

# The Cross And The Serpent

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Etrie. We know you will be blessed if you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Galatians 4, 6, 14 says, God forbid that I should boast saved in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world.

He said, forbid that I should boast saved in the cross. So he said, if I'm going to boast, I'll boast in the cross of Christ. Now, it says that we preach Christ and him crucified.

All right. So anytime you hear the word the cross, it's the same as Christ crucified. The cross, it also means Christ crucified. So he was crucified on the cross.

And watch this. The cross is so central to Christianity. The cross was the center. It was the substance. It was and should be and still is and should be the center, the substance, the focus, the subject, and the theme of the apostolic preaching.

[ 1 : 19 ] The apostolic preaching was hinged around the cross. Paul's preaching, his preaching of salvation or his teaching on the salvation of God for man was heavily hinged around the cross.

For instance, in 1 Corinthians 1, verse 18, he says that we preach Christ crucified. 1 Corinthians 1, verse 23, he spoke about how we preach Christ crucified and the crucified Christ.

1 Corinthians 2, verse 2, I desire to know nothing amongst you except Christ him crucified. Talking about the teachings of Paul. In Galatians 2, verse 20, he said, I'm crucified with Christ.

In 3, verse 1, he said, who has bewitched you before whom Christ has been clearly portrayed as crucified. In Galatians 5, verse 11, he set us free through the cross.

Galatians 5, verse 24. In Ephesians 2, verse 16. In Philippians 2, verse 8. Philippians 3, verse 18.

[ 2 : 30 ] Colossians 2, verse 14. Colossians 2, verse 14 talks about how he has redeemed us. He made a public show through the cross, redeemed us by the cross.

And Philippians 2, verse 18 talks about how some preach something else for their belly, but we preach the cross. It talks about how they are enemies of the cross.

All right? They are not in favor. So, you can tell throughout the ministry of Paul, the cross and Christ crucified was very central. And the early apostles, so long as salvation was concerned, the cross was the center of their teaching, their message, their preaching.

The cross was the substance. The cross was the theme, central motif of their preaching. The cross was the focus of their teaching, so long as salvation was concerned.

So, what is it about the cross? It's good to have an understanding of the cross. As I read earlier, Paul said, I forbid that I should boast. If I'm going to boast in anything, I'll boast about the cross of Christ.

[ 3 : 37 ] I would like us to go to 1 Corinthians 1. I will read from the New King James Version. 1 Corinthians 1, verse 18.

For the message of the cross is, or some other translations, the preaching. Okay? The preaching or the message of the cross is foolishness to those who are perishing.

But to those of us who are being saved, it is the power of God. For Romans 1, verse 16. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.

He says that the preaching of Christ to those of us who are saved is the power of God. So, what does that tell you? It tells you that actually, the preaching of Christ, if the preaching of Christ is the power of God unto salvation, and if the gospel is the power of God unto salvation, then it means that the preaching of Christ or the gospel equals to the preaching of Christ, the life of Christ, his Christ, his person, his works, and his living.

That is the center of the gospel, about Christ, who is his person, his works, and his living, or just his person and his works. That is what the gospel means.

[ 4 : 55 ] The gospel means the teaching and the preaching about Christ, his person, and his works. So, but it says that Christ is the center. Now, to some people, what if you are telling me Christ is the center?

It's foolishness. For instance, the Bible says that the Jews require a sign. Religious people want a sign. You are saying that God has sent you. The Codemus said to Jesus, John chapter 3 verse 20, he said, no one can do these things except God be with him.

So, when they see some things happening in your life, religious people say, oh yeah, God is really with these people. And so, in Matthew chapter 16 verse 1, they came to Jesus. They said, Master, can you give us a sign?

Give us a sign. In Matthew chapter 12 verse 38, they came to Jesus. They are trying to test him, the Pharisees. They said, can you give us a sign from heaven to show that you are actually sent from heaven?

And he says that this adulterous, adulterous generation will always look for a sign. He said, there's no sign that will be given to you except the sign of Jonah.

[ 5 : 58 ] As Jonah was three days in the will, in the belly of the will, so the son of man. So, religious people seek a sign. So, it says that the Jews require a sign. And if you don't give them a sign, you're coming to tell me the Messiah who is supposed to deliver us and lead us into triumph and glory.

You are telling me he died. They crucified him. Come on. Who would want to follow a crucified Savior? Who would want to follow a murdered conqueror? If he could save, that's what the thief told him on the cross.

Save yourself and save us too. It looks like when he was on the cross, he was very helpless. And so, we were going to tell a Jewish man whose understanding of the Messiah was one that is the son of David.

And David was the most triumphant king and strongest king in the Jewish history. And who is the son of? So, he said that one is going to be like David. This one is crucified. Please, please, please don't go there.

Jew will tell you by my, what you are telling me is offending me. And the Greeks, the Greeks want something very intellectual. They want some wonderful speech, well articulated from an elocutionist or from someone who is very eloquent, who has, he knows how to speak, how to dot his eyes and cross his teeth and his phonetics are all intact.

[ 7 : 13 ] We want somebody like that. And when he speaks, you can tell he's speaking from someone like someone who is a top expert from Yale, from Cambridge, from Oxford, from somewhere very high.

They say, tell us something very intelligent instead of telling us that someone who died on the cross is saving me. If he could save me, why did he die on the cross? Why could he save himself?

So, they said, it's foolishness. He said, but to those of us, verse 23 of 1 Corinthians chapter 1, he says that, but we preach Christ crucified. Hallelujah! We don't, okay, we preach Christ crucified.

It would have been interesting if he had said, we preach Christ resurrected, died and resurrected. They said we preach as though Christ just died and never resurrected. But he did.

Watch this. He said, but we preach Christ crucified, crucified, to the Jews' stumbling block and to the Greeks' foolishness.

[ 8 : 13 ] But to those who are called, both Greeks and Jews, Christ, the power of God and the wisdom of God. What they are looking for, the wisdom they are expecting in our preaching, the wisdom is in Christ.

So, if we can preach Christ, you'll find the wisdom. If you can find Christ, you'll find the power of God. If you can find Christ, you'll find the wisdom. In these days, what we need, what people need, what our wealth needs, a lost wealth, what a lost wealth needs is not necessarily compassion. It's not necessarily good works, which even though all those things are essential and important. But the key thing amidst a lost wealth need is Christ, the preaching of Christ.

I'm talking about the preaching of Christ and him crucified. The preaching of Christ and him crucified. We can't preach Christ who didn't die.

We can't preach a Christ who was not crucified. The cross is the center of the message of salvation. Let me calm down. The cross is the center, is the substance, is the central motif, is the focus of the message of salvation.

[ 9 : 30 ] In other words, nobody can be saved outside the preaching of the cross. So he says, there's no name given amongst men by which we must be saved, even like the name Christ Jesus.

All right. So instead, Christ is the stone that built, just rejects Acts chapter 4, verse 10 and 11. So now, coming back to 1 Corinthians, 1 Corinthians chapter 3, sorry, chapter 1, is that we preach Christ crucified.

Now, as I mentioned, you are talking to Greeks. You are talking to Jews. Why don't you preach Christ in another way that will be acceptable to them? But you preach Christ raw.

A few things I want to mention here. Number one, their preaching, preaching itself is offensive to them because they found preaching unintelligent and pointless. But I say we preach.

So the medium, the method of reaching out to people can come across foolish. But that's what God has chosen. Number two, we preach Christ crucified. The message itself, it sounds stupid, foolish.

[ 10 : 34 ] It sounds idiotic. It sounds bizarre, absurd. So we preach. The means is not acceptable to normal people.

The content, the message, the substance is not accepted. And it says that even we, the preachers, are not accepted. Who are going to preach to me?

Look for someone who can speak in a certain way. Who has this. Who has this kind of quality. You are sending fishermen. You are sending out. So it said we preach Christ and Him crucified.

Number two, the point, the main point I want to draw attention to is that we preach Christ crucified, not Christ resurrected. Even though they preach the resurrection heavily, it says that you people, you Greek, you are looking for something as we preach crucified Christ.

Why? Because they like things that make them feel important. That make them feel, yeah, talk about prosperity. Talk about greatness. Talk about elevation. Talk about things that are glorious.

[ 11 : 35 ] Not things that are shameful. Because when you say Jesus Christ, you are talking about a person who lived. And you are talking about his life, his living, his works, his actions, his abasement, and his humiliation.

Because that's what Jesus Christ means. When you say Jesus Christ, a human being who lived a certain life, he lived at a point. The Bible says, can any good thing come from Nazareth? John chapter 1. So he lived in Nazareth.

He was the Nazarene. And he lived as a carpenter. Then he came into ministry. He lived with the poor. He ate with the poor.

He ate with sinners. He lived a life that was not among the top elites. And he was persecuted. He was criticized. And eventually he was disgraced.

And crucified. And killed. In the most shameful way you could ever think about. When you talk about Jesus Christ. That's what you are talking about. And the Greeks don't want to hear this. The Jews don't want to hear it.

[ 12 : 34 ] Please, why don't you find another way to reach out to the Greeks and the Jews. Outside of this crucifixion. Because the crucifixion is a stumbling block. And it's the point of offense. But Paul said, we preach.

We could have preached other things. Because watch this. The truth is, in Acts chapter 2. Verse 4. I like this. Acts chapter 2. Okay, let me go to Acts chapter 2.

In Acts chapter 2. One point here is that. Jesus dying was not an accident. He wasn't a martyr. It wasn't like. He came and one day just accidentally died. Or they killed him.

And they should have killed him. No, no, no, no, no. It was all part of God's plan. Watch this. In Acts chapter 2. From verse 22. Men of Israel. Men of Israel.

Hear these words. Jesus of Nazareth. A man attested. A man. He was a man. Okay. A man attested by God to you. By miracles, wonders, and signs. Which God did through him in your midst.

[ 13 : 28 ] As you yourself know. Him. Being washed. Being delivered by the determined purpose and foreknowledge of God. You. The people. You people. You have taken by lawless hands.

And have crucified and put to death. You took him and put to death. Put him to death. But how did you do it? Bible says that even though you are culpable. You are responsible for your own acts.

What you are doing. Even though you are doing evil. It was by under the predetermined purpose and foreknowledge of God. In other words. It is under the providence of God.

You are doing your own thing. But you are actually fulfilling God's plan. So it wasn't like an accident in life. It wasn't like a surprise to God. It was part of the program of God.

Verse 24 said. Whom God raised. So why? When they were saying we preach Christ. Why didn't they preach Christ resurrected? Or Christ raised? And they said we preach Christ crucified.

[14:26] And look at chapter 4. Acts chapter 4 verse 27 and 28. It says. The Bible says. This is the prayer of the apostles. For truly against your holy servant Jesus.

Whom you anointed. Both herald and pious people. With the Gentiles and people of Israel. Were gathered together. To do. To do whatever your hand and your purpose determined beforehand to be done.

What happened to Jesus Christ was not a surprise to God. It was part of the plans of God. But he didn't stay on the cross. Brothers and sisters. Jesus did not stay on the cross.

He removed him. Those of you who have him on the cross. Remove him on the cross. Hallelujah. He didn't stay on the cross. He went to the cross. But he didn't stay there. Because the cross was not his final destination.

So my point is. Why didn't they preach his final destination? Because what was his final destination? Acts chapter 2. We can go to Acts or Luke. Let's start from Luke.

[15:28] In Luke chapter 24. The Bible says that. On the road to Emmaus. When Jesus met them. And he was talking to them. The Bible says that. In verse 26.

Acts chapter. Sorry. Luke chapter 24. From verse 25. Then. Verse 25. Then he said to them. Oh foolish ones. And slow of heart to believe.

In all that the prophets have spoken. Verse 26. Ought not the Christ. To have suffered these things. And to enter his glory. So he suffered. And entered his glory.

So he's. The end was not the suffering. The Christ was meant to suffer. That is what the Jews missed. So when the Christ came. Even his disciples. Didn't understand. When Peter says that. He said.

In Matthew chapter 16. You are the Christ. The son of the living God. Verse 16. He says that you. Peter said. You are the son of the living God. You are the Christ. Jesus said. Bless him. Flesh and blood. Has not revealed this to you.

[16:23] Upon this rock. I'll build my church. Verse 18. And then when you read down. In the verse 23. From verse 21. Jesus then began to tell them. How he has to go to Jerusalem. And he will be killed.

Arrested and killed. Then Peter took him on this time. And rebuked him. You can't go and die. You are the Messiah. You are supposed to be a powerful person. Because they didn't even know. That Jews have not seen. Clearly from scripture.

That the Messiah was supposed to go through. Crucifixion. Humiliation. Do you understand what I'm saying? Like Philippians chapter 2. Verse 8. Bible says that. He humbled himself.

Even to the death on the cross. The death of the cross. Jesus humbled himself. Paul always spoke about it. He humbled himself. Then unto the. Even the death of the cross.

So. But the Jews were not expecting. That the Messiah should die. The Jews were expecting. That the Messiah should reinstate. The Davidic kingdom. And they will be free from Roman occupation.

[17:18] Roman oppression. And Roman rule. But that wasn't the time. So even when he resurrected from the dead. In Acts chapter 1. Verse 7. His disciples asked him. Are you at this time.

Going to restore the kingdom to Israel. They were always bringing political issues in. But that wasn't the time. And he says. It's not in your power. For it's not for you. In your power. To know the times. And seasons of God.

Or the times God has placed in his hands. Then he says. That you shall receive power. After the Holy Spirit has come upon you. And so. He said. Jesus said. That Christ ought to have gone through these things. Look at verse 46.

Luke chapter 24. Verse 46. Says that. Then he said to them. That it is written. And that it is necessary for the Christ. To suffer.

And to rise from the dead. The third day. So Christ had to suffer. And rise from the dead. But what did Paul's teaching to the Jews.

[18:14] And to the Greeks. Focus just on the negative. Or the painful. On unpleasant. On glorious bits. And left. The glorious aspect of it.

Because the cross was not the end. The resurrection was the end. So why did he say. We preach Christ crucified. No. He didn't say. We preach Christ resurrected. Or crucified and resurrected. By saying. Christ crucified. One. It was to humble the people. To humble them. To accept God. In a humble state. So that whatever God chooses to do.

It is not what seems glorious. In your sight that matters. But what seems honorable to God. Is what was important. In Acts chapter 2. Verse 33 and 36.

You need to see this. Acts chapter 2. Verse 33. The Bible says. That. Therefore. Being exalted to the right hand of the Father. So Jesus didn't stay in the tomb. He was exalted.

[19:13] Verse 36. Therefore. Let the house of Israel. Let the house of Israel. Know assuredly. That God has made. This Jesus.

Who you crucified. Both Lord and Christ. So you crucified him. But that wasn't the end. So what I'm trying to say. Is that. After the crucifixion. There was massive glory. That followed.

Massive glory. That followed. In Acts chapter 3. Verse 13. And verse 15. 13a. It says that. Acts 3. 13. The God of Abraham.

Isaac and Jacob. The God of our fathers. Glorified his servant. Whom you crucified. And delivered him. By raising. Look at verse 15. Verse 15. Talks about how. And you killed. Killed the prince of life.

Whom God raised. From the dead. So God has glorified him. So why. Wouldn't they preach. The glorified Jesus. But they. They preach. The crucified Jesus.

[20:07] The center of God's. Paul's preaching. He said. We preach Christ crucified. In Acts. In 1st Corinthians. Again. Chapter. Let's go back to 1st Corinthians.

1st Corinthians chapter 2. Verse 2. It says that. For I determined not to know. Anything amongst you. Except Christ. And him. Crucified. Cardaba. I didn't want to know. About your housing. I didn't know.

I didn't want to know. About your wealth. Your car. Your. I didn't want to even know. About political issues. He said. We determined not to know. Anything amongst you. But except. Christ. Crucified. Hallelujah. Now. This leads me. To a major point. So why. Did they focus. On just the. Preaching on the crucified Christ. And not necessarily.

The glorified Christ. Even though. They taught it. But to the unbelievers. They preached. Crucified Christ. When you come in. They speak. Glorified Christ. And to those who crucified him.

[21:02] They spoke. The crucified Christ. Who has been. Resurrected. So they hinged. On the resurrection. To the Jews. That there's resurrection. And they preached. Resurrection. To be honest.

They actually. Preached resurrection. But they never. Focus on resurrection. Without their crucifixion. But. So. They preach. Crucified Christ. Is that we preach. Christ. Crucified. And. That's why. Number one. So that. When they come to. They preach. Not what they wanted to hear. Pastor. Man of God. Don't focus. Your message. On what people. Want to hear.

Man of God. Never focus. Your message. On what people. Want to hear. In the first place. You don't have. A message. The message. Is not for you. You are just like.

A courier. Boy. An errand boy. We pastors. Are just like courier. Errand boys. God delivers. The message. His message. To us. And we pass it on.

[21:56] We pass it on. So we don't have. Our message. Once you begin. To determine. The message. That people have to. Hear. You are beginning. To compromise. On your calling. In fact. Sometimes.

We know. People don't want. To hear about the cross. Or want to hear. About something. The message. God has given us. To preach. They don't like it. And so we go. And buy perfume. In town. And spray nice. Perfume.

On the message. So it can smell nice. Please leave the message. The way it is. And preach the message. Sometimes. We want to preach it. In a way. So the content. Is the same. But let's. Let's approach it.

From different angles. Preach the gospel. That's what it says. They will not like. They may not like the method. But let's do it. God's way. And it's a blessing. Amen. So they preach. So that people. Will accept.

Those who God has called. God has called. They will accept. Humility. They will come in. Through humility. And accept. It's from God's standard. But much more. Importantly.

[ 22 : 49 ] This leads me. To Genesis. I want to show you something. In Genesis. Very very important. In Genesis chapter 3. Verse 1. It says that. And the serpent. Was more cunning. Than any beast of the field. With the Lord. God had made. And he said to the woman. Alright. So the serpent. Was more cunning. But that is not. This subject. Is talking. Is presenting. The devil. As the serpent. Verse. Verse 15. Or let's look. Let's go to verse. Verse 13. And the Lord God said to the woman. What is this that thou has done? And the woman said. The serpent deceived me. And I ate. So the Lord said to the serpent. The serpent. The serpent. Are you seeing the trend of the serpent? The Lord said to the serpent. Because you have done this. You. You are cursed. More than all this of the field. I want to jump to verse 15. And I will put enmity between you and the woman. Between your seed and her seed. [ 23 : 44 ] And he. Now he says he. Talking about. A particular person. Deity. He. Jesus. Shall bruise your head. And you shall bruise his heel.

So all what the. Abasement. And humiliation. They were putting to Jesus. Is Satan was working. And to bruise the heel. But all he could do. Was to bruise his heel. But Jesus. Jesus. Was going to crush the head. Of the serpent. So. It was. This. Watch this. It is this. That makes. The birth of Christ. Important. It is this. Because God promised from. As soon as man. Man fell. That there is a seed coming. And the seed. Is going to be. The person who has fallen. Is going to come from the. Woman. Is going to be. A seed of the woman. Or in other words. Is going to be a human being. Not a spirit. Is going to be a human being. But you. Satan. A human being. One day. Is going to crush you. Because you came to inject.

[ 24 : 40 ] Watch this. Watch this. When the serpent. When they obeyed the serpent. They listened to the serpent. Bible says that. What happened was that. Sin and all. The poison.

Of the serpent. Entered them. So. The poison. The serpent's poison. Entered them. Which is the nature. Of the serpent. Because they obeyed the serpent. This is. I think Paul says in. Romans chapter 6. Verse 16. I believe. That whoever you obey him. His slave you become. Alright. Romans 6. 16. Yeah. So when they obeyed the serpent. They automatically. Became the slaves of the serpent. And the serpent's nature. Was injected. Watch this. This is very important. The nature of the serpent. Was injected. Into man's flesh. So from that time on. Man's flesh. Became. Became. Serpent. Infested. Or it became. Poisoned. By the nature of the serpent. The nature of the serpent. Entered man's flesh.

[ 25 : 37 ] Watch this. That is why. In the book of. Matthew. Bible says that. Jesus Christ. Matthew chapter 23. Verse 33. Jesus Christ. Looked at the Pharisees.

And he said that. You. O generation of serpents. You are talking here. About human beings. Yes. He said. Generation of serpents. When they were coming to be baptized. John the Baptist. Bible says.

John the Baptist. Looked at them. Matthew chapter 3. Verse 7. And he says that. Generation of vipers. Vipers are serpents. Vipers. And in. In Luke chapter 3. Verse 7. Actually. Luke 3. Verse 7. Says that. John. Looked at this. The people who were coming to be baptized. So. The congregation members who were coming. New members who were coming. He said. O brood.

Or generation. O brood. Or generation of serpents. Generation of vipers. Jesus. Looked at them. Addressed the Pharisees. And addressed the people.

[ 26 : 30 ] In Matthew chapter 12. Verse 20. Or 34. Yeah. Matthew chapter 12. Verse 34. Jesus said. O ye generation of vipers.

Fourth time. They were called generation of vipers. Brood of vipers. And Satan. In Revelation chapter 12. Verse 9. Is called the old serpent. Revelation 12.

9. Satan is called the old serpent. The old serpent. The dragon. The old serpent. Satan. The devil. Deceived one. In Revelation chapter 20. Verse 2. In the same way. Bible refers to the devil. As the old serpent. Who is Satan. So. That's why we read. The serpent. So. Because he is the serpent. I'm not saying. Every snake you see. Is the devil. But Satan had the serpentine nature. The serpentine nature. And he is called the old serpent. The original serpent. He injected. Watch this. He injected. His nature.

[ 27 : 23 ] Into human flesh. So. As soon as. Adam. And Eve. Obeyed him. He injected. His nature. Into death. So. From that time. Man became poisoned. And. But God.

Gave a prophecy. That. You know what. Same man. A man who. You are poisoned. It can. It's going to take. Same man. To. To. Crush your head. And so.

When Jesus came. This is very important. When you read the Bible. The Bible talks about how. On the cross. On the cross. Jesus. This is interesting.

When you read John chapter. John chapter 12. Verse. John chapter 12. Verse 24. Jesus. Watch this. This is very interesting. Jesus said. Now when you read from verse 20 to 21. Some Jews came.

And they wanted to see Jesus. And Jesus said. Verity, verity I say unto you. Except a corn of which falls to the ground. And dies. It abides alone. But when it dies. It brings forth much fruit. So Jesus. Immediately began.

[ 28 : 16 ] To speak about his death. When he saw. A lot more people are coming to him. He said. Except a grain of which. Falls to the ground. And dies. It abides alone. But when it dies. It brings forth much grain.

So. Jesus. Said. He. Has to fall. And die. But when you read down. Look at verse. 31. Now. I'm actually going to verse.

32. But I want to start from 31. Now is the judgment of this world. Now shall the prince of this world be cast out. Who is the prince of this world? It's the devil. So the devil will be cast out. And verse 32. And I. If I be lifted up from the earth. I will draw all men to myself. Okay. And then verse 33 said. Then he said. Sorry. Then. This he said. Signifying what death.

He should die. He said. If I be lifted up. Talking about his death. At a point in time. The same chapter. Verse 24. He said. If. Except the crown of which falls to the ground.

[ 29 : 12 ] I'm going to fall to the ground and die. And bring forth my grain. At the same time. He said. I'm going to be lifted up. So is he going to fall. Or going to be lifted up. Both are the same. Referring to his death. Okay. When he falls down.

And dies. He will bring much grain. When he's lifted up. He will draw men to himself. Those much grain. Are the men he's going to draw to himself. But the Bible says. That this. He said. Concerning his death. That's why they said.

But the Messiah will live forever. How come you are saying. You are going to die. Because they didn't understand. That the Messiah had to die. So listen to this. Jesus spoke about him being lifted up. In this case.

He said. When I be lifted up. It means the judgment of the. There is. That is the time. Verse 31 again. Now is the judgment of this world. Now shall the prince of the world be cast out. So him being lifted up. Means that. Satan is going to be judged. And cast out. Somebody say amen. Because that is going to be. That's good news. That's good news. That's good news.

[ 30 : 07 ] And now. John chapter 8. Verse 28. Says that. Then Jesus said unto them. When ye have lifted up the son of man. Then ye shall know that I am he. And then.

And that I do nothing of myself. But as my father has taught me. I speak these things. So he says that. When you have been lifted up. You will know I am he. When you read down.

It talks about. And you shall know the truth. And the truth shall set you free. When you talk about the freedom. He is talking about freedom. From sin. The power of sin. So it's now. He said. When I be lifted up.

I will deliver you from. I will deliver men. From the power of sin. So number one. When I am lifted up. Satan will be cast out. Satan will be cast out. When I am lifted up.

Man will be delivered from sin. And the last point here. John chapter 3. Verse 14. As Moses lifted up. The serpent. In the wilderness. Even so.

[ 31 : 02 ] Must the son of man. Be lifted up. Be lifted up. Be lifted up. As Moses lift. So you see. The lifting up.

Three times. John chapter 12. Verse 32. He said. If I be lifted. I will draw men. All men to myself. Satan will be judged. And cast out. John chapter 8. Verse 28.

He said. That if I be lifted up. Then you know. That I am he. And you. If you are my disciples. You know. The truth. The truth will set you free. You will not be slaves of sin. Verse 34. Jesus said. Verily I say unto you.

Whoever commits sin. Is a servant of sin. So that is why. He came to deliver us from sin. And then. That is when he said. Verse 36. If the son. If the son sets you free.

You shall be free indeed. But back to Chapter 3. He says that. If I. Just as. Moses lifted up. The serpent. In the wilderness. And as. Moses lifted the serpents.

[ 31 : 57 ] In the wilderness. Even so. Even so. In the same way. Even so. Even so. Even so. When you are reading your Bible. And come across.

Even so. Much more. In the same way. Likewise. Please don't take them for granted. It speaks a lot. It's comparing something. And it's telling you a certain truth. By explaining. It's explaining deeper truth.

By a simpler truth. So he said. As. Moses lifted the serpents. In the wilderness. Even so. Must the son of man. Let's read again. As Moses lifted up. What? Get it.

Get it. Get it. Get it. Get it. Get it. I'm getting excited. As Moses lifted up. What? The serpent. Hmm? So. Must the son of man. Be lifted. So he must also be lifted.

Like a serpent. That is interesting thing. You are saying pastor. So that means that. Let's look at how Moses lifted this serpent thing. You are talking about. Because. It's such an interesting point.

[ 32 : 53 ] You are making. Now. In Numbers chapter 21. Verse. I want to read from verse 5. Verse 4. It's easier. About verse 5. And the people speak against God. And against Moses. Wherefore have thou brought us up out of Egypt.

To die in the wilderness. For there is no bread. Neither is there any water. And our souls loathe this light bread. And the Lord sent fiery serpents amongst the people.

And they beat the people. And much people of Israel died. Therefore the people came to Moses and said. We have sinned. For we have spoken against the Lord. And against thee. Pray unto the Lord.

That he take away the serpents from us. Hallelujah. He says. The serpents were biting the people. And the poison was killing the people.

The serpent's nature entered man. That is why you keep struggling with sin. That is why the things I do not want to do. That I do. This flesh. This flesh.

[ 33 : 51 ] Serpent's nature. This flesh was poisoned from Adam. And the only one. He said. Oh wretched man that I am. Who can deliver me from this body of death.

Romans 7.23.24. Oh wretched man. I need somebody to deliver me. From this body of death. I am carrying a body of death. Why? Because the poison of the serpent.

The old dragon. The old serpent. The serpent of old. Has entered this thing. And poisoned. I was born deformed. God. Spiritually. So long as the flesh is consumed.

You were born deformed. That is why you don't have it. No human being has it in himself. To please God. Or pursue God. Because we are born defected. And Jesus had to come.

And guess what? The matter became complex. More complex when God gave us the law. So when the law was given. The law that was supposed to help us. Was actually being used by the sin in us.

[ 34 : 47 ] To kill us. To humiliate us. To keep us far from God. Farther from God. So the law actually made the situations worse. As it were. So we couldn't keep the law.

But watch this. Watch this. So. They said Moses. Tell God to take away these serpents from us. The people said unto Moses. Please. Tell God. They cried unto Moses.

Yes. Verse 27. Verse 7 again. Pray unto the Lord. That he will take away the serpents from us.

Then Moses prayed for the people. And the Lord said to Moses. Okay. Make thee a fiery serpent. And set it on a pole. And it shall come to pass. That each. That everyone that is beaten. When he looked upon it. Shall live. What?

And so. Watch this. And Moses made a serpent of brass. It wasn't a natural serpent. This serpent was a serpent. When you look at it. It's a serpent. But it didn't have poison. Moses made a serpent of brass.

[ 35 : 48 ] And put it on a pole. And it came to pass. That if a serpent had beaten any man. If a serpent had beaten any man.

If the poison has entered any man. How shall he set himself free? If a serpent has beaten any man. When he is. When he beheld the serpent of brass.

He lived. Hallelujah. Anyone who has that poison. All he has to do is. Find this lifted up serpent. Find this lifted up serpent.

Who did not have the poison. He said. If you lift your eyes. And look at that. Poisonless serpent. Because of the poison. Of the serpent inside you. Something happens.

So now. Watch this. The death of Christ. On the cross. When Christ was dying. On the cross. He died. On our behalf. To save us. From the judgment of God.

[ 36 : 44 ] When we talk about. Christ saved us. Saved us from. What? No. He never saved us. From the devil. Watch this. Christ didn't save us. From the devil. Christ didn't save us. From Satan. Christ didn't save us. From Satan. Jesus said. The Bible said. In Matthew chapter 1. 21. He will save his people. From their sins. Yeah. He came to save us. From our sins. But the ultimate salvation.

He saved us. From God. God. From the judgment of God. It's only God. We cannot stand. It's only God. If the Bible says. It's a terrible thing. To fall into the hands.

Of the living God. So when Christ died. On the cross. He saved us. From all the wrath. So on the cross. All the wrath of God. Every anger of God. The judgment.

And the anger of God. Has anger and wrath. Okay. Against sin. It was released on Christ. That is why Christ said. If it's possible. Let this cup no cup. It wasn't a pass. He wasn't afraid of the cross.

[ 37 : 39 ] As it were. In Matthew chapter 26. Verse 36. Downwards. He wasn't afraid of the cross. As it were. But he was actually dreading. When all sin will be put on him.

And God will separate himself from Christ. He feared the separation. With the father. That's why I said. If it's possible. Let this cup come past. And God. Release all his anger.

And he turned his face. Away from Christ. Because sin. Was on the cross. Now watch this. This is the crux. Of the message. So. Moses. Did it. And anyone who looked at it.

And Jesus now. In his submission. Jesus said. As. Verse 14. Of John chapter 3. And as Moses lifted up the serpent. In the wilderness. Even so.

Must. It is a must. The son of God. Must be lifted up. The son of man. Sorry. The son of man. Be lifted up. That whosoever believeth in him.

[ 38 : 32 ] Shall not perish. But have everlasting life. We always go to John 3.16. Without taking into consideration. John 3.14. And verse 15. He said. John 3.16. Is just an offshoot.

From John 3.15. Which is hinged on John 3.14. As the. Jesus. As Moses lifted the serpent. The serpent was lifted. So anyone who looked at the serpent.

Shall be saved. Jesus the same way. Jesus also. Went on the cross. In the form of the serpent. Why? Because. God told. That serpent. In Genesis chapter 3.15.

That the seed of the woman. You have poisoned this flesh. But a flesh is going to come out of this flesh. And that flesh will not have that poison in him. And that flesh will go on the cross.

Or that flesh is going to cross your power. In this flesh. In this thing you have done. So. And my judgment and anger. Will be released against the flesh. But I will still save man.

[ 39 : 25 ] Hallelujah. And so now watch this. It's getting exciting. Now. So that is why he had to go to the cross. He had to go to the cross. To be able to first. Face the judgment of God.

Or take the judgment of God. On our behalf. And be able to bring the judgment of God. Bring judgment against the devil. So that the devil cannot have a part. But much more. To be able to. To. Crush the power. Or the poison. Of the devil in the flesh. So you can live for Christ. And overcome the flesh.

Romans chapter. 8 verse 3. For what. Sorry. For what the law could not do.

In that it was weak through the flesh. The flesh has been poisoned. So when the law came. The law was supposed to bring righteousness. The law couldn't do it. When God's law came. For what God's.

[ 40 : 19 ] Let me put it. What God's law. Could not do. Or the law could not do. In that it was weak through the flesh. God did. God sending his. Own son. In the likeness of sinful flesh.

And for sin. Condemned sin in the flesh. So he came. In the likeness of sinful flesh. But without the sin of the flesh. And then he condemned. That poison in man.

Which was weakening us. To please God. And to live for God. That poison. That the nature of the serpent. That serpentine nature. That entered us. For which reason. John the Baptist said.

Fruit. Or generation of vipers. That vipers nature. Needed the cross. So that he also. Went on the cross. He was elevated. He was lifted. So he will crush.

The power of sin. The power. And the nature. Of the devil in us. So Jesus said. If I be lifted. I will drop all men to myself. Because when he's lifted.

[ 41 : 15 ] The enemy. Or Satan. Is judged. And then. Secondly. He said. If I be lifted. He said. If I be lifted. Then you know I'm he. Because he will. He will deliver us.

From the power of sin. And he said. If I be lifted. As the Moses. Moses lifted. The serpent. In the wilderness. When you look at me. You'll be saved. He was lifted. So he will take the judgment. Of God. On himself. And then. Crush the power. Of sin. In the flesh. That is why. He died on the cross. He's died on the cross. According to. Hebrews.

Chapter. 2. Verse. 14. He says that. He died on the cross. But. He's died on the cross. Meant. The death of death. So. In. In the death of Christ.

Death died. Hebrews. Chapter. 2. Because the. The. The. Brethren. Children. Were flesh and blood. He himself. Became. Took part in the same.

[ 42 : 11 ] That. Through death. He might destroy him. Who has the power of death. So. In dying. He destroyed the one. Who has the power of death. 1 Corinthians. Chapter 15. Says. Oh. Grave. Where. Is. Your. Victory. There's no more victory. Because he died. And. But. In his dying. In the death of Christ. Death died. In the death of Christ.

The. The serpent. Was. Crushed. He crushed the head of the serpent. On the cross. So. The cross. Crushed. The serpents. It is. The cross.

The whole thing. And the message. The whole message. The cross. Of the message. Of the apostle. Salvation message. Is the cross. And the cross. Crushed. The head. Of the serpents. And so. The cross. And the serpents. The serpents. Who entered. Who injected. His nature. Into man's flesh. Jesus. Became that same. Type of flesh. But without. The nature.

[ 43 : 04 ] And then. Took. The serpentine nature. On the cross. And brought. The judgment. Of God. And crushed it. So. In his dying. He was sinless. According to. Hebrews. Chapter. 4.

Verse 15. He was sinless. In 2 Corinthians. 2 Corinthians. Chapter 5. Verse 21. He who knew no sin. Became sin for us. So he was sinless. But he crushed sin.

On the cross. We are happy. That Jesus died. On the cross for us. And today. Being Good Friday. We remember. How he died. How our lives. Have been purchased. By the blood. That is why. The apostles. We preach. The cross. We preach. Christ crucified. We preach. Christ. Because in the crucifixion. The crucifixion. Was a game changer. It changed.

Everything. So those of us. Who come to Christ. In the cross. As sins are forgiven. Those who come to Christ. Who look up to Christ. As is lifted. On the cross. That venom. Of the serpent.

[ 44 : 02 ] That is killing us. Is neutralized. I pray. That you stay. Under the blessing. Of the cross. You stay. Under the blessing. Of the cross. You stay. Under the blessing. Of the cross.

We've got the views. In the servant. Reverend Dr. David. And Tree. To share this awesome word. If this message. Is blessed with you. In any way. Please spread the word. By sharing it. And send us an email.

To amen. At caris.org Remember to stay connected. With us. On Facebook. Instagram. YouTube. And Twitter. For regular updates. On what God is doing here. At Caris Ministries.

Stay blessed.