

# INIQUITY AND GUILT

*'Then I acknowledged my sin to you  
and did not cover up my iniquity.  
I said, "I will confess my transgressions  
to the Lord," and you forgave the guilt  
of my sin'.*

Psalm 32:5

(Psalm 32:5; Proverbs 10: 29)

(Psalm 51:5; Exodus 34:7)

Behold, I was brought forth **in iniquity**, in sin my mother conceived me (Psalm 51:5). When we read the genealogy of YAHSHUA we see King David's great-grandmother was the prostitute Rahab. If he knew that, we do not know. But we know that he acknowledged in Psalm 51 to have been born from a sinful ancestor. What is really the sin of iniquity and why it is so hard to deal with it? When the Lord descended in the cloud to stand with Moses on the Mount Sinai, He proclaimed His name by saying, The Lord! The Lord!, a God merciful and gracious slow to anger, and abundant in loving-kindness and truth, keeping mercy and loving-kindness for thousand, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, **visiting the iniquity of the fathers upon**

**the children and the children's children, to the third and fourth generation** (Exodus 34:5-7). The sin of iniquity is rooted deeply in our veins. It is the thing with curses manifested in weakness of personality, and weakness of the body. We carry the curses of our ancestors to the third and fourth generation.

Our Lord YAHSHUA was crushed for our iniquities and guilt (Isaiah 53:5); the Lord caused the iniquity of us all to fall on Him (Isaiah 53: 6b); the Lord was pleased to crush Him, putting Him to grief; (vs. 10); YAHSHUA, while bearing our iniquities, justified many (vs. 11 paraphrased). When He was crushed for our iniquities, He suffered emotional pain- the pains of the soul and spirit. The word crush carries strong meaning defined by Webster's dictionary: to press between two opposing forces so as to break or injure; put out of shape or condition by pressure; squeeze together; **to subdue; overwhelm; suppress; to become crushed**. That was the pain of rejection from His Father; the Lord has made to light upon Him the **guilt and iniquity** of us all (Isaiah 53:6b). He was crushed in between the will of His Father and the will of man. He cried to the Father, "My God, My God, why have You forsaken Me?" And prayed forgiveness for the sinners, Father, forgive them, for they know not what they are doing."

In Psalm 32:5b David said, You forgave me the **guilt and iniquity** of my sin. "The guilt and iniquity of my sin" shows that iniquity is rooted in sin. Because it has its roots deeply into our ancestors, we bear the consequences and penalties of iniquity passed on to us. But if he does not wash his clothes or bathe his body, he shall bear his own iniquity (Lev. 17:16). The iniquity of sin is characterized by the naughtiness and perverseness of a sin. The sin with severe iniquity carries the weight of a heavy penalty. When King David committed the sin of adultery and homicide, he confessed and made things right with God praying, Wash me thoroughly from my iniquity and guilt and cleanse me and make me wholly pure from my sin! Against You only, have I sinned and done that which is evil in Your sight, so that You are justified in Your sentence and faultless in Your judgment...hide Your face from my sins and blot out all my guilt and iniquities (Psalm 51). David was certain that God forgave him but he had to carry the consequences of his iniquities. Guilt is the result of committing iniquity. Guilt registers the sin in the mind, tormenting it to the point of remorse. It is also the result of non-confessed sin. It causes emotional and psychological problems. But YAHSHUA suffered for our iniquities and guilt so that we would be free from their powers over us. In Isaiah 64:6 iniquity, is referred as like the wind [taking us away

from God]. The power of iniquity controls and leads one to destruction. It imprisons those under its control, robbing of all his power. But YAHSHUA promised forgiveness for all who would confess their sins: If we confess our sin He is faithful and just to forgive us our sin and cleanse us from all unrighteousness (1 John 1:9).

The difference between the sin of iniquity and transgression is defined by Wycliffe Bible encyclopedia as: iniquity is the character of an individual with a twist perversion towards sin. It refers to an individual's very nature. So it is the character behind sin. The word iniquity and sin in Hebrew differ in their spelling. Iniquity (awon) and sin (chattah). We see that in chapter six of Isaiah when he saw the Lord. He then acknowledged being of impure lips and living among people also of impure lips. A seraphim then flew to him with a live coal in his hand which he had taken with tongs from off the altar; and with it he touched Isaiah's lips and said, Behold, this has touched your lips; your **iniquity and guilt are taken away, and your sin is completely atoned for and forgiven** (verse 5-7). His iniquity (awon) was removed and his sin (chattah) forgiven.

Sin of transgression has to do with presumption sin. It has to do with willful, intentional sin, when we choose to disobey, as we see in the life of Samson (Judges 16:17). It is visible also in the nation of Israel all through their existence through the desert and beyond. Breaking any law set before us it is transgression, be it traffic law, or any other law we are to abide by, to keep order in a family or country. David prayed, Keep back Your servant also from presumptuous sins; let them not have dominion over me; then I shall be blameless and I shall be acquitted of great transgression (Psalm 19:13). YAHSHUA was pierced for our transgression. Every nail gone through his body- hands and feet, the sword piercing through His side and the crown of thorns piercing through His head were instruments of punishment, instruments to chastise Him in exchange for our peace. Adam and Eve committed the sin of transgression when they knowingly, chose to disobey YAHWEH. Although Eve was deceived, Adam was not. That led all to sin and fall short of God's glory, until we were reconciled to the Father through the death and resurrection of His Son to give us forgiveness, redemption, and an entrance to God's presence. Adam's first son Cain was the first to commit the sin of iniquity when controlled by anger, he killed his brother Abel. God punished him saying, Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you cultivate the ground it shall no longer yield its strength to you; you shall be a fugitive and a

vagabond on the earth (Gen. 4:11-12). Unless Cain repented, he lived a miserable life away from God's blessings and favor. So will be the life of the one who like Cain, chooses to remain under the control of the state of iniquity. Not only will he be voided of God's grace, but he will produce a generation of people who will continuously reject God's Son and ultimately die in their iniquity without hope of salvation. Having said that, I must remind all that God's love is greater than the power of iniquity in one's life, and not only that, but He is willing to forgive when one repents and seeks His forgiveness. There is no sin greater than God's mercy and loving-kindness. None, not even the sin of iniquity.

*He was pierced through for our transgression  
He was crushed for our iniquity and guilt  
The chastening for our well-being fell upon Him  
And by His scourging we are healed (Isaiah 53:5)*

That includes your transgression, your iniquity and guilt, no matter how grave you think they are. Your spiritual freedom is only a prayer of repentance away!

Reference: [OpenTheWord.org](http://OpenTheWord.org)