

A CLEAR CONSCIENCE (#1)

In 2 Timothy, Paul is confident that he will die a martyr's death as a result of Nero's persecution: "For I am already being poured out like a drink offering, and the time of my departure has come." (2 Tim.4:6)

In 2 Timothy, Paul believes his death is imminent and encourages Timothy to not delay in coming to him: "Do your best to come to me quickly." (2 Tim.4:9, NIV)

Paul believes that his death is as much a part of the plan of God as any other part of his ministry for Jesus Christ: "For this reason, I also suffer these things, but I am not ashamed; for I know whom I believe and I am convinced that He is able to guard what I have entrusted to Him until that day." (2 Tim.1:12)

Like Stephen, this will be Paul's last great ministry to the world for Jesus Christ: "And he (Stephen) said, 'Behold, I see the heavens open up and the Son of Man standing at the right hand of God.' But they cried out with a loud voice, and covered their ears, and rushed upon him with one impulse. And when they had driven him out of the city, they began stoning him, and the witnesses laid aside their robes at the feet of a young man named Saul (Paul). And they went on stoning Stephen as he called upon the Lord and said, 'Lord Jesus, receive my spirit!' And falling on his knees, he cried out with a loud voice, 'Lord, do not hold this sin against them!' and having said this, he fell asleep." (Acts 7:56-58)

Doctrinal principle: The Lord is in charge of keeping His great ministries alive. "But the Lord said to him (Ananias), 'Go, for he (Saul) is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel.'" (Acts 9:15)

It is because of the imminence of his crossing over from time to eternity that Paul reflects on his connection to a great biblical heritage in Christ Jesus: "I thank God, whom I serve (latreuo) with a **clear conscience**, the way my forefathers did, as I constantly remember you in my prayers night and day." (2 Tim.1:3)

Paul sees himself as an extension of latreuo priesthood service of Christ like his forefathers of the faith (Heb.5-11; 1 Pet.2:5, 9).

This lesson will study FOUR aspects of serving Christ with a clear conscience.

Everyone knows that he has a conscience but may not know why and how it works to the glory of God who created it.

1. The Conscience is but 1 of 5 apparatuses of the soul, designed by God for all members of the human race.

(**Gen.1:26-27**) [tselem demuth] [zakar and neqebah]; (Gen.2:7) [neshamah chayyim] [ruach / nephesh]
(James 3:9) (Mark 8:36-37; 1 Pet.1:9; Rom.8:29; Col.3:10).

MAN



GODHEAD



The Five apertures of Man's Soul:

- **Self-consciousness** (sunoida) –awareness of self, life, and God (Gen.35:18; Rom.8:16; 1 Cor.4:4).
- **Conscience** (suneidesis) – learned norm and standards of self, life and God (Rom.2:15).
- **Mentality** (nous / left lobe and kardia / right lobe) – systems of beliefs about self, life, and God

Note these six words associated with mentality and the soul: dianoeo (thinking through and imagination), katanoeo (clear perception, close consideration, insight), metanoeo (change mind / hind sight), pronoeo (foresight), huponoeo (surmise, suspect), and ennoeo (intention) (Heb.4:12)

- **Volition** (thelema) [will] choices based on the systems of beliefs about self, life, and God (John 1:12-13; 2 Pet.1:20-21; Rom.1:16 / pisteuo; Matt.26:39 / thelo).
- **Emotion** (splanchnon / affections / bowels: Acts 1:18) tender affections and passions attached to these choices based on these systems of beliefs (2 Cor.6:11-12; 7:15; Col.3:12; Matt.27:3-5) metamelomai / remorse.

2. God's omniscience is greater than man's conscience (1 John 3:19-21; Isa.55:8-9).

You have heard people say, "Let your conscience be your guide!" My conscience may acquit me but as a believer I must know what the word of God says in order to be truly acquitted (Heb.4:12)

But it depends on whether divine truth or cosmos diabolicus lies guides your conscience. Conscience sits in judgment as a monitor of human attitudes and actions as to right and wrong (John 8:32).

"When reflection extends to one's deeds or thoughts assessed in connection with human responsibility, conscience arises in the moral sense." (TD of NT, pg.900) (Gen.20:1-10/ Abimelech)

3. Conscience is developed through the mental exercise of learning (mentality), whether they are learned lies of cosmos diabolicus from Satan or divine truth from the Word of God.

Learning can come through many channels like through academics, parents, peers, education, culture, religion, and social values (2 Cor.1:12).

The conscience is fed from 1 of 2 sources of learning in the world: God (DV) or Satan (CD).

- God (1 Tim.1:5-6; 2 Cor.1:12; Acts 23:1; 24:14-16; Heb.9:14; 10:22; John 16:8-11)
- Satan (1 Tim.1:1.2:6-8; 2 Pet.2:1-3; Gen.6:5)9-20; 4:1-2; Col

Conscience consists of learned norms and standards by which things are judged, to the extent of residue knowledge, which forms the basis of what we believe a thing to be, whether right and wrong or good and evil and truth or lies (Gen.2:17; 3:7).

4. Conscience operates from two poles: positive or negative; virtues or vices; good or evil; right or wrong; and truth or lies.

A Believer's clear conscience is not in conflict with truth of God's word (Heb.4:12; Rom.2:15-16).

An awareness of wrong according to the word of God can cause feeling of shame, guilt, and remorse that can led to repentance and confession or depression and flight or rebellion (Gen.4:4-8; 1 John 3:12; Rom.1:20-21).

Because of the two poles of conscience believers can be tormented in soul by what they see or hear others violate divine norm and standards (2 Pet.2:8; Titus 1:15; 1 Cor.8:12.)