

Series: Types of Christ
Title: After This Manner
Text: John 3: 16; Numbers 21: 4-9
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John 3: 16: 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.

The word "so" means "after this manner." Read from verse 1: after this manner--by grace alone, a man must be born again (v3), after this manner--through the preaching of the gospel (v11), after this manner--through the Mediator Christ Jesus, the Son of man (v13), after this manner--through the righteousness of a Substitute (v14), after this manner--through faith alone (v15).

It is true that the greatness of God's love is manifest by the fact that he gave his only begotten Son, but the Lord Jesus has not been dealing with that subject. He has been teaching Nicodemus the "manner" in which God loves. It is the manner in which God loves that men hate by nature (v19, 20.)

Now let's turn to Numbers and see it in the wilderness.

Numbers 21: 4: And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. 5: And 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.

I. GOD LOVES AFTER THIS MANNER: not because of anything in those whom he saves, but by his grace alone.

A. Israel in our text is a type of God's elect which make up his spiritual Israel.

Romans 9: 6:...they are not all Israel, which are of Israel:

Note: In John 3 the Lord is speaking to Nicodemus, a Jew. He thought only Jews were God's chosen, elect people. The Jews called the Gentiles "the world." The Lord used the word "world"--declaring the elect of God are from among Jew and Gentile.

B. Here is a good example of what all God's elect are by their first birth of Adam and why salvation must be by grace and why we must be born again.

V5: the people spake against God--All those God saves are by nature "against God".

V5: the people spake against...Moses--Moses is type of God's law and he is God's messenger. We broke God's law in Adam in the garden. By nature, those God saves are lawbreakers, against the law, under the curse of the law. By nature all whom God saves are against God's messengers, and against every believer, because of a hatred toward God.

Ro 8:7: Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

V5: the people said, **Wherefore have YE brought us up out the Egypt to die in the wilderness?**— This was not Moses fault. They had come to the land of Canaan but they did not believe God. Their own sin was the reason they were now walking away from Canaan rather than toward Canaan. Yet, they blamed God and they blamed Moses. By nature, those God saves are self-righteous, self-justifiers.

Isa 59:2: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

V5: The people said...**there is no bread, neither is their any water;**--God had provided them quail, manna, water out of the rock, naturally speaking God provided us with all we need in this world, yet all we are by nature is murmur against God.

V5:...and our soul loatheth this light bread—--that light bread was the manna given from heaven—a type of Christ Jesus, the Bread. By nature men despise Christ the Bread and the gospel of Christ the Bread. Turn to John 6: 28-36

C. The curse of sin is God's judgment.

Numbers 21: 6: And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

They bit the people and much people of Israel died.

Romans 5: ...by one man's disobedience many were made sinners—death passed upon all men for that all have sinned.

Absolutely nothing of merit in the believer to make him a child of God. God loves freely--by grace alone. Nicodemus thought he was somebody, he said, "We know". The Lord said, "that which is flesh is flesh, that which is spirit is Spirit." John 3: 10: Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11: Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. This word comes through the gospel just as Lord said to Nicodemus.

GOD LOVES IN FREE GRACE, HIS CHILDREN MUST BE BORN A SECOND TIME, OF GOD.

Numbers 21: 7: Therefore the people came...

D. It was not until God worked in them, making them to see their need, "therefore...the people came..."

John 3: 3: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 6: 65:...no man can come unto me, except it were given unto him of my Father.

II. GOD LOVES AFTER THIS MANNER--THROUGH A MEDIATOR

Numbers 21: 7: Therefore the people came to Moses,--God makes the sinner to know they need a go-between, to represent them to God. The Lord told Nicodemus this is the manner after which God loves:

John 3: 13: And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

1 Ti 2:5: For there is one God, and one mediator between God and men, the man Christ Jesus;

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Numbers 21: 7:...and said, We have sinned, for we have spoken against the LORD, and against thee;--coming to Christ involves heart repentance, confessing that we have sinned against God and against his Son. The apostle Paul said,

Ro 7:9: For I was alive without the law once: but when the commandment came, sin revived, and I died.

Do you behold what you are? Do you behold that all you are is sin? That all you have been to this day is:

- Against God
- Against his law
- Against his people
- Against his gospel
- Against his Christ

Numbers 21: 7:....pray unto the LORD, that he take away the serpents from us.—they left all in Moses hands to intercede for them with God--believing on Christ--true faith--is casting all our care into the hands of our Lord.

Numbers 21: 7:....And Moses prayed for the people.

Heb 7:25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

III. AFTER THIS MANNER GOD LOVES...IN RIGHTEOUSNESS WHICH IS MANIFEST IN THE FAITHFULNESS OF HIS SON.

Numbers 22: 8: And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole:

The Lord told Nicodemus:

John 3: 14: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

A. The Son of God was made was faithfully, willingly made what his elect are.

1. Made of a woman.

Hebrews 3: 14: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the

power of death, that is, the devil; 15: And deliver them who through fear of death were all their lifetime subject to bondage.

2. Made under the law--perfect Son of man, the law could find no fault with him--perfect substitute, spotless lamb.

3. Made a curse—this fiery serpent represents the sin and the curse.

Galatians 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:

3. Christ Jesus makes his children what he is.

2 Corinthians 5: 21: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

IV. AFTER THIS MANNER GOD LOVES: THROUGH FAITH ALONE.

Numbers 22: 8:...and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9: And Moses made a serpent of brass, and put it upon a pole and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

That is why the Lord told Nicodemus he was lifted up:

John 3: 15: That whosoever believeth in him should not perish, but have eternal life.

A. All they were required to do was “look”

Joh 6:29: Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

1. God is the Justifier—God provided the cure--he provided HIMSELF a lamb—God provided his Substitute, his Son.

2. God is just—Christ satisfied the justice of God in the place those given him before the world began.

Romans 3: 24: Being justified freely by his grace through the redemption that is in Christ Jesus: 25: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness...that he might be just and the justifier of him which believeth in Jesus.

3. Nothing to boast of but Christ in whom the believer fulfills all righteousness through faith in Christ.

Romans 3: 27: Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28: Therefore we conclude that a man is justified by faith without the deeds of the law. 29: Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31: Do we then make void the law through faith? God forbid: yea, we establish the law.

The Lord then said to Nicodemus:

John 3: 16: For God so [after this manner] loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The problem with sinners is not that we are unwilling to do something to save ourselves but that we are unwilling to do nothing that we might be saved by another.

Salvation is open to everyone who is willing to come in THE Way which God saves. Why then do so few come? The problem is not that God is unwilling to save, but that sinners are unwilling to come in God's Way.

God saves after this manner! By grace--born again of God; Through the gospel--we speak that we do know and testify that we have seen; Through the Son of man, the Substitute who made satisfaction to God for the sin of his people; Through faith alone--looking to Christ.

Faith takes nothing from you, faith takes nothing done by you, faith demands you add nothing, only believe and continue believing, not in yourself, not in anything you have done or not done, faith is casting your care--your whole self, your whole eternal salvation--into the hands of Jesus Christ.

Amen!