

# TRUTH & RIGHT

the bulletin of the Wellsburg church of Christ

 WELLSBURG  
CHURCH OF CHRIST



[www.wellsburgchurchofchrist.com](http://www.wellsburgchurchofchrist.com)

Volume 17 Issue 37

September 11, 2022

## NEHUSHTAN

Perhaps we have not heard the word “Nehushtan” before, but it carries a significant meaning in the Scriptures. In fact, when we read about Nehushtan, we are reading about something that was a great embarrassment to the Israelites yet pointed to a great future event. **The Bible’s Account Of “Nehushtan” (Num. 21:4-9).** As a result of the people’s murmuring, God sent *“fiery serpents among the people, and they bit the people; and much people of Israel died”* (v. 6). The people cried out for mercy, confessing their sins, and Moses prayed for the people (v. 7). The Lord gave Moses the remedy for people’s snakebite by telling Moses, *“Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live”* (v. 8). This was exactly what happened (v. 9)! After this, some might assume that the snake was disposed of somehow. Sadly, this

is not the case. In II Kings 18, we read during the reign of Hezekiah, king of Judah.

He *“broke in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan”* (II Kings 18:3-4). What was once helpful for God’s work had become an idol they worshipped. Therefore, Hezekiah destroyed it, calling it *“Nehushtan,”* meaning “a piece of brass.” In other words, he was saying it was worthless. It was just a piece of brass, having no power of any kind. Hezekiah’s action reminds us that just because God uses something one time does not mean He will continually use that object. For example, once the Flood ended (Gen. 8), the ark was left behind and not used again. This was true of the ark of the covenant, the tabernacle, or the Temple’s use. Once God was done with something, it was not necessary for man’s use, either.

**“Nehushtan” Was A Type Of Christ.** Following the statements in Numbers 21 and II Kings 18, the final time we read about “Nehushtan” is in John 3. We might not have noticed this before, but “Nehushtan” is used as an important comparison in this text. When we read John 3, we see where Jesus told Nicodemus, *“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up”* (Jn. 3:14). This statement foreshadowed His upcoming crucifixion. When Jesus reminded Nicodemus about Moses “lifting up” that serpent in the wilderness, He was speaking of the time when the brass serpent was used in the correct way. When the serpent was lifted up in the wilderness, it became a “type” of Christ. This event, Jesus said, foreshadowed the salvation to come through Christ being nailed to the cross and “lifted up” for all to see. In Numbers 21:8, God said that those who looked upon that brass serpent (i.e., obey God’s command) would save their physical lives. So today, when folks look to Jesus and accept His word, obeying Him in baptism (Matt. 28:19), they can be saved from sin, thereby saving their souls! In Numbers 21, God punished sin and showed His willingness to forgive sinners. In John 3, we see the same thing. God shows His willingness to forgive sinners as evidenced by the coming of Jesus and His willingness to die on the cross as

a sacrifice for us (Jn. 3:14-17).

**Conclusion.** Man perverted God’s purpose with the brass serpent (Num. 21:8) by turning it into an idol (II Kings 18:1-4). In like manner, man has perverted Christ’s purpose in coming to earth (Lk. 19:10) by claiming He came to feed the poor or establish an earthly kingdom (Jn. 18:37), etc. Let us remember to respect God’s will, not going beyond or falling short of what He has said. Doing so results in sin (I Jn. 3:4; Jas. 4:17). Let us take time to thank God for His salvation. In Numbers 21, when man sinned by murmuring, God punished the people. Afterward, God provided a way by which men could be saved. So also today, though we have sinned (Isa. 59:1-2; Rom. 3:23), God still provided a way by which men can be saved. Jesus said, *“I am the way, the truth, and the life: no man cometh unto the Father, but by me”* (Jn. 14:6). When we look to Him for the answer to our spiritual needs and submit to the Lord’s plan for salvation (Acts 2:38), we can be saved from sin! – Jarrod Jacobs. **I look around and daily see God proving His existence to me. (Ps. 19:1, 14:1) Can We Trust The Genesis Record?** I am sure many of us are familiar with the very first verse of the Bible, *“In the beginning, God created the heavens and the earth”* (Gen. 1:1). Out of all the Bible books attacked by critics, one of the most attacked is the book of Genesis. The first book of the law

of Moses, Genesis, tells us about our beginning. Sadly, many people, including some Christians, deny its accuracy. They deny that the world was created in six literal 24-hour days. They also reject what is stated about the worldwide Flood, the tower of Babel, etc. Why do some deny the truth of Genesis 1-11? This is done so they can justify their pseudo-scientific belief in a universe billions of years old, man evolving over millions of years, and how different languages developed through the centuries. However, to deny these events recorded in Genesis, one inevitably unravels and destroys the reliability of the rest of the scripture. Consider a few instances in scripture where the omission of Genesis 1-11 results in eliminating other Bible teachings. Peter wrote about the Flood. In his first letter to the Christians, he stated, "*when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water*" (1 Pet. 3:20). In his second letter he also reminded his readers of the Flood. "*And (God) did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly*" (2 Pet. 2:5). Peter believed the Flood of Noah's day (Gen. 6-8) really happened. If the Flood never

happened, then he lied. Some who deny Genesis 6-8 will argue that since Peter's epistles refer to the Flood of Genesis, they should not be in the Bible. Another problem comes up when we read about Jesus and His teachings. Jesus believed man and woman were created, as Genesis 2 states, and not through an evolutionary process that took millions of years. Notice what Jesus said in Mark 10:6. "*But from the beginning of creation, God made them male and female.*" Evolution teaches that man and woman somehow evolved over time. The Bible teaches that we were created as humans. Jesus' statement in Mark 10:6 is a reference to Adam and Eve! When were they created? They were made at the beginning! Those who say they can believe the Bible and accept the theory of evolution have a large dilemma with Jesus for this reason. The Lord referred to man and woman as being *from the beginning of creation*. Therefore, will we believe the plain words spoken by Christ, or will we accept a doctrine that man has invented? The Bible is like a finely woven garment. If you pull on one end, the whole garment begins to unravel. Thus, we see why Satan tries to get man to deny Genesis! If we deny the truth spoken in one book, then the rest of the Bible falls apart! We need to believe the Bible and the science which supports it. The theory of evolution has no place in the word of God – E. I.

# People, Places, and Things of the **BIBLE**



## ***1<sup>st</sup> Jerusalem Evidence of Quake From***

Archaeologists excavating in Jerusalem, near the Temple Mount and a First-Temple-era wall unearthed evidence of an 8th century BC earthquake. The earliest floor of the southernmost room of a building bore evidence of destruction, but not by fire, and was dated to a time period when no known conquest of Jerusalem occurred. Stones from an upper part of the northern walls had collapsed, shattering a row of vessels that had been along the wall beneath. The excavation directors from the Israel Antiquities Authority, Dr. Joe Uziel and Ortal Chalaf, believe this corresponds to the great earthquake which occurred in the days of [King Uzziah](#), and is mentioned in Amos 1:1 and Zech. 14:5. Archaeological evidence for “Uzziah’s earthquake” has been found at other sites in Israel, including at Hazor and Tell es-Safi/Gath, but this is the first time archaeologists have identified evidence of this earthquake in Jerusalem. A similar 8th-century destruction layer was noted in a collapsed building 100 meters south of the current dig, which was excavated by Yigal Shiloh in the 1970’s, but it was not associated with Uzziah’s earthquake at that time. The multi-year coronavirus pandemic is now firmly branded as a benchmark in modern memory. Likewise, in the first verse of the Book of Amos, the 8th century BCE biblical prophet referred to “two years before the earthquake” as an anchor to the events he was about to relate. Two centuries later, the prophet Zechariah again referred to this destructive earthquake period, so deeply was it ingrained in the collective psyche. Now, for the first time, a team of Israel Antiquities Authority archaeologists in Jerusalem’s City of David report that they have found unprecedented concrete evidence of this 8<sup>th</sup> century BCE earthquake in the ancient capital. In an upcoming research paper, the archaeologists chart, for example, that in one particular 8<sup>th</sup> century BCE structure the destruction layer did not show signs of fire, yet other factors suggested the building had been damaged in a traumatic event, apparently in an earthquake. “This was most notable on the earliest floor of the southernmost room,” they write. “In this room, a row of smashed vessels was uncovered along its northern wall, above which fallen stones had been found. It appears that these stones were the upper part of the walls of the room, which had collapsed, destroying the vessels which had been set along the wall.” Until now, the earliest destruction layer of Jerusalem comes from the Babylonian conquest of 586 BCE. For archaeologists, an earlier historical anchor — if proven through hard, securely dated evidence — serves as an important stratigraphical benchmark for scientific excavations in Jerusalem.

