

The Conscience and the Gospel, Part 1

The minute we quit praying we would have no way of knowing whether or not we had gone into error. How could someone tell if we had entered into error? We'd stop loving and start arguing.

All who believe in the apostle's word will be one (Jn 17:20-21). We must have a gospel that produces unity. Our Spirit will not dwell in a divided, mangled body. Neither will His. Where the gospel is preached we will see the same results as were seen when the first apostles preached. In the Last Day, He will regather His people, the two and the ten tribes, into a unity that will cause the world to believe that the Father sent the Son.

The Restoration of All Things

Only when the Mennonites fell away from their original Anabaptist zeal did they call themselves what the world did. The same is true with the term Christian. Acts 11:26 — This name originated from the evil one, who ruled over Antioch, a city of mockers. The Holy Spirit does not bear witness to this name, the only other uses are contemptuous (Acts 26:38; 1 Pet 4:16). Throughout the New Testament the believers were called disciples, brethren, saints, and believers. Messiah was crucified, and to the Gentiles he never rose from the dead. The Antiochians used the term scurrilously. The disciples never called themselves *Christians*. All things must be restored. The terms *Christ*, *gospel*, etc. mean nothing.

Evangelism is for those inside of the Body as well as those outside — for the equipping of the Body. To enter the Kingdom we need to endure till the end. The gospel of the Kingdom will do this. You start by denying yourself, then you go on day by day denying yourself and taking up your cross daily.

Jms 2:10 places everyone in judgment. Verse 11 — everyone knew that no one was to murder or commit adultery. According to the gospel, no one will be justified by the works of the law. Rom 7:1-4; 3:23 — All have sinned and fallen short of his ultimate glory.

Lev 19:18 — If you've failed to love your neighbor as yourself even once then you've broken the whole law and become worthy of death.

Concerning any law instinctively known, if you've gone against your conscience one time you will die and be held in death. This is where disembodied spirits go. Human beings do not understand how awful death is. But our Father does. That is why he sent His Son. If you do not love sin, you can pay for your own sin with your death.

Heb 9:27 — ...because all have sinned. (Most Christians would preach that you're going to hell forever and ever.)

All in death will wait until the second judgment. The first death ends in resurrection and a judgment (Rev 20:11-12). This is where all Christians, Buddhists, etc., will go who have never heard the pure good news that leads one into the Holy Nation.

Rev 22:15 — ...dogs, sorcerers, fornicators, murderers, all who worship idols, and those who suppress the truth they know in their heart. Those who love these things will go to Lake of Fire.

Those who've hated lying, but fell into it, may not need to go there but could even go to the nations (Rev 21:8). (Yahshua only forgave the many, not the all — Rom 5:15).

Rev 20:12 — Books were opened, speaking of the consciences of men. This book of life is not the Lamb's Book of life. Those in the Lamb's Book were judged 1000 years earlier.

Rev 20:12 — The judgment is according to their deeds, their motives being revealed (Rom 2:15-16). Rev 20:13-15 — Many will be found justified by what's in their conscience, doing instinctively what the law required. (This justification has nothing to do with entering the Holy City).

Rom 2:12 (Ecc 12:14) — It's only when you know you've violated your conscience (even one time) that it is possible that the Holy Spirit can convict you that you're deserving of the first death. There's no partiality. In Romans to be damned means either you've rejected the death of Messiah in your place, or you've never heard the good news, but rejected your conscience.

Rom 2:12-13 — there are two different justifications, as verse 14 makes clear. These Gentiles will condemn the Christians who have, but do not keep, the law (Rom 2:15-16).

Rom 3:21 is the justification of the Gospel. Those who do instinctively the things of the law are bound for the

nations. Apart from the Law — whether you kept the Law or were the worst person on the face of the earth (Rom 1:17).

Rev 21:27 — You can't understand abominations apart from the Old Testament.

If you're in the Body of Messiah now you will be then. If you're in the nations now you will be then — if you've done well (Rev 21:24).

Rom 3:20; Rev 22:11 — Those who've been made holy will continue to be holy.

For a year I've been talking about these things. Somehow we proclaim it with a bad conscience or improperly; we don't see it too much as the power of God.

Lk 9:26-27 — The gospel of the Kingdom is how we will enter into his glorious reign. When we've been ashamed of the gospel — reluctant because of fearing shame beforehand — then the gospel has it's lost all its power (Rom 1:16). Messiah says the only one who can communicate forgiveness is one without deceit (Jn 7:18).

Only these can communicate the Holy Spirit as a permanent gift. You treat shame as an enemy. That is how Messiah treated it, despising the shame (Heb 12:2).

Mk 8:38; Lk 9:26; Mt 10:32,33; Mk 16:16 — Those who ashamedly preach the gospel will convince their hearers in their intellect only. They will then proceed to wear you out.

2 Tim 1:8,10 — A preacher sets before the world life and death. Whoever has the Son has the life, the worked out life of the word. The gospel of the Kingdom has not yet been preached to the Western World (although Christianity *has* corrupted the world — Rev 19:27). To reject the good news is to reject the Spirit probing your heart to save you and call Him evil. One wrapped up in a strong anointing cannot hear His voice. His sheep hear His voice.

Mk 16:16 In every place where the Great Commission is carried out, baptism is required. Acts 22:16 — this is where Paul received the Holy Spirit. Your spiritual life began at the cross, when you heard the good news and repented. You cannot give up your life apart from the cross. If you were “led by the Spirit” outside of the Body, your spiritual leading brought you to receiving a sent one. That is how we become partakers with the offering and the altar. Our partnership with Messiah, the Spirit, our brothers, begins at the cross. This is the beginning of our spiritual life. The meaning of the communion meal we share is that the life of Messiah was broken and shared among all who believe. That is why each time we must discern every member as part of the Body.