

The Three Eternal Destinies #6 Conscience 2: Iniquity and Sin

This teaching has been prepared with our children in mind to help give them a proper understanding of the conscience.

The conscience is a human being's sense of right and wrong which governs his words and actions. Your imma and abba needed their conscience to be restored again to know what is the right thing to do in the edah (Jms 4:17), so that they can live in FAITH, led by the Holy Spirit who dwells in them.

*Those who live in secular society have NOTHING greater than their conscience to save them from the second death. They relate the voice of their conscience to God (Rom 1:19-21). Some people are obedient to this little voice of their conscience. Everyone knows the "still small voice" in them, and when they violate it they feel bad — guilty. Some people go deliberately and intentionally against this still small voice even though they know the righteous judgment of God will bring upon them the **eternal death penalty** (Rom 1:32). We have all done what 1 Pet 3:21 says. You children have not violated your consciences to the extent that we all had, so we really know what being forgiven means. You also know what forgiveness means when you confess to your abba or imma "a sin" which you have done and you are disciplined for it. When you are caught in a sin, or knew the right thing to do but didn't do it (Jms 4:17), your guilt is removed by receiving your discipline. Our guilt was removed by Yahshua who took upon Himself the punishment for us all. All of our guilt was put on Him and He suffered death for us (*in our place*).*

Isa 53:10-11 speaks about us now, who are the result or fruit of His suffering in death for us in order to remove our guilty conscience. Some day you, too, can come and enter into His death and have a new life also with us (Rom 6:2-5). We want Him to get what He paid for, what He redeemed us to be.

Rom 2:6-9 — Even though you have not sinned the kind of sins that make you guilty enough for the second death, this is what you will be saved from in your baptism. You never have to experience this kind of guilt. By abiding in the covenant (the New Covenant) you are protected from the defilement that those your age in the world are caught up in, hardly able to resist being swept along into the evil that makes them worthy of the second death. But even in the nations, people aren't born depraved or defiled — they become depraved when they consistently push past the voice of their conscience.

Sodomites (for example) were not born with a homosexual desire, but with a heterosexual (natural) desire, inborn into a man, as with a woman also.

Homo - sexual — *n.* One whose sexual inclination is toward those of the **same sex** rather than the opposite sex.

Hetero - sexual — *n.* Of or characterized by sexual desire for those of the **opposite sex**: as opposed to homosexual.

The breakdown of society in its morality has caused such "terms" as homosexual or heterosexual to be developed due to sexual preference. But before there was such a devastating breakdown in society these terms did not even exist. You couldn't find these words in a dictionary.

If anyone has such a sexual preference, then he can see in Romans 1 what the thing he preferred had turned him over to — and the just payment for committing such abominations. To say one has a preference verifies that a willful decision or choice was made. Anyone who gives testimony to this, claiming that he was born a homosexual or lesbian, makes God out to be evil (a liar). Rom 1:24,26,28 proves the point.

The bent way, the weakness or inclination towards sin, is in us — but we still have the right to act against it for conscience sake (Ps 51:5; 2 Kng 7:9). The predisposition to sin is there, but not the predisposition to over-ride our conscience. If this were the case, then Gen 3:16-19 and 9:1-7 would be of no avail and Yahweh would be unjust — making fun of fallen mankind.

David was born with desire for women in him, that is, sexual desire, but God provided him with a wife. He was not born enthralled in the overwhelming desire to commit adultery and murder his loyal companion and soldier. This came upon him, but could be resisted. If evil could not be resisted, then God would not

punish man at all.

Sodomites weren't *created* (born) longing for homosexual relationships; they *became* this way. They *became fools* (#3471, #3474), became insipid or dullards to their conscience, *heedless blockheads*, characterless and limp, savourless, lacking distinctive quality as one created in the image and likeness of his Creator. This is contrary to God's expectations of each man or woman (Gen 2:24; 3:16-19). Concerning #3474 — the heedless blockhead — just think how heedless to good thinking it is to call someone "spiritual" just because he is better than you. This makes you a *blockhead*, yes, a *fool* — *heedless*, not heeding the voice of your parents, your conscience, or our Father in heaven. You align yourself with *brainless Rehoboam* (Ecc'cus 47:23, New Jerusalem Bible).

Rehoboam was the stupidest member of the nation of Israel. He was a fool, a heedless blockhead, for all the proverbs were spoken and recorded as Solomon, his abba, related them to him. Rehoboam had every opportunity, being raised by the *wisest* man who had ever lived in his day. Now all Rehoboam has to look forward to is a second death, as Heb 10:26 says. This is exactly what Rehoboam did, so he deserves what he is going to experience forever and ever in Heb 10:27 (and 28-31). He was worse than Esau in Heb 12:16,17. The kingdom belonged to Rehoboam forever — *but* he chose to hang out with the worthless fellows and take their counsel over the wise men of Israel. You see in Mt 25:2 that 50% will be wise, and 50% will be fools, *heedless blockheads* (#3474) (Rev 17:14; Mt 25:13; 24:40,41).

We were not born with our *overt* iniquities; they were nurtured and acquired (Ex 20:5). But you are now the generation that *loves* God; He is your Father (Ex 20:6). We were not born hating God. We hate God by our actions, what we do that He does not want us to do (Jn 14:15,21). But even in the world, if one does not obey his conscience, he hates God.

We were all born worthy of the second life of the nations if we had just obeyed our conscience — that is, if we did not suppress it as Rom 1:18-20 says. None could say they had an *excuse* for disobeying their conscience. Our Master said that our own righteousness must surpass the righteousness of the scribes and the Pharisees (Mt 5:20). So we see that our own *overt* righteousness is acquired through obedience. The overt iniquity of the nations is also acquired. We *learned* evil; we were *trained* — we were *taught*, we were *shown*, we *practiced*, we were *defiant*, going against our conscience — hidden from the sight of our elders, parents and teachers, etc. We had to *hide* to do it (Ex 20:5,6). Ps 1:6 — There are two ways: open or underground.

As disciples our righteousness is "to faith" (Rom 1:17; Hab 2:4). Our righteousness is "from faith, to faith" as we obey Him in everything we do (Rom 13:22,23). We were given His righteousness to make us "right with God." This righteousness comes by faith, when we heard and responded to the good news of Messiah. We are *saved* from *eternal death* by **His righteousness**. We are *being saved* by our *acquired* righteousness. Hab 2:4 is the nations' righteousness, when they live by their own faithfulness to conscience, so that they are the *righteous* of Rev 22:11, not the *unjust* or the *filthy*.

The *iniquities* we acquired are now being dealt with through our cooperation with the Holy Spirit in us — by our admitting and confessing and renouncing them. We acquire more and more righteousness to make us worthy of Messiah (Rev 19:7,8; 1 Jn 3:1-3; Mal 3:1-3). This acquisition of righteousness is a result of the *purifying process*, so that our works of service, worship and offerings will be *acceptable* to Him (Ps 51:19). Phil 3:10,11 is an *attainment*, even a procurement, a realization of this status we were formerly without; it is something we *gain* by our *faithfulness* (Hab 2:4; Rev 17:14; Mt 25:23). It is something we come into possession of — something we must strive for (Heb 4:11; 1 Jn 3:22).

Those iniquities in man (those bent ways) which were *inherited* from our parents can be *undone* (1 Jn 3:8). Even though every man was born with these tendencies, they can be *resisted*. The conscience is enough to accomplish this. If we *suppress* our conscience then we can have *our own way* (Rom 1:24, 26,28).

But God would be evil if He allowed man to live (that is, to be *born* from parents under the fall) without any *guidelines* to test and prove his character. Man is made after the image of God, and although fallen

from his highest glory, he is still totally adequate according to God's fore-ordained will, to overcome the evil tendency. Very few people have ever heard the good news of the "true one" (1 Jn 3:8; 5:20). The good news was only preached during the time of the Apostles; afterward, the church died. To accept "Jesus" through the "murderous church" was tantamount to receiving a demon and coming into a double prison (Rev 18:2).