

CRUSH

A hand in a blue and white striped shirt is shown punching through a grey concrete wall. The wall is cracked and crumbling, with a large amount of concrete debris flying out from the point of impact. The background is a dark, textured surface.

**THE HIDDEN POWER
THAT DEFEATS YOU**

David L. Johnston

Crush the Hidden Power That Defeats You

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First Edition

My Secret Flaw

*“Then flew one of the seraphims unto me,
having a live coal in his hand,
which he had taken with the tongs from off the altar:
And he laid it upon my mouth,
and said, Lo, this hath touched thy lips;
and thine iniquity is taken away, and thy sin purged.”*
(Isaiah 6:6-7)

Narcissism, Satan’s best kept secret, is man’s biggest struggle, and it was my secret flaw. I was raised in a pastor’s home and did not know the meaning of iniquity, or narcissism. I graduated from a Christian ministry preparatory college and still had learned nothing about narcissism.

I entered the ministry not knowing I was full of narcissism, and it was soon to destroy my life.

I appeared very successful. I spoke to the three thousand as graduation speaker. I was able to fill my itinerate preaching schedule well in advance. Little did I know that a time bomb was secretly imbedded in my soul. I had a secret flaw.

I didn’t sin much, even though I wanted to. Most of my sins happened in my mind, my imagination, and in disguise. I was taught that normal Christian life was defined by Paul in Romans seven: what I don’t want to do, I do; and what I want to do, I don’t do (Romans 7:19). What a miserable existence!

To make my predicament worse, my graduation class theme was based on the Isaiah six passage where the Lord asked, *“Whom shall I send, and who will go for us?”* (Isaiah 6:8). Like Isaiah, we were all answering, *“Here am I; send me.”* But the difference between Isaiah’s preparation for the ministry and mine was as

different as day and night.

An angel took a live coal off the altar and laid it upon Isaiah's mouth and declared, "*Thine **iniquity** is taken away, and thy sin purged*" (Isaiah 6:7). Not me; I still had my iniquity—all of it!

I worked hard at the ministry. I tried to preach better, pray harder, lead further, sing sweeter, travel wider, say it funnier, play it cooler, insist more passionately, understand more completely, detail more fully, define more clearly, illustrate more dramatically, shock more effectively, and reach more numerically.

I read my Bible, memorized large portions of Scripture, and prayed earnestly. What others were doing in the ministry, I tried to do better.

I was a driven man. Can you imagine my shock when years later I discovered that I wasn't dedicated to the Lord at all, but to my iniquity? I wasn't working hard at the ministry. I was working hard at my iniquity.

It was secret. The Bible refers to iniquity as a mystery (2 Thessalonians 2:7). I had no idea of my flaw until I took on a special project. At a pastors' school I received a hand-out. On it, Bill Gothard challenged us to do a study on the difference between sin and iniquity. My iniquity made me believe that I was up for the challenge. Like everything else I did, I would do this with all of my heart. Actually, I did it with all the iniquity that was within me.

The discoveries were shocking! I almost quit the ministry. I found myself worthy of separation from God. I found myself so repulsive that I could say with Isaiah, "*Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts*" (Isaiah 6:5).

Because of the pressure of my iniquity, I decided to write my findings in a book and send it to all my preacher friends. Maybe such a book would make me famous. It was then that I realized that with all I knew about iniquity, I still had it. In spite of the encouragement of congregants to publish these truths, I could not. To write such a book would have added to my iniquity.

It's more than a decade later now. Although you may not understand it until you finish the read, it would now be iniquity not

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to write it. So here it is. I offer it to you in the spirit of repentance and shame—repentance, because I needed to change the structural motive of my life; shame, because my iniquity was so great.

This book is a journey of discovery: a discovery to uncover the truth about iniquity. You will learn that the anointed cherub set by God, who was upon the mountain of God, was perfect in his ways from the day that he was created, until iniquity was found in him (Ezekiel 28:14-15). You'll also discover the solutions. It is the primary reason Jesus came. "*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***" (Acts 3:26). Let's begin!

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*"Ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?
When a righteous man turneth away from his righteousness,
and committeth **iniquity**, and dieth in them;
for his **iniquity that he hath done shall he die.**"*
(Ezekiel 18:25-26)

We know what sin is: "*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law*" (1 John 3:4).

For example, the law says, "*Thou shalt not steal*" (Exodus 20:15). If I steal, I have broken the law, and by doing so, I have sinned. It is easy to know when you have sinned. In fact, sins can be counted. They are measurable, but not iniquity. Iniquities cannot be counted. They are too numerous.

*"Is not thy wickedness great
and thine **iniquities** infinite?"* (Job 22:5)

Iniquity is referred to as a mystery. Why? Because it is cloaked. Sin is a matter of black and white. When we sin, we know it. But iniquity often wears disguises:

*“For the mystery of **iniquity** doth already work ...”*
(2 Thessalonians 2:7)

How do we know what iniquity is?

Where can we get a clear definition or understanding? The answer lies in the following:

1. By the definition of the word
2. By the etymology
3. By the characteristics listed in Scripture
4. By the Biblical illustrations and examples
5. By the implications of a text
6. By the words in the original languages

The Definition

The Webster 1828 dictionary describes iniquity as “*a particular deviation from rectitude.*” The Oxford English Dictionary (OED) describes iniquity as “*want or violation of equity*” [uneven, unequal].

Iniquity simply means *lacking equity or lacking equivalence*. It means *not equal to what it should be equal to*. The word is a legal term. If a punishment was not suited or equal to the crime, it was called *an iniquity*.

In order to be sure of what the Bible means by the use of iniquity, we should let the Bible itself illustrate the meaning of the word. This will make it very clear.

Iniquity turned an archangel into Satan, the Devil.

Let us go to the origin of iniquity, when it first showed up in the universe. Referring to Lucifer, who was once an archangel (a ruling class of angels) and an anointed cherub equal in status to Michael and Gabriel, this passage describes what happened. God

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never made the Devil. God made an archangel that became the Devil:

“Thou art the anointed cherub that covereth; ...thou hast walked up and down in the midst of the stones of fire.

***Thou wast perfect** in thy ways from the day that thou wast created, till **iniquity** was found in thee.”*

(Ezekiel 28:14-15) [See Appendix Six]

God says that He made and anointed this cherub and set him in his status. He (Lucifer) was on the holy mountain of God. He walked up and down in the midst of the stars (the stones of fire). Lucifer was not born; he was created by God. And Lucifer was perfect in his ways until iniquity was found in him.

Lucifer did not go out and sin. He became iniquitous. Certainly, he sinned later, but what changed this archangel into the Devil was iniquity.

In order to help us with an accurate definition of iniquity, however, we must go to the passage that describes this turning of Lucifer into an iniquitous being. That description will define for us exactly what God means by iniquity. Remember, Lucifer was perfect until iniquity was found in him. Now here is the passage that describes how he became iniquitous:

“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!

For thou hast said in thine heart, 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:

I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:12-14)

How did Lucifer fall? He “said in his heart.” Here we learn that iniquity is first of all a heart condition; a heart condition that

caused Lucifer to make five statements which indicate the heart condition of iniquity.

Lucifer's Five Manifestations of Iniquity:

1. I will ascend into heaven.
2. I will exalt my throne above the stars of God.
3. I will sit upon the mount of the congregation.
4. I will ascend above the heights of the clouds.
5. I will be like the most High.

Here iniquity is plainly defined. It is the condition of the heart that desires to be unequal with the will of God, to what He made us to be, or to what He wants us to do. It is selfishness. It is setting up the ego in the place—the rightful place—of God in our lives.

Lucifer was not content to be under God and equal with Gabriel and Michael. He wanted to be equal with God. He put his ideas on a par with God's ideas. He wanted to occupy God's position. He wanted to sit in the seat of authority and be in charge of the congregation. He wanted to be in the same position as God! In fact, he wanted to be above God.

This, my friend, was Lucifer's treason, and it is our ultimate treason: attempting to take over the rulership position of God. It is the enthronement of self in the management place of God in our lives. This is iniquity. This is iniquity out of which flows iniquities and sins.

The Old Testament Hebrew word *'avon* (Strong's #5771) is translated 219 times out of 314 times in the King James Version as *iniquity* and literally means *perverse*. Perverse means *off track*, which means *not equal to the path*. This meaning is the same. It is only analogically different.

Forty-seven times the Hebrew word *'aven* (Strong's #0205) is used, almost always in the context of *workers of iniquity*—doing useless work other than what one should be doing (i.e., not equal to the right work or just work).

The word *'evil* (Strong's #5766) is used thirty-five times and is translated *evil*. Again, the meaning is simply *to do what one*

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should not be doing (i.e., not equal to what one should be doing).

The New Testament Greek word *anomia* (Strong's #0458) is translated *iniquity* in the King James Version and literally means *illegality* or *not equal to the law*.

However, the clearest picture we have comes from the Scriptural accounts. The Bible is the best interpreter of itself. For our working definition, we will use the following: Iniquity is the condition of the heart that desires to be unequal with our station in life, the will of God, what He made us to be, or what He wants us to do (as clearly expressed in His written Word). Iniquity: in-equity (in = not) (equity = equality) (in-equitable). Hence not equal, non-equivalent.

Now let us seek a practical understanding of this, first as it relates to Satan and then as it relates to us. Note that Lucifer wanted to change places with God. This intention of his heart constituted iniquity— not being equal to his station, to the will of God, to what he was designed to be, or to what he was made to do.

Lucifer, not accepting his proper station in the created order of things, attempted to change his rank from that of archangel to equality or superiority to God. This was his iniquity, and it is represented by the five statements Lucifer spoke in his heart— each beginning with “I will”—which we covered earlier.

What was the consequence of Lucifer's iniquity? The next verse tells us, “*Yet thou shalt be brought down to hell, to the sides of the pit*” (Isaiah 14:15).

At the precise moment of iniquity, Lucifer became the Devil— Satan—and was cast down. It's about the *how*. Remember how the passage began, “*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground....*” (Isaiah 14:12).

The precise meaning of iniquity is not only illustrated in Scripture but is clearly stated in the following Ezekiel passage. This chapter is most often known for the verse, “*the soul that sinneth, it shall die*” (Ezekiel 18:4), however, this eighteenth chapter deals extensively with iniquity. In it, the people are accusing God of iniquity, but He affirms it is they that have the problem of iniquity. Note the inter-

changeability of the word *iniquity* with the *equal/unequal* issue.

*“Yet ye say, The way of the Lord is **not equal**.*

*Hear now, O house of Israel; Is not my way equal?
are not your ways **unequal**?*

*When a righteous man turneth away from his
righteousness, and committeth **iniquity**, and dieth
in them; for his **iniquity** that he hath done shall he
die.” (Ezekiel 18:25-26)*

You can tell from these verses that iniquity was not only the issue with Lucifer but is the problem of those who were purportedly the Lord’s people, the house of Israel. The issue of iniquity is not a secondary issue. We will discover it to be the primary issue, the essence of wrong, the fundamental damning characteristic, and the cause of all sin, death, and the ruin of mankind. Note carefully these additional verses:

*“Yet saith the house of Israel, The way of the Lord
is **not equal**. O house of Israel, are not my ways
equal? are not your ways **unequal**?*

*Therefore I will judge you, O house of Israel,
every one according to his ways, saith the Lord
GOD. Repent, and turn yourselves from all your
transgressions; so **iniquity** shall not be your ruin.”
(Ezekiel 18:29-30)*

Beloved Reader, be careful not to skim over these thoughts of God. Notice God’s verdict: it is iniquity that causes the ruin of a man, a woman, a boy, a girl, a nation, a culture, the planet. It is mankind, and not God, that has iniquity.

Iniquity causes narcissism.

Narcissism is the child of iniquity. *Narcissism* is the egotistical admiration of one’s self, a concept introduced by Sigmund Freud into psychoanalytic theory. The term originated in Greek

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mythology where a young hunter, Narcissus, was so fixated with himself that he fell in love with the reflection of his own image in a pool of water (where he died).

The American Psychiatric Association (APA) has classified narcissism as a personality disorder in its *Diagnostic and Statistical Manual of Mental Disorders*. In my view, the APA has severely underestimated the percentage of the population that have this “disorder.” Identified traits of narcissism include, but are not limited to, the following:

- Self-focus in any interpersonal relationship
- Inability to sustain genuine relationships
- Inability to empathize with others
- Hypersensitivity to criticism or insults, real or imagined
- Haughtiness
- Disgust towards others who don't affirm them
- Exploitation and manipulation of others for personal profit
- Pretending self-importance
- Exaggerating their importance, their achievements, their intentions
- Thinking themselves as the ultimate authority and expert in everything
- Inability to see life from any perspective but their own
- Jealous and envious of others
- Ungratefulness

Narcissism, in its varying degrees, has blatant disregard for the warning of Scripture:

“For I say...to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” (Romans 12:3)

Every one of us has been given a measured potential, a gifting if you please, of proper faith in ourselves. True joy in life comes

from discovering our potential—our gift—and developing it and using it for the highest glory of God and others. Our measured potential is our identity. Iniquity causes us to be constantly comparing ourselves with others, competing and playing the one-upmanship game. And so, we lose ourselves, our real selves. We're too busy trying to be something or somebody we're not. The tragedy is that there is no one left to be the real us. We've stolen our own identities. Hence the warning of Scripture:

“For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

For we stretch not ourselves beyond our measure...” (2 Corinthians 10:12-14)

What a tragedy, to have crossed the stage of time, be standing at the exit sign of life, and to look back and to have never discovered our true worth, our true selves, our purpose; iniquity coerced us into trying to be something we were never intended to be. Our real identities were never known. We were an imitation, our authenticity lost, never discovering the real, wonderful person—the person that God made—an original, not a copy, not a clone, but an indispensable, one of a kind *first edition*.

Conquering iniquity will free you to discover the real, wonderful you.

Iniquity is a two-edged sword.

Iniquity cuts two ways: up and down. It can make us narcissistic with exaggerated opinions (unequal) of ourselves on one side. But it also cuts downward turning us into psychopaths or sociopaths,

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exhibiting iniquity by self-destructive behaviors. This is thinking less of ourselves than we should. Instead of thinking we are above everyone else or equal with others, we think we are below everyone else. It is simply another form of inequality, iniquity. It is self-annihilation versus narcissism. Oh, the pain of this. Oh, the pain!

The abused child, criticized and accused; condemned, mocked and ridiculed; scorned and berated; wounded and fractured; humiliated and embarrassed; and sometimes deserted. The desertion rate of children by their fathers in America now stands at 42 percent. At least 42 percent of children are unfathered: they are unloved, unnourished, unnurtured, and uncherished! When a child is told that he is stupid, he *might* believe it. Told enough times and in enough ways, he *will* believe it, because belief comes from what he repeatedly hears. Now there is no dignity; no self-respect; no self-esteem; no self-regard; no self-confidence; no self-worth; no self-importance; no self. This is iniquity.

What shall these victims of iniquity do? Shall they wile away their time watching television? Shall they spend their days trying to build up some synthetic self-image based on winning video games? What do children in this condition do? Will they turn to violence and vent their frustrated emptiness on others? I say the answer is to defeat the iniquity in their lives, to return to their real father, the Heavenly Father whose child they are—made in His likeness, created in His image, a son or daughter of the Most High. Let them forsake this iniquity of being less than God made them to be, forsake their thoughts of despair “...and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isaiah 55:7). Let their languishing be turned to laughter. I hope you will say, “Amen!”

Our culture is polarized by these two forms of iniquity: those who think they are better than everyone else and those who think everyone else is better than they. But it gets worse.

Iniquity-Induced Schizophrenia and Bipolar Disorder.

Schizophrenia is classified as a mental disorder, an abnormal social behavior with the inability to recognize what is real. The symptoms can include unclear and confused thinking. It has a paralyzing effect on relationships. Schizophrenia comes from a Greek word, *skhizein* which means *to split*, and from *phren* which means *mind*. A split mind is confused. It vacillates from one form of thought to another, and often those thoughts are antithetical, juxtaposed, and contradictory. **I am not a psychologist, so for clarification on terms it might be best to consult the professionals.**

However, many, many people are *split*. They fluctuate between the two extremes: from high to low, from elation to depression, from self-glory to self-deprecation, from narcissism to self-destructive behaviors. Thus there is no anchor, no sense of establishment, no reality. Personally, I think that Dissociative Identity Disorder (DID), formerly known as Multiple Personality Disorder, is a wrong diagnosis. Bipolar disorder, previously known as Manic Depression, may be an accurate description of the condition. One goes from extreme happiness to extreme irritability, from high energy to low energy, from elation to helplessness and hopelessness, from up times to down times. The mood swings are from extreme to extreme, from one pole to another pole (thus the term bipolar). These mood swings can happen in mere minutes, or over several days, or even over several weeks.

I am a Bible reader because I want to know the truth, and the Bible describes the above condition as being “*double minded*.” First, let’s look at the Scripture, then observe its application. In the context of asking for wisdom, it says:

“...ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

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A double minded man is unstable in all his ways.”
(James 1:6-8)

Let's observe:

1. No wavering.
2. Wavering is being tossed about like a wave of the sea.
3. Wavering is being driven.
4. Being driven means you are out of control.
5. Not being in control is caused by a “*double mind*.”
6. Double-minded means double-thinking.
7. A double-minded condition creates instability.
8. The instability affects every area of one's life.

This is a Biblical diagnosis. The problem is double-mindedness! But brace yourself now. Get ready for an ultimate understanding of this condition. This Scripture is about your personal identity, value, and worth. It is about resolving iniquity:

“Let the brother of low degree rejoice in that he is exalted:

But the rich, in that he is made low: because as the flower of the grass he shall pass away.”

(James 1:9-10)

The brother who thinks he is lower because he lacks money is brought up to equal. The rich man who thinks he's special and higher because of his money is brought down to equal. Mental health, emotional strength, and social stability are at stake here. The fix is in conquering iniquity.

How Iniquity Applies to Us

In order to understand iniquity as our human predicament, we must first understand our place in the created order of things. The following is an important summary statement.

In terms of our station in life, we are created to be:

- Under God
- Equal with Others
- Over Satan

Equal with Others Over Satan

It should also be noted that we are to be under rightful authorities who are operating within the jurisdiction of that authority. All rightful authority has definition, parameters, and limitations. Most errors about authority are derived from one of two sources: 1) ascribing more authority to someone than the position warrants, 2) ascribing less authority to someone than the position warrants. All human authority has limits and qualifications assigned to it. Those limits are defined by Scripture. For example, a husband has a certain authority over his wife but only if he meets the qualification of loving her as Christ loved the church and gave himself for it (Ephesians 5:25). God is the ONLY absolute authority.

Thus, our station in life can also be defined as:

- Under God
- Under Rightful Authorities
- Equal with Others
- Over Satan

The Personal Effects of Iniquity

*“Let every one that nameth the name of Christ
depart from **iniquity**.”*
(2 Timothy 2:19)

1. Iniquity is personally destructive.

Y*ou can't run a good race on the wrong track.* Iniquity is a wrong track. The selfishness of iniquity can never be satisfied. The track is a minefield. Pitfalls and disappointments abound. Consequences interfere with significance and fulfillment. The Biblical description is “*afflicted*”:

*“Fools because of their transgression, and **because of their iniquities**, are afflicted.”*
(Psalm 107:17)

Iniquity cannot see straight. It is biased, yea perverted, in its outlook. For example, an iniquity is touching the breasts of a stranger (someone other than your wife). It seems attractive enough, in fact, compelling. But look at the destructive consequences: snared and bound, without instruction, full of folly, and off the track.

“And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?”

*His own **iniquities** shall take the wicked himself, and he shall be holden with the cords of his sins.*

He shall die without instruction; and in the greatness of his folly he shall go astray.”
(Proverbs 5:20, 22-23)

2. Iniquity drains strength.

David the Psalmist dealt with iniquity most of his life. This is what he said: “*my strength faileth because of mine **iniquity***” (Psalm 31:10). This is true because iniquity causes us to spend excessive energy going in the wrong direction. As a result, we waste time and miss the genuine purpose God has for our lives.

3. Iniquity lifts up self, puts down others.

Iniquity makes us flatter ourselves. It gags me to realize how disgusting I've been in my day. Notice here (and we will see it again later) that iniquity shows in our speech. Wisdom disappears. We dream up big ideas for ourselves. We boast and fail to stand on principle against evil, being politically correct for our own self-advantage:

*"For he flattereth himself in his own eyes, until his **iniquity** be found to be hateful.*

*The words of his mouth are **iniquity** and deceit: he hath left off to be wise, and to do good.*

*He deviseth mischief upon his bed;
he setteth himself in a way that is not good; he
abhorreth not evil."* (Psalm 36:2-4)

*"How long shall they utter and speak hard things?
and all the workers of **iniquity** boast themselves?*

*They break in pieces thy people, O LORD, and
afflict thine heritage."* (Psalm 94:4-5)

4. Narcissism makes a good person bad.

In American politics, we are often faced with a dilemma, a political party that blatantly endorses wrong. They make no bones about it. They are in favor of sexual perversion, killing babies, open borders, non-enforcement of laws, etc. Then there's a party that looks good on the outside, says the right things, and comments favorably on moral principles, but is just as inept at enforcing laws, willing to cater to special interest groups, and are just as subject to bribes. I'm not sure which is worse—one who looks like the enemy and is, or one that looks moral, but isn't.

Iniquity changes the motive and sometimes does the right things, but for the wrong reasons. The young man that shows

good manners when he comes to take your daughter out for a few hours, may open and close the door for her, bring flowers, and talk respectfully to you, her parents. But if you could see inside his heart, that his motive is to win your daughter's affections and your confidence—with the intent that he will eventually get to use her to please himself—you would change your mind. Those good manners become a cover-up for the real intentions of his heart. Now they become disgusting.

The motive, the ultimate intention behind everything we do, is fundamentally important. *“Man looketh on the outward appearance, but the LORD looketh on the heart”* (1 Samuel 16:7).

Iniquity is what makes righteousness filthy. This is the plain meaning of this oft misapplied Scripture:

*“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our **iniquities**, like the wind, have taken us away.”* (Isaiah 64:6)

Your righteousness is important to God. In fact, we learn that we are going to be clothed in righteousness when we, the Bride, meet Jesus, the Groom. That righteousness is the deeds of the saints:

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” (Revelation 19:7-8)

Iniquity changes it. Remember what it did to Lucifer. Iniquity is doing right things for wrong reasons:

*“Thou wast perfect in thy ways from the day that thou wast created till **iniquity** was found in thee.”*
(Ezekiel 28:15)

5. Iniquity increases unto more iniquity.

Iniquity is hard to stop, hard to quit. That is, unless we know how, which is hopefully why you are reading this book. Be assured, God has adequate solutions, and we will get to them. In the meantime, it should be noted that iniquity is like the proverbial snowball rolling downhill. It gathers momentum, rolling freely. The longer we wait to deal with iniquity, the more difficult. Fathers ought to train children at young ages to be iniquity-free.

*“...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.” (Romans 6:19)*

6. Iniquity is contagious.

The tragedy of Sodom and Gomorrah is not really the tragedy of Sodom and Gomorrah. It is the tragedy of Lot, a man who had no influence for God. The city would have been saved had the angel been able to find a mere ten righteous persons. Most think Sodom was destroyed because of its sin, and in particular, the sin named after the city: sodomy. However, as we will learn, iniquity is behind the sin. Sodom was full of iniquity, and that is why it was judged:

*“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the **iniquity** of the city.”
(Genesis 19:15)*

I’ve seen Sodom. From the top of Masada, you can see the remains; the ashes outline the streets to this day. Most people can name the sins of Sodom, but few can name its iniquities. The seven iniquities of Sodom are listed in Ezekiel 16:49.

7. Iniquity causes covetousness.

I've known about shopping. I've wanted the best, and if you can imagine, stuff I didn't even need. "I owe it to myself," had been my mantra. And so, we grab and clutch and grasp endlessly, from one purchase to another to another to another; we are driven!

*"For the **iniquity** of his covetousness was I wroth..." (Isaiah 57:17)*

8. Iniquity produces vanity.

*"He that soweth **iniquity** shall reap vanity: and the rod of his anger shall fail." (Proverbs 22:8)*

This verse is essentially saying that if our talents, our time, and our treasure are motivated by iniquity, the results equal a big fat zero. Vanity simply means lack of value, lack of significance, lack of worth. It seems that our culture loves the meaningless passage of time. Thus, the Scriptures enquire, "*O ye sons of men... how long will ye love vanity?*" (Psalm 4:2).

"Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." (Psalm 62:9)

Solomon, deemed the wisest man in history and a trillionaire, made an evaluation of "*everything under the sun.*" His conclusion? "*Vanity of vanities; all is vanity*" (Ecclesiastes 1:2). His investigation was thorough.

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." (Ecclesiastes 1:14)

Solomon takes us through a litany of efforts to achieve

happiness and meaning in life...to discover what really counts for time and eternity. Here is a short list of the things he evaluated:

- pleasure
- houses
- laughter
- farmlands
- wine
- gardens
- great buildings
- orchards

He concluded that all was, “*vanity and vexation of spirit.*” I’ve asked myself many times why this “testimony” is in the Bible. I’ve concluded that God wants us, you and I, to learn from Solomon’s experience so that we don’t have to waste years of our life before coming to the same conclusion. By then, we may be standing at the exit sign with nothing to show for it.

What’s the cause of vanity? The answer is iniquity.

*“Woe unto them that draw **iniquity** with cords of vanity, and sin as it were with a cart rope:*

That say, Let him make speed, and hasten his work, that we may see it.” (Isaiah 5:18-19)

9. Iniquity prevents fellowship.

Iniquity carries with it a sense of superiority. It may be a concealed smugness, a self-satisfied, self-congratulatory, conceited belief in oneself. This inflated view of oneself tends to interfere with relationships, unless the other parties have bought into the superiority or bow in obeisance.

“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.

The Personal Effects of Iniquity

I fast twice in the week, I give tithes of all that I possess.” (Luke 18:11-12)

“I am better than others,” is the mantra, the sacred utterance of iniquity, albeit, not often spoken out loud to others but certainly acted out in relationships. Iniquity knows no peers; it only pretends them or is selective, choosing associations with those deemed to be higher up. Let us remember that we are designed to be under God, equal with others, and over Satan. There should be no divisions, especially in the church.

“That there should be no schism in the body; but that the members should have the same care one for another.” (1 Corinthians 12:25)

Notice the “*same care*” phrase. We are back to the issue of equality. The question is, “How do we achieve fellowship?” The answer is by having right attitudes toward one another: “*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves*” (Philippians 2:3).

Fellowship with one another is horizontal. Only fellowship with God is vertical. Fellowship with one another requires mutual acceptance and esteem. This lateral relationship is broken by iniquity, when one thinks of himself or herself as better than another.

10. Iniquity creates the illusion of prosperity.

You are an intended set of specifications, determined by God. This includes, but is not limited to, your time in history, your gender, your parentage, your mental potential, your giftings, and much more. If we don’t discover these—and accept, appreciate, celebrate, and develop them—we become synthetic, substituting our own pursuits in the place of our intended reality. This unequality to our real essence sends us off on a wild goose chase, so to speak. We learn how to pull our own strings, get the

upper hand, and outdo the competition. Genuine self-acceptance gets lost amid the torrents of striving and rivalry.

But strive we do; and with discipline, determination, and consistency we can achieve what appears to be success. We have found shortcuts; we have cut corners; we have manipulated our way, and *voila* we have arrived (we think).

Appearances become all-important. Deception is born of this. Tricks, techniques, and maneuvers become a way of thinking, acting, and being. Authenticity gets lost in all of this. Self-aggrandizement is done subtly, because we don't want anyone to think we are really doing what we're doing—enhancing and exaggerating our own importance. We ennoble everything we do. People buy into it. We are taught to “fake it ‘til you make it.” We run our own PR departments.

*“Most men will proclaim every one his own
goodness: but a faithful man who can find?”
(Proverbs 20:6)*

However, God is not fooled. He says they only appear to flourish.

Aesop, the ancient creator of *Aesop's Fables*, knew that appearances are often deceiving. Hollywood has lied to us. They have taught us that appearances are everything. Now we have style without substance.

Success can appear as financial prosperity, vocational achievement, social acceptance, or public applause (at least in one's own mind). The imaginary view of one's self is so empty compared with the relaxed, confident, tranquil, poised, mental, and emotional posture of reality:

*“When the wicked spring as the grass, and when
all the workers of **iniquity** do flourish; it is that they
shall be destroyed for ever:*

But thou, LORD, art most high for evermore.

For, lo, thine enemies, O LORD, for, lo, thine

*enemies shall perish; all the workers of **iniquity** shall be scattered.*” (Psalm 92:7-9)

11. Iniquity is the cause of failures.

Many individuals go to pastors and counselors in search of help. And well they should, for according to Psalm 20:2, help is to be in the sanctuary. Those who know God and His ways should have it all figured out. It’s not rocket science. The solution to every human ailment is in the Scriptures, and men and women of God know those solutions.

The problem, however, is compounded because those seeking help will often enquire about solutions to every problem except their real underlying issue. They will talk about respectable problems, but beneath those problems there is usually at least one unrespectable problem.

Beyond trying to fix symptoms, deeper than the cause-and-effect levels of behaviorism, we reach to the root of every matter. The Bible calls it, “the stumbling block of iniquity”:

*“And the word of the LORD came unto me, saying,
Son of man, these men have set up their idols in
their heart, and put **the stumbling block of their
iniquity** before their face: should I be enquired of
at all by them? (Ezekiel 14:2-3)*

This is the root of all behavioral matters. Their iniquity is their stumbling block. Then God asks a rhetorical question, “*should I be enquired of at all by them?*” Why should they ask God for help when the root is iniquity-caused idolatries? They want help for their surface-problems, but that is not the root of their problem.

A stumbling block is an impediment, a hindrance, a handicap, an obstacle, a bar, a fetter, a hurdle, a shackle, an encumbrance, or a snare. A stumbling block is something that trips you up, that causes a fall. The stumbling block of iniquity is the greatest cause of failure.

The solutions for human predicaments are generally quite simple and knowable. The Bible counselor knows the solutions to bitterness, anger, alcoholism, drug addictions, sexual perversions, lust, marriage failure—you name it. We know the steps: the one, two, three. The academics are not only easy, they are simple. So, what is the problem? It's a bondage at the core level that disempowers people from following the steps.

God's ways are easy, but only to those who've given up the throne of their hearts—the control center and management position—to the only One wise enough and loving enough to lead, guide, and direct. To the transgressor, God's ways are hard, because they cut across the grain of every false pursuit, every wickedness, every abomination, every way contrary to genuine love. Those who insist on keeping the stumbling block of iniquity before their face cannot, I repeat, cannot, be helped. Thereby, they have separated them-selves from God. Failure is the consequence. Weep over them! I say, weep over them! But compromise, never!

12. Iniquity must be dealt with.

Ignoring iniquity is not an option. It is as damning and damaging in its consequences as any evil or wickedness, for it is indeed the fountain of all such. Of all people, we, as Christians in particular, should be delivered. As we shall see, deliverance from iniquity is the motive, the reason, the cause, the power, and the ability of the Savior. But we must do our part as well. Never forget the adage: Without God, we cannot. Without us, He will not.

*“Let every one that nameth the name of Christ depart from **iniquity**.” (2 Timothy 2:19)*

How to Terminate Present Iniquity

*“...mine **iniquities** have taken hold upon me,
so that I am not able to look up; they are more than the hairs of
mine head: therefore my heart faileth me.
Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.”*
(Psalm 40:12-13)

We will not actually do anything without a sufficient and compelling motivation. This is especially true when the task at hand seems formidable. You have reviewed many truths in this book and have hopefully come to the realization that iniquity has become an ingrained habit: a bondage with an all-encompassing grip on each of us. It's worse than being in prison. Instead of being behind the cold steel bars of a prison, it's like we carry these prison bars with us, everywhere we go. How shall we conquer? First, we have to be adequately motivated. It's going to take more than positive thinking.

How to Motivate Yourself.

1. Review the benefits of conquering iniquity.
2. Review the temporal consequences of continuing in iniquity.
3. Review the eternal consequences of continuing in iniquity. Remember: “...depart from me...There shall be weeping and gnashing of teeth...and you yourselves thrust out” (Luke 13:27-28).
4. Realize how your iniquity affects God personally and directly.

How Iniquity Affects God.

Iniquity is God's number one enemy. It consists of our usurping God's rightful place in our lives. It makes us play god. It's what Satan did to become the enemy of God, and it got him eternally kicked out of heaven (see Luke 10:18). It was our iniquities that necessitated Jesus going to the cross. And it is the reason, while on the cross, Jesus felt the forsakenness of His Father: when our iniquities were being placed on Jesus, the Father turned His back. God stopped looking! Here's why:

*"Thou art of purer eyes than to behold evil, and canst not look on **iniquity**."* (Habakkuk 1:13)

Iniquity separates us from God. "...your **iniquities** have separated between you and your God" (Isaiah 59:2). I think it was A.W. Tozer who said we talk about God like we talk about jellybeans, with the same casualness. We think He is like us. When in fact, if we, like Isaiah in his iniquity-freeing moment, will see God properly, iniquity will be easy to break. Freedom begins when we see the vast distance between ourselves—the created—and the Creator. There is none like God!

"I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen

How to Terminate Present Iniquity

the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

*And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine **iniquity** is taken away, and thy sin purged.” (Isaiah 6:1-7)*

True worship is almost automatic. I speak not of the iniquitous worship of our day: the false fire, the offering up of what is designed to please ourselves and not God. Much contemporary worship is designed and calculated for human amusement and enjoyment, rather than for divine acceptance. The fans, not the followers, arrive to enjoy the cheering, the camaraderie of the smoke and the dance, and the noise that resembles the “rock concert” Moses heard when coming down from the mountain of God. Joshua said, “*There is a noise of war in the camp.*” On further inspection, Joshua clarified and said, it’s “*...the noise of them that sing do I hear.*” The tragic account of false worship continued: “*...as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot...*” (Exodus 32:17-19).

Beloved, when we see the superiority and the holiness of the everlasting God, we will worship Him in spirit and in truth. While the world is filled with people being true to false gods, the church is filled with people being false to the true God. When we have to dress up worship to attract the fans, we are on the wrong track. Ichabod! Which means the glory is departed (1 Samuel 4:21).

Worship is not for our benefit. In true worship, God is the audience. And we, the congregation, are to be the performers giving honor and glory and thanks to “*Him who sits on the throne.*” Our praises are to be sung “*with understanding*” (Psalm 47:7). Both praise and worship are to be executed thoughtfully and intelligently, not intended to be tickling men’s ears, but rather, adoring the Lord. It is to be didactic, instructive, and sensible, conveying the facts of God rather than our liking the sound of the music. The matter is more important than the music. In many a

contemporary church service, the worship is designed to please ourselves, the pseudo-gods. And so, we add the smoke and mirrors. *Ichabod!* All such self-pleasing in the name of “worship to God” is spurious, at best. God doesn’t consider it worship at all.

But let’s talk about you and me and holy motivation. The greatest righteous motivations you and I will ever have in this life will come from the realization that what we do affects God. We can grieve Him. Imagine that. Who could measure the depths of grief in the great heart of God, experienced because of us? Do we really know Him “*in the fellowship of his suffering?*” (Philippians 3:10).

Beloved, we can also bring pleasure to God. How I wish I could add ten extra pages to this book to write of this. You can bring happiness to God; so much so, that He will rejoice and sing about you!

“The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” (Zephaniah 3:17)

NOW we are motivated; motivated properly, purely, and righteously. We are motivated, because we can please God. And don’t you think He’s motivated to help you terminate iniquity? Now that we’re motivated, what’s next?

Humble Yourself.

Remember, there are three fundamental dispositions. Each of us lives in one or the other.

1. Pride (thinking we are above others)
2. Humility (thinking we are equal with others)
3. Humiliation (thinking we are below others)

Pride, the inordinate and inflated sense of one’s own status, drives most of us. Pride is the consequential attitude or disposition of iniquity. It is a core issue. In the historical account of Sodom

and Gomorrah, we see the direct association between iniquity and pride: “Behold, this was the **iniquity** of thy sister Sodom, pride...” (Ezekiel 16:49). Pride has compelling powers. It also has consequences. Here is a list of some of the consequences of pride.

1. Pride enslaves to wrong behavioral patterns and attitudes: “*Pride compasseth them about as a chain*” (Psalm 73:6).
2. Pride causes verbal abuse: “*In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them*” (Proverbs 14:3). “*For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak*” (Psalm 59:12).
3. Pride causes contention with others: “*Only by pride cometh contention: but with the well advised is wisdom*” (Proverbs 13:10).
4. Pride causes shame and a lack of wisdom: “*When pride cometh, then cometh shame: but with the lowly is wisdom*” (Proverbs 11:2).
5. Pride precedes failure: “*Pride goeth before destruction, and an haughty spirit before a fall*” (Proverbs 16:18).
6. Pride is repulsive to others: “*A man’s pride shall bring him low: but honour shall uphold the humble in spirit*” (Proverbs 29:23).
7. Pride causes lying and misrepresentation: “*...he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so*” (Isaiah 16:6).
8. Pride causes self-deception: “*The pride of thine heart hath deceived thee...Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD*” (Obadiah 1:3-4). “*For if a man think himself to be something, when he is nothing, he deceiveth himself*” (Galatians 6:3).
9. Pride causes self-destructive behaviors: “*Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower...*” (Isaiah 28:1).

10. Pride causes severe self-exaltation: *“We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart”* (Jeremiah 48:29).
11. Pride destroys family members: *“The LORD will destroy the house of the proud”* (Proverbs 15:25).
12. Pride causes the abandonment of facts: *“Most men will proclaim every one his own goodness: but a faithful man who can find?”* (Proverbs 20:6).
13. Pride prevents seeking after God: *“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts”* (Psalm 10:4).
14. Pride crowds out all thoughts about God: *“The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts”* (Psalm 10:4).
15. Pride is not to be trusted: *“Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies”* (Psalm 40:4).
16. Pride causes the rejection of God’s commandments: *“Thou hast rebuked the proud that are cursed, which do err from thy commandments”* (Psalm 119:21).
17. Pride causes vengeance: *“Proud and haughty scorner is his name, who dealeth in proud wrath”* (Proverbs 21:24).
18. Pride creates distance from God: *“Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off”* (Psalm 138:6).
19. Pride is an adequate cause for God’s hatred: *“Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished”* (Proverbs 16:5).
20. Pride causes troublemaking: *“He that is of a proud heart stirreth up strife...”* (Proverbs 28:25).
21. Pride creates a false sense of success: *“And now we call the proud happy...”* (Malachi 3:15).

22. Pride creates delusions of grandeur: “...*he hath scattered the proud in the imagination of their hearts*” (Luke 1:51).
23. Pride creates pseudo-intellectualism: “*He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself*” (1 Timothy 6:4-5).
24. Pride prevents the fear of God: “*The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth*” (Proverbs 8:13).
25. Pride causes divine resistance: “*God resisteth the proud, and giveth grace to the humble*” (1 Peter 5:5).

This list should help us see clearly that pride, the attitude of iniquity, is wicked, repulsive, and disgusting. The question for each of us now becomes what to do about this innate condition. Here is the Biblical answer:

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.” (1 Peter 5:6-7)

How to Humble Ourselves

We must first be utterly persuaded that humility, and not pride, is the worthy pursuit. And that humility does *not* mean humiliation.

Secondly, we must realize that we are personally responsible for this achievement. Let us humble ourselves, so that neither God nor others will have to. It is our task.

Thirdly, we must have the end in view; and it is quite delightful. God will lift us up to what we should be. He will exalt us at the right time. Then we will be secure. We will not have to get to the proper

How You See Yourself

station in life through manipulation, politics, self-promotion, or artificial means:

“...be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”
(1 Peter 5:5)

God will now give grace. When God places us, we will not be vulnerable to the attacks of others:

“Promotion cometh neither from the east, nor the west, nor from the south. But God is the judge: He putteth down one, and setteth up another.”
(Psalm 75:6-7)

Fourthly, when we humble ourselves, we get to “*cast all our care upon Him*” (1 Peter 5:7). What is that worth? Notice in the Scripture above, that when we humble ourselves under the hand of God, that He assumes responsibility for our well-being. This is strongly indicated by the phrase, “*For He careth for you.*”

Fifthly, there are a number of Biblically authorized activities which can help us humble ourselves. They may seem mechanical, but believe me, they have many spiritual dynamics embedded in them. Here are ten of them:

1. Confess your faults to caring others, and ask them to pray for you: “*Confess your faults one to another; and pray for one another; that ye may be healed*” (James 5:16).
2. Stay submitted to the proper authorities. Pride forces us to think we are the final authority.
3. Ask for forgiveness. Go to those you have wronged (no letters or phone calls), work out the wording in advance, and ask for forgiveness. This is not an apology. It should go something like this: “I was so wrong when I (said or did thus and so), and I know I don’t deserve forgiveness, but would you be willing to forgive me?”

4. Make restitution. We can make our wrongs *right*, but we can never make right all the consequences of our wrongs. Nevertheless, if I stole a car yesterday and I repent today, what should I do? Answer: take the car back. What if I stole the car seven years ago? What if it wasn't a car but a piece of cheap jewelry? The Scriptures say, "*He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy*" (Proverbs 28:13). When Zacchaeus told the Lord that he would restore four times as much to those he had taken from by false accusation, the Lord said, "*This day is salvation come to this house*" (Luke 19:8-9). Restitution is the proof of repentance.
5. Return good for evil. Pride wants us to give evil for evil and perhaps good for good. But we don't respond according to an exalted ego anymore (see Matthew 5:44-45).
6. Welcome criticism, even if it comes from hypocrites or from people whose intentions may be evil. "*Bless them which persecute you: bless, and curse not*" (Romans 12:14). Remarkably, Jesus told us to listen to hypocrites and to obey them. He told us not to follow their example, however: "*All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not*" (Matthew 23:3). (When my wife read this part of the manuscript, she handwrote in, "Be sure to tell them to welcome criticisms from their wife as well." There I did it... sort of.)
7. Kneel before the Lord. Kneeling is a body position that shows reverence, submission, and obeisance. It is a bowing down, a prostration before the Lord. The word *proskynein*, occurs fifty-nine times in the New Testament. Liturgical churches carry on the tradition. "*Let us kneel before the LORD, our maker...*" (Psalm 95:6). Let our knees bow before the One whose name is above all names.

8. Give credit to others. Give honor to whom it is due.
9. Express gratefulness, making known to God and others the many ways they have benefited our lives.
10. Give sacrificially as an expression of gratefulness to God for all the benefits He has given to you.

Obey Every Instruction of the Lord.

The passage regarding the transmission of iniquities from fathers to children provides a dynamic insight to iniquity, termination, and prevention. That Scripture speaks of “...*visiting the **iniquity** of the fathers upon the children unto the third and fourth generation of them that hate me, And showing mercy unto thousands of them that love me and keep my commandments*” (Deuteronomy 5:9-10).

Notice that the antidote, the counteracting measures against the passed-on effects of iniquity, are two-fold: love for God and the keeping of His commandments.

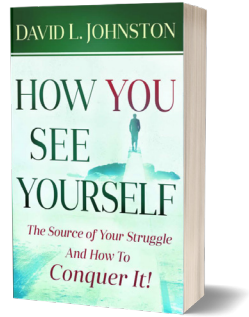
I recall the nightmarish war, the combat I had in struggling to deal with my iniquity. I had great consternation over the potential effects of my iniquity on our two daughters. I needed to deal with iniquity, not just for my soul’s sake, but for their sakes. I needed to be loving God and keeping His commandments.

I am pleased to report to you that our two daughters have become awesome before the Lord. I claim no credit. Each of them has been a seeker of the Lord and His ways. They married men of the same stripe. Over several decades now, they have disciplined themselves and proven true to the Lord and His Word. I’m also sure that they benefited from the virtues of their mother. They are spectacular; they are heroes of mine. And I see their children being raised in an iniquity-free environment.

Commands are simply instructions. They are, however, instructions that are so important they have benefits and consequences attached to them: benefits if we follow them and consequences if we don’t. They are designed, and have forged into them, the dynamics of success.

MORE BY DAVID JOHNSTON

This was an excerpt from How You See Yourself — The Source of Your Struggle And How To Conquer It!



We are hindered from being the best version of ourselves, the version God intended. We are prevented by this insidious thing called iniquity. Iniquity is mentioned 334 times in the Bible, yet so many remain oblivious to its significant and negative impact on everyday living. Iniquity is the ancient term for narcissism. It's what turned a good angel, Lucifer, into the devil... "thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee" (Ezekiel 28:15).

It's one of the four reason Jesus went to the cross... "He was bruised for our iniquities" (Isaiah 53:5). It's why Jesus was sent... "to bless you, in turning away every one of you from his iniquities" (Acts 3:26). As you journey through the pages of this book you will not only identify the problems iniquity imposes upon us, but you will also discover the solutions. This book will help you discover:

- How iniquity contributes to mental illness
- How iniquity causes divorce and destroys households
- How conquering iniquity will cause your prayer life to flourish
- How you can finally live without fear and regret
- How to embrace the benefits that come from being free from iniquity and the way it robs you of your God-given potential!

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