

Look and Live!

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Preacher: Jon Hueni

[0:00] Numbers chapter 21. We're going to read beginning in verse 4 through verse 9.!

Then the Lord sent venomous snakes among them. They bit the people, and many Israelites died. The people came to Moses and said, We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us. So Moses prayed for the people.

The Lord said to Moses, Make a snake and put it up on a pole. Anyone who is bitten can look at it and live.

So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

[1:33] Snakes. The most venomous, the deadliest of land snakes, the inland taipan.

Its bite is synonymous with death. The longest anyone has been known to survive after being bitten without immediate medical help is just a couple hours.

Its powerful venom causes respiratory paralysis. You can't breathe. You can't breathe. And so you die. And there's enough venom packed in one bite to kill tens of thousands of people.

It's just that potent. Now thankfully these bad boys don't live in Bremen. You have to go down under to Australia, to New Guinea, to be bitten by an inland taipan.

But there is something even more deadly that does live in Bremen. In fact, it lives in every human heart. It is indwelling sin.

[2:45] And here in Numbers 21, the Bible story that was read for us, this historical account, we have this strange event in the history of Israel.

When they were bitten by poisonous snakes and were dying. And in this account we have a picture of the only remedy for the poison of sin that has bitten every one of us.

Now it all came about because of a detour. Israel's 40 years of wandering in the wilderness were almost over. There was just Edom between them and the promised land.

They're almost there. They're anticipating entry. They can't wait. And then came this disappointing setback. Edom wouldn't let them pass through their land.

And it was all so unreasonable and so unfair. The Israelites promised to stick to the main road and to pay for any water that they drank. But no, the Edomites said you may not pass through.

[3:52] And so Israel had to make the lengthy detour around Edom. Now we don't like detours, do we? We like the shortest point between point A and point B.

The shortest way to get from here to there. And detours the long way around irritate us. And detours on the road of life are not pleasant to us either, are they?

We have our hearts set on something. Maybe it's even something we've been praying about. It's almost within reach. And then there it is. That blockade. That closed door.

That providence of God that says, no, you're not going through here. You've got to go around the long way. And it means interrupted plans, frustrated desires and more waiting.

Well, these detours in life try our patience. They try our faith. They they ask us, do you really believe that God knows best for you?

[5:01] And they come as tests from the Lord to reveal what's in our heart. Now, maybe some of you are right there this morning. You're at that roadblock. Maybe some of you are beyond that.

You're already on the long way around and you've been going around for some time and you're getting weary. If so, you will know what I mean when I say that detours are dangerous.

Detours are dangerous. They're full of temptations. And here in Numbers 21, we find that the Israelites just tumbled right in to those temptations.

They fell headlong into those temptations and sins. We read that the people grew impatient on the way. They spoke against God and against Moses and said, why have you brought us up out of

Egypt to die in the desert?

There's no bread. There's no water. And we detest this miserable food. That was a reference to the manna. The detour brought many sins to the surface.

[6:14] Their sinful complaints in their mouths revealed impatience in their hearts. And it's not the first time the Israelites had complained about food, about water.

In fact, it's something like the seventh time here in Numbers 21 that they've complained. They were whiners all through the wilderness. And what had God done on those previous occasions of their need?

Well, he had miraculously met their needs. Water from a rock. Quail out of the sky. Bread from heaven.

The manna. Yes. Forty years of daily provision had been theirs. Surely, with God's past faithfulness, they'll now trust him in the new situation that's in front of them.

But no, they speak as if they're going to die for hunger and thirst. There was unbelief in their complaining, wasn't there?

[7:20] They didn't trust that the God who had provided for them all through the desert would see them around the bend and into the promised land. And then there was character assassination in their complaining, both of God and Moses.

God's goodness was maligned. They speak as if he meant nothing more than to bring them out of Egypt than to let them die in the desert. Is that the kind of God that he is? Is he that good that he would bring you out of bondage in Egypt and then just let you shrivel up and die for lack of food in the desert?

No, there was much maligning in their complaint. Maligning the goodness of God that said he's really not that good.

And then there was gross ingratitude in their complaining. God had brought them out of bondage. 400 years in bondage? And they're not saying, thank you, Lord.

They're saying, why did you bring us out of Egypt just to die in the desert? 40 years of daily food. And all they can say is we detest this miserable stuff.

[8:29] Now, the first time they saw it, they were shocked at it and surprised at the goodness of God and were delighting in the food. But isn't it true that the goodness of God often received can easily become things that we take for granted and even come to despise?

So the manna that was in the first day of reception, something that was shouting good news, now is nothing more than this miserable stuff.

Gross ingratitude in their complaining. And then they tested the Lord in their complaining. Indeed, Paul says in 1 Corinthians 10, 9, looking back on that situation, says, you know, we should not test the Lord as some of them did and were killed by snakes.

Putting God to the test. Can God really provide a table in the wilderness? Can he really come through for us? Let's see what you've got, God. That's putting God to the test.

When we sin and stand back to say, OK, see, is God going to do anything with me? Is he going to punish? That's testing God. And they, by their complaint here the seventh time, we're just tempting God, testing him in that situation.

[9:53] So we see that Israel responded to their detour with impatience, with maligning of God's goodness, with ingratitude.

With unbelief. With irreverent testing. Now, these sins provoked God's righteous judgment. And so we read that then the Lord sent venomous snakes among them and they bit the people and many Israelites died.

Aren't you glad that not every bit of our complaining is treated in that fashion? How many of us would even be alive this morning to come? Well, not a one of us. Not a one of us. But that's the way God dealt with the Israelites the seventh time of their complaint.

And it shows us what our complaining deserves. There were there were many poisonous snakes in the desert, we're told. Moses says that he was there. He knew. And he writes in Deuteronomy 8.15 about that vast and dreadful desert with its venomous snakes and scorpions.

They were all over the place. But throughout their journey, the Lord had kept the snakes from hurting his people. But now the snakes are sent on a mission to bite them.

[11:22] This is our sovereign God. All of creation is at his disposal to do his bidding. And he who brought quail to feed them now brings snakes to bite them.

And he's calling them out of their hiding places and they're obeying their creator. And they come slithering down into the camp of Israel. And right into the tents they come.

And suddenly there are screams throughout the camp as they strike their victims leaving behind their deadly venom. Now the word in scripture for venom, these venomous snakes, has also been translated fiery snakes.

And some think it refers to the effect of this snake bite. That the bite turned fiery red. That the wound became inflamed and produced a burning fever.

An unquenchable fiery thirst until the victim died. And died they did because it was lethal. We're told many Israelites died.

[12 : 35] It wasn't just one or two here and there. But many of them fell over dead. What a scene of misery. Here's this mixture of screams of those getting bitten.

Of moaning of those who are dying. And of mourning over the lost and dead. And we ask why this scene of misery?

And the answer of the Bible is because of their sin. Because of their sin. This is what sin deserves. The wages of sin is death.

And so under God's heavy hand of judgment. The Israelites, as they so often did, cried out for mercy. When I struck them, they sought me, God says.

And here again, he strikes them. And they cry for mercy. And we have their confession written down for us in verse 7. The people came to Moses and said, We sinned when we spoke against the Lord and against you.

[13 : 41] We sinned. What is confession? What does it mean to confess our sins? It means that we openly acknowledge that what we have done is wrong.

And we displease the Lord. And you notice as they come, they're owning what they have done. They plead guilty. They condemn themselves.

There's no excuses. No rationalization or self-justification. You know, Moses, we've been going the long way around. And you know how our patience gets tried by that.

We really couldn't help it. It just popped out of our mouth. We don't have anything of excuses.

Because there's no excuse making in true confession. True confession. We come owning what we are.

And we name what we did. And we call it sin. We've sinned against you. And they name their sin. We sinned against you when we spoke against the Lord and against you.

[14 : 42] It was thorough confession. It wasn't just something we did against you. It was something we did against the Lord and you. They confessed their sin.

And then they sought reconciliation with God through a mediator. Moses. They knew that they were not fit to come before God.

God is holy. They are sinful. And so they made use of God's appointed mediator, Moses. Moses. And they came to him and said to him, oh, Moses, would you pray for us?

The snakes have changed their tune, haven't they? They came to Moses, the very one that they had just spoken against as their cruelest enemy who brought them out of Egypt to let them die in the wilderness.

They now entreat as their kindest friend and beg him to pray for the snakes to be taken away. So Moses prayed for the people.

[15 : 47] Is that not amazing? After all the complaining and whining against him, the one they falsely accused of seeking their death is now pleading for their life, begging God, oh, God, be merciful to these people.

And do we not see in him, the mediator, Moses, a picture of the mediator, Jesus, who from the cross will pray, oh, Father, forgive them.

They do not know what they're doing. It's the Lord Jesus who commands us. Bless those who curse you and pray for those who mistreat you.

And Moses prays for those who had just mistreated him and the Lord. So what have we seen so far?

We've seen Israel's provoking sin. We've seen God's deserved judgment, the snakes. We've seen Israel's confession.

[16 : 55] And now we see God's strange remedy. And when I say strange, I mean it's extraordinary. It's different. It's hardly what you'd expect. And it was all of grace.

They deserve nothing but snakes and the death that their bite brought. But the same hand that wounds is the hand that heals. The same hand that called the snakes out is the hand that now heals those that he wounded.

In wrath, God remembers mercy. And that is our God of grace. A God who does not treat us as our sins deserve or repay us according to our iniquities.

But a God who is slow to anger and abounding in love. And time after time, he restrained his anger and did not stir up his full wrath.

He remembered that they were but flesh, a passing breeze that does not return. Psalm 78. Now notice the Lord's answer to Moses prayer.

[18:03] The Israelites said, Moses, pray that the Lord would take the snakes away. Well, he doesn't take the snakes away. At least we don't read of that.

But we read of something better. He tells Moses, make a snake and put it up on a pole. Anyone who is bitten can look at it and live.

At least for those who were bitten, what God gave was better than what they asked. Take the snakes away.

Well, that may help all you that haven't been bitten. But what about me? And God's response is to give a remedy for those who had already been bitten. Make a snake, put it on a pole.

And anyone who is bitten can look at it and live. Nothing could appear more absurd and unreasonable than this method of healing.

[19:08] It's almost laughable. The method was not mix a concoction of herbs and then drink the potion and you will be healed. It was not, well, cut the flesh by the wound and let it bleed out and you will be healed.

He doesn't even tell them to touch the bronze snake that's put on a pole. No, it's just look at it and you will live. Moses, do you mean to tell me that if my son here whose body is now swollen and full of real poison and is burning with fever and gasping for breath, that if he turns his eyes and looks on that bronze snake you put up on a pole, health will return to him and he will live and not be like these other corpses scattered here in the sand.

And Moses says, that's exactly what I mean. And I mean it because that's what the Lord told me to tell you. This is his remedy and he does not lie.

It was the most unlikely method of cure. It would have been scoffed at by the unbelieving. Can you imagine a scientist today on that scene being told, well, if you look, you'll live.

Oh, what do you, you silly bumpkin. What do you mean? There's no way that that bronze serpent over there can have anything to do with this real venom in my body that's just about paralyze me.

[20:48] So scoffers, well, they would not have looked. How can a lifeless snake give life to dying men?

It doesn't make any sense. It would have been despised by the proud who were unwilling to stoop to such foolishness. They're too proud. They're too reasonable.

They're too smart to give themselves to such a silly remedy. As this. But it was followed by all who put their trust. In Israel's God and what he said.

Those who took him at his word. And looked expecting the cure from him were healed. They were healed.

Doesn't this appear absurd to the natural man? Do you know that God designed it that way on purpose? God could have talked about some potion.

[21:51] He could have talked about cut. He could have had all sorts of different ways of bringing healing. But he designed the method of healing. Exactly in this way.

That would look absurd to mankind. It became the perfect test. You see. The perfect test. Will man take me at my word?

Will they do what I say when there's no other reason on the planet other than that? I said so. Well. That's the test. I submit to you.

That was the test in the garden. When the serpent first showed up and told Eve to take a bite. And the tree that was there. Why not eat from this tree? There was only one reason.

It's because God said don't eat from it. It looked good. Everything about it seemed good and right. But there was just one thing God said not to eat.

[22:47] And it became the perfect test in the garden. Here's the perfect test in the wilderness. Will man do this looking away to this bronze serpent just because I said so?

Not because it seems right to him. There is a way that seems right to a man. But in the end it leads to destruction. Will he honor me with his trust even when he can't understand with his mind? Will he bow his mind? And his will to mine? This was the perfect test that God was giving in the wilderness.

Intentionally designed to humble, proud human flesh. To make it clear that if healing comes in this manner.

That it's all of God. Who says just look and live. He ensures that he will get all the glory. It's the way of faith alone in God alone.

[23 : 53] Apart from our own reason and our own works. And it's always been that way. You remember when Naaman the Syrian had leprosy. And his little servant girl said, oh, that my master would go down to Israel.

There is a prophet of God there who could heal him. And he comes and he expects the prophet to do all the kinds of things that he had seen associated with healing. And he doesn't even come out of his house.

He just sends a servant out and said, you tell Naaman that he needs to go down to the Jordan and wash seven times in it. And he'll be clean. And Naaman's got the chariots heading back to Syria. And he's ticked. He's mad. And it's only his servants who begin reasoning with, my master, if the prophet had asked some difficult thing of you, would you not do it to be healed of leprosy?

But now that he just says, go down. But I've got rivers back home that are cleaner than the Jordan. Yes, but master, it's just this one thing. And the reasoning with him prevailed.

[24 : 58] And he stops the chariot and he goes back to the dirty Jordan. And down he goes and comes up and he's still got leprosy. Second time. See, third, fourth, fifth.

And on the seventh time, he came out and his flesh was as clean as a young child. What a stupid method for cleansing of leprosy.

What a way that doesn't make any sense at all to man. What a way to humble a man's proud intellect. And you see, it's always that way.

It's God's way of self. How is Israel to be saved and come into the promise? Well, you march around this big walled city once a day.

What? What kind of battle plan is that? And then on the seventh day, march around seventh time.

It'll fall down and you go in and win. It makes no sense. And that's the way of faith.

[25 : 56] God's prescribed remedy for healing was to look on a bronze serpent and live. So Moses made a bronze snake. Moses obeyed God and he put it up on a pole.

And then when anyone was bitten by a snake and looked at the bronze snake, he lived. He lived. It happened just as God said it would.

Now it was to be lifted up on a pole where all could see it. The remedy was to be within sight.

Hence the elevation on the pole.

So anyone who had been bitten could look and see that bronze snake. But notice that the life giving power of God had to be appropriated by the look of faith.

It's not enough that the serpent was lifted up near them. It wasn't enough that it was in eyesight.

Well, there it is. It's just just over there. That's not enough to heal me.

[27 : 03] I've got to turn and look to live. And those who sought some home remedy without looking died.

And those who waited and hoped to get better on their own died. And those who tried to heal themselves and didn't look died. And those who said, well, I'm just waiting for God to do something. But didn't look died. In fact, whoever failed to look died. Only those who looked lived.

And hear me. Everyone who looked lived. Everyone. Didn't matter however near death they were. How sick they were. However full of venom they were. However weak in faith they were. When they looked, they lived. Now, if that's all that we ever heard about this event, we may just read over it in our reading through the Bible.

[28 : 12] And we come to Numbers 21. And we say, that's a rather curious event in Israel's history. But it really doesn't have a whole lot to say to me. Living as I do here.

And now. And we may pass by it and miss what it has to do with us. But nothing could be further from the truth. This has everything to do with us.

This story. In fact, 1500 years later. After that bronze serpent was lifted up. Two men were talking one night. Under the cover of darkness.

One was Jesus of Nazareth. The eternal son of God who had existed forever with the father and the spirit in heaven. Who took upon himself our humanity.

And came to this world. Was born of a woman. And grew up. And as a 30 year old man. Here he is now. This evening. Speaking.

[29 : 13] And the other person in the shadows is. A man. Named Nicodemus. And he's the wisest. The highest teacher in all of Israel.

He's a Pharisee. He's a very strict man. He lives by the letter of the law. And they're here at night talking. And the Lord Jesus finds him quite ignorant of important matters.

He finds him quite ignorant of his need for a new birth. You see, Nicodemus thought he was good enough. He's a religious man. He's very careful about being at the right place.

Doing the right thing with the right people at the right time. He's all that, you see. Very religious. None higher than him. And because of that.

He doesn't have a proper view of himself. He doesn't see that he's a sinner. That needs to be born again. Or he'll never get to heaven. Jesus sees that. As he's talking to him.

[30 : 13] And with his divine knowledge. He's able to perceive. This man doesn't have a clue. How sinful he is. And what his need is. That he has to be made all over again.

He's got to be created over. And become a new man. In order to make it into the kingdom. And he tells him so. And as he looked at him. He also realized. This man doesn't have a clue.

Who I am. And how much he needs me. To have eternal life. That the one sitting before him.

Is far more than a mere teacher. As he greeted him. With some miraculous powers. But no. He's the eternal God man. The only savior of sinners. The only mediator. Between God and man.

The man Christ Jesus. And that apart from trusting in him. Nicodemus will die. And go to hell forever. He doesn't see that. So how does Jesus communicate.

[31 : 12] This fact to him. How does Jesus evangelize Nicodemus. Well he. He comes back to what happened.

In numbers 21. Oh Nicodemus would know the scriptures well. And he would know that event. And Jesus applies it to him.

He moves. When I say to him. Jesus applies it to himself. That passage. In numbers 21. He applies it to himself. He moves from the type. The bronze serpent.

The type. To the reality. From the symbol. To the substance. From the bronze snake on a pole. To the son of God. Lift it up.

At Calvary. Let's listen in. As he's talking to Nicodemus. In John 3. 14 through 16. Jesus says to Nicodemus. Just as Moses.

[32 : 09] Lifted up. The snake. In the desert. So. The son of man. Must be lifted up. That everyone. Who believes in him.

Should have. Eternal. Life. For God. So loved the world. That he gave his one and only son. That whoever believes in him.

Should not perish. But have everlasting. Life. Jesus preaches the gospel.

From numbers 21. This event. In Israel's history. Has lasting. Application. And relevance. To every one of us. And it points us. To the two most important.

Realities. That concern us. Our sin. And God's remedy. First. It points us to our sin. And its punishment. Every one of us.

[33 : 04] Has been bitten. By sin. And it is far more deadly. Than any. Snake. In the serpent. What the serpent. In the wilderness. Could do.

Was. Remove a man. Out of this life. And send him off. Into eternity. But sin. Will send a man.

Out of this life. And into the second death. Which is described. In the New Testament. As a lake of fire. Where there is weeping. And gnashing of teeth.

Forever. That. Hell. Is the second death. And the wages. Of sin. Is. That death. Death. Under the wrath of God. Death.

Under the curse of God. Forever. And ever. The soul. That sins. It shall die. James says. Sin.

[33 : 55] When it is finished. Brings forth. Death. That's where. Sin. Is leading us. We've all sinned.

And come short. Of the glory. Of God. Have you ever complained. Bible commands us. To do everything.

Without complaining. Or arguing. If there was no other commandment. We all. Would be damned to hell. For just that one disobedience. Yes.

We've been where Israel is. We've. We've. We have complained. We've had unbelief. And. Murmuring. And. All the rest. And whenever we complain.

Since God is the governor. Of this world. We're complaining. Against him. It's what he has put in our cup. And we don't like it. And all our complaints. Point the finger. And say.

[34 : 51] God is not good. God is not good. And we haven't thanked him. For all of the blessings. That every day. He gives us life. And breath.

And everything else. And every day. He causes his sun to shine. He causes the rain to fall. In its proper mixture. In our lives. To bring forth food. From this earth. To feed us.

And. He gives us family. And freedoms. And every joy. That we possess. And we too. Thank him. By complaining about. This. And that.

You see. We've been bitten. By sin. We've broken. God's commands. And because of our sins. We brought down.

On our heads. The due punishment. Even death. The second death. Of hell. And so. We're perishing.

[35 : 45] Is the word. That the Bible uses. We're perishing. Death is now. At work. In our bodies. It's just a matter of time. Before we die. And then.

Without Christ. We head into. That second death. Of the lake of fire. Forever. Forever. So the scene. Is more miserable. Here. Than it was.

Back in the desert. In numbers. 21. Here. We're all. Bitten. By sin. Here. We're all. Perishing. Under the curse. Of God.

Here. Death. Is at work. In all of us. Leading us. To an eternity. Without Christ. And the wound. Is incurable. Even as it was then.

There's nothing. We can do. To fix God's. Broken law. To undo our sins. To reach out. And take those words. Back in. Those words. Of complaint. There's no amount. Of good deeds. That we can do. To make up for.

[36 : 38] Even one of our. Bad deeds. Guilty. Vile. And helpless. We. And that's why. I say. This is. This is a wonderful.

Picture of the gospel. These folks. Bitten by the. They were helpless. It's just a matter of. Moments. And they'll die. And sin. Leaves us. Just as helpless.

Before God's judgment. But then into this dark scene of misery. And into that dark night. There. With Jesus and Nicodemus.

He spoke words of light. And life. He spoke of God's gracious provision. For our salvation. That the same God who punishes. Is the God.

Who saves. And God's gracious provision. Is a person. It's the Lord Jesus Christ. Himself. It's his son.

[37 : 36] And our savior. But it's his son. As lifted up. For just as Moses. Lifted up the snake. And the desert. So the son of man.

Must be. Lifted. Up. Now what does Jesus mean. When he says. Lifted up. Well he tells us in John 12. Later on. But I. When I am lifted up. From the earth.

Will draw all men to me. By this. He said this. To show the kind of death. He was going to die. How would Jesus die?

It would be by being lifted up. Upon a cross. And so. Just as the serpent. Was lifted up. On the pole. So the son of man. Must be. Lifted up. To die.

On. A cross. And there. Upon the cross. He became. Sin for us. There. He took. The venom. Of our sin.

[38 : 30] Upon himself. And receive. The full punishment. That our sins. Deserve. The punishment. That brought us. Peace. Was upon him. And by his wounds.

We are healed. Strange healing. That. He is wounded. And we get healed.

That's almost as absurd. It's just. Looking. At a serpent. And living. Isn't it? That Christ.

Redeems us. From the curse. Of the law. By becoming. A curse. For us. He suffers. The sting. Of death. That sinners. Might be saved. And spared. From the second. Death. And not perish.

But have. Everlasting. Life. He's damned. That we might. Be saved. But not all. Who were bitten.

[39 : 30] Were healed. It was only those. Who looked. Upon the bronze. Snake. And in the same. Way. Jesus crucified. Will not profit you. Anything. If you don't.

Look to him. If you don't. Believe on him. You see the way. That Jesus. Interprets. What it means. To look. It means. To believe.

Whoever. Looked. Lived. Whoever. Believes. Will not perish. But have everlasting. Life. Now. There's plenty. Of healing.

And pardon. And cleansing. In Jesus blood. It cleanses. From every sin. But you will not know. Anything of it. Unless you. Look to him.

In faith. That look of faith. That look of trust. It's only yours. By believing. Whoever. Looks.

[40:24] Will live. Now. What's in that look. Well. There's faith. In that look. That's what Jesus. Is teaching us. Whoever. Whoever. Believes.

On him. It's not. Just the look. Of the eyes. That we look. And see. Jesus. Crucified. No. It's not. Just the look. Of the eyes. It's. It's the look.

Of the heart. Where we expect. Salvation. From that. Person. And that. Work. That he's doing. For me. It's not.

Just. Whoever. Whoever. Believes. On him. Whoever. Whoever. Whoever. Just. Believes. That Jesus. Really. Lived. He. He. He. Lived. A perfect. Life. He. Died. On a cross. He. Rose. Again. He's. In heaven. He's. Coming. You. Can. Believe.

All that. And. You. Will. Still. Perish. And. Not. Have. You. Know. The devils. Believe. That. And. Even. Tremble. No. To. Believe. Means.

[41:16] That. You. You. Put. Your. Trust. In. That. You. Lean. On. Him. To. Save. You. You. Trust. In. His. Suffering. And. Death. To. Be. Enough.

To. Pay. For. All. Of. Your. Sins. You. Trust. In. What. He. Has. Done. As. Being. All. That. You. Need. To. Make. You. A. Sinner. Right. With. A. Holy. God.

That's. What. Saving. Faith. Is. That. Looks. To. Jesus. When. A. Man. Looks. To.

The. Bronze. Snake. Or. Looks. To. Jesus. Christ. In. Both. Cases. He's. Looking. Away. From. Himself. Isn't. He. When. I'm. Looking. Over. There.

I'm. Not. Looking. Here. And. That's. The. Way. Of. Salvation. It's. A. Look. Away. From. Self. It says. I don't.

[42:10] Have. Anything. Here. To. Meet. My. Problem. Of. Sin. I. Have. Nothing. Here. I. Don't. Have. Any. Good. Works. Any. Religious. Deeds. I.

Don't. Have. Anything. Here. To. Meet. My. Predicament. Of. Sin. It's. All. Over. There. In. Christ. He's. All. I. Need. He.

Has. All. That. I. Lack. He. Has. The. Perfect. Life. That. I. Could. Never. Live. He. Has. The. Death. With. Blood. To. Pay. For. Every. Sin. That. I. Would. Be. Paying. Forever. In.

Hell. And. Never. End. Up. Paying. Everything. I. Need. To. Not. Perish. And. Have. Eternal. Life. Is. Over. There. That's. Why. This. Story. From. Is. Is.

So. Precious. In. Teaching. Us. About. What. Saving. Faith. Is. It. Always. Looks. Away. From. Self. Kids. You're. Told. Many. Times. In. This. World. That. You. Have. Everything.

[43:02] You. Need. Inside. Of. You. It's. A. Lie. From. Hell. You. Don't. Have. What. You. Need. Inside. Of. You. You. Need. A. Substitute. To. Live. For. You. And. Die. For. You. That. Means. You.

Got. To. Look. Away. From. Yourself. And. You. Got. To. Be. Willing. To. Confess. I. Don't. Have. What. I. Need. To. Be. Right. With. God. But. Jesus. Does. And. So. Here. And. Now. I. Look. Away. From. Anything. In. Me. And. I. Trust. In. Who. He. Is. And. What. He's. Done. Upon. A. Life. I. Did. Not. Live. Upon. A.

Death. I. Did. Not. Die. Another's. Life. Another's. Death. I. Rest. My. Whole. Eternity. And.

Oh. What. Precious. Words. Are. These. The. Promise. Is. That. Anyone. Who. Is. Bitten. Can. Look. And. Live. And.

[43:58] Jesus. Interpretation. Of. That. Whoever. Believes. On. Him. Whoever. Believes. On. Him. Shall.

Not. Perish. But. Have. Everlasting. Life. Isn't. That. Whoever. Anyone. Aren't. Those. Precious. Words. When. They. Come. From. The.

Son. Of. God. It. Doesn't. Matter. How. Shot. Through. With. Sin. You. Are. How. Long. The.

Venom. Of. Sin. Has. Been. At. Work. In. Your. Life. It. Doesn't. Matter. The. Trail. The. Mess. That. You. Left. Behind. If.

You. Right. Here. And. Now. Will. Look. Away. To. Christ. You. Will. Live. You. Will. Live. Forever. Whoever. You. Are. Whatever. You. Have. Ever. Done. If.

You. Look. You. Live. Now. I'm. Afraid. That. Some. Sinners. Even. Here. Perhaps. Don't.
Understand. That. The. Problem. Is. So. Bad. That. Unless. They. Look. Away. From. Themselves.
[44 : 51] They. Will. Never. Be. Healed. What. Is. More. Common. Than. Than. People. Seeing.
That. Sin. Brings. Death. Even. Hell. And. The. Second. Death. And. What. Do. Men. Do. They.
Start. Rolling.

Up. Go.

To. Hell. Reading. Your. Bible. Praying. Going. To. Church. And. Giving. If. You. Don't. Look. To.
Jesus. And. Put. All. Of. The. Weight. Of. Your. Trust. For. Heaven.
On. Him. If. You. Save. Anything. For. Yourself. You. See. Well. I'm. Better. Than. She. I'm. Better.
Than. Him. If. You. Have. Any. Weight. Of. Trust. On. You.
You. Have. Not. Put. The. Weight. On. Christ. Oh. Please. Please. Come. To. An. End. Of. Yourself.
Lay. Your. Deadly. Doing.

[45 : 44] Down. Down. At. Jesus. Feet. Can. Never. Save. You. Jesus. Can. And. He. Will. Some.
Of. You. May. Be. Stumbling. Over. God's. Method. Of. Salvation. And. You. Don't. Understand.
How. A. Man. Dying. On. The. Tree. Can. Change. My. Address. For. Eternity.
That. Because. Of. His. Death. You. Not. Find. Me. In. Hell. A. Hundred. Years. From. Now. You.
Find. Me. In. Heaven. And.

You. Find. Me. There. Ten. Billion. Years. From. Now. And. The. Only. Thing. That. Made. The.
Difference. Of. Is.

The. One. Hanging. On. The. Tree. Right. There. It's. Not. In. Here. It's. Over. There. And. Some.
You. Stumble. Over. That. Surely.

[46 : 42] There's. There's. Got. To. Be. Something. For. Me. There's. Got. To. Be. Some.
Contribution. That. I. Make. To. Win. Everlasting. Life. Oh. As. Long. As. You. Hold. On. To. That.
My.

Friend. You're. Not. Embracing. God's. Way. Of. Salvation. Which. Is. To. Say. There. Is. No.
Righteousness. In. Me. It's. All. In. Christ. So.
We. Bring. Him. Our. Sin. And. He. Gives. Us. His. Righteousness. Some. Of. You. May. Waiting.
For. God. To. Do. Something. You.

Know. You. Need. To. Be. Born. Again. You. Know. That. You. Need. To. Trust. In. Christ. You.
Say. But. I. Don't. Have. Faith. I. Don't. Have. A. New. Heart. So. I. Just. Waiting. Well. Learn.
From. The. Story. This.

Morning. Everybody. That. Waited. For. Healing. Died. It's. Only. Those. Who. Look. That. Lived.
Why.

[47 : 37] Are. You. Waiting. He. Wait. No. Longer. And. Look. This.

Morning. And. Trust. In. The. Lord. Jesus. Whoever. Lives. To. Save. All. Who. Trust. In. Him. Now.
You. Can. Do. That. Right. Where. You're. Sitting.

This. Morning. You. Can. Say. Lord. Be. Merciful. To. Me. The. Sinner. Have. Mercy. On. Me.
Because. Of. What. Jesus. Has.

Done. For. Sinners. I'm. Going. To. Ask. That. We. Close. Our. Eyes. And. Spend. A. Moment. In.
Prayer. And. You. Do. That. Right. There. Where. You're. Sitting. You. Have. Dealings. With. This.
Living. Savior. Yes. He. Died. On. The. Cross. But. He. Rose. Again. Triumphant. Over. Sin. And.
Death. And. Hell. And. He. Reigns. In. Heaven. Today. And. One. Of. The. Reigns. Is.

[48 : 28] To. Give. Repentance. And. Faith. To. Sinners. To. Give. His. Righteousness. To. All.
Who. Trust. In. Him. Even. Eternal. Life. So. You. Trust. In. The.

Savior. Oh. Dear. Jesus. We. Have. Thought. So. Smally. Of. You. We've. Not. Seen. All.
The. Merit. That. Flowed. From. Your. Blood. On. The. Cross. It. Was. Enough. To. Cover. All. Of.
Our. Sins. Forever. We.

Do. Confess. We've. Not. Look. To. You. That. When. We. First. Become. Convicted. Of. Sins. We.
Look. To. Ourselves. And. Try. To. Make. Ourselves. Better. Have. Mercy. On. Us. And.

Oh. Bring. Us. All. To. Look. Again. This. Morning. Some. For. The. Very. First. Time. To. Look.
Away. From. Self. To. Christ. And. Some. Of. Us. For. The. Thousand. Time.

[49 : 23] Whatever. Our. Sin. Of. This. Past. Week. Whatever. Our. Ingratitude. And. Unbelief.
And. Complaining. And. Discontent. Whatever. It.

Is. That. We. Can. Come. At. This. Moment. And. Confess. What. You.

For. Such. Good. News. For. Us. It. Suits. Our. Need. It. Perfectly. Matches. Who. We. Are. So.
Give. Us. To. See. The. Lord. Jesus. More.
Clearly. For. Who. He. Is. And. To. Live. More. Fully. Upon. Him. We. Ask. In. Jesus. Name. Amen.