

The Three Eternal Destinies #3Conscience 1

Rom 2:14-16 — *The nations*, the people of the world (who have not rejected the *messenger* and his *message* — the good news, Jn 3:18) will all stand before the judgment to determine whether he or she is *worthy* of a *second life* or a *second death* (Heb 9:27; Rev 20:11-15; Ecc 12:14; Mt 25:41,46 — *the unjust and the righteous*, Rev 22:11).

The *conscience* is something that is in the human soul that acts as the moral judge, as *God's Vice Regent*. How much worse the world would be if it were not for the human conscience. But as those who still have a conscience left that works, all know that the governments of the world are making laws that go against this vice regent of God, as fast as they can (2 Ths 2:10-12).

This conscience tells men what is *right and wrong*. This is the knowledge of good and evil. Rom 1:18 - 2:16; Gen 1-3; 3:16-19 as Gen 9:1-7 is natural law. Rom 2:14-16 is what all mankind will be judged by

Rev 21:8 are the kinds of sins men indulge in which break down the moral restraint of a good conscience (Rev 22:15,11-12).

Those who became Unjust and FILTHY are as Rev 22:15, even to dog level, their human nature degraded to the level of dogs. As Gen 18:25, God judged "Dog City" — Sodom — those who practiced *sodomy*, dog-like practices which were detestable in God's sight. This practice is upheld today as normal behavior in this *dog-like* secular society in which all men who approve are degraded to the level of dogs (Lev 18:22-23; Dt 23:18).

The conscience is given to man to keep him from practicing these things recorded in Rom 1 and 2 and Rev 21:8; 22:15, and if they live according to Gen 3:16-19 and 9:1-7, at the judgment they will be awarded a second life. Gen 2:9,17 is a first death sentence, for it was appointed for all men after Adam to die once, then they would be raised from the dead to be part of the second life of the nations (Rev 21:24,26; 22:2), or the second death (Rev 21:8; 22:15; Mt 25:41,46; Rev 14:10-11; 19:2-3), which is an unending death in the state of death, as Rev 19:20 and 20:10, much like Lk 16:19-31, the rich man and Lazarus — two Israelites who were each receiving their reward.

The conscience (Lk 16:24-27) was ignored, which is given to give right discernment between right and wrong. It urges them to do right or make amends if they did wrong, giving them the feeling of either innocence or guilt, depending upon what choice they made (Rom 2:15).

This is active in both kinds of people on earth, people of the nations and also of Israel (1 Jn 3:19-22 and 5:14-15)

The activity of the conscience — Gen 3:7-8; 2 Sam 24:10; Job 27:6; Ps 32:3; 51:3-4. Conscience is the judge by which all men are judged. Rev 20:12-13 — *Books*. Books were opened then with the conscience remembering every act, Ecc 12:14, which determines their eternal destiny. Because God is a righteous and just Judge, He takes everything into consideration, for it is not His will that anyone should go to the second death. This is why He gave men a conscience to be able to make the right choices and make the judgment now in this life which the final judgment is based upon. If God had already made His mind up to throw everyone into the Lake of Fire, there would be no need of a judgment. Of course the world's god has endeavored to make the human conscience invalid. But this is exactly what Rom 1:24,26,28 is saying. The conscience is made invalid by man's own reasoning and his choices. All men are born with a good conscience or God would be unjust, like the people He judges as unjust in Rev 22:11. As we grow up, we are responsible to make the right choices with the good conscience we were born with. If our conscience grows invalid, this is our own fault, not God's.

Certainly sin affects the conscience. But a person with a valid (working, listened-to) conscience hates sin and does what he can to *rectify* the hurt that he caused by ignoring his conscience. Lk 11:35 — He would not have said *beware* here if they did not have a conscience good enough to make the judgment. But as we live in this world, our conscience gets more and more persuaded to give in to the trends of this secular society, until we go along with it, as Rom 1:32 says, even though we know that we are guilty.

Then the only hope was that we could be saved by hearing the gospel. Therefore the conscience and the rest of our human nature needed cleansing from the effects of sin and this can only come about through 1 Pet 3:21; Heb 9:14; 10:22.

The conscience makes its judgments based on what God's natural law within a person says (Rom 2:14-15; 1 Cor 8:7).

So our conscience is renewed by the Holy Spirit and as Jn 8:31-32 says, finally grows stronger and stronger, functioning along with the Holy Spirit who is in us (1 Cor 6:17; Jn 6:45). We are trained as we sit under the Apostles teaching and are devoted to love and fellowship, called *Koinonia*, and Breaking of Bread, learning to judge ourselves more and more by our new valid consciences, no longer invalid (1 Cor 11:27-31), so we won't need to be condemned by God or man. Our conscience is made more and more sensitive to His voice (Acts 24:16; Eph 4:17,23; 1 Tim 1:5,19; 2 Tim 1:3).

But if we ignore our consciences (1 Tim 4:2; Titus 1:15-16), it is possible to become hardened (Heb 3:7,8,15,19). A properly developed disciple by Acts 2:42 and Jn 8:31-32 whose conscience is fully developed, will and can be led by the Spirit (Rom 8:14) and will do what is *pleasing* to our Maker, whether a written law demands it or not (Rom 13:5; 1 Pet 3:16; 1 Cor 6:12; 10:23).

So we must continue in His word, keeping a good conscience and bring it to its fullest development (Phil 1:9-10, Amp) if we are to love as He loved (Jn 13:34-35) so that all men will know we are His disciples (Phil 2:2-4,14-16; 2 Cor 1:12; Heb 13:18).

1 Cor 4:4-5 — As far as possible, as far as our own conscience is concerned (which is a valid judge), we must be conscious of nothing against ourselves... which gives us **confidence** in the day of judgment (1 Jn 2:28; 3:21; 4:17; Heb 10:38,35; 9:28; 2 Tim 4:8; 1 Jn 3:22; 5:14-15; Jn 15:7-8).

Rom 14:22-23; 1 Cor 10:28-29 — Our conscience must be clear before God and man. Acts 23:1; Rom 9:1 — Paul had **nothing** against himself (Acts 20:20,26,27).

Mt 25:31-32 takes place at the *end* of the millennial kingdom (Rev 20:7-10), the judgment of the nations (verses 11-15). Jn 5:28-29 — This is the second resurrection after the first death sentence was completed. The second resurrection are people of the nations. The First Resurrection is the Edah, one thousand years before the second resurrection. The second resurrection judgment is after the millennium, after Satan is executed to the second death. Rev 20:10 is where (Rev 19:20) the beast and false prophet were cast before the millennial reign of Messiah on earth.

So in Mt 25:31, judgment is for the people of the nations. This judgment is *not* 2 Cor 5:10. This is the judgment of the Body of Messiah at the end of this present age, the ISRAEL of God, our Master's Brothers (Mt 25:40; Heb 2:11-13), the children of God. So Rev 20:11-15 is the judgment of the nations who lived according to their conscience alone and will be judged according to the conscience.

The Gentiles who were as Mt 6:31-32, the nations, will be judged worthy or unworthy of a second life, worthy or unworthy of a second death (Mt 25:41,46). They will be either judged unjust or just, unrighteous or righteous, as Rev 22:11 says concerning the nations. And the Holy, are the Master's Brothers, the Redeemed from the nations are the twelve tribes in Rev 21:9,12, the wife of the Lamb. And the nations of Rev 21:24; 22:2 are those who were worthy of a second life (Mt 25:34,40-46; Gen 12:3; Mt 10:42).

So it is obvious that the nations will be rewarded a second life if after the judgment their names are found in the Book of Life (Rev 20:14-15; Mt 25:46). The unjust and the righteous and the Holy are identified in Rev 22:11; the Holy and the Nations who were righteous are represented in Rev 21:24 as the Holy City and the nations who walk by its light. Righteous *still* and holy *still* is as the word says — both remain so forever and ever.

Jn 5:29 — Resurrection of life or condemnation (Rev 20:12-15). Rev 22:11 — Righteous still or wicked still (Mt 25:46; Rom 2:14-16; Ecc 12:14; Mt 10:42; Gen 12:3).

The people who are characterized as righteous of the nations (Mt 25:46) were innocent of Rom 1:24,26,28, etc.

They still retained their valid conscience to do good and reject evil. The judgment was based on what they did (Rev 20:12). Every secret thing (Ecc 12:14). So the judgment divides people — sheep-like and goat-like. They were all born sheep-like, but became like a goat. Gen 3:16-19 is for sheep to walk in the

way of conscience, of the knowledge of good and evil. The moral character of these sheep-like people of the nations was indicated and revealed by the 144,000 sent out to preach the Everlasting Gospel and were killed. They were received by the sheep but killed by the goats (Rev 6:9-11) as you can see in Mt 25:35-40 — the sheep go into the sheepfold of the nations (verse 34), the kingdom of the nations (Rev 21:24,26).

But the goats, those on His left, go into Satan's punishment (Rev 20:10). The goats are those in Rom 1 and 2 who did not live according to NATURAL LAW, but suppressed the TRUTH in unrighteousness (Rom 1:18-20). So they all are without excuse at the judgment. Rom 1:20-22 — *Became fools* — *became* indicates a transition. They possessed the truth but did not want to practice it. In Mt 25:35-40, the outward evidence demonstrated their inner (NATURAL) righteousness, the righteous standard of a valid conscience (Rev 20:11). This natural righteousness is what *all men are born with*, but, they are still in Adam's casket (Heb 9:27; Gen 2:9,17), the first death. But Gen 3:16-19 is the way one keeps his conscience valid until he dies the first death. *If they kept this way, they would be rewarded a second life instead of a second death* (Mt 25:41,46; Rev 20:14-15).

Summary

Mt 25:31-46 — **These people are the nations, those who do not know Yahshua (verses 37,40). They were those, like the people down through history, who had not stained their natural garment with the kind of sins mentioned in Rom 1:29-31 or Rev 21:8 or 22:15, but were those in Rev 22:11 who were called the Righteous, not those of the nations who were called the Unjust or Filthy. Mt 25:32,46 classifies the two categories of people in the nations as goat and sheep. The judgment will be based on the character all human beings have of their Creator's likeness, as we see of certain men in history and in the Bible — fallen, but still retaining the likeness of God in their moral character.**

The outward evidence mentioned in Mt 25:31-46 was revealed by their *deeds* to Abraham's seed, Yahshua's brothers (verse 40).

The outward evidence of their Creator's character, innate in all human beings on the face of the earth for the last 6,000 years, is demonstrated by their deeds, Rev 20:12-13, which demonstrate and reveal their *inner righteousness or unrighteousness*. These deeds they did for Yahshua's brothers (Gen 12:3) did not produce their inner righteousness, but their inner righteousness produced the good deeds they did for Him. God sees all who are of the character of His likeness and rewards them to an eternal kingdom after the judgment (Heb 9:27).

Rev 20:12-15 — the *unrighteous* are as Rev 21:8. Good works do not produce good character; good character produces good works. This is true also of the Redeemed of Yahweh. Jms 2:14-26 — The behavior of the people written about in this letter shows that most were not redeemed at all, but were already Christians in the second century. How could they be called *redeemed* when they were hanging Messiah up to public shame? After the First Edah had lost their lampstand in so many places, they were rejected as a nation and the twelve tribes were scattered in the world (Jms 1:1).

Eph 2:10 — We are saved for good works. Those who are in the nations who have retained the knowledge of God can do their kind of good works, as only those who are saved by the Blood of the Lamb can do their kind (Rev 20:12; 22:12).

Rom 1:18 to 2:16 reveals the fallen character of the nations. Jms 2:19-20 reveals the fallen character of the Edah