**Conscience.**

Conscience – Greek - 4893-4894: soon-I’day-sis; From a prolonged form of G4894;

co-perception that is moral.

Thayer’s Definition: 1. The consciousness of anything 2. The soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other a. the conscience.

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| John-8:  1-11. | K/V.  9. | 1. Jesus went unto the mount of Olives. 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4. They say unto him, Master, this woman was taken in adultery, in the very act. 5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as though he heard them not. 7.So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8. And again he stooped down, and wrote on the ground. **9. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.** 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. |
| Acts-23:  1-5. | K/V.  1. | **1. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.** 2. And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4. And they that stood by said, Revilest thou God's high priest? 5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. |
| Acts-24:  12-16. | K/V.  16. | 12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13. Neither can they prove the things whereof they now accuse me. 14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. **16. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.** |
| Rom-2:  12-16. | K/V.  15. | 12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: **15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)** 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. |
| Rom-9:  1-5. | K/V.  1. | **1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,** 2. That I have great heaviness and continual sorrow in my heart. 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises; 5. Whose *are* the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. |
| Rom-13:  1-7. | K/V.  5. | 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.  2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. **5. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.** 6. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour. |
| 1-Cor-8:  1-13. | K/V.  7.  12. | 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 3. But if any man love God, the same is known of him. 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. 5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. **7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.** 8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. **10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;** 11. And through thy knowledge shall the weak brother perish, for whom Christ died? **12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.** 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. |
| 1-Cor-10:  23-33. | K/V.  27.  28.  29. | 23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24. Let no man seek his own, but every man another's wealth. **25.Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:** 26. For the earth *is* the Lord's, and the fulness thereof. **27. If any of them that believe not bid you *to a feast,* and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: 29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?** 30. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33. Even as I please all *men* in all *things,* not seeking mine own profit, but the *profit* of many, that they may be saved. |
| 2-Cor-1:  12-14. | K/V.  12. | **12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.** 13. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; 14. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus. |
| 2-Cor-4:  1-6. | K/V.  2. | 1. Therefore seeing we have this ministry, as we have received mercy, we faint not; **2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.** 3. But if our gospel be hid, it is hid to them that are lost: 4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.  5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. |
| 2-Cor-5:  11-12. | K/V.  11. | **11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.** 12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. |
| 1-Tim-1:  3-6. | K/V.  5. | 3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.  **5.Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:** 6. From which some having swerved have turned aside unto vain jangling; |
| 1-Tim-3:  8-13. | K/V.  9. | 8. Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; **9. Holding the mystery of the faith in a pure conscience.** 10. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. 11. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. |
| 1-Tim-4:  1-5. | K/V.  2. | 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; **2. Speaking lies in hypocrisy; having their conscience seared with a hot iron;** 3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: 5. For it is sanctified by the word of God and prayer. |
| 2-Tim-1:  3-4. | K/V.  3. | **3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;** 4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; |
| Titus-1:  7-16. | K/V.  15. | 7. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the **gainsayers.** 10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12. One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. 13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth. **15. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.** 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.  Greek: Gainsayers- G483, G473, G3004. To dispute refuse:- answer again contradict deny gainsay (-er) speak against. |
| Heb-9:  11-16. | K/V.  14. | 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13.For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?** 15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. 16. For where a testament *is,* there must also of necessity be the death of the testator. |
| Heb-10:  19-25. | K/V.  22. | 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21. And *having* an high priest over the house of God; **22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.** 23. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) 24. And let us consider one another to provoke unto love and to good works: 25. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching. |
| Heb-13:  17-19. | K/V.  18. | 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.  **18. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19. But I beseech *you* the rather to do this, that I may be restored to you the sooner.** |
| 1-Pet-2:  13-25. | K/V.  19. | 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. 17. Honour all *men.* Love the brotherhood. Fear God. Honour the king. 18. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. **19. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.** 20. For what glory *is it,* if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye take it patiently, this *is* acceptable with God. 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22. Who did no sin, neither was guile found in his mouth: 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. |
| 1-Pet-3:  15-22. | 16. | 15. But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: **16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.** 17. For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19. By which also he went and preached unto the spirits in prison; 20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. |
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| Eph-4:  10-16. | K/V.  11.  12.  13. | 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.) **11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:** 14. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; 15. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. |
| 2-Tim-3:  15-17. | K/V.  16. | 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **16. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:** 17. That the man of God may be perfect, throughly furnished unto all good works. |

Just Jesus Ministry: By: Allan Thomas: A servant of Jesus Christ.