

FL207A The Sin Nature

The words sin and nature appear throughout the Bible, but “Sin Nature” is not a biblical title. Yet Theologians write about it, Paul tried to explain it, and every normal minded person falls under its spell near the age of puberty, [Ro. 3:23].

Eve was the 1st to fall under the spell. Yet the serpent could not have deceived her without the help of a trait within her character. The Psalmist gave us a clue to what this character trait is:

Ps 51:5: *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

David’s mother conceived him in sin, but this relates to a Mosaic law that makes a woman unclean after giving birth to a son or daughter, [Le. 12:1-5]. The clue to the character trait is the word shapen. And the scripture that provides several details about this clue is Ge. 2:7:

Ge 2:7: *And the LORD God formed man of the dust of the ground, and **breathed** into his **nostrils** the **breath** of life; and man became a living soul.*

Substitute the Hebrew meanings for the symbols in bold and Ge. 2:7 reads like this: *“And the LORD God formed man of the dust of the ground, and indoctrinated his passions with the doctrine of life; and man became a living soul.”*

Now, the “doctrine of life” is the 10 Commandments, God’s covenant with man. Paul teaches this in Romans-7, his “hard to be understood” [2Pe. 3:16] lesson on the Sin Nature:

Ro 7:7: *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. **7:10** And the commandment, which was ordained to life, I found to be unto death.*

Thus, the 10 Commandments gave life to Adam’s spirit until he ate of the forbidden tree. His spirit died when he ate. Thus, the Commandments shape our souls in a way that causes our spirits to die when sin by breaking the Commandments. Paul’s lesson refers to the time we fall into sin.

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

Let’s summarize the above with some additional details. You were born with a copy of God’s Covenant written on the tables of your heart, i.e., your soul. So then, a child’s soul knows the Commandments, but not its natural mind.

The spirit is alive until the first sin, at which time the Commandments ascend into the mind. Then the soul feels, and the mind hears the voice of condemnation. Thus, Paul

“was alive without the law once, but when the commandment came into his mind,” his Sin Nature revived, and his spirit died.

FL207B, “The Life and Death of the Sin Nature,” uses drawings and charts which add to these points. After reading both lessons, Paul’s “hard to be understood” scriptures in Romans-7 should be much easier to understand. This lesson teaches how the 10 Commandments incite the Sin Nature to conceive evil Canaanites. I will only touch on these points now, but near the end of this lesson I will show six steps that destroy these Canaanites and the Sin Nature.

Identifying Evil Canaanites

Ex 21:22: *If men strive, & hurt a woman with child, so that her fruit depart from her, & yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; & he shall pay as the judges determine.*

Exodus 21:22-25 identifies all evil Canaanites as figurative pregnancies. I will address the woman and child in V22 now; I will discuss the rest of this scripture and the entire text later.

Females relate to flesh, males to spirit. This woman relates to a carnal mind; her pregnancy relates to a spiritual Canaanite. Her fruit depicts a figurative miscarriage, [Eph. 4:22]. She is pregnant with an unclean attitude that can cause or has caused her body to break the 10 Commandments. [Unclean attitudes also invite evil spirits to enter and inhabit the body.]

These attitudes enter the mind when the Old Man is alive in sin, but they can also occur after the new birth converts the Old Man into the New Man, [Col. 3:9-10]. During either time, conceptions generate evil Canaanites.

Because knowledge is not a material substance, these Canaanites are not physical entities. None the less, they have power to persuade the Old Man to break the “law of righteousness” [Ro. 9:31] innate within the soul, [Ge. 2:7].

These evil Canaanites enable the mind to justify the motions of sin in the body when the Old Man breaks one or more of the 10 Commandments, [Ro. 7:5].

The soul feels; the mind thinks. “As he thinks in his heart, so is he” [Pr. 23:7]. Thus, feelings beget thoughts. If you feel a thought is evil, your mind will think it evil. And, if you feel a thought is good, your mind will think it good. Hence, every man does what he feels, and thinks is right, [De. 12:8]. Thus, we naturally justify every thought of our hearts.

Now, you may think a thought is evil, while I think that thought is good. Factors I know bias my view; factors you know bias your view. Whose view is right or closer to the truth depends on the accuracy of the factors. Your view of this reasoning may differ from my view, but I think “attitude” is the best name for the evil Canaanite scenario.

Tools of the Trade

Israel built a tabernacle in the OT; John saw a Holy City in the NT. Natural things have spiritual meanings. To learn the meaning of the Holy City we must interpret its counterparts in the tabernacle plan. But we need tools to do this job.

One tool is the “Seven Creative Days.” To learn many details about this tool, read lesson CB102, it’s in Part-1 of the “Circle Bible Study Method.” But all you need to know for this lesson is that the 10 “*God said*” commands in Genesis-1 divide the entire Bible into short stories. Every story has 10 parts.

Next, the Kingdoms of Heaven and of God are tools, [read ML105]. The former is God’s plan; the latter is the “work of His plan” as well as the finished product. These two kingdoms divide every Bible story into 2 parts.

There’s also the “Seven Principles of the Doctrine of Christ,” [Heb. 6:1-2]. The 7 parts of this tool work with texts from Ge. 1:1 to Re. 22:21. These principles align with the Seven Creative Days. When paralleled, these tools help with the interpretations of individual parts of all Bible stories.

To decrease reading time, I need to keep this lesson as short as possible. To help do this, I will use some acronyms. Below are acronyms for the Seven Days, the Kingdoms of Heaven and of God, and the Seven Principles.

	Seven Days	Seven	7Ps
	Day-1 & Day-2	D1 & D2	P1 - 2
KH	Day-3, 1st & 2nd half	D3a & D3b	P3
	Day-4 & Day-5	D4 & D5	P4 - 5
KG	Day-6, 1st & 2nd half	D6a & D6b	P6
	Day-7, 1st & 2nd half	D7a & D7b	P7
	Two Kingdoms	KH & KG	

Principles 1 — 3

As do the Seven Creative Days, the Seven Principles work in sequence. You must fulfill D1 before D2, and D2 before D3, etc.; and you must fulfill P1 before P2, and P2 before P3, etc.

The focus of this lesson is P5 and P6 because they teach the destruction of the Canaanites and the Sin Nature. But we must explain P1-P4 before P5-P6. And in the above list, note that Days 1 -3 form the KH and Days 4-7 form the KG.

So then, I will continue this topic by explaining P1-P3. Not completely, just enough details to ensure a foundation for P4 and P5-P6 in the Kingdom of God. After that, I will address P7 so as not to leave you hanging. Below are the names of Principles 1-3 from Heb. 6:1:

- P1 Repentance from Dead Works
- P2 Faith toward God
- P3 Doctrine of Baptisms

P1: Dead Works are vain efforts to avoid the penalty for sin. Adam tried to avoid death by blaming God and Eve; Eve did the same by blaming the serpent. Both ate of the forbidden tree and their human spirits died the same day they ate.

Thus, you “Repent of Dead Works” by ceasing to blame others and by accepting personal responsibility for your sins. When you do this, God says, “Let there be Light;” He restores life to your spirit; and you are “born of God,” [1Jo. 5:1; 2Co. 4:6].

All who are “*born of God*” and die with a clear conscience will inherit eternal life when they depart this earth. The thief on the cross made no confession of faith, was not baptized in water, and had not received the Holy Spirit, [Joh. 7:39]. But what he said to the other thief shows him blaming himself for his sins, [Lu. 23:40-41]. Christ’s answer to this repentant thief’s request confirms the simplicity of NT salvation, [Lu. 23:43].

Some see his salvation as an exception, saying that this thief died under the law and not under grace. But the Law ended and Grace began at the Cross. And John 19:32-33 shows Jesus dying before the thieves died. So, the idea that the thieves died under the Law disagrees with scripture.

P2: Repentance in P1 brings forgiveness, which clears the mind of all condemnation. This purging of the conscience restores righteousness to the spirit/soul. John says, “*if our heart condemn us not, then have we confidence toward God,*” [1Jo. 3:21]. This confidence is “*Faith toward God,*” i.e., P2. Paul teaches how to put on this pure “*mind of Christ*” in Php. 2:5-8.

P3: The humble mind of P2 loves truth. One of the most important truths to know is that your sins crucified the Lord Jesus. Faith in this truth pays your sin debt. If this were not true, Jesus did not die for the sins of the world and no one would escape the death penalty for sin, [Ro. 6:23].

Sincere, heart-felt remorse for having crucified Jesus brings repentance for sins, [Lk. 24:47]. Knowing that your sins made you feel unworthy of the Lord, you took up your cross and died a figurative death.

Your remorse in D3a begets a figurative resurrection in D3b. In D3a you put off the Old Man [Ro. 6:6, Eph. 4:22]; in D3b you put on the New Man, [Eph. 4:24, Col. 3:10].

This change from Old Man to New Man is the new birth experience in Joh. 3:3-5. Jesus calls this being “*born again,*” Paul teaches this as the Doctrine of Baptisms: “*For as the body is one, & hath many members, & all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body,...*” [1Co. 12:12-13].

Principle-3 Appendage - FYI

The “*Doctrine of Baptisms*” is not ‘many doctrines under one title.’ It’s ‘one doctrine of many baptisms.’ The new birth joins the spirits of new believers to the universal body of Christ.

An OT metaphor of the new birth happened at the Red Sea. An angel moved between Israel and Pharaoh to push the people through the sea on dry land. That dry land represents Christ's dead body; Israel's new life on the far shore of the sea represents His resurrection.

Water baptism is a figure of the salvation of the body from death, [1Pe. 3:21]. The flood represents the Law; Noah's ark saved the bodies of 8 souls [people] from physical death.

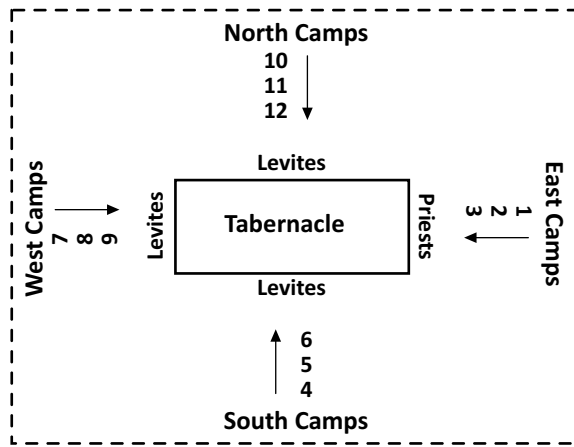
Water baptism has nothing to do toward salvation of the spirit. But it has everything to do with saving the physical body from the curse of the Law. Faith in this doctrine lessens Satan's ability to put sicknesses on your mind and body.

OT Camps and Journey

Israel built the tabernacle while camped at Mt. Sinai. Exodus 24:1 - 26:37 describe the KH plan; Ex. 36:1-38:31 describes the KG construction. [ML105, "Kingdoms of Heaven and of God."]

The Levites camped near the ends and sides of the tabernacle; the 12 tribes pitched afar off, with 3 tribes in each of 4 camps. Thus, 12 tribes in 4 camps surrounded the tabernacle, and strangers had access to the tabernacle via the 4 camps. [Strangers in Ex. 20:10 refer to Gentiles.]

Numbers 2:3-7 give the pattern for the East camp: "East side toward the rising sun" [V3] is from the morning sun toward the Tabernacle. This pattern [1,2,3] applies to the other 3 camps as well. Thus, all 4 approaches to the tabernacle were toward the tabernacle. [See the 4 arrows in Fig-1.]



To visit the tabernacle, a worshiper passes through 3 tribes of one of 4 camps. Each approach determines the camps and tribes he passes through.

However, the worshiper didn't choose his approach. The numbers by the arrows designate the tribal names and the order of approach. He had to begin on the East and follow the order of the camps and the tribal names [Nu. 2:3-39], that is, East, then South, then West, and then North.

The Holy City

John saw a vision of a "holy city, new Jerusalem," come down from God out of heaven, prepared as a bride adorned for her husband, [Re. 21:2]. Afterward, he saw a symbol of this bride, "holy Jerusalem" descending out of heaven, Re. 21:9-10].

After seeing the Holy City in V10, John sees its 12 gates on which are written the names of the tribes of Israel [21:12-13]. Many details follow, two of which help teach what this city represents. Its inhabitants are the nations that are saved and the measure of its length, width, and height, 12,000 furlongs, shows it as a cube.

This great city has one major and two minor applications. First, it represents the Millennial Kingdom which will descend to this earth after the Rapture and "Day of the LORD." Second, the Spirit of God, which will reign in Christ and His immortal disciples of this kingdom, has reigned in many members of the body of Christ beginning at Pentecost, [Ac 2:4]. The writer of Hebrews explains this reign as a taste "of the powers of the world to come," [Heb. 4:4-5].

Third, certain blessings of this kingdom are descending today to help prepare the bride for the return of the bridegroom. He cannot return for her until she has made herself ready, without spot, wrinkle, nor any such thing, [Eph. 5:27].

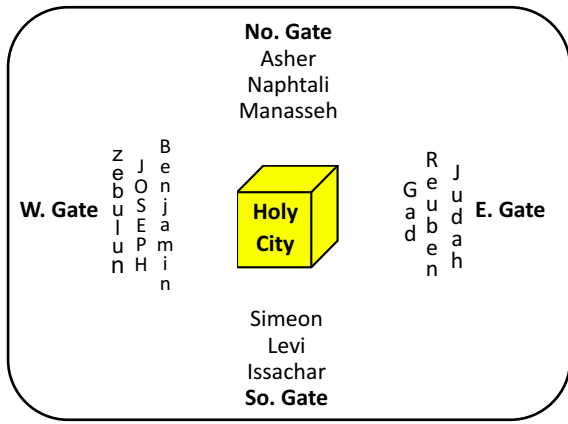
[To learn more about how this enormous cube represents the 1,000-year Millennial Kingdom, read "The Brass Altar & Holy City," ML406 on this website.]

Now, the NT Holy City replaces the OT Tabernacle and the old Jerusalem Temple. The 4 OT Tabernacle camps relate to the 4 Dispensations of humanity; their counterparts in the Holy City teach the destruction of the Sin Nature and the evil brought into our lives by evil Canaanites.

The Tabernacle and Temple priests served as heavenly examples. Thus, God told Moses to make the tabernacle and its things according to the pattern showed him on the Mount, [Heb. 8:5]. So then, 12 tribal names and 4 compass points appear in the Holy City, and these differ in some points, yet the Holy City mimics much of its Tabernacle counterparts.

Now let's consider some relative points. In Re. 12:1-8, John saw 4 angels standing on the 4 corners of the earth. These corners are the 4 compass points. He saw another angel seal 12,000 in each of 12 tribes of Israel, totaling 144,000. And in Re. 21:13, John saw 3 gates on each side of the Holy City, although their order differs from the camping order in the Tabernacle.

Now, the order of the OT camps is ESWN; the order of the NT gates is ENSW. And most tribal names in the OT camps occupy unique positions in the NT gates. Two names in the camps are not in the gates; two names in the gates are not in the camps. These are the primary differences.



Yet 2 features of the OT camps are the same in the NT gates. [1] We follow the order of the compass points; [2], we follow the order of the tribes from the compass points toward the place of worship. I included the OT Camps in this lesson because they apply to the gates of the Holy City.

The 12 Gates of the Holy City

You enter the Holy City through its 3 Eastern gates, then through its 3 Northern and 3 Southern gates, then through its 3 Western gates; E-NS-W. I will explain how the NS gates work together at the proper time.

Principles 1-3 bring the sinner to [1] salvation of his spirit, to [2] the humble mind of Christ, and then to [P3] the new birth. These Principles are of the Kingdom of Heaven. The born-again disciple is now positioned at the 1st Eastern gate of the Holy City, [see "Judah - Praise" at P4 of Fig-2]. [See Page-5.]

The definition of the tribal name at each gate defines how to pass through the 12,000 servants at that gate. Briefly, the 3 Eastern gates bring the believer into the baptism and power of the Holy Spirit. This is Principle-4.

The Northern and Southern gates [4-9] conform the Spirit-filled believer into the image of Christ. These 6 gates work in unison: 4 with 7, 5 with 8, and 6 with 9. More on this later.

Principle-7 [3 Western gates] brings the matured disciple into the "Work of the Ministry." In Fig-2, notice that the disciple dwells with God in 10, is fruitful in Christ in 11, and appears at the Right Hand of God in 12. Right depicts authority; the matured disciple can now do the works Jesus did, [Joh. 14:12].

Hebrews 6:1 begins like this: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...." Because perfection is P7, this says to leave P6 and go on unto the "Work of the Ministry." But this does not cover some important points.

[1] You must leave P1 to go on to P2, you must leave P2 to go on to P3, etc. Except for P5 and P6, which work together, you must complete each lower number before you can go on

to the next higher number. Because the city gates align with the Principles, the same is true for the gates.

[2] The journey through Principles 4-7 is not singular, neither is the journey through the city gates. For example, Mary Magdalene had 7 devils, [Mr. 16:9]. We don't know, but had she been on the Grace side of the Cross, she may have had to go through the gates one time for each of the 7 demons.

[3] Jesus taught to remove the log from your eye before trying to remove the mote from another's eye. You may take it upon yourself to attempt a removal, but the Holy Spirit does not want you to fix any problem in someone else while you harbor the same problem. He hates hypocrisy.

So then, you can only "go on" to the next principle after you have conquered certain flaws within yourself. This is true from P1-P5 or from P6 to P7.

The 3 Eastern Gates

Having been born again via P3 in the Kingdom of Heaven [see Principle-3 on Page-2], you "enter his gates with thanksgiving, and into His courts with praise" [Ps. 100:4]. See Fig-2 on Page-5.

You praise God in the Gate of Judah; He fills you with His Holy Spirit in the Gate of Reuben. As He moves into His temple [1Co. 3:16], His Spirit joins your spirit in the Kingdom of God [1Co. 6:17].

Gate-3 on East side is Gad; Gad means overcome. The union of God's Spirit with your spirit seats you on the Throne with "the Lord is that Spirit," [2Co. 3:16]. You now have access to His power to help you stand against "the wiles of the devil," [Eph.6:11] and overcome all your adversaries. This is the plan of the Eastern Gates.

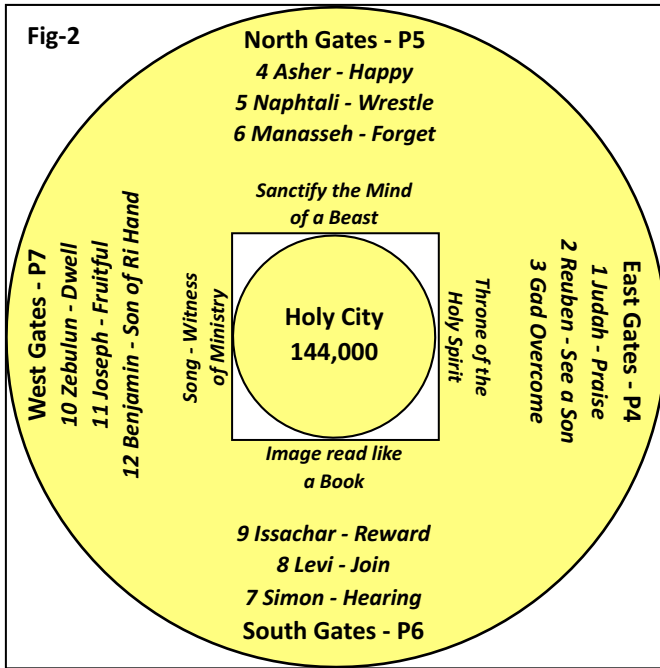
The Northern and Southern Gates

The tribal names of these 2 sets of 3 gates teach the destruction of the Sin Nature and evil Canaanites. [You will learn more about these Canaanites from "The Life and Death of the Sin Nature," FL207B.]

Before discussing these 6 gates, we must define North and South. This will explain how and why the gates at these 2 compass points work together to accomplish the above destruction.

The Dispensation Tool [ML109] is based on the 4 compass points. East depicts beginnings; West depicts endings. South depicts the visible, natural world; North depicts the invisible spirit-world.

The North and South compass points reverse in the Holy City from their order of the OT camps [see Figures 1 and 2]. This happens because you must wash the inside of the cup [soul of the inner man] for the outside of the cup [life of the outer man] to become clean, [Mt. 23:26].



Below are Gates, Principles, and Lessons taught by the 12 tribal names of the Holy City:

Gates:	Principles:	Lessons:
East: [P4]	Laying on of Hands	Holy Spirit
North: [P5]	Resurrection of the Dead	Sanctification
South: [P6]	Eternal Judgment	Image of Christ
West: [P7]	Perfection	Work of Ministry

You saw how tribal names 1, 2, and 3 unlocked the 3 Eastern Gates. Tribal names 4, 5, and 6 unlock the 3 Northern Gates and tribal names 7, 8, and 9 unlock the 3 Southern Gates. However, you don't unlock gates 4, 5, 6 and then gates 7, 8, 9. You unlock [4 and 7], then [5 and 8], then [6 and 9]. Let's do this now.

Gate-4 is Asher; Asher means happy: *"And Leah said, Happy am I... and she called his name Asher,"* [Ge. 30:13]. Happy about what?

The Holy Spirit from the East reveals an uncleanness in the North [soul]. This invisible flaw manifests itself in the motions of sins [Ro. 7:5] in the body, [South]. This makes the disciple happy because the Holy Spirit wants to destroy a flaw that is hindering his spiritual growth.

Gate-7 is Simeon: *"... the LORD hath heard that I was hated... and she called his name Simeon,"* [Ge. 29:33]. Faith comes by hearing. After seeing the invisible evil manifested, he believes the Lord will help him destroy it from his life. So in faith, he journeys from Gates 4 and 7 to gates 5 and 8.

Gate-5 is Naphtali. Naphtali means wrestle: *"And Rachel said, With great wrestlings have I wrestled with my sister... and she called his name Naphtali,"* [Ge. 30:8]. Rachel's sister is Leah; Jacob loved Rachel, but hated Leah.

Rachel depicts the mind of the soul [heart]. [Study "Christ

the Man, the Mystery, and the Mediator," FL205, and see how your "living soul" (Ge. 2:7) is a "spirit of Christ" within you.] Thus, the feelings of your heart wrestle against the [carnal]mind of your flesh. Your heart wants cleansing, but your flesh likes life the way it is.

Gate-8 is Levi. Levi means joined: Leah said, *"... Now this time will my husband be joined unto me,"* [Ge. 29:34]. When we lived in sin, or maybe during a cold season in the Lord, we justified things that pampered the flesh. But the carnal mind is enmity against God. It justifies all that pleases the flesh. So, it wrestles to keep what the heart seeks to destroy. Thus, the heart "joins" the Holy Spirit in a wrestling match.

Now, the "mind of the spirit" cannot "pull rank" [a military term] against the "mind of the flesh." Were this possible, there would be no wrestling. So the next 2 gates determine the winner.

Gate-6 is Manasseh: *"And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil..."* Manasseh means forget. After the Spirit of the Lord wins the match in Naphtali, you forget the unclean thing, whether it was an unrighteous attitude or an unclean spirit.

How do you forget? *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"* [1 Jn. 1:9]. When you are clean in anything, your spirit has no consciousness of sin in that thing.

Gate-9 is Issachar: *"... God hath given me my hire,"* [Ge. 30:18]. When the conscious is free of condemnation, the wrestling match is over, and the disciple puts on a little more of the figurative image of Christ, [Ge. 1:26]. He now has dominion over that which has ruled over him.

Entering God's rest only begins the reward. But before addressing this further, you need to know that your journey through these 9 gates, including the 3 gates on the West, is not singular but plural. There may be exceptions, but each unclean thing within your cup requires its own journey.

Moses made this clear in De. 7:22: *"And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."*

Curses become Blessings

Although not understood by some disciples, the curses in OT Law contain the blessings of NT Grace. This happens in the gate of Issachar. The law relative to this lesson is a parable followed by 8 judgments. We begin with the parable:

Ex 21:22: *If men strive, & hurt a woman with child, so that her fruit depart from her, & yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; & he shall pay as the judges determine.*

FL207A The Sin Nature

In His example on how to interpret parables, Jesus explains the “sower parable” one symbol one at a time [Mr. 4:13-20].

Here’s a list of the symbols for the parable in Ex. 21:22:

- Man-1a: Christ: “The Lord is that Spirit,” [2Co. 3:17].
- Man-2b: The condemned conscience, [1Jo. 3:20-21].
- Woman: The Old Man of the disciple, [Eph. 4:22].
- Child/fruit: Any unclean, spiritual entity.
- Husband: The same as Man-1, [but during the Law].
- Judges: The 8 judgments of reparation. [Ex. 21:23-25].

God sent Joshua to destroy the evil Canaanites in the land of Canaan. But he did not attack any city until it arose in its strength, [Jos. 11:13]. What does this mean?

The land of Canaan depicts Abraham’s children. God gave this land to him long before his grandson Jacob moved his family from Canaan to Egypt.

Each person enters this life as a figurative Canaanite. But when we sin, we move from Canaan to Egypt. Egypt depicts the land of sin. While living in Egypt, unclean attitudes and evil spirits invade our land, and evil Canaanites displace the good Canaanites.

When the 12 tribes returned to Canaan, the unclean attitudes and spirits went with them. After they crossed the Jordan, Joshua led the charge to destroy these evil inhabitants from the land.

Now, as Jews and Gentiles leave the land of sin through repentance from Dead Works, [Heb. 6:1], these unclean attitudes and evil spirits go with them. These remain in the disciples’ bodies and lives until evicted by the steps in the Northern and Southern gates of the Holy City.

[Some readers will agree that a believer can have an unclean attitude. But they disagree that a believer can have an unclean spirit. If this is you, set the latter aside for now and focus on the former.]

So why did Joshua wait to attack a city until it arose in its strength? You cannot war against a problem until you see and acknowledge its existence. Some are easy to see but difficult to acknowledge. This is true because each of us has personal reasons for being the way we are.

Now, the goal God has set before each of us is to be conformed to the [figurative] image of His Son. So, His goal is to destroy anything that is not like Christ.

Every child enters this world having Christ’s likeness, [Ge. 1:26, Ge. 2:7]. Guided by the knowledge of good and evil within the soul, each person develops his or her own personality. We do this by making judgments amidst temptations. Moral judgments assured the retention of Christ’s likeness; immoral judgments assured the loss of Christ’s likeness. Had our judgments always been moral, none of us would have fallen into sin.

We follow the ways of all who have gone before us. Instead of accepting the responsibility for the ways we have become, we blame others for our mistakes and justify ourselves as righteous. If God had not given Adam “the woman,” he would not have eaten of the tree. And if the serpent hadn’t tempted Eve, she would not have eaten. So, we hide “what we have become” by justifying “what we are.”

What you are is your personality. This is your hiding place. If you think your flaw is “just the way you are,” you will not try to change. When a fault raises its ugly head, we say, “This is just the way I am,” not understanding that a city has just arisen in your personal land of Canaan.

So, pay attention to what others say and you can discern the cities within them; pay attention to what you say and you can discern the cities within yourself.

How can I say these things? If “the way you are” differs from “the way Christ would be” in the same situation, you are not being “just the way you are,” you are being the way you became after one or more evil Canaanites hid within your personality.

And all who desire to put on the fulness of Christ’s likeness are willing to “put off the way they are” and to “put on the way Christ would be” in the same situations. This is what the parable in Ex. 21:22 is all about.

What the Judges Determined

Moses’ Law is vindictive, but God’s Grace is full of mercy. Blessings are not what we deserve, but our Lord delights in replacing curses with blessings. By His Law He executes judgment; but by His Grace, He sends forth blessings hidden within the law.

The judges predetermined His blessings and hid them within His judgments. Learn the curses and interpret their symbols to know their blessings. There are 8 curses because God wants you to “put off” the curses and to “put on” His blessings:

Ex 21:23: And if any mischief follow, [the miscarriage] then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

[1] Life for life: There is carnal, temporal life and there is spiritual, eternal life. Give your temporal life to Christ and He will give you His eternal life.

[2] Eye for eye: The eyes represent the things of this world, things outside the body. Sacrifice your worldly desires on your cross and Christ will give you His heavenly desires.

FL207A The Sin Nature

[3] *Tooth for tooth*: Teeth represent wisdom. Sacrifice your earthly wisdom on your cross, and Christ will give you His heavenly wisdom.

[4] *Hand for hand*: Hands represent works; their 10 members represent the 10 Commandments. Sacrifice your carnal works of self-righteousness on your cross and He will give you His spiritual works.

[5] *Foot for foot*: Feet represent walks. Right represents authority; left represents submission. Sacrifice your feet on your cross and Christ will let you walk in His authority and in His humble submission.

[6] *Burning for burning*: Burnings represent hot passions. Sacrifice your passion for things of the world and Christ will give you His passion for the things of heaven.

[7] *Wound for wound*: Wounds represent spiritual damage to the heart. Give Jesus your hurt feelings and He will give you His healed feelings.

[8] *Stripe for stripe*: Stripes represent physical wounds. God chastises His sons with sickness. Give Jesus your sickness and He will give you His healed scars.

These 8 judgments show that Christ will do *“exceeding abundantly above all that we ask or think, according to the power that works within us,”* [Eph. 3:20].

But none of these 8 judgments mention evil Canaanites. Consider, however, that Christ is a good Canaanite; Christ in you replaces the evil Canaanites with good Canaanites. Therefore,

as you allow Him to destroy your evil Canaanites, He replaces them with Himself, the good and perfect Canaanite.

The Western Gates of the Holy City

The compass point for this entrance is not by chance. Even as the East depicts a beginning, the West depicts an ending. These are the last entrances into the Holy City. This approach leads to the — the Song. Songs represent witnesses. This witness is the work of the ministry.

The name of Gate-10 is Zebulun; Zebulun means dwelling: *“And Leah said, ... now will my husband dwell with me...”* [Gen 30:20]. You dwell in this camp by resting. What does this mean? You do what you are. Dogs bark because they are dogs; cows moo because they are cows. Having become like Christ in P5 and P6, you rest so the Father can work. You dwell in an attitude of rest.

You enter Gate-11 by becoming fruitful in Joseph: *“Joseph is a fruitful bough... whose branches run over the wall”* (Gen 49:22). Joseph means double fruit. Resting in Zebulun allows God to produce fruit in Joseph.

The name on Gate-12 is Benjamin: Benjamin means, *“son of my right hand.”* Right depicts authority; left depicts submission. In Benjamin, you have the Father’s authority to do His works because you have become His right-hand man.

The Western Gates do not add to the doctrine of the Sin Nature. I included them to satisfy the curiosity of ardent students, as well as to spark the interest of those who like to work gigantic jigsaw puzzles.

FL207B also teaches the Sin Nature but approaches the doctrine from a different angle. Together, these two lessons provide some of what had to be in Paul’s mind when God had him write Romans-7.