' again singular, masculine, dative case, (the case of personal interest), He's personally involved in this, b&s. but if you want a literal translation it would be '**within Himself**' (846). Let's just paraphrase this verse:

'Jesus nailed to His cross, stripped Himself wholly of the murderers (the principalities and the powers) by making a public exhibition of what was in them that drove them to murder Him, and left them in triumph, within Himself'.

In other words, b&s, He bore the identical nature of them, the difference was their mouths were full of venom and poison, but He was harmless, no poison in Him, and He showed what their nature was like and what needed to be done to it. Who do you think went away that day triumphant? Well, I'll tell you something! the principalities and the powers went away very content, they went to the home of the high priest and broke out the champagne (well I'm not sure it was champagne!) and celebrated like the world does, 'we've beaten Him!' and there was a man limp on the cross, who actually lead them away in triumph because He had defeated the nature which drove them to murder Him out of hatred. Even as the Son of man is lifted up upon the cross (slide 13).

So we come back to Numbers 21 and we see this principle of looking intently at our Lord Jesus Christ for the answer (slide 14). So in verse 8 we read, 'Make thee a fiery serpent and set it upon a pole, and it shall come to pass that 'everyone', there it is, the 'whomsoever' of John 3 verse 15, it doesn't matter if you are Jew or Gentile, everyone when he looketh upon it shall live'. You've been bitten? this is what you do! 'So Moses made a serpent of brass and he put in on a pole, and it came to pass that if a serpent had bitten **any man** (whosoever) there's that word again this idea of 'whomsoever' (any man) when he **beheld** the serpent of brass, he lived'. You'll notice there are two words for 'looking' here, there's the word at the end of verse 8 'looketh upon it' is the word 'ra'ah' (7200) means 'to see'; notice in verse 9 is 'beheld' and the word is 'nabat' (5027) and it means to 'scan' or 'look intently at'. Now, you know, I could stand here and see you and pass on, or I could turn around and **see you**, and look intently at you and not divert my gaze; and that's what that word means, b&s, and I'll tell you something! More recent times, when I have been set on fire by the serpent power I have realized I know how close I am to the end of my probation, I have realized, b&s, I have to look at this man more intently than I ever have, and not to divert my gaze from Him. Can you envision the Israelites coming up, with their skin on fire, and saying, 'what are we going to do?' and the priest saying, look **intently** at the serpent and don't take your eyes off it! and then suddenly they're not on fire!

And the record says, 'he lived' and it doesn't only mean that they lived, that is, didn't die from the bite, but these people lived to cross over the Jordan'. They lived to carry on into



the Land, this was the answer to their problem. That word 'lived' is the Hebrew word 'chayay' (2425) and it occurs 15 times in the Old Testament (3 x 5) = 15; we saw that the number 3 is the number of 'fruit' and 5 is the number of 'grace', and the first occurrence of that is where? Genesis 3 verse 22, of the tree of life, so they **lived** to go into the kingdom (slide 14).

The word 'pole' here in verses 8-9 is the Hebrew word 'nec' (5251). It's first occurrence is as we've seen in our previous studies in Exodus 17 verse 16, 'nissi'. Here, b&s, there's no doubt what it represents, in both these contexts, it speaks of the cross of Christ. Our Lord Jesus Christ emphasized as Moses (where would you put the emphasis here?) lifted up the serpent in the wilderness or would you say, 'Moses **lifted up the serpent in the wilderness**'; 'now if I am lifted up from the earth, I will draw all men unto Me who will look intently at Me for deliverance from the bonds of sin' (slide 15). But, Hezekiah found a need in 2 Kings 18 verse 4 to destroy the brazen serpent. Why would he do that to an icon of Israel's history at that time in Jewish history? Can you imagine that happening? Well, it's like some Christadelphian blowing up the bible school, isn't it? Hezekiah takes it and destroys it; why did he destroy it? Well, you won't find any reference to it in 2 Kings chapter 18 to a pole, because somewhere and somehow the pole had been lost and all they had was a serpent and they were worshipping the serpent, the brazen serpent. Imagine that! they were worshipping the flesh! So Paul says to the Corinthians, that it was his determination when he walked among them, to 'know nothing else but Jesus Christ and Him crucified', 1 Corinthians 2 verse 2 (slide 15). 'O foolish Galatians, who bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you; as Moses lifted up the serpent. If any man come after Me, let him take up his cross and follow Me'.

Then Israel next comes to Oboth and they set forth, and you can't set forth if you're dead. (slide 16) You can't enter the Land if a serpent has bitten you and you have no cure. They set forth and pitched in Oboth (88) and Oboth signifies 'water skins', and the name came about from the hollow sound of the water skins which if you banged on it, was like the sound of a child trying to speak the Father's name, Abba, Abba, Abba! (do you understand that?) Well, there's the reason for that! - 'they came to Ije-abarim (5863) it means 'the ruins of the crossers overs', and it's an allusion to Exodus 14 verse 30 when they looked back on the bodies of the Egyptians on the opposite shore and they saw baptism leave behind the old man. They're about to enter into the kingdom and it says in verse 11, 'They journeyed from Oboth and pitched at Ije-abarim, in the wilderness which is before Moab (4124) which means 'begotten of my father', and it was toward the sun's rising. Where was the Lord's mind, b&s, in John 3 verses 3 when He was talking to Nicodemus? it's back here in Numbers 21 and He says to Nicodemus, 'except a man be begotten from above, he cannot inherit the kingdom of God'. At the end of that passage He says in John 3 verses 19-21, 'men hate light and love darkness, they don't want to come to the light, but those who want redemption will come to Me'. Israel had come to a place toward the sun's rising, so the Lord is drawing these ideas from John 3 and this context in Numbers 21.

So to conclude our bible school studies on this subject, b&s, with these well known words, 'As Moses lifted up the serpent in the wilderness, **even so must the Son of man be lifted up, that whosoever believeth in Him should not perish**, but shall have eternal life.' For God so loved the world that He gave His only begotten Son, **that whosoever believeth in Him** should not perish, but have everlasting life'. We've seen Christ in the wilderness and we shall soon see Him there again at Sinai; will we cross over with Him, b&s, into the Land?

(slide 17).