

THE ROOT SIN CALLED INIQUITY

INTRODUCTION

There are several words that are used interchangeably in the Bible which have similar meaning and are even used as synonyms for each other, but yet are distinct when looked at from a deeper spiritual perspective. The lack of distinction in true definition of these words make for a lot of spiritual blindness and ignorance of the workings of the enemy amongst believers that yet keep many operating in error where the faith is concerned. Therefore many end up mixing up the actual understanding of these terms to their confusion and hurt. One term can be a set or subset of the other thereby making for slight differentiations between them that are major at the end in gaining spiritual insights to the mysteries of God.

In this literature by the grace of our Lord Jesus, we shall be dealing with one of these several overlooked foundational concepts that are fundamental to the spiritual understanding of the believer in order to overcome till the end, which have to do with INIQUITY and SIN. Do they mean the same thing or are they distinct? How are they related? and how do we identify each to be able to deal with them before they wreak havoc in our Christian life on earth as it were?

It takes the Spirit of truth at work in a man to differentiate these words and to bring out the true meaning that they have in the spiritual. These things would sound foolish and too “technical” to the natural man but they make for wisdom taught by the Holy Ghost to those that are spiritual by which they overcome in matters concerning this life as elect saints of God.

It is widely and generally accepted in religious circles that there is nothing that happens in the physical without it having taken place in the spiritual, meaning that the spiritual superintends or precedes the physical. And this is a true saying which applies also in the concept of iniquity and sin, one precedes the other. Things happen in the spiritual first before ever they are made manifest in the physical subsequently within a determined future time frame and so the spiritual rules over the physical.

God is a Spirit, but mortal Man is flesh and blood. God sees in the spirit and in the flesh but the carnal Man sees in the physical and needs the Spirit to be able to perceive in the spiritual as it were. There is a spiritual world and there is a physical world, both are naked before God. The latter is an unfolding reflection of the former, the physical manifestation of the imaginations, the mental concepts of men into reality for all to see. **Hebr 4:12-13; Rom 4:17**

Gen 6: 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh:
Vr.5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

In this literature we shall be bringing out the true nature of “iniquity” as an inward trespass while using the word “sin” to represent the outward trespass as it were. Both are unrighteousness that is rooted in the belief of a lie rather than holding unto the truth. May the Lord give you understanding by his Spirit in Jesus Christ name. Amen.

DEFINITION AND DISTINCTION BETWEEN INIQUITY AND SIN

Perusing from the worldly dictionary, to which many run to for understanding, the definitions of the words, iniquity and sin, does not seem to bring out the desired spiritual understanding needed to see the distinction between the two. All the same, the English dictionary defines Iniquity as “Deviation from what is right”; “Absence of moral or spiritual values, lawlessness”, while sin is defined as “A violation of a moral or religious law; A misdeed; an error”. The Bible defines sin out rightly as transgression of the law.

I Jn 3: 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Generally speaking both iniquity and sin are “trespasses” against the law of God, the committing of “error” before God. The distinction that we seek to bring out concerning the two is based on the realms or region in which the trespass or error is committed and against which category of the law of God, spiritual (internal) or carnal (external)?

Majorly in the Bible the terms iniquity and sin are used interchangeably without much differentiation, but there is difference between the two that we cannot afford to overlook or be ignorant of the knowledge and understanding of where our salvation is concerned so that we might not be deceived. This makes for one to know whenever the word “sin” is used in the Bible whether it is actually referring to “iniquity” or to sin itself. We recommend that you get and read the literature titled “Understanding the Law” to help in getting more insights concerning the different laws of God throughout the different dispensations. You will need this understanding in order to flow in the thread of this literature.

Sin majorly has to do with the trespass against the written word of God, of the letters, while iniquity has to do with the trespass against the spoken word of God, of the spirit (**Jn 6:63**). From Adam to Moses, iniquity (often referred to as sin) reigned over man that is “sin was in the world” but it was not seen as sin by men then. Why? because there was no specific law given in writing (of letters) by which it was to be imputed upon men as such until God gave the law by Moses which He engraved on tables of stone and ordinances written with ink on parchments even the Holy Scriptures were, before then it was left to men’s heart and conscience to guide them. And everyone did that which seemeth right in his own eyes. The rest of the Gentile world was not given the written law but it was inscribed upon their consciences as it were. So the sin without the written law we refer to as “iniquity”, while the sin in the law we refer to as “sin” truly; for by the law is the knowledge of sin. **Deu 9:9-13; Rom 5:12-14; Rom 7:6,14; Jud 21:25; Rom 3:19-20**

Rom 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. **Vr.8** But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

2 Cor 3:1-17 (Vr.2 Ye are our epistle written in our hearts, known and read of all men: **Vr.3** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God [*as per the law of Christ*]; not in tables of stone [*as per the law of Moses*], but in fleshy tables of the heart. **Vr.6** Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Rom 2:11-16 (Vr.12 For as many as have sinned without law [*committed iniquity*] shall also perish without law: and as many as have sinned in the law shall be judged by the law; **Vr.13** (For not the hearers of the law are just before God, but the doers of the law shall be justified. **Vr.14** For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **Vr.15** Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) **Vr.16** In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Lev 5:17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

Iniquity is the conception of “sin” cum unrighteousness in the mind, conscience, heart and soul of a created being. These are the spiritual things with which men are meant to love the LORD in

holiness, righteousness, and truth, but which are defiled, polluted/corrupted by lies to make you enemies of God instead. Sin itself is the execution of iniquity by your physical body members, of that which had been conceived in the soul, heart and mind. Iniquity is invisible, a heart/soul thing, while sin is visible, a flesh/body thing. Being ignorant of iniquity at work within cannot absolve one of sin that he commits with his members without. So ignorance shall not be an excuse on the Day of Judgment. Therefore be warned and seek knowledge, understanding and wisdom. **Colo 1:21; Rom 8:7; Acts 17:30-31; Lev 5:14-19; Prov 4:7**

Our Master used the nature and operations of the Pharisees to really bring out vividly the distinction between iniquity and sin for us. The Pharisees say they love the Lord God by giving tithes, first fruits, burnt offerings, sacrifices, money and the likes, but commit iniquity continually with their heart, soul, mind, understanding and strength as it were. They prefer to render and receive sacrifices rather than show mercy while God requires mercy more than sacrifice. **Mtt 23:16-23; Mtt 15:1-9; I Sam 15:20-24; Lk 10:29-37**

Mk 12:29-33 (Vr.30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. **Vr.31** And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. **Vr.32** And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: **Vr.33** And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Iniquity is of inward thoughts that are evil which you voice out internally and/or externally in murmurings, while sin is outward actions, works or deeds that are evil. Sin is of the outward appearance that men see, but iniquity is found in the heart where men cannot see but God sees. Therefore the natural man judges according to appearances. The spiritually minded man can perceive in his spirit iniquity at work within a carnally minded man but not vice versa. Men are overtly focused on sin without, while being oblivious of iniquity, which stealthily work within them undetected or unnoticed to their detriment always. The spiritual man rather judgeth all things instead. **Mtt 22:15-21; Acts 8:20-23; Jn 7:24; I Cor 2:12-15**

Acts 5:1-11 (Vr.1 But a certain man named Ananias, with Sapphira his wife, sold a possession, **Vr.2** And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. **Vr.3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost [*that is iniquity*], and to keep back part of the price of the land [*that is sin*]? **Vr.4** Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing [*iniquity*] in thine heart? thou hast not lied unto men, but unto God. **Vr.9** Then Peter said unto her, How is it that ye have agreed together to

tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

I Sam 15:23 For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry.

Before a soul can sin (outward manifestation) he must have conceived iniquity in his heart one way or the other. Sin is the evil deed executed that had been devised in the heart somewhere as iniquity. Sin is the doing of iniquity outwardly. The working out of iniquity produces or results in sin. Until an iniquity is worked out for men to see they cannot call or see it as sin. Men see sin but God sees iniquity first before it is made manifest.

Micah 2: 1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. **Vr.2** And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

Workers of iniquity are sinners but they know it not, deceiving themselves that they are righteous while they see others instead as sinners- publicans, and harlots.

Lk 18:9-14 (Vr.9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: **Vr.10** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **Vr.11** The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. **Vr.12** I fast twice in the week, I give tithes of all that I possess.

Mtt 9:10-13 (Vr.11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? **Vr.13** But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Cain had iniquity in his heart which resulted in his offering being rejected by God, and this was made manifest by his being wroth on seeing that God accepted Abel's own offering instead and he hated his brother. God saw iniquity determined in the heart of Cain against his brother Abel and warned him to resist it. Cain rather succumbed to the lure of sin and murdered his brother.

Jam 1:20; I Tim 2:8

Gen 4:3-16 (Vr.5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell [*iniquity at work*]. **Vr.6** And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? **Vr.7** If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. **Vr.8** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. **Vr.9** And the LORD said

unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother' keeper? **Vr.10** And he said, What hast thou done? the voice of thy brother' blood crieth unto me from the ground.

Cain worked out iniquity by committing sin when he slew his brother Abel, and went further to try to cover his sin by burying him in the field, thinking as many do that God does not see in the secret. God sees iniquity in men's heart even before the commit sin with their members. All things whether spiritual or physical are naked before God as it were, but the Devil continue to deceive men to believe otherwise in order for them to continue in iniquity and thereafter commit sin always. Many seek to resist sin outwardly, while they ignorantly welcome and accommodate iniquity within them as it were. When you resist Satan, the sower of iniquity at heart, then you would not sin with your body thereafter. **Prov 28:13-14; Prov 4:23; Jam 4:7; Acts 5:3-4; Lk 22:3-6; Mtt 13:25; Mtt 6:6; Acts 1:24**

Hebr 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. **Vr.13** Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

There is nothing that happens in the physical without having taken place in the spiritual. So there is no secret hidden before our God, who is a Spirit and not flesh. Iniquity takes place in the unseen realms, while sin is made manifest in the seen realms by deeds.

INIQUITY BECAME OF THE ADAMIC NATURE IN MAN

Where mankind is concerned iniquity is an innate thing inherited from Adam by all mankind, it is of the Adamic nature. While sin is the evil that each individual eventually chooses to do by reason of accepting iniquity at work within and it is usually based on their ability to discern between good and evil in order to choose the evil to do instead. Iniquity is not based on what you do physically, but of what is at work within your heart internally which is evil that you accept and imbibe. That which is born of the flesh is flesh and corruptible from birth by reason of iniquity. So there is none born of a woman that is righteous from birth, except the last Adam. **Gen 5:3; Jer 1:4-5; I Pet 1:23; I Cor 15:50; Job 14:1-4; Jn 3:6-7; Prov 22:15; Prov 24:8-9; Prov 28:26; Lk 1:34-35; Jn 9:1-3; Job 15:14-16; Deu 30:14-20**

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? **Vr.10** I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Rom 5: 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned [*have iniquity within them*]: **Vr.14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned [*without/physically*] after the similitude of Adam's transgression,

Rom 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; **Vr.10** As it is written, There is none righteous, no, not one: **Vr.11** There is none that understandeth, there is none that seeketh after God. **Vr.13** Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: **Vr.14** Whose mouth is full of cursing and bitterness: **Vr.23** For all have sinned, and come short of the glory of God [*How? by reason of iniquity*];

Rom 9:11 (For the children being not yet born, neither having done any good or evil [*as per sin*], that the purpose of God according to election might stand, not of works, but of him that calleth;) **Vr.12** It was said unto her, The elder shall serve the younger. **Vr.13** As it is written, Jacob have I loved, but Esau have I hated.

I Jn 3:11 For this is the message that ye heard from the beginning, that we should love one another. **Vr.12** Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. **Vr.10** In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Those that do not resist the devil at heart, but accepts and harbours the evil that he sows in their heart shall do unrighteousness eventually. Those that reject the ministration of evil in their heart end up doing righteously as it were. It is at the heart/mind realms that what a man ends up doing is determined. That is where spiritual warfare takes place and the good fight of faith begins. Without having knowledge of the truth you cannot resist a lie but rather accept it even as the truth instead. The less you know the more iniquity shall be found in you. **I Tim 6:11-12; Jam 4:7-8; Mtt 13:18-19; Gen 3:22-24; Eph 6:10-18; Jn 16:13**

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

2 Cor 10:3 For though we walk in the flesh, we do not war after the flesh: **Vr.4** (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) **Vr.5** Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Gen 6:5 And GOD saw that the wickedness of man was great in the earth [*manifested as sin*], and that every imagination of the thoughts of his heart was only evil continually [*where iniquity*]

thrives]. **Vr.11** The earth also was corrupt before God, and the earth was filled with violence [*manifestations of sin*]. **Vr.12** And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. **Vr.8** But Noah found grace in the eyes of the LORD. **Vr.9** These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.**Vr.13** And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

The Psalmist understood this fallen nature of man that is due to the bondage of iniquity at work within. Even Paul the apostle confessed of this wretched state of the unregenerate man. **Ps 24:3-4; Ps 36:1-4,11-12; Rom 7:14-24**

Ps 19:12 Who can understand his errors? cleanse thou me from secret faults. **Vr.13** Keep back thy servant also from presumptuous sins ; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. **Vr.14** Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

By the fall of Adam, iniquity is imputed upon every one born of flesh and blood in the world and it is those that are blessed of God in Christ that He does not impute iniquity any longer but righteousness instead. **Ps 32:1-2; Acts 3:26; Rom 4:5-8**

INIQUITY IS A HEART ISSUE WHILE SIN IS A FLESH THING

The problem of man called a living soul is in the heart. It is from within first and foremost that transgression is identified by God in man, not from without. In the sight of God, man commits iniquity in his heart, while he commits sin with his body/flesh. And that is why both body and soul of such persons, the LORD shall destroy in hell. By iniquity the soul is made unclean and corrupt, while by sin the body is made unclean and corrupt. **Mtt 10:28; Acts 10:14,28; Mtt 23:25-29; Mk 7:1-5; I Cor 3:16-17**

Mtt 15:1-20 (Vr.18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. **Vr.19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Isa 32:6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

Sin is a manifestation of wicked, evil deeds using your members as tools or performing instrument. A man yields his members as a tool of unrighteousness in producing fruits unto death. Without deeds being manifested outwardly then it is not yet sin but iniquity of heart still. Sin is the outward manifestation of iniquity found in the heart.

Rom 6: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. **Vr.7** For he that is dead is freed from sin. **Vr.12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **Vr.13** Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. **Vr.16** Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? **Vr.17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. **Vr.19** I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 7:14-25 (Vr.14 For we know that the law is spiritual: but I am carnal, sold under sin. **Vr.17** Now then it is no more I that do it, but sin that dwelleth in me. **Vr.18** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. **Vr.19** For the good that I would I do not: but the evil which I would not, that I do. **Vr.20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. **Vr.23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. **Vr.24** O wretched man that I am! who shall deliver me from the body of this death?

Jn 6: 63 It is the spirit that quickeneth; the flesh profiteth nothing:

The sin of the soul is iniquity, which emanates from the heart and mind of men. The heart of workers of iniquity deviseth wicked imaginations and to do evil. **Prov 6:18; Prov 24:8**

Ezek 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Ps 66:18 If I regard iniquity in my heart, the Lord will not hear me:

Hosea 4: 8 They eat up the sin of my people [*like flesh*], and they set their heart on their iniquity.

Ps 139: 23 Search me, O God, and know my heart: try me, and know my thoughts: **Vr.24** And see if there be any wicked way [*iniquity*] in me,

Isa 55:7 Let the wicked forsake his way [*that are sinful*], and the unrighteous man his thoughts [*that are full of iniquity*]:

Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. **Vr.7** Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

What a man first and foremost conceives in his heart (soul), that is what he would execute with his flesh/members of his body. Iniquity is of the heart and mind, while sin is of the body. He that is dead bodily is freed from sin, but he that is dead carnally (spiritually) is bound in iniquity and that was what happened to Adam when he transgressed. Iniquity is found within, while sin is found without. **I Kings 12:26-28; Acts 7:39-41; I Tim 5:6; Jam 2:26; Ezek 14:3-4**

Rom 6: 7 For he that is dead is freed from sin.

Rom 8: 6 For to be carnally minded is death;

Iniquity with the works thereof is sin. Iniquity without works means that sin lieth at the door of your heart and desireth to have you. Sin is the outward doing of iniquity that is in the heart.

Gen 4:1-8 (Vr.5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. **Vr.6** And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? **Vr.7** If thou doest well, shalt thou not be accepted? and if thou doest not well [*having iniquity within you*], sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. **Vr.8** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Gen 20:1-18 (Vr.2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. **Vr.3** But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. **Vr.4** But Abimelech had not come near her [*not yet sinned*]: and he said, Lord, wilt thou slay also a righteous nation? **Vr.5** Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. **Vr.6** And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart [*and not in the iniquity thereof*]; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. **Vr.7** Now therefore restore the man his

wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

INIQUITY IS SPOKEN WHILE SIN IS SEEN

Christ exposed the iniquity at work in the hearts of the Pharisees that he had to relate with all the time during his earthly ministry. Why? Because he had knowledge of the truth and operated by the spiritual laws of God and not merely by the carnal laws of Moses as the Jews did. So he could continually distinguish iniquity and sin at work in their midst whilst they spoke. **Mk 2:1-12; Lk 10:25-26; Mk 12:24**

Lk 7:36-50 (Vr.36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. **Vr.37** And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, **Vr.39** Now when the Pharisee which had bidden him saw it, he spake within himself [where iniquity was taking place], saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Mtt 24:45-51 (Vr.48 But and if that evil servant shall say in his heart, My lord delayeth his coming; **Vr.49** And shall begin to smite his fellow servants, and to eat and drink with the drunken [*sinners*];

Mtt 9:1-7 (Vr.2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. **Vr.3** And, behold, certain of the scribes said within themselves [iniquity at work thereof], This man blasphemeth. **Vr.4** And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts [for that is iniquity]?

Mal 2:6 The law of truth was in his mouth, and iniquity was not found in his lips:

Iniquities at heart and in the thoughts are not made manifest until spoken and that is why the tongue is a world of iniquity in man. Without expressing iniquity in speech whether by murmuring inaudibly or loudly one cannot be truly held guilty of the trespass of iniquity. Men battle with negative thoughts in their minds constantly but it is those evil thoughts that you accept, and accommodate in your heart expressing them with your lips in evil speaking that account for iniquity as it were. Workers of iniquity are always talking to themselves, muttering under their breath, whimpering, soliloquizing, whining, etc. Iniquity is spoken in the ears of God, while sin is done in the sight of men. Therefore you need to guard your heart and tongue

diligently because out of it cometh the issues of life. If the truth is not found in your mouth then iniquity and guile shall. **Prov 4:23; Ps 119:11; I Pet 2:1; Prov 18:20-21; Jn 15:3; Jn 17:14,17; Colo 3:16-17; Jam 5:12**

Eccl 5:1-7 (Vr.1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools [*with your mouth*]: for they consider not that they do evil. **Vr.2** Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. **Vr.6** Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice [*of iniquity*], and destroy the work of thine hands [*of sin*]? **Vr.7** For in the multitude of dreams and many words [*that pollute the soul*] there are also divers vanities: but fear thou God.

Mtt 12: 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. **Vr.35** A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. **Vr.36** But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. **Vr.37** For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Jam 3:2-18 (Vr.2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. **Vr.5** Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! **Vr.6** And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. **Vr.8** But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Mtt 15:17-20 (Vr.18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. **Vr.19** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Num 14:1-38 (Vr.27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. **Vr.28** Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

Many people speak not to the hearing of men but are unmindful that it is to the hearing of God believing that they are alone and in the secret. But God would still hold them accountable even for such words spoke and done as it were. Such usually are the audible meditations of their hearts and imaginations of their minds; if it be of evil then it is counted as iniquity against them. **Eccl 7:20-22; Mtt 5:33-37; Jam 1:19-21; Isa 55:11; Jn 6:63; Jn 8:26-28**

INIQUITY AS A SEED AND SIN AS A FRUIT

Iniquity can be seen as a seed, while sin is as a fruit. By their fruits ye shall know them and not necessarily at the seed stage. Why? Because every seed is buried, covered or hidden in the ground until the stem shoots out from the ground as a tree thereafter in order to produce fruits via the branches. Iniquity is the corruptible seed that germinates into a tree that produces the fruit called sin. Iniquity is a seed sown in the ground of the heart, while sin is the fruit that it bringeth forth. **Jn 15:1-8; Mtt 13:25-26**

Prov 22: 8 He that soweth iniquity shall reap vanity:

Lk 6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. **Vr.44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. **Vr.45** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Similarly, when a woman conceives you might not be able to tell the sex of the baby until it grows and matures to become called the fruit of the womb. It is only God that can tell the difference at that stage because He is the one that knoweth all and that searcheth the hearts and the reins thereof. Sin is a result of the giving birth of iniquity in the heart. Iniquity is conceived, while sin is then given birth to for all to see. **Eccl 11:5; Ps 7:9; Jer 17:10; Rev 2:23**

Satan is a sower of iniquity amongst brethren, for iniquity was found in him from the beginning. From the parable of the wheat and the tares, we can deduce that the tares are representative of workers of iniquity sown amongst the wheat and they are not so obvious or easy to detect as being the unrighteous among the righteous. Iniquity can be seen as a seed that is sown in the grounds of the heart which produces sin as a fruit that are harvestable for all to see whether it be good fruit or a bad fruit. **Rom 6:20-23; 2 Cor 11:13-15**

Mtt 13:24-30 (Vr.24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **Vr.25** But while men slept, his enemy came and sowed tares among the wheat, and went his way. **Vr.26** But when the blade was sprung up, and brought forth fruit, then appeared the tares also. **Vr.36-43 (Vr.37** He answered and said unto them, He that soweth the good seed is the Son of man; **Vr.38** The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; **Vr.39** The enemy that sowed them is the devil [*Satan is a sower of iniquity*];

It is by their fruits that ye shall know them because iniquity as a seed is hidden in the heart, mind and soul of the tares. Any tree that bears not the fruit of the Spirit by which the Father is glorified is a tare and not wheat. Many that do wonderful works outwardly are yet ravening

wolves inwardly as found among the CAO MOPs. Why? They are as the foolish man that built their house on sand, who say they preach Christ but do not what he says. **Lk 6:46; I Cor 13:1-6; 2 Pet 1:5-9; Tit 1:14-16**

Mtt 7:15-27 (Vr.15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. **Vr.16** Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? **Vr.22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **Vr.23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. **Vr.26** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Jn 15:1-14 (Vr.1 I am the true vine, and my Father is the husbandman. **Vr.2** Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. **Vr.4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **Vr.5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. **Vr.8** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Gal 5: 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **Vr.23** Meekness, temperance: against such there is no law.

Iniquity is the corruptible seed that germinates into a tree that produces the fruit called sin. Iniquity is of spiritual wickedness in the high places of the heart, while sin is the physical manifestation of this wickedness. **Eph 6:12; Prov 22:8**

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. **Vr.8** For he that soweth to his flesh shall of the flesh reap corruption;

THE LUST DRIVEN SIN CALLED INIQUITY

Iniquity comes as a result of the lusting of a heart that is covetous and evil; one being not content with the state and status that God has allowed him to be at any point in time. Iniquity is tied to such lust and also pride, while sin is tied to the evil deeds that are brought forth as a result thereby. Pride and haughtiness goes before a fall. **Prov 16:18; I Tim 3:6; Lk 14:11**

Jam 1:12-16 (Vr.14 But every man is tempted, when he is drawn away of his own lust, and enticed. **Vr.15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Jam 4:1-5 (Vr.1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? **Vr.2** Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. **Vr.3** Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. **Vr.5** Do ye think that the scripture saith in vain, The spirit [*of the world*] that dwelleth in us lusteth to envy?

Jn 2:23-25 (Vr.24 But Jesus did not commit himself unto them, because he knew all men, **Vr.25** And needed not that any should testify of man: for he knew what was in man.

Evil lusting started with Lucifer in heaven when he became discontented with his divinely appointed status/assignment and he wanted to attain unto another status that was not ordained for him by self exaltation. Lucifer left holding unto the truth of God in an attempt to chart a contrary course to that ordained by God which was unrighteous in him. While he yet plotted these things and said them in his heart, God found him out as being in iniquity as it were. Lust, pride and covetousness were the bane of Lucifer's fall. **I Tim 6:5-6; Hebr 13:5; Jn 8:44**

Ezek 28:1-19 (Vr.2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: **Vr.5** By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: **Vr.14** Thou art the anointed cherub that covereth; and I have set thee so [*but he was not contented*]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. **Vr.15** Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. **Vr.16** By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: **Vr.17** Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. **Vr.18** Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Isa 14:4-24 (Vr.11 Thy pomp is brought down to the grave, **Vr.12** How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! **Vr.13** For thou hast said in thine heart [*where iniquity is found*], I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: **Vr.14** I will ascend above the heights of the clouds; I will be like the most High. **Vr.15** Yet thou shalt be brought down to hell, to the sides of the pit.

Lucifer having fallen became the embodiment of iniquity and the sower of the seed thereof. The first Man was his test case outside of the angels in heaven that he had beguiled to partake of his iniquity unto their fall with himself. Adam began to drift away from God's commandment concerning his ordained mission in the garden by reason of lust being sown in his heart by the serpent. Adam was no longer contented with doing strictly the divine work committed to his care rather he became to lust for another flesh like himself among the animals.

Gen 2:15-20 (Vr.20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

The LORD God gave Adam what he lusted after in his heart the Woman, because his lust had not yet contravened any of God's commandments to him; but the Woman through her own lusting that was evil brought about the fall of Man. The Woman conceived iniquity in her heart by reason of the lie operation of the serpent in subtlety. This resulted in the sinful act of the eating of the forbidden fruit of the tree of knowledge of good and evil of which Adam was made to partake of also contrary to the commandment of God. Whenever a person hearkens unto the voice of the enemy in his mind and heart rather than to the voice of the Spirit of God or godly conscience within such committeth iniquity thereby. A lust that contradicts the voice or commandment of God is evil and of iniquity, otherwise it is not reckoned as such.

Gen 3:1-13 (Vr.4 And the serpent said unto the woman, Ye shall not surely die: **Vr.5** For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. **Vr.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. **Vr.7** And the eyes of them both were opened, and they knew that they were naked; **Vr.11** And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? **Vr.12** And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. **Vr.13** And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me [*unto harbouring iniquity within*], and I did eat [*unto sinning without*].

Iniquity is in the secret and unseen, while sin is in the open and is seen. God dwells in the secret and sees iniquity before men that dwell in the open sees sin. Evil lusts precede iniquity, while iniquity precedes sin and sin precedes death. Iniquity comes as a result of evil lusting of the heart and believing the lie of the devil as a means of fulfilling it. You sin against man that you see but commit iniquity against God that you do not see. **Mtt 6:6; Mtt 18:21; Rom 5:12; Jam 1:14-15; Gen 39:7-9**

WAS INIQUITY FOUND IN ADAM?

Concerning Adam the above is a question that is rarely asked in Christian circles because of the lack of understanding in the distinction between iniquity and sin, but where Lucifer is concerned that is not the case the Bible expressly mentioned of iniquity being found in him. So by our little differentiation between the two thus far, we can venture to try to answer this important question. Was iniquity in Adam? When was iniquity identified with Adam if so? Was it before the coming forth of the Woman or after the Woman came forth? **Ezek 28:15; Gen 1:31**

Iniquity in Man began after the Woman came forth, but before then it was righteousness that was in him from the point of his creation. In the garden, Adam began thinking of having another flesh like himself but that was not yet iniquity because God obliged him this his desire. It was what Adam said with his mouth that revealed the imagination of the thoughts of his heart which was contrary to that of God for him. How? Adam received the another flesh lustfully, not as a help meet for him, which is a wife, but rather he received her as a mere woman instead and named her thus. What Adam imagined in his heart resulted physically in his deferring to the woman and thereby disobeying God by hearkening unto her voice of iniquity instead. Adam had to rename the Woman after the evil deed was done unfortunately and she became known as Eve, a wife and a mother in the world thereafter. **Gen 2:23; Gen 3:16, 20**

Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. **Vr.18** And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him [*a woman as a wife*]. **Vr.22** And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man [*to see what he would call her*]. **Vr.23** And Adam said [*out what was in his heart*], This is now bone of my bones, and flesh of my flesh: she shall be called Woman [*not Eve my wife*], because she was taken out of Man [*God brought a wife for Adam but he named her a Woman instead*].

It was by what Adam said when he saw the woman that God knew that sin was knocking at the door of his heart and by which the separation from God his Father would certainly take place. By fleshly lust, Adam was going to leave cleaving to God unto cleaving to the woman instead and God foretold of this before it happened.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Lust keeps men walking after the flesh, being carnally minded rather than spiritually minded. Adam sowed to the flesh rather than continue in the spirit. Unfortunately so many glory in their carnal mindedness not knowing that to be carnally minded is death. Iniquity was not first found in Adam but in the Woman and he became a partaker of her sin. The believing of the lie of the

serpent by which she was deceived unto sinning is reckoned as iniquity/unrighteousness in the Woman.

I Tim 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

2 Cor 11:2-3 (Vr.2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. **Vr.3** But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ [*that is iniquity*].

Iniquity is premised on the belief of a lie rather than the truth by which a man's heart is blinded and his mind corrupted as it were. The Woman bore false witness of God in her reply to the serpent and thereafter rejected the truth of God in order to accept the lie of the serpent and Adam then partook of the same error. **I Tim 5:22; 2 Thess 2:7-12**

Gen 3:1-7 (Vr.3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it [*God did not say this part*], lest ye die. **Vr.4** And the serpent said unto the woman, Ye shall not surely die: **Vr.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 [*she touch first and did not die, so*], and did eat, and gave also unto her husband with her; and he did eat.

The reply that Adam gave to God when he was found in sin was indicative of iniquity that was at work in his heart then.

Gen 3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? **Vr.12** And the man said, The woman [*not wife*] whom thou gavest to be with me, she gave me of the tree, and I did eat [*causing me to sin against you*].

We perceive that Adam spoke out of bitterness of heart, despising that which God had given to him for good which he received for evil instead unto his inglorious fall. Such complaining, accusation, and excuse making on Adam's part for sin was indicative of iniquity at work in him. So Adam was found in the bond of iniquity at that time. Therefore iniquity became of the Adamic nature in all mankind by reason of Adam's trespass (sin entered into the world) and this was made manifest in Cain his firstborn. **Jer 29:11; Isa 55:6-9; Gen 5:3; Job 2:9-10**

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **Vr.19** In the

sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

A similitude of bitterness at heart, like Adam's in a man being in the bond of iniquity made manifest by what he said can be referenced in the case of Simon the sorcerer. **Acts 8:9-24**

Acts 8:18-23 (Vr.19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. **Vr.20** But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. **Vr.21** Thou hast neither part nor lot in this matter [*of the Spirit of life*]: for thy heart is not right in the sight of God. **Vr.22** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart [*that is of iniquity*] may be forgiven thee. **Vr.23** For I perceive that thou art in the gall of bitterness, and in the bond of iniquity [*even as Adam was*].

Colo 3:19 Husbands, love your wives, and be not bitter against them [*as Adam was with the Woman*].

Hebr 12:15 Looking diligently lest any man fail of the grace of God [*as Adam did*]; lest any root of bitterness springing up trouble you, and thereby many be defiled;

There is a lot of bitterness, regrets, despising, murmuring and complaining in the hearts of husbands and wives in many marriages today and that is iniquity at work in them before God. It began with the very first marriage in the world. And by this many are defiled in the spirit but they are kept unaware by reason of ignorance concerning what constitutes iniquity, which is an inward sin in the sight of God, while they put up "love" pretenses outwardly. **Jam 3:14-15; I Pet 3:7**

The Master taught us how and what it is that defileth a man, which is what comes from within and not from without. It was not the mere eating of the forbidden fruit that defiled Adam rather it was iniquity within him that led him to eat of the fruit with the woman, which was the outward manifestation. Iniquity is rebellion at heart that leads to disobedience to the will and righteous way of God.

Mk 7:1-23 (Vr.15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. **Vr.18** And he saith unto them, Are ye so without understanding also? Do ye not perceive [*in the spirit*], that whatsoever thing from without entereth into the man, it cannot defile him; **Vr.19** Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? **Vr.20** And he said, "That which cometh out of the man, that defileth the man. **Vr.21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Vr.22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: **Vr.23** All these evil things come from within, and defile the man.

Generally, it is by what a man says that you can use to determine what is in his heart and what he probably intends to do thereafter. Iniquity is the thing that defiles a man from within, while sin manifests the defilement for all to see on the outside. **Mtt 5:27-28**

LEARNING FROM THE MASTER THE DISTINCTION

Our Master Jesus Christ made it clear to us the difference between iniquity and sin which was shrouded in mystery under the Law and in ages past; and by which men were continually held bound without knowing it. Ye shall know the truth and the truth shall make thee free and that truth came with the coming of the Master. Those that truly hear Christ by his Spirit that dwelleth in them shall be able to extract the revelation of this mystery. It is a thin line distinction, but a great one at that; for so long the mystery of iniquity have been at work in men unexposed as it were. The light of the world has come and darkness is dispersed for those that receive the knowledge and obey the truth. **Jn 8:12**

We have opined that iniquity is of the heart, while sin is of the flesh. Sin is the outward manifestation of iniquity found in the heart. Sin is the evil works of the flesh, while iniquity is unclean works of the heart. When we talk about the heart we are also covering the soul and mind realms within man which are unseen, the inward and hidden man. So the sin of the soul is what is called iniquity and the soul that sinneth shall die. The trespass of the inward and hidden man is referred to as iniquity, while the trespass of the outward man is generally known as sin. God desireth truth in the inward paths and wisdom in the hidden part by which one overcomes iniquity. **Ezek 18:4,20; Gen 2:15-17; I Pet 3:4; 2 Cor 4:16; Ps 51:5-6**

Mtt 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill [*this is sin*]; and whosoever shall kill shall be in danger of the judgment: **Vr.22** But I say unto you, That whosoever is angry with his brother without a cause [*this is iniquity*] shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. **Vr.27** Ye have heard that it was said by them of old time, Thou shalt not commit adultery [*outward act of sin*]: **Vr.28** But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart [*inward act of iniquity*].

I Jn 3:15 Whosoever hateth his brother [*in his heart*] is a murderer: and ye know that no murderer hath eternal life abiding in him.

Jn 15:23-25 (Vr.25) But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause [*that is iniquity*].

Also, whosoever does not forgive from his heart his brother's trespass is in iniquity. Men are quick to judge and condemn their fellows of sin which they see the outward manifestation of, while they themselves work iniquity in their hearts believing that no one sees. Iniquity precedes sin, implying that when iniquity lurks somewhere in your heart you most likely shall end up committing sin with your members thereafter. Some have iniquity at work in them that have not yet manifested as sin outwardly until the opportunity presents itself to them. **I Sam 16:7; 2 Cor 10:7; Isa 53:2-4; Mtt 7:1-5; Mtt 18:23-35; Acts 12:20-23**

Lk 6: 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Jn 8:1-11 (Vr.4) They say unto him, Master, this woman was taken in adultery, in the very act. **Vr.5** Now Moses in the law commanded us, that such should be stoned: but what sayest thou? **Vr.7** So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. **Vr.8** And again he stooped down, and wrote on the ground. **Vr.9** And they which heard it, being convicted by their own conscience [*of iniquity within*], went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. **Vr.10** When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? **Vr.11** She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The woman was caught in the open sin of adultery, but the Lord caught the Pharisees and scribes in the hidden iniquity of the heart, their conscience convicting them inwardly and not man by the law as was the woman's case. Many are so focused on sin in the flesh, while being unmindful of iniquity in their hearts. Man judgeth according to the appearance, while God judgeth the heart first.

Christ made us to understand that it is the iniquity of the heart that defiles a man from the inside. This we hear from men by the speaking of their mouth, before it is made manifest outside as sinful deeds for all to see. You can hear iniquity, for out of the abundance of the heart the mouth speaketh, but you cannot see iniquity except God. **Isa 64:6; Mk 7:15-23; Jam 3:8-10**

Sin is the deeds of iniquity that are made manifest on the outside for all to see. Sin is as a result of the iniquity that has already occurred on the inside of a man in his heart region. You can see sin in action physically, but not iniquity. Those that walk by sight see only sin, but those that walk in the Spirit and by faith are also able to easily hear iniquity from men's mouth when they

speak. Words are of the spirit and everyone speaketh according to the spirit at work in him. **Jn 8:38,43,47; Acts 6:9-14**

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, **Vr.20** Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, **Vr.21** Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

It is iniquity that defiles a man from within before it is manifest as sinful works of the flesh on the outside. So when a man performs these deeds for men to see the unseen that had been seen by God, then we have what is called the works of the flesh. You would observe that which is found in the heart is exactly that which the flesh manifests as works. So when it is in your heart it is called iniquity, but when your flesh carries them out as works it is called sin. **Mk 7:21-22 ~ Gal 5:19-21**

In the story of the prodigal son, the Master made a distinction between sin and iniquity though unfortunately many are yet unaware of this. The younger son was found in sin – open /outward rebellion and defiance to his father’s will, while the elder son was found in iniquity – hidden inward stubbornness and hardness of heart. The younger was a sinner, while the elder was a worker of iniquity.

Lk 15:11-32 (Vr.11 And he said, A certain man had two sons: **Vr.12** And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. **Vr.13** And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. **Vr.17** And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! **Vr.18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, **Vr.21** And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. **Vr.25** Now his elder son was in the field: and as he came and drew nigh to the house, he heard, **Vr.27** And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound. **Vr.28** And he was angry and would not go in [a manifestation of iniquity within]: therefore came his father out and intreated him. **Vr.29** And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment [*as a sinner but as an iniquity worker*]; and yet thou never gavest me a kid, that I might make merry with my friends: **Vr.30** But as soon as this thy son was come, which hath devoured thy living with harlots [*as a sinner*], thou hast killed for him the fatted calf.

Similarly, the Master also taught about the distinction between workers of iniquity and sinners in his parable in

Mtt 21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. **Vr.29** He answered and said, I will not: but afterward he repented, and went. **Vr.30** And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. **Vr.31** Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. **Vr.32** For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Also the Master in a striking, unambiguous way taught us to know in his dealing with a man born blind from birth the difference between iniquity and sin. Sin committed by the man or by his parents was not the problem here. Then what was? Iniquity. Who has ear to hear, let him hear.

Jn 9:1-7 (Vr.1 And as Jesus passed by, he saw a man which was blind from his birth. **Vr.2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? **Vr.3** Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. **Vr.4** I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

THE INIQUITY CALLED HYPOCRISY

Hypocrites, liars, deceivers being filled with guile are workers of iniquity. They generally say but they do not do. The Master exposed them often in his interactions with the Pharisees and scribes whose doctrine was of hypocrisy. Wherever you find hypocrisy then know that iniquity is at work therein. Hypocrisy is not a physical sin but an iniquity as it were. Such are usually false witnesses and given to political correctness in their lying speeches. They are double tongued being found double talking always. **Mtt 23:1-7; Mtt 16:5-12; Mtt 21:28-32; I Tim 3:8**

Lk 12: 1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

I Tim 4: 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; **Vr.2** Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Mtt 23:25-33 (Vr.2 Saying, The scribes and the Pharisees sit in Moses' seat: **Vr.3** All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. **Vr.25** Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. **Vr.26** Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. **Vr.27** Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. **Vr.28** Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. **Vr.29** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

Mtt 15:7 Ye hypocrites, well did Esaias prophesy of you, saying, **Vr.8** This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me [*being full of iniquity*]. **Vr.9** But in vain they do worship me, teaching for doctrines the commandments of men.

Mtt 22:15-22 (Vr.15 Then went the Pharisees, and took counsel how they might entangle him in his talk. **Vr.16** And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. **Vr.17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? **Vr.18** But Jesus perceived their wickedness [*iniquity of heart*], and said, Why tempt ye me, ye hypocrites?

Isa 32:6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

Ps 32: 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

The Pharisees and scribes being learned claim to be “spiritual” guides to others that know not the law and whom they call sinners, but Christ identified them as hypocrites and workers of iniquity instead. They appear righteous, holy and pious outwardly before men, who know no better, but within they are filled with all manner of uncleanness and evil. They trust in themselves that they are just before men, but unfortunately not before God. The Just shall live by faith and not by the law anyway. **Jn 9:24-34,39-41; Jn 7:45-49; Rom 2:1-29; Lk 13:24-30**

Lk 18:9-14 (Vr.9 And he spake this parable unto certain which trusted in themselves that they were righteous [*before men but workers of iniquity before God*], and despised others [*that are sinners*]: **Vr.10** Two men went up into the temple to pray; the one a Pharisee, and the other a

publican. **Vr.11** The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. **Vr.12** I fast twice in the week, I give tithes of all that I possess. **Vr.13** And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Lk 6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? **Vr.41** And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? **Vr.42** Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. **Vr.46** And why call ye me, Lord, Lord, and do not the things which I say? **Vr.49** But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Hypocrites are able to see sin at work in others, but continually fail to identify iniquity at work in their own hearts, feigning righteousness outwardly, thereby deceiving themselves. Such are deceitful workers, false prophets, fake pastors/preachers/teachers, etc. **2 Cor 11:13-15; Mtt 7:15**

Lk 16: 13 No servant can serve two masters [*but workers of iniquity think otherwise*]: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. **Vr.14** And the Pharisees also, who were covetous, heard all these things: and they derided him. **Vr.15** And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Hypocrites are doubled tongued and full of guile, but Christ exposed them among the Pharisees always.

Mtt 21:23-27 (Vr.23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? **Vr.24** And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. **Vr.25** The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? **Vr.26** But if we shall say, Of men; we fear the people; for all hold John as a prophet. **Vr.27** And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

UNBELIEF IN CHRIST IS INIQUITY

Anyone that believes not in his heart that Jesus Christ is the Son of God though he doeth good works is a worker of iniquity. Unbelief in Christ as the Son of God come in the flesh to redeem men from their iniquities is iniquity in itself and the height of it. Such unbelievers are condemned already and subject to the judgment of damnation at the end. **Mk 16:15-16; 2 Cor 4:3-4; Jn 14:1,6**

Jn 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? **Vr.11** Verily, verily, I say unto thee, We speak that we do know [*but ye don't know*], and testify that we have seen [*which ye can never see*]; and ye receive not our witness. **Vr.16** For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **Vr.17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **Vr.18** He that believeth on him is not condemned: but he that believeth not is [a worker of iniquity] condemned already, because he hath not believed in the name of the only begotten Son of God. **Vr.19** And this is the condemnation, that light is come into the world, and men loved darkness [*being workers of iniquity*] rather than light, because their deeds were evil [*sinful*]. **Vr.36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him [*being a worker of iniquity*].

Jn 1:9-14 (Vr.10 He was in the world, and the world was made by him, and the world knew him not. **Vr.11** He came unto his own, and his own received him not.

Jn 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. **Vr.8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **Vr.9** Of sin [*iniquity actually. Why?*], because they believe not on me [*because of unbelief*];

Those that reject and deny Jesus the Christ as the only begotten Son of God, dishonor God the Father who sent him and raised him from the dead, such are workers of iniquity no matter how righteous they seem religiously. Their unbelief is counted as unrighteousness and iniquity before God as it were. They operate by the antichrist spirit. **Jn 12:37-50; Jn 10:36-38; I Jn 4:1-3; Jam 2:19**

Jn 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. **Vr.24** I said therefore unto you, that ye shall die in your sins [*Why?*]: for if ye believe not that I am he [ye are a worker of iniquity] , ye shall die in your sins. **Vr.28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, **Vr.45** And because I tell you the truth, ye believe me not [*because of iniquity at work in you*].

I Jn 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. **Vr.10** He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son [*and such is a worker of iniquity*]. **Vr.11** And this is the record, that God hath given to us eternal life, and this life is in his Son. **Vr.12** He that hath the Son hath life; and he that hath not the Son of God hath not life. **Vr.13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

I Cor 15:12-20 (Vr.14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. **Vr.15** Yea, and we are found false witnesses of God [*and would be considered workers of iniquity*]; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

Workers of iniquity are they that believe not the testimony/witness of God concerning His Son Jesus Christ and also those that bear false witness of God in His word, twisting it erroneously in order to form doctrines of men rather than holding unto the doctrine of Christ wholly. They teach and hold unto the commandments of men, traditions of the elders, which are actually doctrines of devils in disguise, rather than the commandment of God and His Christ. **Mtt 15:1-9; Tit 1:14-16; I Tim 4:1-2**

The Pharisees, scribes, priests, elders and rulers of the people are the classical examples that Christ gave us of workers of iniquity, those who believed not in Christ even with all the miracles and works of the Father that he performed before their very eyes. **Jn 10:26; Jn 12:37-43; Jn 6:36,64; Mk 6:1-6**

Jn 7:40-49 (Vr.47 Then answered them the Pharisees, Are ye also deceived? **Vr.48** Have any of the rulers or of the Pharisees believed on him? **Vr.49** But this people who knoweth not the law are cursed.

Jn 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. **Vr.24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. **Vr.28** Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. **Vr.29** We know that God spake unto Moses: as for this fellow, we know not from whence he is.

When a man disbelieves God and His Son in the truth and believes a lie instead then iniquity is at work in him. Those that make God out to be a liar by reason of their unbelief of the truth are workers of iniquity. Workers of iniquity do not abide in the truth but in the lie, falsehood, deception, hypocrisy and false doctrines. **2 Thess 2:7-13; Rom 1:18-32; Jn 3:19-21; Jn 8:44-47**

WORKERS OF INIQUITY VERSUS SINNERS

The distinction between those that work iniquity and those that commit sin is hidden from many, but the Master in his doctrine brought it to the fore so that the difference might be clear. By the coming of the Law through Moses, the knowledge of sin was made manifest, but by the coming of grace and truth through Jesus Christ the mystery of iniquity was exposed. Without understanding the difference between these two enemies of man even the very elect shall be deceived. The Law focuses on dealing with sin without, while iniquity yet worketh within men. Therefore by the works of the law no man can be justified before God. Grace, mercy and truth focuses on dealing with iniquity in men so that sin might not be manifest in them any longer. As long as iniquity is at work sin shall always manifest itself. Iniquity is the enemy within, while sin is the enemy without as it were. **Jn 1:17; Lev 4:23,28; Rom 3:20; Rom 7:7-9**

Sinners are judged, condemned and punished under the law of sin and death without mercy, but workers of iniquity go scot free, even acting as judges over sinners as it were. But by the coming of Christ with the word and Spirit of truth, workers of iniquity were exposed and made subject to the judgment and condemnation of God at the last day. **Jn 8:1-11; Mtt 12:10-14**

The Son of God loveth righteousness and hated iniquity, while Satan loveth iniquity and hateth righteousness. Under the law, Satan has a field day over men, but that was brought to an end in the lives of those that believe on Christ. So that by the grace of our Lord Jesus Christ through faith in the acknowledgement of the truth, iniquity and sin would no longer have dominion over them. Those that are yet under the law are under the dominion of sin and death as it were. The law was meant for sinners. But under grace and truth, ye are redeemed from iniquity in order for you to forsake sin unto doing righteousness. **Rom 16:20; Gal 3:10,23; Gal 5:18; Tit 2:11-14; I Tim 9-10**

Hebr 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Gal 4:1-6 (Vr.4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, **Vr.5** To redeem them that were under the law, that we might receive the adoption of sons. **Vr.6** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Under the Law, the Pharisees, scribes, Herodias, Sadducees, priests, etc justify themselves and claim the righteousness of the law as theirs, being the custodians thereof, while they looked down on every other person that knoweth not the law as sinners, cursed, unlearned, publicans

and harlots. They made their boast in the law while disobeying the law unknowing to many, but not to Christ our Lord, who exposed their iniquity. The law identifies sinners amongst men, but not workers of iniquity. It is under the operation of the Spirit of life in Christ Jesus that iniquity is expressly and unambiguously identified and exposed. **Jn 9:34; Jn 7:47-49; Rom 2:17-24; Lk 16:13-15**

Jn 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. **Vr.19** Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? **Vr.20** The people answered and said, Thou hast a devil: who goeth about to kill thee?

Jn 16:1-4 (Vr.2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service [*but such is a worker of iniquity*]. **Vr.3** And these things will they do unto you, because they have not known the Father, nor me.

Those under the Law that claim not to be sinners by reason of their strict observance of the law, holding unto their own righteousness obtainable therein were still under condemnation before God due to iniquity at work within them. Such the Master declared shall not enter into the kingdom of God except they repent and believe in him by faith that they might be made the righteousness of God. **Mtt 21:31-32; 2 Cor 5:21; Rom 3:21-22; Rom 10:3-4; Mtt 3:13-17**

Mtt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Workers of iniquity are those that say, preach and teach godliness, but they do not do what they preach. Their mouth says a different thing from their heart. Their mouth is out of sync with their heart as it were. They are foes, enemies within found among ones household. They are backstabbers, men pleasers, doing eye service always while conceiving mischief in their hearts against another. **Jn 13:18; Ps 41:5-9; Prov 23:6-8**

Workers of iniquity do not consider themselves as sinners or unclean and therefore they do not seek repentance no matter the misdeed they find themselves in; so their sin remaineth with them. Such cannot truly believe, though they claim to be believers and “men of God”. But sinners acknowledge their iniquity and sins. Therefore they seek to repent of their iniquities and for their sins to be forgiven them by the mercy of God. Workers of iniquity even when found in error rationalize and defend errors. They would not confess their faults nor seek forgiveness for them. They would rather twist Scriptures to cover and backup the errors of their ways and deride others as being ignorant and not spiritual enough. **Lk 18:9-14; Mtt 21:23-41**

Sinners are the ones that Christ declared he came for to call unto repentance and not workers of iniquity, who claim they need no repentance. Many today are workers of iniquity but they

know it not, while sinners know themselves well and do not deny their sinful nature, rather they seek for the mercy of God to deliver them from their sins. Heaven rejoices over repentant sinners rather than over workers of iniquity who think they stand while they are fallen. **Lk 5:8-10; Mk 2:15-17; I Cor 10:12-13; 2 Cor 13:5-8**

Lk 15:1-10 (Vr.4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? **Vr.7** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [*workers of iniquity*], which need no repentance [*though all have sinned and come short of the glory of God*]. **Vr.10** Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Lk 19:1-10 (Vr.7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. **Vr.8** And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. **Vr.9** And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. **Vr.10** For the Son of man is come to seek and to save that which was lost.

Jn 9: 39 And Jesus said, For judgment I am come into this world, that they [*sinners*] which see not might see; and that they which see [*workers of iniquity*] might be made blind. **Vr.40** And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? **Vr.41** Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

You repent of iniquity at heart in order to receive the forgiveness of God and forsake sin in the flesh as it were. Many that “give their lives to Christ” today according to the CAO altar call ritual generally do not repent of iniquity at heart, but rather seek to be delivered from sin of the flesh instead to no avail. Without being saved from iniquity one shall continue to sin unfaithfully no matter how many fleshly deliverances that you undergo or altar call you respond to and such is the bane of the CAO and their adherents of today. They seek miracles while not seeking deliverance from the bondage of iniquity instead. **Mtt 9:1-8; Mtt 6:32-33**

EXAMPLES OF WORKERS OF INIQUITY

The Pharisees and scribes were they typical examples of workers of iniquity that Christ encountered and exposed severally during his earthly ministry, but men were kept ignorant of this status of the Pharisees who made themselves out to be righteous before them. Also generally in his parables Christ revealed the nature of workers of iniquity but yet many fail to decode and understand this in his doctrines till date. The teachings are so many but we shall try to enumerate only but a few. **Lk 10:29-37**

Mtt 25:14-30 (Vr.14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. **Vr.15** And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. **Vr.18** But he that had received one went and digged in the earth, and hid his lord's money. **Vr.24** Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: **Vr.25** And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. **Vr.26** His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: **Vr.31-46 (Vr. 41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: **Vr.42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: **Vr.43** I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. **Vr.44** Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? **Vr.45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Jam 2:14-16 (Vr.15 If a brother or sister be naked, and destitute of daily food, **Vr.16** And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Mtt 20:1-16 (Vr.1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. **Vr.2** And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. **Vr.10** But when the first came, they supposed that they should have received more; and they likewise received every man a penny. **Vr.11** And when they had received it, they murmured against the goodman of the house [*a manifestation of iniquity within*], **Vr.15** Is it not lawful for me to do what I will with mine own [*that is how men accuse God of injustice and unfairness in their hearts always because of one unfavourable condition in life or the other that they found themselves in which others are not*]? Is thine eye evil, because I am good?

Unfortunately iniquity is not yet sin before men because of lack of concrete physical evidence or witness to collaborate such intent which needs to be proven, but not before God who judgeth/discerneth the intents of the hearts of men. Those that walk by sight find it hard to determine workers of iniquity except those that walk by faith. The Law requires two or three witnesses before a matter can be established where sin is concerned but what about iniquity? Grace and truth requires the three that beareth witness on earth. **Hebr 4:12-13; Hebr 10:28; 2 Cor 13:1; 1 Jn 5:6-8; 2 Cor 5:7**

Workers of iniquity are accusers of the brethren even as Satan is and they are not given to showing mercy but rather judgment. They do not tamper justice with mercy nor are they given to forgiving others easily. They are vengeful, quick to anger and to take offence, paying back evil for evil as it was. They have an idol conscience; enemy minded always and seeing the devil in almost everything. They mind high things and are wise in their own conceit. Such usually are adherents of the Law claiming to be under grace. They pick and choose from the Law as it suits them in fulfilling their lustful intents. **Mtt 18:21-35; Jn 8:1-11; Mk 3:1-6; Rom 12:16-21**

Mtt 12:1-37 (Vr.1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. **Vr.2** But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. **Vr.7** But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. **Vr.10** And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. **Vr.24** But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. **Vr.25** And Jesus knew their thoughts [*of iniquity*], and said unto them, **Vr.27** And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **Vr.31-37 (Vr.31** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. **Vr.32** And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. **Vr.34** O generation of vipers, how can ye, being evil [at heart], speak good things? for out of the abundance of the heart the mouth speaketh [iniquity or gracious words]. **Vr.35** A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. **Vr.36** But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. **Vr.37** For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Workers of iniquity are given to murmuring and complaining regularly. Murmuring, complaining and accusing are manifestations of iniquity working out from within a man for all to hear. Such take offence very quickly and easily. They are quick to accuse another as a way of excusing their errors and cunningly removing focus from the fault in which they are discovered. **Jn 6:43,41,61; I Cor 10:10; Jude 1:16; Phil 2:14; Gen 3:10-12;**

You can hear iniquity but cannot see iniquity physically, while you can see sin but not hear sin. You speak out iniquity found in the heart and do sin found in the body. You do not speak sin per se rather you do sin and speak iniquity instead. Iniquity in the heart and mind is usually

revealed verbally by the spoken word and physically as sin by actions/deeds/works. That is why the tongue is a world of iniquity. **Mtt 12:31-32; Rev 13:3-6**

HOW IS INIQUITY DEALT WITH IN MAN?

Iniquity in man is rooted in the belief of a lie as a result of rejecting the truth. This is counted as unrighteousness and wickedness in the sight of God. Abraham believed God and it was counted unto him for righteousness. It was by a lie and the belief thereof that Man fell in the Garden of Eden. And by it Satan deceiveth the whole world unto being in wickedness. Satan sows iniquity by sowing lies in the hearts of men which they believe in unrighteousness, rather than the truth made known unto them in Christ Jesus. **Rom 1:16-23; Rom 4:3; I Jn 5:19; Rev 12:11; Rev 20:7-8**

Jn 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **Vr.45** And because I tell you the truth, ye believe me not. **Vr.46** Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

2 Thess 2:3-12 (Vr.7 For the mystery of iniquity doth already work: **Vr.9** Even him, whose coming is after the working of Satan with all power and signs and lying wonders, **Vr.10** And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. **Vr.11** And for this cause God shall send them strong delusion, that they should believe a lie: **Vr.12** That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The root problem that holds men bound in the world is iniquity within which is made manifest as sin without. Iniquity is of a spiritual nature, while sin is of a physical nature. Iniquity is of spiritual wickedness and unrighteousness that defiles the conscience, heart, soul, mind and understanding of a man from within. It is powered and sustained by unclean spirits, devils due to the workings of the prince of the power of the air, the god of this world, Satan. The children of this world are held bound by the spirit of this world in iniquity. **Gen 3:14-15; Eph 6:12; I Cor 2:12**

Eph 2:1-3 (Vr.1 And you hath he quickened, who were dead in trespasses and sins; **Vr.2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **Vr.3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

2 Cor 4:4 In whom the god of this world hath blinded the minds of them which believe not,

Sin entered into the world and death by sin due to the iniquity of Adam and Eve that brought about the fall in the Garden of Eden at the beginning. And God thereafter subjected everyone to be born of woman as flesh and blood into the world to vanity and the bondage of corruption but with the hope of liberation in Christ Jesus to be revealed at the fullness of time. It is God that imputed iniquity upon all mankind and it is He that imputes righteousness instead in order to nullify iniquity in man too; for it is the Lord that doeth all things and unto Him shall all flesh cry. **Rom 5:12-14; Rom 8:19-22; Job 14:1-5; Job 5:6-9; Gen 3:16; Hebr 2:13-18**

Ps 51:1-5 (Vr.5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Vr.13** (For until the law sin was in the world: but sin is not imputed when there is no law. **Vr.14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned [*physically*] after the similitude of Adam's transgression [*because of iniquity*], who is the figure of him that was to come [*to deal with iniquity*].

The law came by Moses but was focused on dealing with sin in the flesh by carnal ordinances, divers washings, meats and drinks, continual sacrifice of sin offerings of burnt animals and the likes which could not purge the sinner of the conscience of sin as a result of iniquity at heart as it were. The rituals of the law purify the flesh but not the heart of the worshippers thereof. The root cause of sin is iniquity at heart and the law could not deal with it. There was no provision for the sacrifice of iniquity offering under the Law but only for the sacrifice of sin offering with animal flesh. Also there was no law given that could bring about the righteousness of God by which eternal life could come, rather under the Law the Scripture concluded all under sin. **Gal 3:21-24**

Animals cannot be used to deal with the sin of the soul in men called iniquity, which is of unrighteousness, but rather it is the soul of the Son of man that could. The body of animals used as burnt offering was used as a shadow to deal with the sin of the flesh in Man, being a sin offering even as the body that God himself prepared for in Christ did as the image. Iniquity is not found in animals rather it is found in men who are living souls. So animal sacrifices could not deal with iniquity in Man rather the sacrifice of a living soul was required, for which reason the Lamb of God came.

Hebr 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. **Vr.3** But in those sacrifices there is a remembrance again made of sins every year. **Vr.4** For it is not possible that the blood of bulls and of goats should take away sins [*or rather iniquity*]. **Vr.6** In burnt offerings and sacrifices for

sin thou hast had no pleasure [*because there was no sacrifice for iniquity*]. **Vr.8** Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not [*because there was no offering for iniquity inclusive*], neither hadst pleasure therein; which are offered by the law [*which provides for sin offering but not iniquity offering*];

Hebr 9:9-15 (Vr.9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; **Vr.10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. **Vr.13** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh [*but not the soul and conscience*]:

A spiritual divine remedy was required to deliver men from this carnal bondage as it were. Iniquity is not purged by carnal sacrifices, but rather by mercy and truth in the inward parts. It required a change of heart (a converted heart) and a new spirit for righteousness to prevail over iniquity and be sustained by the Spirit of truth which is from God thereafter. The Psalmist David, the man after God's heart knew of this and cried to the Lord in the Psalms continually in his time but the time was not yet come then. **Lk 1:67-79; Jn 1:17; Jn 8:32,36; Ps 41:4; Mtt 15:14-15**

Ps 51: 1-17 (Vr.1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. **Vr.2** Wash me thoroughly from mine iniquity, and cleanse me from my sin. **Vr.5** Behold, I was shapen in iniquity; and in sin did my mother conceive me. **Vr.6** Behold, thou desirest truth in the inward parts [*the spirit man*]: and in the hidden part [*the soul of man*] thou shalt make me to know wisdom. **Vr.7** Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. **Vr.9** Hide thy face from my sins, and blot out all mine iniquities. **Vr.10** Create in me a clean heart, O God; and renew a right spirit within me [*the spiritual healing required*]. **Vr.11** Cast me not away from thy presence; and take not thy holy spirit from me. **Vr.12** Restore unto me the joy of thy salvation; and uphold me with thy free spirit. **Vr.16** For thou desirest not sacrifice; else would I give it [*according to the Law aspect of the solution that never works ultimately*]: thou delightest not in burnt offering [*according to the carnal ordinances, divers washings, meats and drinks as per the Law demands/requirements*]. **Vr.17** The sacrifices of God are a broken spirit: a broken and a contrite heart [*as required for repentance unto forgiveness of iniquity and remission of sins under grace and truth by the faith of our Lord Jesus Christ*], O God, thou wilt not despise [*and the giving of God's free spirit that shall uphold the converted sinner in righteousness thereafter till the end*].

Prov 16:6 By mercy and truth iniquity is purged [*and not by carnal ordinances and burnt offerings as under the Law*]

God had to do away with the first covenant of carnal sacrifices and the law written in tables of stone, in order to establish the second and new covenant in the Spirit, wherewith He is to put his laws in their minds and write them in their hearts in order to deal with iniquity therein. So for the iniquity of the soul and the sin of the flesh to be dealt with in man by God, the Father had to make provision for a once and for all sacrificial offering for both iniquity and sin in one, the Lamb of God. And also root out lie with the truth in man, for without the coming to the knowledge and understanding of the truth iniquity cannot be dealt with. **Hebr 8:6-13; Hebr 10:7-18; Jn 14:6; Jn 18:37; Rom 2:20-23; Jn 8:32,36; 2 Cor 3:6-18**

By the mercy of God, the word of truth was made flesh with a prepared body as a living soul to be sacrificed for the iniquity and sin of the whole world. The body of Christ, the Lamb of God was offered for sin, while his soul was offered for our iniquities which he bore on the cross. Christ's soul was poured out unto death for our iniquity sake. The blood of the iniquity offering of the Lamb deals with the conscience of sin in the redeemed man; this is a spiritual divine work, which the blood of bulls and goats could not accomplish. Christ's sacrifice dealt with filthiness of soul and body spiritually for all times; his body bore our sins and his soul our iniquities. **Jn 12:27; I Pet 2:24-25; 2 Cor 7:1; Jn 1:14,29; Colo 1:20-22**

Isa 53:1-12 (Vr.5 But he was wounded [*bodily*] for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed [*of iniquity*]. **Vr.6** All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. **Vr.10** Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin [*an iniquity offering*], he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. **Vr.11** He shall see of the travail of his soul, and shall be satisfied: by his knowledge [*of truth*] shall my righteous servant justify many; for he shall bear their iniquities. **Vr.12** Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many [*in his body*], and made intercession [*covering for iniquities and sins*] for the transgressors.

Hebr 10:1-29 (Vr.4 For it is not possible that the blood of bulls and of goats should take away sins [*iniquity actually*]. **Vr.5** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body [*with a soul*] hast thou prepared me: **Vr.8** Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; **Vr.9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second [*How?*]. **Vr.10** By the which will we are sanctified [*at heart*] through the offering of the body of Jesus Christ once for all [*for the blood of Jesus avails for us not physically but through the eternal Spirit in our*

hearts to deal with iniquity therein]. **Vr.11** And every priest standeth daily ministering and offering oftentimes the same [*physical*] sacrifices, which can never take away sins [*iniquities*]: **Vr.12** But this man, after he had offered one [*spiritual*] sacrifice for sins [*and iniquities*] for ever, sat down on the right hand of God; **Vr.14** For by one offering he hath perfected for ever them that are sanctified [*at heart*]. **Vr.15** Whereof the Holy Ghost also is a [*spiritual inner*] witness [*given*] to us: for after that he had said before, **Vr.16** This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them [*Why? To deal with iniquities therein which produces sins*]; **Vr.17** And their sins and iniquities will I remember no more. **Vr.18** Now where remission of these is, there is no more offering for sin. **Vr.19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, **Vr.20** By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; **Vr.22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience [*iniquity having been dealt with thereby*], and our bodies washed with pure water [*by which sins were dealt with*]. **Vr.24** And let us consider one another to provoke unto love and to good works: **Vr.26** For if we sin wilfully after that we have received the knowledge of the truth [*that dealeth with the mystery of iniquity at work in our hearts*], there remaineth no more sacrifice for sins, **Vr.28** He that despised Moses' law died without mercy under two or three [*physical*] witnesses: **Vr.29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

So Christ came by grace and truth to deal with both iniquity of the heart and the sin of the flesh rooted on lies, by dying on the cross so that all those that truly believe on him might be made the righteousness of God. And thereafter by his resurrection to give us the Spirit of truth in baptism to sustain us in God's righteousness and give us power over sin in order to do good works always. As our high priest according to the order of Melchisedec under the law of the Spirit of life in Christ Jesus, no longer like the high priests according to the order of Aaron under the Levitical priesthood of the law of sin and death, Christ ever liveth to offer spiritual sacrifices of intercession for us before God in the heavenly temple always. **Mtt 3:11; I Cor 2:12; Jn 14:15-18; Hebr 7:1-28; Mtt 12:43-45; Mtt 9:16-17; 2 Tim 1:7; Rom 8:1-4**

Jn 1:17 but grace and truth came by Jesus Christ.

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Rom 8:1-16 (Vr.3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **Vr.9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if

any man have not the Spirit of Christ, he is none of his. **Vr.14** For as many as are led by the Spirit of God, they are the sons of God. **Vr.15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. **Vr.16** The Spirit itself beareth witness with our spirit, that we are the children of God:

And we as the redeemed of the Lord being made sons of God by our receipt of the Spirit of Christ in our hearts are to present our bodies as living sacrifices continually in holiness and righteousness as our reasonable service unto God, and no longer the bodies of animals as under the law. We are born of the Spirit and have become true worshippers of God in spirit and in truth in Christ Jesus. **Gal 4:1-6; Jn 1:12-13; Rom 5:5; Jn 4:20-26; Jn 3:5-8**

Rom 12: 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

I Pet 2:3-10 (Vr.4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, **Vr.5** Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. **Vr.9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: **Vr.10** Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

There are three that have to bear witness to your having been processed through them unto receiving true deliverance from iniquity and sin in Christ Jesus; and they are the Spirit, the water and the blood, this having been accomplished through the baptisms as outlined in the doctrine of Christ bear witness to your being born again in Christ Jesus as it were. **Hebr 6:1-2; I Jn 5:8; Jn 3:3-10**

CONCLUSION

From the foregoing, it can be safe to opine that every other religion which is of the world have no spiritual provision for dealing with iniquity at heart in mankind, the Adamic nature, rather they try to proffer rules, regulations, laws, and carnal ordinances for dealing with sin in the flesh to no avail. It is only the pure religion that is from above which is by the faith of Christ Jesus that offers a spiritual solution to iniquity which translates to a physical victory over sin in men in the world today. Christianity presents the living sacrifice of the Son of man and the gift of the Holy Ghost to all those that believe in God through His only begotten Son Jesus Christ as the one and only solution to the iniquity and sin problem in mankind. **Jn 14:1,6; Lk 10:21-22; Jn 5:39-40; Jn 8:30-32**

I Pet 2:21-25 (Vr.24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed [*of the sin of the soul called iniquity*]. **Vr.25** For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; **Vr.14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

God the Father sacrificed His only begotten Son in order to deal with both iniquity of the soul and sin of the body in mankind and thereby perfecting Christ as the author of salvation for all that believe in God through him and who obey him in his doctrines. Therefore, he ever liveth as our everlasting high priest offering spiritual sacrifices of intercession, prayers and supplications on our behalf unto our receiving eternal redemption at the last day. **Hebr 7:24-28; Hebr 5:5-10**

Iniquity is dealt with by mercy and truth, forgiveness, sanctification by the Spirit and Word of truth at work in our hearts. It is by the Spirit of Christ indwelling in a man that he is liberated from the bond of iniquity unto producing the fruit of the Spirit. The opposite of iniquity is righteousness. **2 Thess 2:13-14; I Pet 1:2-3; Hebr 1:9**

Your mind have to be renewed, your heart sanctified, your body washed by the three that beareth witness on earth – the Spirit, the water and the blood. Without a sinner encountering and experiencing these three on earth he cannot be said to have been liberated unto becoming a saint, born again in Christ Jesus. **I Jn 5:8; 2 Cor 3:17**

As a believer in Christ, if you say you are delivered from sin by the anointing, and yet you are consumed by iniquity within having not received the baptism, you deceive yourself. God cannot be mocked, rather seek the mercy of God in truth to receive true repentance at heart, bury the body of sin and receive power over sin by the Holy Ghost. It is the pure in heart that shall see God and that is only possible through the cleansing and sanctifying power in the blood, Word and Spirit of Christ.

2 Tim 2: 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

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God bless and keep you heaven bound while ye still walk on this earth. MARANATHA.