

Sin of The Amorites, Guarding Your Tongue

Sin of The Amorites, Guarding Your Tongue. Genesis 15

[12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him. 13 Then God said to Abram: "Know certainly that your descendants will \(decline to\) be strangers in a land that is not theirs, and will serve them, and the strangers will afflict them **four hundred years**. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall \[a\]go to your fathers in peace; you shall be buried at a good old age. 16 But in the **fourth generation** they shall return here, for the iniquity of the Amorites is not yet complete." 17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. 18 On the same day the Lord made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates— 19 the Kenites, the Kenezites, the Kadmonites,](#)

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We read here a passage that is attached to the promise to Abram, that he would be the father of many nations. That his offspring would digress for four generations. That they would become slaves because the sin of the Amorites was not yet complete.

So we must ask ourselves, what does the sin of the Amorites have to do with the seed of Abraham, the father of many nations? Why would his offspring be bound to the sins of another? A just God would not do that. The only time God sanctioned someone to pay for the sins of another, is when He sent His Son into the world to pay for the sins of the world.

Our point here is to divert your attention to the reason Abrahams offspring would become slaves and why. Why is it the Amorites that were to blame for the failure? Well because what all scripture does, is it makes visible the invisible things to the naked eye. To put things in picture form for instructive purposes. And because of this we know that we can't blame someone or something else for our shortcomings, like the Amorites.

So God designed pictures and parables to understand spiritual concepts. That is what the Amorites do for us. They make carnally understandable invisible enemies we harbor in ourselves, masquerading as characteristics of ourselves that we adopt to suit ourselves when in reality they are keeping us from our new selves in the likeness of Christ and therefore need to be defeated. And the first enemy this account addresses is the Amorites.

This story about the Amorites is about the way we talk. Yes, what we say has huge consequences and us being made in the image of God means we have the same tools and features to learn to grow in for proper usage. James quote

[2 For we all stumble in many things. If anyone does not stumble in word, he is a \[a\]perfect man, able also to bridle the whole body. 3 \[b\]Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. 4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. 5 Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! 6 And the tongue is a fire, a world of \[c\]iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of \[d\]nature; and it is set on fire by \[e\]hell. 7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. 8 But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the \[f\]similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. 11 Does a spring send forth fresh water and bitter from the same opening? 12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? \[g\]Thus no spring yields both salt water and fresh.](#)

Amorite are the people of Amar and is defined here; [??? The very common verb ??? \('amar\) occurs all over the Semitic language spectrum and basically means to utter, say or tell \(Genesis 3:1, Numbers 22:28, Psalm 40:10\), command \(Numbers 15:38, Joshua 11:9\), promise \(1 Chronicles 27:23, Esther 4:7\) and even to think \(in the construction ??? ??? \('mr blbb\): "to say in one's heart" - Genesis 8:21, Deuteronomy 8:17, see our article on ???, lebab, meaning heart\).](#)

Also known as a bitter babbler from Babylon, which is where language and communication was completely broken down and scattered.

So it would stand to reason that “amar” meaning that what we think then speak, being the Amorites to be our responsibility and our foremost inner enemy, that our enemies comes from inside us. Or else why we would be responsible for the short comings of another? The Amorite people were not to blame for the Israelites digression in character over the last 400 years. And for this sin to be responsible for the inversion of Abrams offspring that brought about their fall to being object slaves, it is of vital importance for us to make this connection. Our thinking and our mouths are the problem and not some external enemy. God is concerned about our inward parts and the reason God showed this to Abram after he divided the sacrifices in half to show the side by side contrasts.

You may ask, how could this be? How could what we say have such huge consequences? Well, if God sent His Son into the world to save the world, and before He “became flesh to dwell among us” He was word, Gods word as scripture concurs. “In the beginning was the word. The word was with God and the Word was God” (John 1.1). This is the same word some call Jesus. And because we being remade into His image, and we have words inside us yet to be spoken, we can give more forthought into what we say, see the results and recalibrate bases upon the results and the tutelage of Gods Holy Spirit, so that when we put off our carnal training session, we don't do damage with our tongue, that'll employ the same creative power as the only Begotten. Even as the disciples were told when they asked Christ “shall we call fire down from Heaven” to smoke these guys? And

Christ's reply "you know not what manner of spirit you are", showing us what realm this is really important in.

Even as James said that a perfect man is able to bridle his tongue. Bridle is to steer a horse and as a rudder steers a boat and Abrams offspring would steer themselves into undesirable circumstances to need deliverance from is their tongue. What you say in Hebrew is amar, and why your enemy is an Amorite, same Hebrew concept.

And like for us, this begins with confession which is a form of purging the old, for profession, which is like new water expunging the old, showing that we too have power with our words, to build up or Tate down as it pertains not to buildings but things invisible in the spirit. God is spirit and truth and seeketh such". Such are we. In this way we are His offspring.

So this lesson is to overcome our enemies inside, and what the Hebrews did was to become object slaves by serving their outside, worldly obstacles. Their visual boogie men were largely fabricated by fear and made them forget their inheritance on the inside to become ruled and slaves by forces on the outside. This fallen upside down image does not exemplify or glorify our Heavenly Father. This is why we battle the enemies within.

Ephesians 6

We see with Jacob who earned the title and new name "Israel" was because "he wrestled with God and prevailed". Jacob's skirmishes we're designed to lift him up, but only when he met his challenges face to face. So we can understand here that when the descendants of Abram, Isaac and Jacob were long time hardened to serve Pharaoh, they were in a declined, inverted state of mind to be under such servitude.

We'll then you might ask, what does being a slave have to do with my words? It's like this. If the gospel says "ask anything in My name and I will do it. To ask in His name is not a spelling but a reflection of character traits. For Christ to speak a thing to be, He was doing the works of His Father because the only one to have been recorded as speaking a thing to be is The Creator God, and why Christ could do the works of the Father for "no man has ever done the works that He did". If you considered He raised the dead, healed the sick and the lame, moved mountains and stilled the seas, all with a word. Amazing.

It was Jacob that reached a godly, god-like stature by wrestling with God and prevailing. Jacob's wrangling was when he questioned the promises of God, then looking at the facts as not fitting the promise, then standing his ground not to back down. The angel of God obviously gave Jacob the resistance sufficient to get Jacob to push through to the next level, or plateau in the spirit. This is why we are given parables, is to make visible the invisible things of God. And the lesson here is just this. "For the weapons of our warfare are not carnal (they aren't meant to be physical) but mighty through (the use of tools we get from) God. For pulling down strongholds and every high

thing that exalts itself against the knowledge of God". And this knowledge of God becomes our understanding of our new selves as well. If this were not true, then Jacob would've never had his name changed to Israel, which means he wrestled with God and prevailed.

So if your spiritual imagery is mature, then you can see that the true Israel of God is NOT a piece of land nor a humanly genetic source, but a way of thinking about ourselves afterworld outside ourselves.

As a man think he is in his heart so he is. For us we can rescript our thinking with scripture. As in Romans 12 be ye renewed in the spirit of your mind. That you may know Gods good, Gods acceptable and Gods perfect will" for going from good to better to perfect is to be your goal in cleaning up your self image, to reflect Gods Only Begotten image back to Him as thinking and sounding like Him and becalmed a full stature and measure of God. For this achievement is well pleasing to the Father. But you must participate, wrangle and wrestle. To put up a good resistance to where maybe even you have a hobble when you walk like Jacob. It served him like the stripes on the shoulders of a decorated Sargent or Lieutenant. And just like the Amorites who were given to make visible the invisible to the carnal senses to be used to narrate for "the great cloud of witnesses" to push in and push through the mental and spiritual turbulences given to us for our exercises. "For you have need of endurance so that after you have done the will of God, you can receive the prize". But these prizes cannot be paraded about for carnal amusement, but for those who know to be amazed at "such a great salvation first witnessed to us by the Apostles and Prophets and confirmed by those of us who have heard (listened and learned to obtain and hold to use) it. This is The Gospel, the salvation of your souls. Your invisible part. Remember, you don't get to keep the shell. It came from the dust to return there. So if we are not in the business (busy ness) of acquiring these things from God now, be aware lest you be found "poor blind and naked". Like those who went about unchanged thinking "my lord delayed His coming". And that was quite likely because your sights were set on the carnally visual awaiting your change but missing out on the changes we can make now.

For the time is coming when the ability to make these changes will stop. Then the saying will come true that "¹¹ He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

But for now "The Kingdom of God (is still) at hand!