

Gratitude: Intro: Miracles: Brass Serpent, Jehovah-Nissi

The use of banners and flags in battle is common back into ancient history. Again, Chinese military strategist, Sun-tzu, came to understand in 500 B.C. what Moses knew in 1441 B.C.:

Sun-tzu. The Art of War. Edited by James Clavell. New York: Delacorte Press, 1983, pp. 32-33:

On the field of battle, the spoken word does not carry far enough; hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough; hence the institution of banners and flags. Gongs and drums, banner and flags, are means whereby the ears and eyes of the army may be focused on one particular point. The army thus forming a single united body, it is impossible either for the brave to advance alone, or for the cowardly to retreat alone.

The standard to which all believers must look for guidance, direction, orders, and motivation is *Jehovah-Nissi*: The Lord is my Banner.

In this miracle, the poisonous snakes symbolize that the venom of sin in fallen humanity has satanic origin. When believers submit to the tyranny of the first husband, then they commit a *ménage à trois* which, unchecked, results in the sin unto death. So, the venomous bite of the serpent is a type for spiritual death, the status quo of the believer who is out of fellowship. In both cases, rebellious believers are given a process and procedure for recovery in order to avoid the sin unto death.

The brass snake is a type of Christ “*who knew no sin but was made sin on our behalf.*” The brass snake of course possessed no venom just as Christ possessed no sinful nature. The snake lifted up on the banner pole is a type for Christ being lifted up on the cross. Although innocent of any form of sin, Christ was identified with the originator of sin:

“that old serpent, called the Devil and Satan (Revelation 12:9).”

Brass always represents judgment in Scripture. In the Tabernacle’s Outer Court, the brass altar speaks of divine judgment upon sin while the brass laver speaks of self-judgment of sin. Whether the brass serpent on the banner pole, or Christ on the cross, man must, in faith, look up upon them in order to appropriate the judgment of their sins in Christ.

Looking upon the brass serpent upon the banner pole for physical healing was a type for looking up upon the cross for soul healing. The principle of rebound stands: confession alone to God alone is what restores the believer to fellowship. For the Jewish believer it resulted in the prolongation of physical life and a renewed shot at reaching Canaan. For the Church Age believer, it results in the filling of the Holy Spirit and resumption of the journey towards Santa Fé.

Repeating now point 11 of our Introduction to the Gratitude Gauge, which is paragraph IV to our study of the “*Israelite Jornada*”:

Although the Jews expressed their ingratitude throughout the Jornada experience, the Lord performed a series of miracles on their behalf. We have now looked briefly at three:

1. The Miracle of the Sweetened Water at Marah.
2. The Miracle of the Manna
3. The Miracle of the Brass Serpent

From each of these we have seen a 40-year record of ingratitude in the souls of all the adult Jews of the Exodus generation. From their ingratitude we will learn the mechanics of how the Church Age believer acquires a high reading on his soul’s Gratitude Gauge.

B. Manna: Wafers with Honey or Miserable Food?

Deuteronomy 8:2 - You shall remember all the way the Lord God led you in the Jornada these forty years that He might humble you, testing you to know what is in your stream of consciousness, whether or not you would keep His imperative moods.

Deuteronomy 8:3 - Therefore, He humbled you; He both caused you to hunger then He fed you with manna, which you did not know and your ancestors did not know, that He might cause you to understand that man does not live only by bread but man lives by everything that proceeds out of the mouth of God.

The manner by which God deals with these Jews, who have no printed record of His Word, becomes very instructive to us who do have it. Having just achieved their political freedom, these Jews still continue on in life with the same neural network they possessed when they left Ramses. They have observed two major miracles so far, but their orientation and adjustment to God's grace has not advanced beyond the stage of enforced humility. The method that God uses to promote genuine humility in these Jews is to allow the natural deprivations typical of the Jornada to test their faith.