

EXCERPT OF MARY AND THE UNITY OF THE CHURCH

Chapter 2

The Force of Iniquity

For the Mystery of Iniquity is already at work.ⁱ

Your sceptre is the sceptre of Equity.ⁱⁱ

There should be no schism (division) in the body
but the members should have
the same care for one another.ⁱⁱⁱ

Order my steps in thy word:
and let not iniquity have dominion over me.^{iv}

truth is fallen in the street and equity cannot enter.^v

Equity and iniquity, righteousness and lawlessness, obedience and rebellion, salvation and sin, these parallel concepts flow through the Word of God like divergent streams. God's sceptre, His authority is based on equity and shalom: nothing missing nothing broken. Iniquity is the mysterious force that causes us to work against our own best interests and leads towards our destruction. It is a force just as equity is a force. How do these forces manifest themselves?

It cannot be denied that the manifestation of the spirit of Division in the body of Christ, the Church, is a scandal to the lost. It makes a presentation of the gospel to them difficult. It is also a hindrance to the Church's receiving the power and anointing from God needed to evangelise those same lost sinners because division contravenes scripture.

Division, contention, disunity; all of these things are a manifestation of the character of Satan - not of God. How is it that the Church has come to this low estate? Who is right? Who is wrong? Why is there no reconciliation amongst those to whom has been entrusted the ministry of reconciliation?^{vi} These kinds of questions have no answer and their effect on believers is only to confuse, condemn and demoralise them. They are the wrong questions!

Jesus knew that Satan would seek to divide His body on earth, the Church. Just as a body cut in pieces is ineffective, so Jesus knew that "a house/kingdom divided against itself would fall."^{vii} That is why he prayed to the Father "that they all may be one as we are."^{viii} Notice that Jesus said all. Isaiah said " All we like sheep have gone astray." The answer to the question of who is right amongst the different branches of the Church is that *all* are wrong.

Differing doctrines come in varying degrees of proximity to the ideals set out in scripture. As long as these doctrines are held in disunited bodies of believers, the spirit of division taints those beliefs. As a result, there is not "the same care for one another"^{ix} which the Word of God demands.

"A new commandment I give unto you,
that you love one another as I have loved you."^x

If we attack the Church herself or if we try to adjust doctrines, or negotiate the amalgamation of church organisations, we will never succeed in true reconciliation because these things are not the problem. It is the spirit of division that hides itself in doctrines, traditions, prejudices and organisations, which is the real enemy of the unity of the body of Christ. If the house has termites don't evict the tenants, kill the bugs! The devils are not divided! They do not argue doctrine or correctness. If it is wrong, they agree with it!

The Church has fallen prey to division because we argue and judge instead of looking for the fruit of salvations. If a 'gospel' does not save and deliver – it is dead. But if that ordinance of the gospel saves souls no matter how it differs from what we know or practise, then we had better not contend with it, lest we fight against God.

The test Jesus left us was not a theoretical one. In the parable of the weeds ^{xi} Jesus counselled the Church to "let the weeds and the wheat grow together until the end of the age". By this parable Jesus instructs us not to fuss about doctrines but rather to focus on the Harvest of souls.

Beware of false prophets;
ye shall know them by their fruits.^{xii}

He who scatters, has come up before your face.^{xiii}

What is the Spirit of Division? What is its power? How is it defeated?

These are all the right questions to ask.

Prophesy

January 25, 1998.

*My son,
I would speak to you concerning the second book
I have asked you to write.
My Church has been labouring under the curse
that came on the world at Babel.
At that time I restrained my hand upon language.
I did not stop the degeneration of language
which sin brings about.
This resulted in a sudden proliferation of dialects,
which confounded the plans of men to build a tower
and make a name for themselves.
This resulted in segregation into
nations (ethnos) and ethnic groups.*

*My hand upholds language now as it did before Babel,
or else it would have degenerated to the point
where no one would have understood anyone
all would have misunderstood and
all would have become offended.*

*Misunderstanding and offence, division
and scattering, these are signs of the enemy's hand.
You saw how the communists first took control
of the print media and schools, then proceeded to
re-write history books and control dictionaries.
My people in Ethiopia had their precious language
in one generation.*

taken from them and they forgot me

*Pentecost was the reversal of Babel.
The Holy Spirit is the Spirit of understanding
The Gentle Spirit who cannot take offence
(will not receive it but rather departs)
The Spirit of Unity and Strength*

*Ruth Cornforth prophesied to you :
" That all may be one " was an aspect of your ministry.
I release to you now an aspect of
the anointing for gathering.
It is the gift of understanding and interpreting of hard
doubts as Daniel had.*

sayings, dissolving of knots and

I exposed you to My revelations to the Roman Catholic Church for many years and some of the Orthodox revelations so that you would be able to stand in the gaps between the words.

Consider this book as a hyphen (-) connecting words together whose full expression is only realised when they are juxtaposed. (set in relation to each other)

*I will anoint your study
Look to the things spoken to you by My Blessed Mother
I will reveal all that is necessary.
I have spoken.
I am the Lord.*

The key things revealed in this prophecy by the Lord are:

- 1) The curse of Babel: the degenerating effect which sin has had on language.
- 2) Satan's consistent practise of influencing language.
- 3) The Holy Spirit's gifts of gentleness, understanding and refusal to take offence, as key to unity.

In this chapter I will first look at how necessary it is that the Church imitate the Holy Spirit in refusing to take offence, departing from it.

In the parable of the sower^{xiv} we learn that those who become offended are those who have no root in themselves. That means, the Word has not been received with an open child-like heart but rather, with a stony, self-centred one. In such a heart the gentleness and understanding of the Holy Spirit can take no firm hold. Offences overwhelm such a heart. Offence divides the soul from the Word of God and from the saints (believers) of God - the Church.

When Jesus preached in his hometown of Nazareth the people became offended and "He was able to do no mighty works there."^{xv} Offence stops the miracle working power of God. This is also true for the Church.

Preaching the gospel without signs and wonders following is much less effective than preaching with the anointing of God to confirm the Word.^{xvi} Confirming signs have an overwhelming effect on doubt and unbelief. Then, souls gladly receive Jesus. Taking offence costs the Church the power of God. It is that very power which we need to defeat our real enemy - the Devil.

Let us turn our attention to that old snake. His tactics have been the same since the Garden of Eden: cast doubt on God's Word, divide everything: nations, marriage covenants, the Church. And he still tries to do it the same way. He uses words, twisted, lying, deceptive, deceitful words.

The true purpose of language and words is to communicate truths of the heart between God and man, and between people. In Genesis 11 we read that the effect of sin on humanity was so great that all their thoughts (and hence their words) were for evil only and always.^{xvii} The whole earth was of one language and of one speech. That is a powerful statement. Unified language allowed Adam's children to combine their wickedness, multiply it.

They determined to build a tower for the purpose of "reaching heaven"^{xviii} - usurping God's place and making a name for themselves. That refers to placing their name higher than God's name; exactly what Satan had attempted.^{xix}

The human race, united by a common language, determined, in their pride, to connect with spiritual wickedness in high (heavenly) places.^{xx} But it is to Jesus that God has given the Name, which is above every other name.^{xxi} The builders followed in the footsteps of their master Satan. Therefore God determined to "restrain them from what they had imagined to do. God said, " Come, let Us go down and there confound (defeat, mix up, confuse, divide) their language that they may not understand one another's speech." ^{xxii}

Remember this, "God is not the author of confusion".^{xxiii} Knowing this will help us to understand what God did. As He said in the prophecy, He did not confuse human language - He confounded, defeated it for our good so that men could not accomplish the blasphemous goal of displacing God. In His mercy, God withdrew His restraining hand upon language and allowed the forces of iniquity - present in sin - to degenerate language rapidly into dialects. "All we like sheep have gone astray *each one to his own way*."^{xxiv} God did not scatter those builders, unrestrained iniquity did. They began to misunderstand each other. They offended each other. They

divided themselves up into clans, cultures and nations (ethnos). And they were scattered abroad throughout the earth.

Graciously, God re-extended His hand upon language to slow its degeneration. The devolution of language can still be seen today. The reduction in the size of the average persons vocabulary, fewer words in common use, the use of curse words or trendy words (radical, awesome etc.) in the place of descriptive words that have a meaning, the use of jargon, and deceit filled words like politically-correct, disinformation. All these practises not only confuse communication, they also make thought difficult.

These factors add up to increase the ease and frequency with which offence is taken and given. Words and language have become a trap to steal the anointing from the Church. We need to know of this danger and prepare to combat it. To do all that, we must understand the force of iniquity, which drives offence.

What is Iniquity?

In Greek it is 'anomia:' without law. Webster's dictionary defines iniquity as great wickedness or injustice. If we look at Isaiah 53:5-6 we will see that it is something much more powerful than that.

Iniquity comes from the words in (without) and equity: not equal, not fair, not just. As such it is the reciprocal –direct opposite- of shalom which is equity, nothing missing, nothing broken, equalised, intact. Iniquity could be defined this way: no rest, no peace, no justice, no repayment. Scripture tells us that iniquity abides in the heart, it drives away the Holy Spirit and it must be washed away.^{xxv} Iniquity is the reciprocal of the principle of equity by which God will judge the people.

Say among the nations, "The Lord reigns."
The world is firmly established, it cannot be moved;
He will judge the peoples with equity.^{xxvi}

He (Messiah) was wounded (pierced)
for our transgressions,
He was bruised (crushed) for our iniquities:
The chastisement of our peace was upon him:
And with his stripes (wounds) we are healed.^{xxvii}

The redemption price for iniquity was bruising or crushing. Bruising is an indication of internal damage, the extent of which is not readily observable from the outside. Swelling and discoloration are the only external evidence of what lies deeper within.

All we like sheep have gone astray;
We have turned everyone to his own way;
And the Lord hath laid on him (Messiah)
the *iniquity* of us all.^{xxviii}

This verse defines for us the manifestation of the force of iniquity in us: sheep going astray, being scattered^{xxix} going each to his own way – rebellion, anti-submission.

Jesus' wounds and death paid the penalty for transgression and sin. We can appeal to Jesus' wounds for our healing from sickness and disease; by his stripes/wounds we are healed. Jesus was damaged internally to pay the redemption price, which frees us from iniquity. Peace and well-being are released to us because of the chastisement (whipping/beatings) Jesus received in our place.

Iniquity is different from transgression of the law, which is called sin. Iniquity is an internal force for corruption, disobedience and rebellion, which leads to the scattering and division of peoples, nations and even the Church.

Iniquity is that internal driving force of sin, which causes us to transgress the Law, to take offence and to be divided from each other whether we want to or not. Iniquity is not rational

therefore it cannot be reasoned with or explained. It is the force that causes the drug-addict or alcoholic to partake of the very substance which they know is killing them and causing misery to all those they hold dear.

This is why simply educating a person as to the harmful consequences of an iniquitous lawless act seldom heals them. People need to be delivered or redeemed from the power of iniquity by a force that is greater than that power.

Human reasoning is not as powerful as iniquity. Iniquity is rapacious. Its goal is the death of its host or at least his impairment or marginalization. This is easy to see in an alcoholic or drug addict, the suicidal person or the person driven by a lust for money, sex or power. But do we have eyes to see the influence iniquity has in keeping the branches of the Church divided and continuing the Balkanisation of Christians?

In his book "Catholics and Orthodox: Can They Unite?" Clement Englert records these quotes from Orthodox Church leaders.

"Between the Orthodox and Catholic Church it is fanaticism alone that has emphasised the insignificant differences that were never serious, that existed in former times without bringing about schism."

Metropolitan Panteleimon Orthodox Greek Bishop of Chios.

"Most of the discrepancies between East and West (Orthodox and Catholic) are merely a matter of starting out from different angles to view different facets of the same truth. It is more a matter of two mentalities rather than two theologies that separates East and West." Metropolitan Andrew Shepitsky Archbishop of Lviv.

Fr. Clement states "What still divides Catholic and Orthodox is an immense accumulation of mutual distrust, real and imagined grievances and the remembrance of personal and diplomatic mistakes made in the past."^{xxx}

If we are looking for the devils of iniquity, rather than trying to rationalise or lay blame, then it is easy to see the force of iniquity at work in the division of the Catholic from the Orthodox Church. Fanaticism, offence, changing language (the East lost the common use of Latin and the West lost the use of Greek) and personal misunderstanding; all these are elements of the manifestation of iniquity which the Lord identified in the prophecy included in this chapter, as well as throughout the Bible.

If the distance involved, which increased the difficulty of communication, along with changing language patterns can account for the schism of July 16,1054, then could not the division between Protestant and Catholic be explained in the same way?

The rise of vernacular languages in ascendancy over Latin, the rise of nations (ethnos) and nationalism, distance, misunderstanding and the taking of offence by the reformers and the Catholic hierarchy; does this not all look like iniquity rather than theology?

Until the time of Martin Luther, every needed reform of the Catholic Church had come about by the rise of a Holiness Movement - an anointing released in the lives of saints wholly devoted to Jesus and His Church like Francis of Assisi or Teresa of Avila. These movements of the Holy Spirit were given a place within the order of the Church and the whole Church was healed/reformed from within. New 'Orders' were founded and institutionalized to establish the needed reforms within the Church.

With the reform/anointing released in the life of Martin Luther, the lifting up of salvation by grace to a place of greater emphasis (not a new revelation) this pattern was broken. The pressure of the Holy Spirit to restore Holiness could not be resisted. The Catholic hierarchy and the reformers took offence with each other thereby empowering the spirit of division, and yielding to iniquity. Rather than receive the anointing to heal the Church, each chose to receive a crack and the pressure of the movement of the Holy Spirit broke the organisation that had refused to yield to the Spirit.

The protesting Christians (Protestants) were increasingly subject to the forces of scattering and division since they were without the anointing for unity that flows through the Pope. They were free to receive the revelations of the Holy Spirit through the scriptures but were cut off from the shepherding force that gathered and protected them from the wolves of heresy, division and error.

The counter-reformation within the Catholic Church brought them back in line with the Holy Spirit's demand for holiness and released to them the lifting up of the Eucharist, again only a new emphasis rather than a new revelation. But now the branches of the Church were on divergent paths, seeing things from different perspectives, having different emphases and differing terminologies. The Catholic Church chose to neglect much of the scriptural revelation released to the

Protestants and the Protestants chose to deny or ignore the revelations of Jesus in the Eucharist. Babel was expressed once more.

The Protestant Reformers of the Middle Ages knew the scourge of division and iniquity. *John Wesley* said: "I am sick of opinions. Give me a humble lover of God and man, a man full of mercy and good fruits; without partiality or hypocrisy. Let my soul be with such Christians, wheresoever they are and whatsoever opinion they are of. Whosoever doeth the will of my Father is my brother."

In an article on bigotry Wesley wrote: "Bigotry is too strong an attachment to, or fondness for, our own party or opinion. How unwilling men are to allow any good in those who do not in all things agree with themselves. We must not narrow the cause of God to our own party, but rejoice in goodness wherever it appears."

Philip Melancthon said: "In essentials unity, in doubtful points liberty, and in all things charity."

Zwingli, in an appeal to Martin Luther to be reconciled with the Swiss reformers said at the Council at which they met: "Let us confess our union in all things in which we agree; and as for the rest let us remember that we are brothers. There will never be peace between the churches if, while we maintain the grand doctrines of the faith, we cannot differ on secondary points."

John Bunyan said: "Since you desire to know by what name I wish to be called, I desire if God should count me worthy, to be called a Christian, a believer or any other name sanctioned by the Holy Ghost. But as for those factious titles such as Anabaptist etc., I believe they came neither from Jerusalem nor Antioch but rather from hell and Babylon, for they naturally tend to division and ye may know them by their fruits."

"Error always leads to militant exclusion.
Truth evermore stoops to wash the saints feet."^{xxxi}

We can see the terrible power which iniquity has both on individuals and on the Church as a whole. There is no understanding of iniquity. There is no compromise with it. It can only be resisted. "Resist the Devil and he will flee."^{xxxii} It is useless to examine theologies, traditions and organisational differences until we can locate and defeat the source of confusion, division and misunderstanding, which is Iniquity.

Jesus paid the price to release us from the power of iniquity by his passion. If that is so (and it is) then there must be a power released to us by the Holy Spirit to manifest Victory over iniquity and subdue those things that divide and scandalise the Church. This power is the Anointing for Gathering.

ⁱ 2 Thessalonians 2:7

ⁱⁱ Psalm 45:6 NRSV

ⁱⁱⁱ 1 Corinthians 12:25

^{iv} Psalm 119:133

^v Isaiah 59:14

^{vi} 2 Corinthians 5:18

^{vii} Matthew 3:24-25

^{viii} John 17:11

^{ix} 1 Corinthians 12:25

^x John 13:34

^{xi} Matthew 13:24-30

^{xii} Matthew 7:15-16

^{xiii} Nahum 2:1

^{xiv} Mark 4:16-17

^{xv} Mark 6:5

^{xvi} Mark 16:20

^{xvii} Genesis 6:5

xviii Genesis 11:1,4
xix Isaiah 14:14
xx Ephesians 6:12
xxi Philippians 2:9
xxii Genesis 11:6-7
xxiii 1 Corinthians 14:33
xxiv Isaiah 53:6
xxv Psalm 51:7-11
xxvi Psalm 96:10 (N.I.V)
xxvii Isaiah 53:5
xxviii Isaiah 53:6
xxix Genesis 11:9
xxx Catholics and Orthodox: Can They Unite p 116,3,6
xxxi Azuza Street p 168,169,170,171,173
xxxii James 4:7