

## In Death we will know Exactly why we did not Give Ourselves

**The straw that broke the camel's back is that one extra little thing that breaks your cover and reveals that you have been in the flesh.**

**After we are in death, we will see so clearly why we did not give ourselves. But we can have the same revelation and illumination now** if we seek it. Ask for revelation and grace. You will have everything you need if you ask for it.

The whole New Testament is preparing us to walk in the good works prepared for us. We only have one chance in this life. We have to seek with all our heart for it. We can only pray unhindered. It is a spiritual exercise that we cannot grow without doing, like doing aerobics. In death, we will know our motives and understand perfectly why we did everything.

We cannot continue to be connected without exercising our spirit.

The pituitary gland gives life to you. The people who live in the next age, their pituitary gland will prolong their life. Right now our pituitary gland does not prolong our life unless we have a perfectly clear conscience. And then we also must exercise, drink our water, and eat perfect food. Our life will be prolonged. There will be a generation that will not die before these things come about.

Honor your parents who are in Yahshua, who represent Yahshua to you. Then you will have a long life. If you do it, something goes on in your body to prolong it. The more perfect our conscience is, the longer our body can survive. If there is guilt in you, it takes the life out of you. That is why Paul says, *"many of you are sick and dying,"* because they were going around with a guilty conscience; they were not being relieved of their guilt. Their guilt was not being taken away because the nature of their sin was more deliberate — they gave themselves to it over and over and over again and never confessed it. They did not forsake their sin. And as it is written, if you do not forsake your sin you will not prosper. But if you do, you will find compassion. Thus it is compassion that is released from heaven that prolongs the health of our body.

We are all in this together. Obviously there are going to be people who have a prolonged life. If our life is not prolonged and it is taken away from us and we go to death, then we will say to ourselves, "Why did I do that? Why didn't I walk in those works?" But we did not do it. Something selfish came in. We did not give our bodies as a living sacrifice. We did not crucify the flesh or consider our flesh (that part in us that does not want to obey) dead. We have to consider it dead. If we are not considering that part dead, then we will die. If we live by the flesh we will die. If we live by the spirit we will live — in peace. Peace is something that we have if we have a good conscience, if we are not doing anything against that conscience.

If we are judging ourselves right, then we will not be judged. We will be judged if we die and we are not having that guilt expiated, taken away by confession and renunciation, forsaking it when it comes to us, and repenting. Doing this is not something that is going to overwhelm you; it is something you can deal with. Our Father has only given you something you can deal with, so therefore when it comes, you have all you need. We have all we need to deal with it; we have grace; we can walk through it. Many times we do not want grace because we want to continue in our sin. We know we do not have grace if we want to continue in our sin. It is the battle between the flesh and the spirit. And if that battle is going on, do you know who is going to win? The flesh. But there is no battle if you put the flesh to death. The war is over if you put the flesh to death. We might not see why we do not love our brother and our wife or our children. But after we die, if we are guilty and did not forsake our sin, we will see it. You will see it perfectly clear and say, "Why did I do it?" And then at judgment you will say, "Yes, I see, I understand, it's my fault, I deserve it." Right now you do not see it; that is your attitude now, that you do not see it. But *then* you will not say that anymore. You will say, "Yes, I deserve death." The wages of sin is death.

The wages of sin for the Romans was death. He is talking to the Romans, not to outsiders. He is talking to the *ed ah* — the wages of sin is death. If you sin and do not forsake it, you might confess it all you want, but if you do not forsake it, the wages is death. If we do not forsake our sin, it starts to be a recurring sin, doing it all the time, and we never overcome — all we do is confess our sin. We go up there, but we

never find grace. If we do not do something and deal with that sin that always holds us back, after 20 years it will always still be holding us back. You might say, "I can't do anything about it," and therefore you never prosper. But we have to increase and grow up into the head. But if we speak to one another truth and love and live our lives truly, if we are true to one another, then we are going to speak to one another, help one another, love one another. And then we will all, every last one of us, grow up into the head.

We have to be very careful though, when we are dealing with one another, that we do not pass things on to one another. With an errant spirit we can do more harm than good in the Body. We have to judge ourselves before we give counsel to someone else. To the pure all things are pure; to the defiled, all things are defiled. We have to be careful that we are seeing out of pure eyes when we are judging others. We have to judge ourselves so much. It is so complicated, so hard, totally chaotic, if we are not seeing straight. We have the potential in us to devour one another in our flesh, unless that flesh is being dealt with. If that flesh is being dealt with, then there is peace — life and peace.

There is a great responsibility in living this life. Each and every person needs to seek peace and pursue it, seek peace and love, then there will always be order and care and we will be able to take care of our children, our young people, our youth.

In true submission we know the heads from the tails and so there is harmony. We submit to one another out of reverence for Messiah. It is according to how we revere Him that we submit to one another. It is in direct proportion. You will say in that day that you revered Messiah, "But I revered you!" Well, why did you not submit to your brother? You do not know? Maybe your brothers had too many problems. We have no excuse at the judgment. We will be totally illuminated with understanding about ourselves. We will not have any argument then.

But we do not have to have any argument now *if* we are having that illumination, if we are seeking revelation of it — illumination. We do not have to die to have illumination in how we erred; we have the Holy Spirit; we can have it now. It is possible; it is available to us. The throne of grace is available to us right now. We give our bodies as a living sacrifice if we want to, or we can just stand here in ritual and rote and self-destruct. We do not have to stand here in ritual; we know better, we know what we are doing. Our Father does not judge people who do not know better, who do not know what they have been judged for. He does not cast people into death or the lake of fire without giving them a chance. He is a righteous judge. He gives people self judgment. He gives people the natural law, and He has given us the Holy Spirit.

A spiritual man judges all things. If we are spiritual, we are being led by the spirit. If we are carnal we are being led by the flesh. If we are natural, we do not have the Spirit at all. There are only three kind of people. The natural man does not understand the things of the Spirit. There are only two kinds of people that are supposed to be here — the spiritual and the carnal. We are either spiritual or carnal. If there is any division in our midst or any hard feelings between us, that means we are carnal, not spiritual, because in the Spirit there are no divisions — the spiritual man judges all things. The natural people are not here — they are natural men. We are spiritual men. Or we could be carnal, just fleshly, living by the flesh, still having the Spirit but living by the flesh — carnal.

So since we are in the Spirit, we can be led by the spirit anytime we want to. If we are not led by the spirit, it is just a matter of not wanting to be. Our Father gives us the desire of our heart. Our Father judges us by the desire of our heart. He gives us the opportunity to be generous or greedy. The fruit of the spirit is generosity. So therefore you can keep all your money and say, "We need it, we can't give it." But Isa 58 says that we are to give out of what sustains us. That is the restoration. So we can keep our life or we can give it up. We can keep our lives at least until we die. But we *can* give our bodies as a living sacrifice. It is the least we can do, and it is the most we can do. We cannot do any more and we cannot do any less.