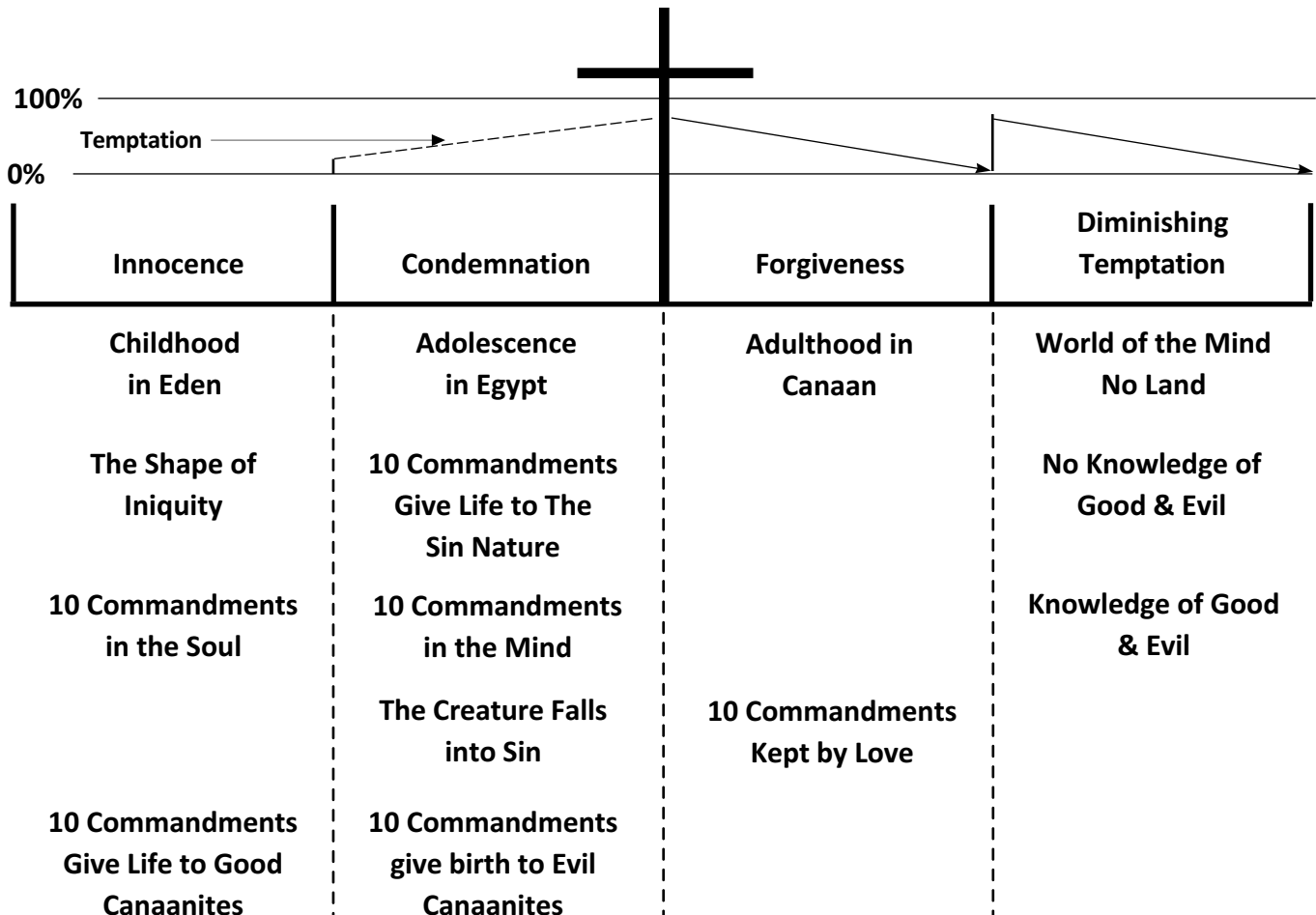


The Life and Death of The Sin Nature FL207B

This lesson is almost 8 pages long. It discusses doctrines seldom heard or read about. Its length and heavy content demand it be studied and not just read. Youtube offers help. Search for "babies know good from evil." Several videos show that babies have an innate knowledge of good and evil; one video even shows them having a keen sense of justice. The chart below will help guide you through this detailed lesson.



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

Ro 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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The words sin and nature appear 90 and 11 times in the New Testament. But the phrase “Sin Nature” is not in the Bible. Scholars understand this nature as the natural inclination to commit sin.

Paul explains the Sin Nature in Ro. 7:1-25, but this text contains some of his most “hard to be understood” scriptures, [2Pe. 3:16]. By the end of this lesson, you will see Paul’s difficulty. The use of word-bubbles and special graphs should help to make the Sin Nature easier to understand.

[1] Man’s Likeness to God

We begin with God’s plan in Ge. 1:26. “And God said, Let us make man in our image, after our likeness...” Now the Sin Nature is not of God’s image but of His likeness. So, to maintain simplicity, let’s focus on God’s likeness. [For more details, read FL205: “Christ the Man, the Mystery, and the Mediator.”]

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

The words in bold, one verb and two nouns, are literal in this script but are symbols in God’s plan. To know their original meanings, you must read them in Hebrew, use a Hebrew Concordance, or use other reliable references. [I used Strong’s Exhaustive Concordance.]

Substitute the Hebrew meanings for 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.” Think on this before continuing.

Now, the “doctrine of life,” is the 10 Commandments:

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. **10** And the commandment, which [was ordained] to life, I found [to be] unto death.*

Substitute the “10 Commandments” for the doctrine of life and the verse reads like this:

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.*

Now, Ge. 2:7 shows a complete man formed by the plan outlined in Ge. 1:26. We know he is complete because God put him in the Garden of Eden in the next verse:

Ge 2:8: *And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

Because the man is complete, there must be evidence of the Sin Nature somewhere in Ge. 1:26, Ge. 2:7, or among the details of the Garden of Eden.

[2] The Man in the Garden

Ge 2:9: *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

We must treat those 5 nouns in bold print as symbols even as we did the verb and nouns in Ge. 2:7. Because God formed Adam of the “dust of the ground,” the ground in 2:9 represents Adam. Thus, the 4 trees in Ge. 2:9 grow within Adam. Keep reading, I will prove this shortly.

Consider these 4 trees. One is pleasant to **see**, one is good for **food**, one is **of life**, and the 4th is of **knowledge**. Genesis 2:9 is likely where John got his revelation of the 3 lusts that entice man to sin:

1Jo 2:16: *For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

In the garden, a serpent uses these lusts to tempt Eve into disobeying God’s command and eat of the tree of knowledge. The serpent questions her in V1 concerning what she knows. Verses 2-3 show that she knows all that God said to Adam, that he could eat of all the trees but one in the midst of the garden, the tree of knowledge of good and evil. Then in V5-6 the serpent gives her a reason to think she can disobey the command without dying. Read V1-5 in your Bible and then V6:

Ge 3:6: *And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

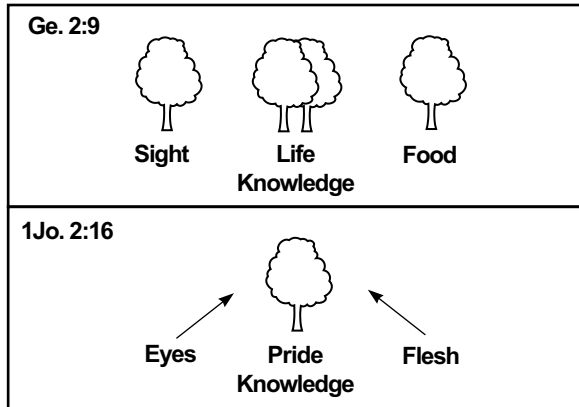
You may not have noticed this in Ge. 2:9, but the “tree of life” and the “tree of the knowledge of good and evil” are in the midst of the garden. Eve’s soul is alive because it knows life, but her mind does not know what her soul knows. God embedded this knowledge in Adam’s soul, but not in his mind. So then, her soul knows both good and evil, but her mind knows only good.

Now, the words tree and wood are from the same Hebrew word in the OT, and the same Greek word in the NT. Trees and wood represent life. So then, trees represent the life or any aspect of life in people and in nations.

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Adam was the 1st tree in the garden. Before God made Eve, he was the only tree. So then, the 4 trees in Eden depict 4 separate aspects of Adam's life. The lusts of his eyes, his flesh, and mind have life. Notice how these 3 relate to the body of the outer man.

Here's a point I skipped in "The Formation of Man," [Ge. 2:7]. After God indoctrinated man's passions with the "doctrine of life" [which is the 10Commandments], *man became a living soul*. And because the 2 trees in the midst of the garden, we now see that the "Tree of Knowledge" is the *LIFE* of the "Tree of Life."



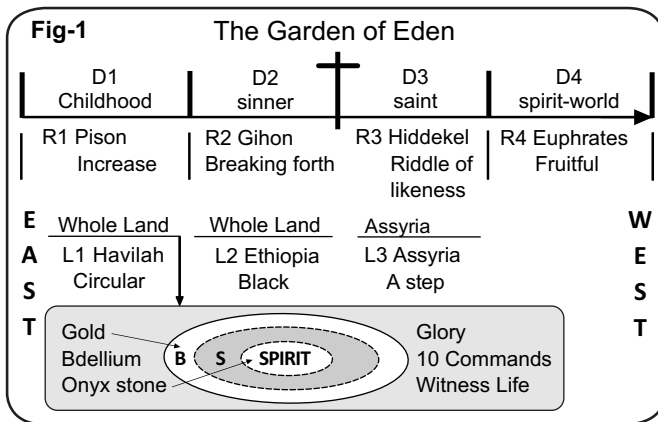
Rivers, Lands and Heads

At this point, we see that 4 trees depict 4 aspects of Adam's life. This life begins in Eden, [Ge. 2:8]. [East depicts beginnings; west depicts endings.] Thus, the tree of Adam grows from the East, multiplying as it goes toward the West.

Water depicts spirit, [Joh. 7:38-39]. Thus, Ge. 2:10 shows Adam's spirit leaving the garden to water his children of thousands of generations:

Ge 2:10: *And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.*

Read Ge. 2:11-14 in your Bible. Note the 4 River Heads, the 3 lands, and the lesser entities. Study these verses, locating the names and symbols in Fig-1:



You can learn the basis for this chart in ML109, "The Dispensation Tool." Briefly it shows humanity dividing into 4 dispensations of time, [D1-D4]. These apply to the entire human race as well as to individuals.

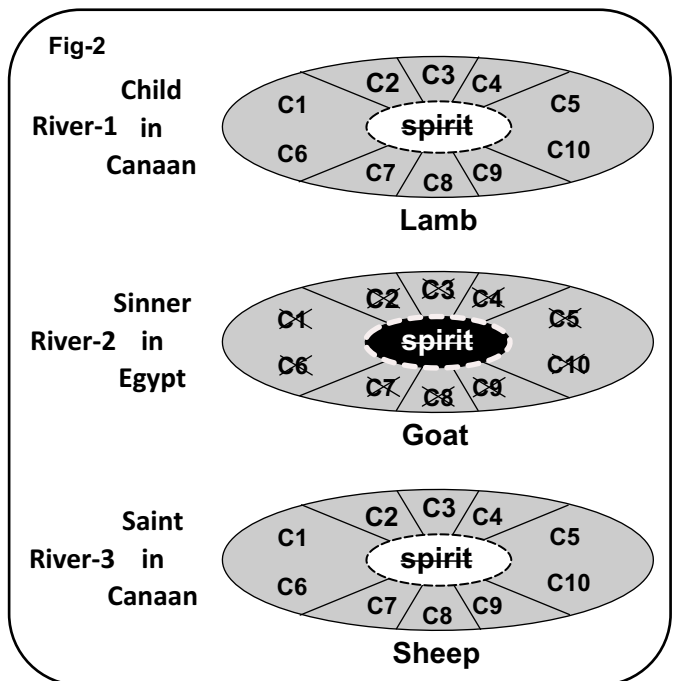
In Fig-1, notice the changes in each life from childhood, to sinner, to saint, and then to the spirit world. Some children don't live long enough to become sinners; some sinners don't repent to become saints, and some saints don't "endure to the end" [Mt. 10:22] to inherit eternal life. But humanity will complete the 4th dispensation [D4] which will terminate at the White Throne Judgment, [Re. 20:11]. We will only discuss the symbols in Fig-1 that are relative to the Sin Nature.

[3] The River and Land of Havilah

All children enter life in D1, the equivalent of Eden which means pleasure. As they grow toward puberty, the Sin Nature leads them to sin. They fall into sin, depart from the land of pleasure, and become sinners.

Notice the 3 lands and their names in the lower part of Fig-1. Land L1 is better known as Canaan; L2 is better known as Egypt, and L3 is better known as Canaan. This shows those who repent becoming as little children, [Mt. 18:3].

The following 3 graphs illustrate what happens within the soul as it journeys from L1 to L2 and back to L3. The alphanumeric characters represent the 10 Commandments; the ellipticals represent the spirit/soul. R depicts river.



Let white represent life, black death, then notice how the spirit is dead in figurative Egypt. Also, notice that the only difference between the upper and lower drawings of the spirit/soul are the designations of Lamb and Sheep.

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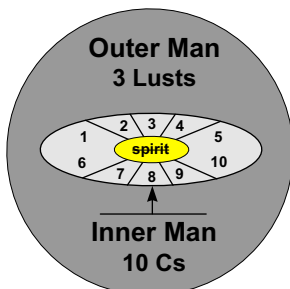
Genesis 2:12 reads: *“And the gold of that land is good: there is bdellium and the onyx stone.”* Now look in the shaded box at the bottom of Fig-1 and notice the symbols in the Dispensation of Childhood.

Notice how the 1st part of Ge. 2:12 attributes the gold to the body. Paul does the same in 1Co. 11:7. Then notice how the Bdelium and Onyx stone hangs on the word “there.” These symbols are hanging because they refer to the soul and spirit.

I won’t get into much detail, but stones represent witnesses and the onyx stone witnesses of life. [You can learn how the scriptures teach this from Aaron’s garments.]

And the word Bdelium means pieces. These are the 10 Commandments, the pieces of the covenant between God and man. Had I drawn the outer man around one of the 3 graphs above, one would have been like this:

Now, there is a mystery hidden in the name of the land of the 1st river. The solution gives us our first view of the Sin Nature. It has been a long journey thus far, but we have finally laid enough foundation to the phantom creature called the Sin Nature.



[4] The Mystery of Havilah

The meaning of Havilah is “circular,” [H2341]. This Hebrew word does not show a meaningful relationship between the land of River-1 and babies. But H2342, the root of H2341, reveals something that the name Havilah hides.

H2342 means “to twist or whirl.” This Hebrew root generates 28 English words, one of which is “shapen.” David used this prime root the Psalms:

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

The latter part of this verse refers to Le. 12:2-4. When a woman bears a male child, the law in this text shows her unclean for 40 days. David was born under this law. Other than its setting, this law has no bearing on the shape of iniquity. But Paul gave us a NT scripture concerning this shape:

Ro 8:20: *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope,*

The word vanity is G3153, which means inutility, which is “the state of being inutile.” Webster defines inutile as “not for practical use.” Disutility “cuts through the chase;” it means “the state of being useless.”

“Not willingly,” says that God made our bodies subject to vanity against His own will. Romans 8:20 is another of Paul’s “hard to be understood” scriptures.

This is what Paul meant: God subjected the creature to depravity so we would hope for new bodies. Had He shaped us with bodies that would live forever, we could not hope for eternal life.

[This doctrine is hard for some to receive. A false doctrine believed by the Church is the cause. The serpent did not throw a monkey-wrench into God’s plan. God intended for our 1st parents to fall into sin. Those who receive the whole word of God understand He knew everything before He did anything (Ac 15:18). False doctrines like this one make the Sin-Nature and other doctrines difficult to understand.

If you doubt the above, answer this question: If God did not expect our parents to fall into sin, why does Re 13:8 say, *“the Lamb slain from the foundation of the world”?*]

So then, the name Havilah hides a truth concerning the Sin Nature. God twisted the Creature in a way that gave him the natural inclination to sin. He had to have done this in Ge. 2:7 when He indoctrinated man’s passions with the doctrine of life, i.e., the 10 Commandments.

[5] Under the Microscope

We addressed the gold, Onyx stone, and Bdelium. The gold shows God’s glory in the body, and the Onyx stone witnesses that the spirit is alive. Concerning this gold and stone, their texts make no inference to a problem.

But several texts infer a problem with Bdelium, whose “pieces” represent the 10 Commandments. Credit the writer of the Book of Hebrews for his extreme clarity on this issue, [Heb. 8:6-13].

Heb. 8:7: *For if that first covenant had been faultless, then should no place have been sought for the second.*

The 1st covenant has 2 major faults. Some Commands are not compatible with the Laws of Moses. For example, one law commands the circumcision of male babies on the 8th day. But the 4th Commandment forbids working on the Sabbath. Often, they had to break one law to keep the other.

God hid the 2nd fault within the 10 Commandments. As an innate component of the creature, God’s covenant makes every child righteous by nature. But keeping the covenant makes the creature self-righteous; he owns the copy inherited from Adam. [The law in Php. 3:9 is the Old Covenant.]

Php 3:9: *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

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Those who are “righteous of themselves” glory in themselves, for they have themselves to thank for being righteous. But the glory is God’s, for the law declares His righteousness. To claim ownership of the fruit of the law is fraudulent. Self-glory is pride, which God resists, [1Pe. 5:5]. And the righteousness of man is repulsive to God:

Isa 64:6: *But we are all as an unclean thing, & all our righteousnesses are as filthy rags; & we all do fade as a leaf; & our iniquities, like the wind, have taken us away.*

Now let’s increase the magnification of our microscope and revisit Eve’s experience. The serpent did not appeal to the desire of her eyes or of her flesh, but to the pride of her carnal mind — “*ye shall be as gods,*” [Ge. 3:5].

God and gods are from the same Hebrew word, [H430]; both English words are God in “The Interlinear Bible in Hebrew and English.” Her carnal desire for greatness blinded her mind. She believed the serpent’s lie, that God had an impure motive for commanding Adam not to eat of the tree of knowledge.

Let’s sharpen our focus and address Eve’s mental state. She felt less of herself than she should; or she would not have wanted *to be* greater than how she saw herself.

Consider this: There is only one Spirit, so God is the Jehovah of the OT. When Moses asked His name [Ex. 3:13-14], Jehovah said, “*I AM THAT I AM.*” Because God made man in His likeness, every baby enters this world as an “I am.” Thus, God is THE “*I AM;*” every child is AN “*I am.*” Every child is a somebody.

Now, we all enter this world having Eve’s low self-esteem. We desire to be what we already are. Why? We don’t know that everyone is a somebody. We are ignorant of God’s “*I AM*” likeness within our “*I am*” souls. Our minds tell us the same lie the serpent told Eve, that we need to do something to become a somebody.

People who have this revelation are not overly sensitive about what others think about them. If you know that God knows you as an “*I am,*” why should you stress out about what other people think? Seek to please God, not men.

Now, sharpen your focus a little more. Anyone can ask God to do this or that, but no one dare tell God what He can or cannot do. Like God, we don’t mind being asked, but don’t order us around. All parents see this when their little ones become teenagers. Again, God made us like Himself.

Now, the 10 Commandments set boundaries that tell us what to do and not do. When old enough to be responsible for our actions, we step over these boundaries and fall into sin. The Sin Nature becomes a reality and we become its hosts.

Yet the Sin Nature is not a spirit to evict, nor is it an enemy to destroy. It is a tendency, an unholy rebellion, that, if not changed, will lead its hosts to undesirable ends.

The Death of the Soul

The 10 Commandments gave us God’s likeness. His likeness made everyone who enters this world a somebody. Not knowing that each of us were a somebody from birth, each of us strove to become what we already were. But, instead of discovering that we had His likeness, each if us fell into sin and became a nobody.

Recall the drawings in Fig-2 on Page-2, the soul as a lamb, a goat, and a sheep. I chose the elliptical shape for the spirit/soul because of a dream in which the Lord likened the form of the soul to a football.

Review those drawings and consider their meanings. The numbered parts of each elliptical represent the soul with its 10 embedded Commandments; the spirit part explains itself. From top down, a child is a Lamb; it ages, sins, and becomes a Goat. Then the sinner repents and becomes a Sheep.

We discussed the land of Havilah, and the spirit of the Lamb is white, which represents righteousness.

The Goat shows the spirit as black, which represents unrighteousness. The X’s across the numbers in the soul show that sin broke the Commandments. [I could not use black without hiding the numbers of the Commandments.]

Figure-1 shows Land-2 as Ethiopia, which means black. So, when “motions of sin” [Ro. 7:5] in the body break the Covenant between God and man, the spirit dies because the “doctrine of life,” which is the 10 Commandments, is broken. [See “Man’s Likeness to God,” Page-1.]

10 Nations of Canaanites

Forgiveness of sin restores life to the spirit, after which the spirit is as though it had not died. However, the “motions of sin” did more than kill the spirit. When they broke the 10 Commandments, they conceived 10 nations of Canaanites. These nations are sons of Canaan, the 4th son of Ham, who is the 2nd son of Noah. [See Fig-3.]

Fig-3			Sons of Ham		Ge 10:6	
D1	D2	D3	D4			
Cush	Mizraim	Phut	Canaan			
Eden Childhood	Egypt Sinner	Canaan Saint	Mind Canaanites			

Twins represent the outer and inner man of one person. Triplets represent the 3 parts of one person. We know that Noah’s sons were triplets because he had only one wife and was 500 years old when his 3 sons were born, [Ge. 5:32].

Shem, Ham, and Japheth depict the body, soul, and spirit of every one of Noah’s descendants, although these sons also represent other things. Ham represents the soul, and his 4 sons represent 4 generations of his soul. [See “The Dispensation Tool,” [ML109].

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These details are a necessary part of this lesson. Why is this so? Generations of evil Canaanites enter the mind when the innocent soul falls into sin. They remain there after repentance and forgiveness. Were this not so, you would not need to take up your cross daily. Repentance would lead you toward perfection in Christ.

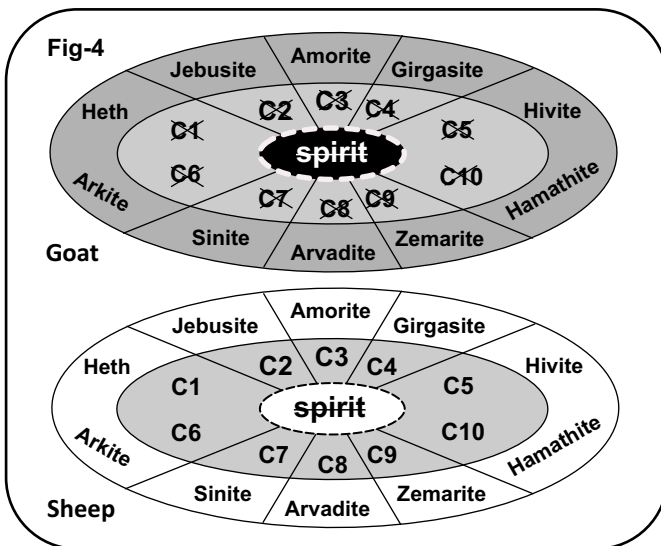
For example, the 2nd born in Israel were saved when they crossed the Jordan into Canaan. But to possess the land, Joshua had to help them evict the 10 nations of Canaanites. Neither the departure from Egypt nor the crossing of the Red Sea evicted these Canaanites.

Now, recall from "Rivers, Lands and Heads," that the 4th river has no land. So, in Fig-3, there is no physical substance in Canaan's mind, though it is of his soul within his body. Let's address these sons now. Please read Ge. 10:15-19.

Here is a list of their names; definitions are from "A Dictionary of Scripture Proper Names" with a little help from Strong's Concordance and Scripture:

- | | |
|--------------|--------------------------|
| 1. Heth | terror, fear |
| 2. Jebusite | trodden down [threshing] |
| 3. Amorite | speaker |
| 4. Girgasite | stranger drawing near |
| 5. Hivite | livers [lovers of life] |
| 6. Arkite | my gnawing |
| 7. Sinite | thorn, clay |
| 8. Arvadite | refuge for the roving |
| 9. Zemarite | double woolens |
| 10 Hamathite | enclosure of wrath |

Again, the 10 Commandments conceive the 10 Canaanites when the body engages in motions of sin. It doesn't take much reasoning to know that each broken commandment conceives one Canaanite. Fig-4 shows how the commands align with the nations.



Now, forgiveness of sin erases all offences against the 10 Commandments. Forgiveness also restores life to the soul of the spirit. But the Canaanites remain in the land after the goat converts to a sheep. Review Fig-4 until you see this clearly.

Canaanite Relationships

The relationships between the 10 Commandments and the 10 Canaanites help to explain how "motions of sin" in the body conceive the Canaanites in the mind of the soul.

Of the 10 relationships, the 1st 5 are easy to see and explain, but the other 5 are mind boggling. To help explain the explainable, let's show the 10 Commands in parallel with the 10 Canaanite definitions. Abbreviations are a must:

Commandments	Canaanite
1. No other gods	terror, fear
2. No graven images	trodden down [threshing]
3. No name in vain	speaker
4. No work on Sabbath	stranger drawing near
5. Honor Parents	livers, lovers of life
6. No Kill	my gnawing
7. No Adultery	thorn, clay
8. No Steal	refuge for the roving
9. No false witness	double woolens
10 No Covetousness	enclosure of wrath

Let's address 2 of the 10, 1 easy and 1 difficult, beginning with the 3rd Commandment: "Thou shalt not take the name of the LORD thy God in vain..." [Ex. 20:7]. This Command forbids vain usage of the LORD's name. Those who break this Command conceive an Amorite. However, the definition of "Amorite" broadens this interpretation. Here's how:

God made man in His likeness to bring glory to Himself. This makes every person a witness to God's glory. Not only this, but He made each person righteousness by giving him or her a copy of His Commandments. Pure speech glorifies God in man, evil speech dishonors God in man.

To show the broadness of this Command, God said this about evil Amorites: "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full," [Ge. 15:16]. This 4th generation is the Millennial Kingdom, the 4th Dispensation of humanity. The Amorites' "cup of iniquity" is full and running over, even now.

Many signs point to the soon appearance of the Millennial Kingdom. But none are as clear as the "iniquity of the Amorites." Since the days of Sodom, no generation has endured the depth of vulgarity that flows like a river from the mouths of figurative Amorites today.

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Keeping in mind that all 10 commands have broad applications, consider this: The 10 Commandments are like spiritual garments. In the 3rd command, for example, profane and vulgar Amorites cover themselves with vain words. We know them by their fruits, i.e., by their unclean words.

Now consider the 9th Commandment: *“Thou shalt not bear false witness against thy neighbour;”* [Ex. 20:16]. Breaking this command conceives the Zemarite; this name means “double woolens.” Because all the commands are spiritual garments, we can associate woolen garments with clouds of witnesses, as in Heb. 12:1. Witnesses can be true or false.

Wool represents works. Jesus is the good Shepherd, and His disciples are good Sheep. Wool covering sheep shows the good works in the lives of true believers. But works also cover evil works in the lives of sinners. In the scriptures, therefore, we find good Zemarites and good Amorites.

Because these 2 nations did good works; so did the other 8. So then, because breaking the Commandments conceives evil Canaanites, keeping the Commandments conceives good Canaanites. I have space for only one example:

After Abram departed Haran [Ge. 12:4] he entered Canaan and came to “the plain of Moreh,” [Ge. 12:6]. The definition of *plain* is “an oak or other strong tree” [H436]. Trees and wood are H6086 in the OT and G1186 in the NT. Wood represents LIFE.

Then after Lot became captive during the battle of the kings [Ge. 14:1-12], Abram dwelled in “the plain of Mamre the Amorite,” [Ge. 14:13]. Substitute the word tree [which represents life] for the word plain and the text says that Abram dwelled in “the life of the Amorite.” Read Ge. 12:6 again to see that the Canaanite in Canaan is none other than Abram. Thus, Abram was a good Canaanite among 10 good Canaanites.

Amalek - The First of the Nations

Because God embeds His covenant in every soul, the 10 Commandments conceive the good Canaanites early in life. If you watched those Youtube videos, you saw the knowledge of good and evil manifested in young babies. Thus, the soul recognizes sin long before the Sin Nature comes to life, [Ro. 7:9].

Sin is the transgression of the law, [1Jo. 3:4]. Leprosy represents sin. An extensive study of leprosy in Leviticus-13, [which merits a lesson of its own] shows the sin against one Command spreading to the other Commands. This study also shows this spreading from the soul to the body.

The spread of sin from command to command and from soul to body also applies to good Canaanites in childhood and good Canaanites after repentance. But our focus is on the evil Canaanites; the 1st of which comes to life at the 1st willful act

of disobedience against any of the 10 Commandments.

Eve’s example in Ge. 3:1-5 illustrates the 1st willful act of disobedience against the Commandments. And the serpent that deceived her represents the life of the Sin Nature within each of us. God gave this phantom nature a name, the study of which teaches how to defeat this nature, even to the point of it perishing from memory, [De. 25:19].

Nu 24:20: *And when he looked on Amalek, he took up his parable, and said, Amalek [was] the first of the nations; but his latter end [shall be] that he perish for ever.*

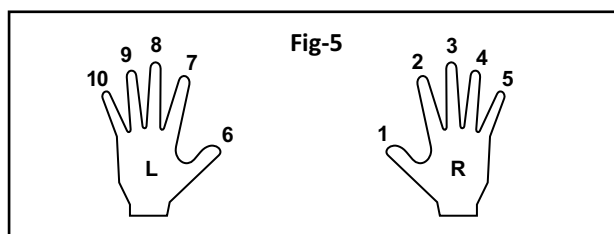
De 25:19: *Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

Let’s take a moment and discuss how Amalek was the 1st of the nations. This 1st nation cannot refer to either of the good Canaanites, for these are alive in little children. And it cannot refer to either of the evil Canaanites, for Amalek causes their existence. I will show more proof that Amalek is the name of the Sin Nature later in this lesson.

God’s Covenant and Your Hands

Again, the 10 Commandments form God’s covenant between Himself and man. However, commands 1-5 apply to the relationship between God and man; and Commands 6-10 apply to the relationship between man and man.

The thumb and fingers on your right hand represent commands 1-5; the thumb and fingers on your left hand represent commands 6-10. Your right thumb represents the 1st Commandment; your left thumb represents the 6th Commandment.



Now consider this: To keep God’s covenant, you obey [support] His Commandments. To break God’s covenant, you break [don’t support] His Commandments. You can show the support of the Commandments by holding your hands up; you can show the non-support of the Commandments by dropping your hands down.

To learn more details about how your hands represent the 10 Commandments, read CB202, “The Ten Commandments” and CB203, “The Commandments on Stage.”

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How to Destroy the Sin Nature

This topic builds on the teachings of Pages 1-6. Our text is Exodus-17, one story that divides into 2 major parts, a Kingdom of Heaven [V1-7] and a Kingdom of God, [V8-16.] Please read the complete text before continuing.

Our story begins with Israel having left the “wilderness of Sin” where the people gathered and ate manna their 1st time. Manna means, “What is it?” and represents words seen but not understood. Manna has a counterpart; thunder represents words heard but not understood.

Thus, the “wilderness of Sin” prepared the people for symbols they were to encounter in Rephidim. Rephidim means balusters, H7508, i.e., supports, which we will discuss in the 2nd half of this story. Our focus now is on the water in the 1st half of our story. Water represents spirit [Joh. 7:38-39].

There is no water for the people to drink, [17:1]. Lands are dry without waters; bodies are dry without spirits. There are many kinds of spirits; which kind do these people want? Well, what water [spirit] did the LORD supply to quench their thirst?

Ex 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

First Corinthians 10:4 says this rock is Christ; striking this rock depicts the crucifixion appointed by the laws of Moses. Now, the spirit that left Christ’s body was His human spirit. But good Canaanites, conceived through His obedience to the Commandments, also left his body. Which of these define the spirit [water] the people drank?

First, the Cross appears in many OT texts. Each text reveals a different view of the crucifixion. For example, God tested Abraham’s faith in the “resurrection of the dead.” Just as he lifted his knife to slay Isaac, an angel stopped him [Ge. 22:12] and Abraham substituted a ram [Ge. 22:13]. Thus, the son Abraham bound represents Christ before the Cross, and the son Abraham loosed represents the risen Christ. Again, each OT crucifixion shows a different view of the Cross.

This view in our story is unique. Consider the setting and intent of this story. The setting is death without resurrection; and the intent is to destroy Amalek and all memory of him. So, the crucifixion in V6 depicts Christ’s Cross, but Amalek’s destruction in V13 depicts your cross. Good Canaanites [spirits] came from the rock in V6; good Canaanites come forth in you in V13, which I will discuss now.

Ex 17:8: Then came Amalek, and fought with Israel in Rephidim.

Ex 17:9: And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Amalek appears in V8 and sets the stage for the “Kingdom of God” [KG] half of our story. And Moses smote the rock in V6, so this KG is after the Cross. Aaron, who represents Christ before the Cross, has now become “the Lord is that Spirit” [2Co. 3:17] in the age of the Church.

The next word to address is “to morrow,” H4279, which means “deferred.” The KJV translates it as “time to come” and its probable root [H309] implies procrastination. Thus, tomorrow does not mean a “following day,” but an extensive, undetermined time in which chosen [select] men fight Amalek.

Moses and Aaron represent Christ’s outer and inner man. Hur is Miriam’s husband, the sister of Moses and Aaron. If this is true about Hur, he was Aaron’s brother-in-law. These kinships are part of this parable; we will discuss them shortly.

Ex 17:10: So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

The word hand [x2] in V11 should be hands as it is in V12. The NIV uses “hands” in both verses. Also, in V10, chosen men are fighting with Amalek while Moses, Aaron, and Hur are at the top of a hill. This hill represents the place of disciples’ cross, which, if the past theologians knew, would settle whether Golgotha was on a hilltop.

Ex 17:11: And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Then in V11, Israel prevails when Moses holds his hands up, but Amalek prevails when Moses lets his hands down. Because his fingers represent the 10 Commandments, this little parable teaches how to defeat the Sin Nature. You uphold the Commandments.

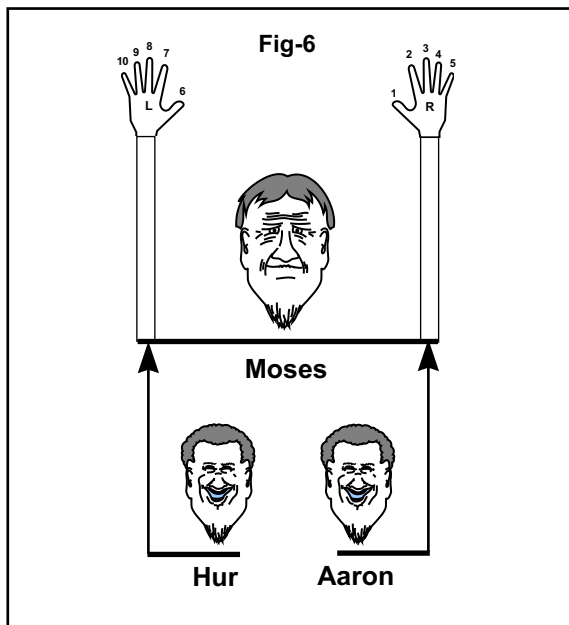
Next, procrastination, which explains “to morrow,” poses an impossibility. Even a strong-willed person cannot hold their arms up for extended periods of time. Moses’ heavy hands in V12 confirm this. So, this lesson teaches that neither the will of man nor the will of the flesh can defeat the Sin Nature.

Now is when the kinship between Moses, Aaron, and Hur solves the impossible problem. Moses depicts your feeble body of flesh that cannot hold its own hands up. Aaron depicts

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“Christ in you,” [Col. 1:27] who shows your own spirit upholding the 5 laws between God and man. Hur, Aaron’s brother-by-law, represents your outer man, sanctified by the new birth, who upholds the 5 laws between man and man.

The story shows your new man adequately represented, but it is Joshua, [V13], who represents the Holy Spirit, Who discomfits your Sin Nature. Though not by Himself, but via the “sword of the Spirit which is the word of God,” [Eph. 6:17].



Thus, Moses is your man of flesh; Aaron is your spiritual inner man; and Hur is your born again, outer man. [The drawing in Fig-6 is crude; but it’s the best that I have in my clip-art collection.]

Ex 17:13: *And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 16 For he said, Because the LORD hath sworn [that] the LORD [will have] war with Amalek from generation to generation.*

“Putting out the remembrance of Amalek,” V14, does not happen “tomorrow,” but during the procrastinated time during which your new man and the Holy Spirit swing the sword against the evil Canaanites.

So, what are we looking at; when will this extended battle end? The time depends on you. You became a sinner when your Sin Nature deceived you into breaking one of the 10 Commandments. Then an evil Canaanite came alive in the mind of your soul. How many other Canaanites came alive differs for each disciple? The Holy Spirit wants to destroy the Sin Nature, but the time element hinges on the number and strength of evil Canaanites and on your efforts to kill them.

Temptation will plague your life until you and the Holy Spirit destroy Amalek. The number of temptations depends on your new man, on him guarding your life, making sure that you keep the Commandments. Not in the “letter of the law,” but by the love of Christ in your heart.

But, when you and the Holy Spirit evict all the evil Canaanites, you will keep the Commandments without even thinking of them. Temptation will be as though Amalek never existed. Even so, if you don’t take up your cross daily, Amalek can revive and plague or even destroy your life.