

## CHRIST AND THE MANNA

## Exodus 16

Intro: It is well known that our Lord Jesus Christ called Himself the Bread of Life. In doing this He gathered together all of the OT references to bread, and indicated that they should be considered as types of Himself. Thus, the Unleavened Bread which the people ate for seven days following the Passover, is a type of Christ. The Meal Offering is a type of Christ. And the manna which God gave His people for forty years in the desert, is also a type of Christ.

In all of these the dominant idea seems to be that of fellowship with the Lord. In the Feast of Unleavened Bread we see the Lord in His sinless perfection. In the Meal Offering we see the union of the divine nature of our Lord with His human nature. In the manna we see how the Lord from heaven sustains and strengthens His people from day to day. I don't know of any chapter in the whole Bible which is more instructive for us in connection with our daily fellowship with the Lord than is Exodus 16.

(Read Exodus 16.)

All of us should know by now that this world is not our home. We are, as Peter called us, "strangers and pilgrims" (1 Pet. 2:11) in this world. And as the Apostle Paul taught us, our citizenship is in heaven. Cf. 3:20, 21. Therefore, there is much that we can learn from the wilderness wanderings of the Israelites as they moved from Egypt to Canaan. They were strangers and pilgrims, too.

From a practical standpoint the children of Israel had a daily need for food. They were not able to carry enough food with them for such a long journey, and so early in their march they realized that getting food was going to be one of their major problems. If they did not have food and water, they just would not make it. And so the Lord provided bread for them each morning in the form of manna, and quail at night. See Ex. 16:13. Tonight I am not going to speak about the quail except to point out that their evening meal was heavier and certainly would bear some application to what the Apostle Paul had to say about "the meat" of the Word. However, for our service tonight I want to focus attention on the manna.

What was the manna? It is described in verse 14 of our chapter, and again in verse 31. There are two possible meanings to the word, manna. One is that it is taken from

what the Israelites said when they saw it: "What is it?" See verse 15. All of the more recent translations use this question in interpreting verse 15. The other idea is that it speaks of the fact that a certain amount of it was appointed for them by God as their daily food. In verse 4 we should notice that the Lord called it "bread," and this what it was -- not bread prepared by them from grain, but bread which was rained down upon them from heaven. The Lord intended to take care of His people in this way until they got into their promised land.

Now think of yourself as a pilgrim. We are journeying toward heaven. And what the Lord did for the physical needs of His people in those days, He does for our spiritual needs. This is a type of what He was even doing for them spiritually in that day.

But let me point out some of the details that have a special application to us.

Notice first, if you will,

#### I. THE DISSATISFACTION OF THE PEOPLE (Ex. 16:1-3).

We can understand how they felt although this was not excuse for the complaining which they did. The insecurity which they felt as far as the future was concerned is a picture of what happens to a child of God today if he or she is not being satisfied with Christ, the Bread of Life. Every new-born Christian needs to be told that he needs to feed upon the Word of God, and especially upon what the Word has to tell us about Christ. If we don't feed upon Christ in the Word, we will start to look back at what we had in the world, and we will wish that we had again what we gave up when we first came to the Savior.

The whole Bible, from start to finish, is full of Christ. The proof of this is what the Lord did with the disciples on the road to Emmaus according to Luke 24. The Bible is not just a book of history, or of doctrine, or of laws. It has all of that. But it is preeminently a book which speaks of Christ. We need learn of Him. We need to believe what we are learning. And we need to start trusting Him to change us, to guide us, and to provide for us. We need to learn to walk in fellowship with the Lord just as we would any friend we have whom we really love. The more we know about the Lord, the more we will love Him. And the more He satisfies us, the less we are going to be looking back into Egypt, wishing that we were still there! Spiritual growth comes through an increasing fellowship with the Lord Jesus Christ. No Christian is going to continue to be satisfied as a Chris-

tian unless he is satisfied with Christ.

But let us go on to a second point.

II. THE MANNA WAS TO BE PROVIDED BY GOD (Ex. 16:4a).

This was a promise the Lord made to His people. There was no way that they could provide for themselves day after day, and feed so many people. And so the Lord was going to see to it that every morning they had manna.

One thing that we all need to remember when we read our Bibles, or when we hear it taught, is that God will provide the spiritual food out of the Word which we need every day. There is so much that we all have to learn, but it is the Lord who provides personally for each one of us. And so it is good for us to offer a brief prayer to the Lord as we begin to read, or as we begin to listen, asking Him to show us what He wants us to see on that particular day.

This leads me to a third point:

III. THE PEOPLE WERE TO GATHER THE MANNA EVERY DAY (Ex. 16:4b, 16-18).

It seems that every member of the family was expected to go out to pick up the manna, and an omer was considered by the Lord to be what each person would need for the day. It is not possible for us to know exactly how much this was in those days, but it was all that a man could normally eat in a day except for the quail which he had at night.

God has provided us with His Word. In His Word we have all that He wants us to know about the Lord Jesus Christ. But we need to read it. We need to gather it each day. It is wonderful to read good books which have been written about the Bible, helping us to understand it. But we must never allow the reading of other books to take the place of reading the Word itself. And it is not enough for us to be reading the Word for ourselves just as soon as we are able to read it. Think of the whole family going out to gather the manna. How wonderful if that were a picture of our families each morning.

IV. THERE WERE CERTAIN RULES TO BE OBSERVED ABOUT THE GATHERING.

- A. It had to be gathered in the morning before the sun would be warm enough to melt it. See Ex. 16:21.

There is no question but that the Scriptures point to the

morning time as the best time to meet with the Lord. Even our Lord made use of the morning time. Cf. Mark 1:35. David made a promise to the Lord about his morning time.

- B. What the people collected on one morning could not be saved and used the next day. Cf. Ex. 16:19, 20.

You see, this is meant to teach us that we need a fresh meal in the Word every day. We will never be able to learn all that it is possible to learn, and all that we need to know. So every day we need to feed our souls on the manna of the Word which we have collected for that day.

- C. On the sixth day they were to gather twice as much as they did on the first five days because there was no manna provided on the seventh day. See Ex. 16:22-26.

What I believe the Lord was teaching us here was that we need times when we give to the Lord more time that we normally do in our regular schedule. With the Jews it certainly was a part of remembering to keep the Sabbath Day as a holy day to the Lord. We are no longer under that Law, but the lesson for us is the same. Occasionally give more time to the Lord in reading the Word and prayer. The change will be good for all of us spiritually. We often think of a day off, or a vacation, as a time when we will be able to do some of the things that we have wanted to do, and perhaps things which need to be done. But why not look upon those special days, even the Lord's Day, as times when we can give more time to the Lord than we regularly do?

But be sure to notice that, although the children of Israel did not gather manna on the seventh day, they ate on the seventh day, manna which could be carried over from the sixth day when they gathered twice as much as they normally did.

Three more points.

- V. THE MANNA WAS TO BE SHARED FROM TIME TO TIME (Ex. 16:16-18).

The Israelites were like we are. Sometimes they didn't get up when they needed to. And so they did not have time to gather as much manna as they could use. And so the Lord made provision for them through those who gathered more than they needed. In this way no one went without.

Do you share what you have read in the Word with other members of your family, or with other Christian friends you may meet during the day? I think this is the spiritual signifi-

cance of what the Lord told His people to do. And we can be thankful for those times when others share with us what they have gathered from the Word on any particular day. But remember that the manna speaks of Christ. And so, more than anything else that we see in the Word, it is what we tell others about the Lord that will be especially precious and helpful to them.

VI. THE MANNA COULD BE PREPARED IN VARIOUS WAYS (Ex. 16:23).

It could be baked, or it could be seethed (boiled). The latter word indicates that they prepared the manna in various ways. This is what we are doing when we teach the Word to others. We are not only able to read the Word to others, but we can explain what we understand that the Word means -- and again, especially of Christ.

VII. THE OBJECT OF THE GATHERING OF THE MANNA WAS THREEFOLD.

- A. It was to test their obedience (Ex. 16:4).
- B. It was to show them "the glory of the Lord" (Ex. 16:7).

This is what we see in Christ, is it not? Cf. John 1:14. It was while Christ was here on earth in His humanity that He called Himself "the Bread of Life."

- C. The provision of manna was to deepen the conviction of the people that the Lord was the Lord, their God -- not just that He was the Lord, nor just that He was God, but that He was the Lord, **their** God!

Concl: How much we will profit from this is dependent upon how hungry we are spiritually, and how much we are willing to submit to the lessons which the Lord taught His people so long ago.

Are you having trouble wishing you were back in Egypt, back in the world? Then it is probably true that you need to spend more time picking up the manna of the Word. And if you are reading your Bible, but are not finding the joy and blessing that you want and need, it is probably because you are not seeing Christ the way you should. And remember that the whole matter of our fellowship with the Lord is really a test of our obedience. The Word is in our hands, but the blessing has to come down from the Lord. Learn to look to Him for your blessing. If you faithfully are trusting Him to feed your soul on Christ, your delight in the Lord and in His Word will be something that you will be unable to measure. Maybe David was thinking about manna when he wrote Psalms 34:8.

CHRIST AND THE SMITTEN ROCK  
Exodus 17:1-7; Numbers 20:1-13

Intro: Tonight I want to consider with you the two OT passages in which God gave His people water to drink out of a rock. In neither instance was water nearby. The people were in a desert, and water was nowhere around. And so, in both cases God performed a miracle.

However, Paul made a statement in the NT about these events which helps us to understand that they had significance beyond being miracles. The statement to which I refer is found in 1 Cor. 10:4. But I want to read the first three verses of that chapter so that you can get the setting.

(Read 1 Cor. 10:1-4.)

The Apostle Paul, speaking by the Holy Spirit, said that "that rock was Christ."

Some teachers of Scripture who enjoyed spiritualizing the OT would have us believe that the events which are referred to in the OT never really happened. They would say that these were stories, much like our Lord's parables, which were told to illustrate the truth which is expressed in 1 Corinthians 10. But such teaching is clearly a violation of Scripture. The events in Exodus and Numbers are related along with other historical events, and what Paul wrote in 1 Corinthians he was writing as a part of the journeying of the Israelites as they went from Egypt to Canaan.

What Paul did mean was that those events contain spiritual lessons which go beyond the events themselves. In other words, they are types of spiritual truth. So when we read in Corinthians about a "spiritual drink" and a "spiritual Rock," Paul was indicating that they pointed to Christ. They were types of Christ. For the Israelites it was a real rock and real water came out of the real rock. But God provided for His people in such a way that the provision was a type of Christ. And this gives us the basis for saying just that: the rock was a type of Christ.

We have a similar situation when we observe the Lord's Supper. The Lord took real bread, but He said about that bread, "This is my body." And then He took the fruit of the vine in a cup, and said, "This is my blood." Now He was in His body before them, and so He could not have meant that the bread had somehow become His fleshly body. Nor did He mean that the fruit of the vine was actually His blood. His blood was still running through His body. He meant that the bread represents His body, is a type of His body. And He meant

that the wine represented His blood, that it was a type of His blood. We must remember that it was God Who ordered the circumstances which the children of Israel passed through so that many things pictured spiritual truth.

We need to beware of spiritualizing Scripture away. But, on the other hand, we need to look for types of Biblical truth throughout the Word of God, but especially in the OT.

But now let us go to the Exodus passage. Please turn in your Bibles to Exodus 17. We want to look at the first seven verses.

EXODUS 17:1-7

There is no question but that the people really needed water, real water. They were in a desert, and they had faced this need before -- twice before. We read about it in Exodus 15:23-27.

The first time they found water, but it was bitter. There was something about it that made it unfit to drink. And so God told Moses a tree which, when they threw it into the water, purified it so that they could drink.

After this they went on to Elim where they found twelve wells of water! That was an oasis which they must have hated to leave.

But when they got to Rephidim, there was no running water, and no wells. And so the people panicked and accused Moses of taking them out into the desert to kill them and their children. I used to tell the students at Multnomah that this is what we do when we don't see the same circumstances present when the Lord provided for us before. God loves to vary the way He works so that we will not look at the way He provides for us, but at Him: the Provider.

Moses was afraid that they were going to kill him. That is how serious the situation had become. And so what did the Lord do? Read verses 5 and 6 again.

God did something He had never done before. He did something which the children of Israel had never thought of, and, if they had, they would have said it was ridiculous even to think of such a thing. But the things that are impossible for me, and actually unthinkable, are as simple as can be for the Lord. This was one instance where it would have been good for the people to remember that their God was the Creator of the heavens and the earth. The Lord told Moses to strike the rock. And Moses acted in faith, taking the Lord

at His Word, and when he did water started to flow, and it kept flowing, and the supply seemed to be endless, inexhaustible.

Paul said that "the Rock was Christ."

In the Psalm which God gave to Moses for the children of Israel to sing. The reason? Cf. Deut. 31:19-21. Nine times the word "rock" appears, and at least five of them were references to God as their Rock. Cf. vv. 4, 13 (2x), 15, 18, 30, 31 (2x), and 37.

The rock was a perfect type of Christ. It spoke of that which is solid, immovable, and unchangeable. More than that, He is a refuge for His people, a secure defense for His people. What He has been He always will be, and He will never fail to meet the needs of His people.

But notice the picture here: The water did not come out of the rock until Moses struck it! What can this smiting be but a picture of the Cross.

Isaiah wrote many years after the children of Israel went through the desert, "Yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53:4). And in the last chapter of the book of the Revelation we read the invitation:

And the Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst come.

**And whosoever will, let him take**

**of the water of life freely** (Rev. 22:17).

So there you have the picture. This is a wonderful picture of salvation in the OT, not only of salvation in its beginnings, but that which is necessary for all believers throughout their lives -- the need to be constantly drawing water from the wells of salvation in Christ.

Did the people deserve the water? No! Did they believe that water would be provided for them? No! God acted in pure grace, and that is what He has done for us in our salvation.

But now let us go to the other passage:

#### NUMBERS 20:1-13

Here we find history repeating itself, but this time they were in the desert of Zin. The people were at Kadesh. Miriam had just died. The spies had gone into the land in chapter 13. Ten of the spies came back saying that the people could not possibly take the land, and that whole



generation was condemned to death -- a death which was spread out over 40 years.

But again they had no water. Nobody mentioned Rephidim. It was like God had not provided for them before, nor did they take into consideration that He was providing for them every day. Again they accused Moses of wanting to kill them.

Moses and Aaron did the only thing that they knew to do: they went to the Lord, and fell upon their faces. Moses spent a lot of time in this position during the years he led the children of Israel. But the Lord appeared to them.

Again the Lord told Moses to take his rod, and to go to the rock, but this time he was only to speak to the rock, not strike it. And God's promise was that when Moses struck the rock, water would come out abundantly, not only for the people, but also for their livestock.

But something bad had happened to Moses. He was fed up with the people. He was tired of their complaining and their rebellion. And in his anger he struck the rock twice! "And water came out abundantly" (Num. 20:11). The people drank, and gave water to their animals, and everyone was satisfied.

But what Moses had done displeased the Lord, and, as a result, the Lord told him that he would not be able to lead the children of Israel into the promised land! This had to be the greatest of all sorrows for Moses. We learn later that he saw the land, but he died before the nation went into the land.

Now doesn't it seem a little "un-Rocklike" for the Lord to be so harsh on Moses when He had been so gracious to the people time and time again? After all, didn't Moses have a just reason for being angry with the people?

Yes, he did! And it doesn't seem that God judged him for his anger; God judged him for his disobedience. When God said, "Speak," He did not mean "strike" it again. This was another rock, but that made no difference. Some great truths were involved here, and Moses was corrupting the type that God was giving to His people for all future generations.

I said that Moses smiting the rock in Rephidim was a picture of the Cross. Christ, our Rock, did not need to die twice. That was the picture given when Moses disobeyed the Lord. I can't tell you how much Moses understood about what he was doing, but I am quite sure that he understood the Gospel. So when he struck the rock instead of speaking to it, he was corrupting a beautiful type which God was giving to Israel

and to us. Christ only needed to die once; afterwards we "speak" to Him for the supply of our needs, as well as for the confession of our sins. All of our sins, past, present, and future were atoned for at the Cross. When we sin again, Christ does not have to die again in order to continue to save us. If that had been the case He would have had to die multiplied millions and billions and trillions of times! And perhaps even that estimate is far too low. And so when Moses marred the picture, the type, God said that he could not lead the Israelites into the land.

I hope you see the picture. Types are a picture to help us to understand the truth of God. But the pictures have to be just as accurate as the truth which the types represent. The truth is very precious to God, and we are not to change it in any way, adding to it, or taking from it, or doing something else.

Concl: Now what are some of the lessons that we need to learn from the history as well as the type?

- 1) We see in this type the greatness of our God, and the grace of God as well.
- 2) We see the terrible price of our redemption: the smiting of our Lord Jesus Christ at the Cross. Nothing less than His death could be sufficient for our salvation.
- 3) We see preciousness of our fellowship with God in prayer, a privilege that the Lord has given only to His people. We aren't saved because we pray; we are saved because Christ took the penalty for our sins on the Cross. But after we are saved, and sin, it is through the confession of our sins that our sins are forgiven through the blood of Christ, and our fellowship is restored.
- 4) We have a perfect illustration of the very thing that we were talking about this morning in Romans 12. Paul said, **"Be not overcome of evil, but overcome evil with good"** (Rom. 12:21). Moses was drawn into sin because he let the sins of his people "overcome" him. How important it is for us to remember the words of James in Jas. 1:19, 20:

Wherefore, my beloved brethren,  
let every man be swift to hear,  
slow to speak, slow to wrath:  
For the wrath of man  
worketh not the righteousness of God.

Moses lost his temper, disobeyed God in his anger, and missed the blessing he had been looking forward to for the past eighty years!

What a warning this is for us, especially those of us who are leaders! We need to obey God. When people make our job difficult, we must continue to lead, but we must

not let their sin overcome us, and cause us to sin.

Let me mention one more lesson:

- 5) You all have noticed that Moses got water even though he disobeyed the Lord by striking the rock instead of speaking to it. What does this teach us? It teaches us that results do not prove that our method is right. People are using all kinds of methods to attract people to church in these days, and the people come. So they feel that they are right. They say that the end justifies the means. The story of Moses at this point in his life contradicts those great claims that people make. The water came out of the rock, not because Moses did the right thing. Water came out of the rock because God was meeting the needs of His people. But Moses was as wrong as he could have possibly been in striking the rock.

There is never any excuse for disobeying God. Let us stand for what is right in His sight, and so His will, leaving in His hands those who are grieving him by their rebellion against the leadership. He always has a way of taking care of things Himself.

Remember that Christ is our Rock. He is our sure defense against the wrath of God. He was smitten at Calvary that we might have the life-giving water of life as a free gift. He only had to die once. His death is sufficient for the eternal salvation of all who will come to Him and drink.

If Christ is not your Savior, come to Him tonight. There is no one else who can save you.

CHRIST AND THE BRAZEN SERPENT  
Numbers 21:1-9

Intro: Let me read for you the first nine verses of Numbers 21. (Read.)

Now let me read just three verses which contain words spoken by our Lord to Nicodemus: John 3:14-16. (Read.)

I would like for you also to see how this idea of being lifted up entered into the ministry of our Lord at least two other times according to the Gospel of John. (Read John 8:28 and 12:32.)

Charles Simeon once said about Num. 21:4-9,  
Never from the foundation of the world was the way of salvation more plainly, more fully, or more intelligibly declared, than in this simple method of obtain the desired blessing. Salvation is only and entirely by faith in Christ. The direction which Christ himself gives us by the Prophet Isaiah, is this: **"Look** unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else"(Vol. 2, p. 129).  
That last quotation from Isaiah is in Isa. 45:22.

Mr. Simeon said that this story "plainly" pictures the Gospel -- and he has the Lord Jesus for his authority in saying that. But Mr. Simeon also said that it "fully" presents the Gospel, and it is this that I hope we will be able to see this evening.

But first, let us look at the circumstances under which God provided this salvation from physical death for the children of Israel.

I. THE SITUATION (Num. 21:1-5).

The Lord had just given His people a great victory over Arad, king of the Canaanites. Some of the Israelites had already been captured, and the outlook was ominous for the rest of the nation. But the people cried out to the Lord, promising to destroy their cities if God would give them the victory. He did, and then they did. God gave them the victory, and the Israelites destroyed the cities of the Canaanites.

But soon the Israelites were back at what they had none over and over again before. They murmured against God, and they murmured against Moses. They were very discouraged. Some translations render it, impatient. They felt again like they would die in the desert, and they voiced their displeasure with the food the Lord was providing for them. They said

there was no water, and that they loathed the "light bread," meaning, worthless bread. They despised God's provision for them as miserable. Their talk indicated that they thought the food might be suitable for children, but not suitable for men!

God had just spared their lives in a miraculous way, but the people seem to have put that out of their minds even though it had just happened.

What I believe the Spirit of God wants us to see in this situation is that it brought about a need for grace. The people deserved what they feared: death. However, it is interesting to see what God did.

## II. DIVINE JUDGMENT (Num. 21:6).

The Lord did not have to suddenly create a lot of serpents. They were already there, and had been all around them ever since they left Egypt. But the Lord had protected them from the serpents. He had not allowed the serpents to attack them on their march, nor to enter their campsites. But suddenly that was all changed. The Lord lifted the protection that He had given them. The serpents began to attack the people, "and much people of Israel **died**"!

Before we get unhappy over things we feel we should have which we don't have, we need to think about the dangers and trials that we might have experienced, but the Lord has kept away from us. Matthew Henry said about this passage,

Those that cry without cause have justly cause given them to cry out. They distrustfully concluded that they must die in the wilderness, and God took them at their word, chose their delusions, and brought their unbelieving fears upon them; man of them did die (Vol. I, p. 664).

And God would have been justified in letting the whole nation die IF IT HAD NOT BEEN FOR HIS PROMISES!

What happened? The next thing we see is:

## III. THE REPENTANCE OF THE PEOPLE (Num. 21:7).

Now we all need to remember that it is God who gives us repentance. That is made clear in 2 Tim. 2:24-26. We know this also because people do not always repent when judgment falls upon them. They die cursing God, or they look upon it as a natural catastrophe, whatever it may be. When have you heard people talking about our floods as a judgment from God? Or the California earthquake, as a judgment from God? Or AIDS? Or crime? In fact, people will argue with you that these are not judgments from God. But evidences of God's

displeasure are all around us, and yet people are not repenting in any great numbers as far as I know.

But these people confessed their sin. They called it what it was. And they asked Moses to pray for them, and they told Moses what to pray for. They wanted to be free from the serpents!

There can only be one heading to the last two verses of our text, and you know what it is. It is:

#### IV. THE GRACE OF GOD (Num. 21:8, 9).

It was grace for the Lord to answer. He told Moses what to do. He told him to make a serpent out of brass, to put it upon a pole, and to tell the people that when anyone was bitten by a serpent, all he had to do, and I repeat, all he had to do, or all she had to do, was to look at the serpent of brass, and he would live. The Lord didn't promise that nobody else would be attacked by the serpents, but He made provision for them that they would not die.

THAT WAS GRACE, PURE GRACE! It can't be explained in any other way. The people deserved to die, but God in His mercy provided for their deliverance. And it seems that once they were healed, the serpents did not bite them anymore.

Now let us look at:

#### V. THE TYPE.

That OT story had great significance as far as salvation is concerned, and it was the Lord Jesus Who pointed this out to Nicodemus.

What is the type?

The Lord Jesus said that the brazen serpent pictured HIM! "And as Moses lifted up..." Surely it can't be that a serpent would be a type of our Lord Jesus Christ! That is exactly what our Lord said.

But we respond that a serpent represents the Devil. In fact, he is called "that old serpent, ...the Devil, and Satan" (Rev. 12:9). The Devil appeared to Eve as a serpent, different then from what it is now, but a serpent nevertheless. The Lord forever associated the serpent in the Garden of Eden with a curse. The Lord God said to him in the Garden, "Because thou hast done this, thou art cursed above all cattle, and every beast of the field..." (Gen. 3:14).

All of that is true, but the Lord said that the serpent on the pole was lifted up like He was to be lifted up upon the Cross at Calvary. And the Apostle Paul confirmed this interpretation when he wrote Gal. 3:13,

Christ hath redeemed us from the curse of the law,  
**being made a curse for us: for it is written,  
Cursed is every one that hangeth on a tree.**

And that is written in Deut. 21:23.

When the Lord Jesus died on the Cross, He became a curse for us. He redeemed us from the judgment of God we were under because of our sin. I will confess to you that I found it impossible to give my message tonight the subject, CHRIST, THE BRAZEN SERPENT -- and yet that is what He became.

Paul stated it in another way in 2 Cor. 5:21, but the meaning is the same:

For He (God) hath made Him (Christ) to be sin for us,  
Who knew no sin, that we might be made  
the righteousness of God in Him.

The Lord became our Substitute. He died in our place. The judgment which we justly deserved fell upon Him. He died that we might live, live forever in glory! The serpent was made of brass, one of the symbols in Scripture for judgment. The altar of burnt offering was covered with brass.

But I am not yet finished.

We must not think that because the brazen serpent was put upon the pole that everybody who was bitten, lived. No God gave them a way to show that they believed His promise. They had to look at the brazen serpent, and when they did, they lived!

And the Lord confirmed this. (Quote John 3:14-16.)

Simeon made this clarifying explanation:

There was nothing else required of them: they were not first to heal themselves in part; or to apply any other remedy in conjunction with this: or were they to do any thing either to merit, or to increase its efficacy: they were simply to look unto the serpent, as God's ordinance for their recovery (Vol. 2, pp. 128, 129).

God was their Savior, and He did the whole work of delivering those who looked. There was not a single person who lived who could take the least bit of credit for their salvation. All it took was a look. Healing came because of the promise that God had made to them.

Concl: Now let me make the application.

No one would look at the serpent until he realized that he had received a deadly bite. And no one will look to Christ until he admits that he is a sinner, condemned to eternal death.

There were not many remedies -- only one. This is true today. Only Christ can save sinners from their sins.

One person could not look for another. Can't you see parents turning the eyes of their children toward that brazen serpent? But the children had to see it for themselves.

Finally, when anyone looked, the crisis was over. Those who were dying, lived. And we have the same promise given not only in John 3:15 and 16, but also in John 10:27-29 -- and in many other places in Scripture. The only kind of salvation that there is, is God's salvation. And it is forever! Solomon wrote long ago, and it is still true and has special application to our salvation:

I know that, whatsoever God doeth, it shall be for ever:  
nothing can be put to it, nor any thing taken from it,  
and God doeth it, that men should fear before Him  
(Ecc. 3:14).

It was that verse in Isa. 45:22 that was used to bring Charles Spurgeon to Christ. A deacon was preaching that snowy morning. He had not had a chance to prepare. And it seemed to Spurgeon that all he said was, "Look unto me, and be saved." He looked, and was saved, and was never the same after that.

Have you looked, looked in faith to the Lord Jesus Christ? If not, may God grant you repentance tonight that you might join the rest of us who have realized that we are sinners, and that only Christ can save us from our sins.



## ADAM, A TYPE OF CHRIST

Romans 5:12-21

Intro: This is the seventh and final message that I am going to bring on Types of Christ in the Old Testament. There are others that I could take up, but, the Lord willing, I will do that at another time. I haven't decided what I will do on Sunday nights after we get back from Courtney's wedding, but the Lord will show me what to do.

Tonight we are considering the subject, ADAM, A TYPE OF CHRIST. Fortunately we have a verse which says that he is a type of Christ, which is not always true of OT types. I don't think that a type has to be called a type in order to be a type, but it is helpful when it is called a type.

The verse I am referring to is Romans 5:14. It would be easy for any of us to miss the fact that Adam is a type of Christ because the translation in our KJV uses the word "figure." But that word is the original is \_\_\_\_\_, type. (Read.)

In my previous messages on the types of Christ, we have been dealing with types as similarities:

- 1) The coats of skins in Genesis 3 which pictured the believer being covered with the righteousness of Christ.
- 2) Christ and the Passover Lamb in Exodus 12.
- 3) Christ and the Cloudy Pillar (which turned to fire at night) in Exodus 13.
- 4) Christ and the Manna in Exodus 16.
- 5) Christ and the Smitten Rock in Exodus 17 and Numbers 20.
- 6) Christ and the Brazen Serpent in Exodus 21.

But speaking of Adam as a type of Christ, we are not speaking of ways in which he was similar to Christ, but, as our text shows, ways in which they were different, but different in what they did here on earth.

Charles Hodge, in his commentary on Romans said this about types in Scripture:

A type...is not a mere historical parallel or incidental resemblance between persons and events, but a designed resemblance (italics mine)--the one being intended (i.m.) to prefigure or to commemorate the other. It is in this sense that Adam was the type of Christ. The resemblance between them was not casual. It was pre-determined, and entered into the whole plan of God. As Adam was the head and representative of his race, whose destiny was suspended on his conduct, so Christ is the head and representative of His people. As the sin of the one was the

ground of our condemnation, so the righteousness of the Other is the ground of our justification. This relation between Adam and the Messiah was recognized by the Jews, who called their expected Deliverer, ...the last Adam (p. 162).

Therefore, this was not Paul's idea of the relationship between Christ and Adam, but he was directed by the Holy Spirit in what he wrote here to show us that this is what God intended for us to see from the very beginning.

This is not only true of Adam, but also of the animal that was sacrificed in the Garden of Eden, of the Passover Lamb, of the Cloud, of the Manna, of the Rock, of the Brazen Serpent. They were all intended, predetermined by God, as types which pointed ahead to Christ. But, as Charles Hodge also pointed out, types could either show a resemblance, which has been the case in the six types we have considered before, or it could be a "counterpart" (Ibid.), as it is in the case of Adam. Adam's sin got all of us into trouble with God; Christ's death on the Cross gets us out of trouble with God. And so Adam was a type of Christ, "the figure of him that was to come."

We know that Paul was speaking about Adam because he could have meant no one else by his statement in verse 12, and, besides, he mentioned Adam in verse 14 two times.

However, if anyone is still in doubt, the doubt should vanish when we read what Paul wrote in 1 Corinthians 15, first in verse 22, and then in verse 45. Verse 22 says this:

For as in Adam all die,  
even so in Christ shall all be made alive.

Let me rearrange that words just a little to make the meaning clearer. We could say it this way,

For as all who are in Adam die,  
even so all who are in Christ shall be made alive.

Verse 45 of 1 Corinthians 15 says this:

And so it is written,  
The first man Adam was made a living soul;  
the last Adam was made a quickening spirit.

Only the first part of this verse was written in the OT, in Gen. 2:7; the last part of the verse was added by the Apostle Paul as he was guided by the Holy Spirit.

When Paul called the first man who was ever created, Adam, and then calls the Lord, "the last Adam," he was certainly bringing the two together as types.

Please note that the Apostle Paul did not call our Lord, the

second Adam. If he had, that would lead us to believe that there would be a third, and there might be a fourth, and so on. But when he called our Lord, "the last Adam," he closed the door on the possibility that there could be any more. You see, Paul was dealing with great doctrinal truths, truths which are brought out by the Holy Spirit when we say that Adam was a type of Christ.

The simple truth is this. Every human being who has ever lived, or who will ever live, is related to Adam, not only physically, but spiritually. By his sin he brought the whole human race under divine judgment with the penalty of eternal death. But, as we saw in considering the first type we had, the animal that God killed in the Garden of Eden, that became a picture, a type, of what God would do to provide salvation from divine judgment through a coming Redeemer, Whom we can now call, "the last Adam."

And so, since the Lord is not just the second Adam, but "the last Adam," this means that everyone is either still in the first Adam, or they are in "the last Adam," Christ. Anyone who is still under the headship of the first Adam, is dead, spiritually dead, dead in trespasses and sins. But if a person is no longer "in Adam," but "in Christ," then he or she is spiritually alive, no longer under judgment, but forgiven, cleansed, and made righteous in God's sight.

This means that we are born sinners. We are born under divine judgment. The sins we commit reveal what we are, that we are sinners by nature, and add to our condemnation. This is what students of Scripture have called original sin. (Read verse 12 of Romans 5.)

Now let us look at our text to see, first, what we have in Adam, and, second, what we have in the last Adam, our Lord Jesus Christ.

#### I. WHAT WE HAVE IN THE FIRST ADAM.

Let me point out that Paul laid the problem of sin to Adam's disobedience to God. See verse 9. God told Adam what he could do in the Garden of Eden, and what he could not do. If he disobeyed God, the penalty was death. Adam's disobedience Paul referred to as his "offence." See verses 15, 17, 18. The word "offence" means that Adam did something besides what God told him to do, or not to do, in this case. God told him not to eat of the tree of the knowledge of good and evil, but he ate its fruit, and he died. He died spiritually at that very moment. He began to die physically. And he was condemned to die eternally.

So the first thing that we have in Adam is:

A. Death. See vv. 12, 14, 15.

Death means separation. We were born in sin, alienated from God, under the sentence of eternal death. More than that, we were born under the sentence of physical death. People die because they are sinners. And even believers face this terrible prospect until we are with the Lord.

A second thing that happened when Adam sinned:

B. We were made sinners. See v. 19.

When David committed sin with Bathsheba, and then sinned by having her husband killed, in his confession he recognized the basic problem he had:

Behold, I was shapen in iniquity;  
and in sin did my mother conceive me.

This is in Psa. 51:5.

The moment Adam sinned, he became a sinner, and he brought that same condition upon his sons, and their sons, and so on right down to the present hour. You see, we are all related to each other in Adam, but that is the worst possible relationship that we could have.

But there is another thing which Paul mentioned.

C. We are judged to condemnation. See vv. 16, 18.

We stand condemned before God even before we commit our first sin (whenever that is). When you see a little child who can't even speak, angry and expressing his anger in crying, you have evidence that he is a sinner and under the judgment of God. I am not speaking about what happens when a baby dies, and neither was Paul. He was simply stating the truth that our sinful condition and our judgment before God goes back to Adam. These are what we have in Adam.

But there is one other thing that I have to mention.

D. We are told that sin reigns in all who are in Adam.

What does this mean? It means that sin is so powerful in our lives that there is nothing that we can do to overcome it, or its effects. We are condemned by it. We are enslaved to it in daily life. And we stand hopelessly under the judgment of God. But what is the worst of all is that most people don't really know what is wrong in their lives. And when they find out, they have to know that they can't do anything about it.

But now let us look at "the last Adam," our Lord Jesus Christ. What do we have in Him?

## II. WHAT WE HAVE IN "THE LAST ADAM."

Paul makes it very clear in this passage that, although we human beings deserved nothing but judgment, yet God has had mercy on sinners, and so he speaks first about:

### A. "The gift by grace" (vv. 15, 16, 17, 18).

God has provided a gift for sinners. And it is a free gift. It isn't deserved, and it does not cost us anything. It can't be earned. It is priceless, and there is no possibility that we could ever earn it or pay for it, and so God has provided it for us as a gift of His grace.

The second thing that we need to know about this gift is that:

### B. By this gift we are declared righteous before God.

God has not just decided to forget about our sins. He can't do that and still be righteous. Sin has to be atoned for. We learn that in Genesis 3. And this is why God sent His Son, the Lord Jesus Christ. He came to earth to take our sins upon Himself as our Substitute so this terrible judgment which was upon us might be taken away. It comes free to us, but it cost the Lord Jesus Christ everything! And, as a result we are declared righteous before God. All charges against us are dropped because the Lord Jesus took our penalty and died in our place.

Cf. Isa. 53:6.

But let me point out another thing which Paul said that we have in "the last Adam."

### C. We are "made righteous" (v. 19).

God not only has done something for us, but He has done something very wonderful to us! We are made new. We become new creatures. We not only have a perfect standing before God in Christ, but we have a new attitude toward God. Now we want to please Him. Now we want to do His will. Cf. 2 Cor. 5:21.

But there is still one more thing that we must not miss in this passage as we are looking to see what we have in Christ:

### D. Now grace reigns unto eternal life (v. 21).

This means at least two things, and possibly more. But it means that if Christ is our Savior, we don't have to sin anymore. We can sin, but we don't have to. Furthermore it means that nothing can ever change this new relationship that we have to God through Christ because grace not only reigns in our lives now, but it will continue to reign "through righteousness **unto eternal life** by Jesus Christ our Lord."

We have a salvation which we could never deserve nor earn. We did not ask to be saved. It is a salvation which gives us a perfect standing before God, a standing which will never change. And it is a salvation which includes victory over sin now, and a complete guarantee that instead of facing eternal death when we die, we can be sure that the life we have is truly eternal.

Concl: You see, when you put the first Adam and the last Adam along side of each other, this is what you and I can learn. The first Adam tells us the damage that has been done to the human race by his disobedience; the second Adam came to remedy the damage by His death on the Cross. So it is through this type that you and I can see the depth of our need, and the impossibility that we could do anything about it. On the other hand, we see how completely "the last Adam" has met our need so that nothing beyond Him will ever be needed by any of us.

But I would ask you tonight, Is He your Savior? Has God drawn you to Christ, and changed your life? Do you have peace with God about your sins because you know that Christ took your place, and paid your debt? Have you called upon Christ to save you? Is your trust in Him for your salvation?

If not, then I call upon you to do as the Scriptures say you should do, call upon Him to save you?

Let me read in closing the appeal which Paul gave in Romans 10:9-13.

This is my word to you tonight. Call upon the Lord to save you. He has never turned His back on any sinner who has cried out to Him for salvation when he or she calls upon Him for salvation through Christ.