

## The Seeds, the Leaves, the Roots

By

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Last Tuesday I had the opportunity to attend a class at the Church I attend. It is a special class for those who want a meatier quality of spiritual instruction. The title of the class was Demons and Deliverance and it was conducted by Stephen J. Vancura. The thrust of the class was the issue of

our inherited curse(s) Exodus 34:6-7. " ... and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

In Genesis, Adam and Eve rebelled against God and ate of the fruit of the tree of the knowledge of good and evil (Genesis 3:2-7). This qualified man (and woman) to be put to death by God, but He didn't do that. What he did do is prorate the judgment of death over the entire lineage of humanity. Thus we have the inheritance of iniquity (Psalms 51:5) passed down to us from all of our (16)Great-Great-Grandparents, (8)Great-Grandparents, (4)Grandparents, and (2)parents. I'm sure many know of families that have generations who just can't live even a relatively problem free life. Alcoholism, drug addiction, sexual promiscuity, and compulsive gambling to name a few. Each generation compounding their sins on the next generation. All of the sins of a Great-Great-Grandparent are added to those of a Great-Grand parent, which are added to the Grandparent, and subsequently added to those of the Parent, which are dumped on the child. So there is no wonder that at salvation many experience the release of such a great burden of sin. Conceptually, it is kind of like sin to the 30th power.

As believers we deal with three kinds of "sin". They are: sin (chatta'ah or hamartia), transgressions (pesha or paranomia), and iniquity (avon or anomia).

Sin (chatta'ah or hamartia), means basically "to miss". The implication is that as we strive to hit the mark of the high calling of God in Christ Jesus; we fall short or turn in some way resulting in our missing the center of the target.

Transgressions (pesha or paranomia) Means basically to "willfully and intentionally" break the law. So that we actively participate in the pursuit of whatever is not the expression of God.

Iniquity (avon or anomia) means basically to "continually and repeatedly" disobey God. This is a permanent characteristic. The term AVON means "to bend". It is much like a metal pry bar. If we use it a few times within it's design parameters we will have no discernable bend in the bar. If we use the bar a lot and push the envelope as far as design tolerances are concerned we will see a discernable bend in the bar. Were we to exceed the tolerances in a regular way the bar would have a significant bend and tend to render the bar useless for the intended purpose. So man also eventually comes to be permanently "bent" toward sin.

The Brother used the illustration of a tree. It could be said that a tree has three main parts. There is the smallest part of the tree, the seed. Then there is the next largest part, the leaves, and lastly there is the largest part, the root, which encompasses the trunk and the branches. It occurred to me that the seeds are much like "sin", the leaves are much like "transgressions", and the root is like unto "iniquity". Two are obvious and relatively small, but the third is hidden and supports all of the others. When we are infants iniquity is hard to see in us, but after a couple of years it breaks forth and begins it's increase to dominance. Ultimately, we have all three, having become a religious person (Matthew 23:27).

So you ask, "how are we delivered from the 'SIN to the 30th power' and the three types of sin?"

It happens through the crucifixion of Christ. He bled his life for us. While on the mount, as he prayed, he sweat blood. He was scourged and his back was laid open. His feet were nailed and his hands were nailed to the cross where he bled. A crown of thorns was placed on His head and he bled. Finally He was bruised by the beating from the Roman guards. Finally, His side was pierced by the roman spear. He gave His life blood in every way, both inwardly and outwardly; top and bottom; left and right; front and back.; and everything in between so that ALL of these three types of sin can be completely dealt with wherever it is in our being.

What impressed me the most was the bruising. Bruising occurs when blood vessels are ruptured in the tissue and bleeding occurs. This specific kind of bleeding deals with the core of our inherited problems. Our inherited curse, iniquity. With the hidden (bruised) shed blood of Christ we have the means to be freed from the inherited curse of our family. But we must be the ones to access it. To stop the curse from being passed on to our offspring we need to take up the practice of confessing the sins and iniquities of our fathers (Nehemiah 9: 1). I can say from recent personal experience that this works. Praying in such a way has freed me from some long standing issues that I have been battling with for over 30 years. It wasn't some awesome experience, nor some great revelation. I just came to realize that the problem was GONE. Kind of like realizing that your nagging headache is and has been GONE. But more importantly I have the assurance that I am no longer a conveyor of a curse but the beginning of a thousand generation Blessing.

In the forgiving of not only our ancestors but of all those around us we end the curse practically. Not giving the enemy any room to plant that seed of sin which eventually can grow into a tree of all manner of iniquity. On the other hand, by being faithful we become inheritors of all the promises of God (Hebrews 6:11).

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1. Genesis 3: 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 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, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die: 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. 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. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
2. Exodus 34:6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation
3. 2Samuel 11:15. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 16. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. 17. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.
4. 2 Samuel 12: 1. And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2. The rich man had exceeding many flocks and herds: 3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 5. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: 6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.
5. Nehemiah 9: 1. Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. 2. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.
6. Psalms 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.
7. Proverbs 3: 33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.
8. Isaiah 53:5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
9. Lamentations 5: 7 Our fathers have sinned, and are not; and we have borne their iniquities
10. Matthew 23: 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. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
11. Hebrews 5:15. Whereof the Holy Ghost also is a witness to us: for after that he had said before, 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; 17. And their sins and iniquities will I remember no more.
12. Hebrews 6:11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13. 1 Peter 3:8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.