VIII. FOR CONSCIENCE TO BE OF ANY REAL VALUE, TWO CONDITIONS
ARE ABSOLUTELY NECESSARY:

1. One's reason or teaching must be correct. This depends
   wholly upon one's education and training.--PAUL.
2. This places a tremendous responsibility on parents and
   teachers of the young--to see that they are properly
   trained, so they may form proper concepts of duty.
3. The only way that one can truly be void of offense is to be
   in accord with God's law, which is our only rule of con-
   duct--then his conscience will approve of it as the
   right standard.

4. One must exercise his conscience:
   For this reason some people are truly miserable: They
   know what they should be doing, but will not do it--
   therefore their conscience condemns them.
   This leads to an miserable life.
   One who knows that he should not lie, will condemn and
   accuse himself when he lies.
   One who knows that he should be attending every service,
   accuses himself when he refused to attend.

5. ONE WHO KNOWS HIS RESPONSIBILITY TOWARD THE GOSPEL,
   CONDEMNS HIMSELF BY REFUSING TO OBEY.

Signed: L., Sept. 9/17/41
       B., Sept. 5/1/42
       T., June 6/2/42
       I., June 3/29/41
       B., July 7/21
       D., July 3/17/41
IV. THIS NATURALLY RAISES THE QUESTION: IS CONSCIENCE A GUIDE AT ALL????

1. While the Gentiles were strangers from God and his covenant, Paul said—Rom 2:15—"Conscience bearing witness..."
2. Against Paul states—"I say the truth in Christ, I lie not, my conscience bearing witness with me." Rom 9:1.
3. In bearing witness, THEN, ONE'S CONSCIENCE DOES SO BY EITHER "ACCUSSING" OR ELSE "EXCUSING" ONE.
4. In other words, when a man's conduct is contrary to his soul, then his conscience will accuse or convict him. Paul says his conscience was bearing witness with him, he meant his conscience approved of what he did.

V. IT IS NOT THE PURPOSE OF THE CONSCIENCE TO DETERMINE WHAT IS RIGHT OR WHAT IS WRONG.

1. This belongs to the faculty of reason (being rightly taught).
2. An illustration will suffice:
   1. Take our civil courts, 
   2. The court does not say what the law ought to be.
   3. This is the function of the legislature.
   4. The court seeks to determine what the law says, then decide what one's conduct ought to be in light of law.
   5. Just so with conscience: It does not, and must not attempt to make the law, but in view of the law, the conscience acts and pronounces the verdict of guilty or not guilty.
   6. (The law states the correct rule of conduct and fixes the penalty for its violation. It is the business of the courts to see that the law is enforced.)
   7. The court would be powerless without the law. (Conscience would cease to function with the faculty of reason or guidance.)

VI. CONSCIENCE VARIES according to knowledge and training:

1. Paul spoke about a "weak conscience"—or one that has not been properly trained or developed.
2. But we have "pure conscience"—meaning one that has not become blinded or warped by evil desires and appetites of the flesh.

VII. IT IS POSSIBLE FOR ONE'S CONSCIENCE TO BECOME SARED.

1. 1 Tim 4:2—"Seared, as with a hot iron."
2. When cattle are branded with a hot iron, the sensor nerves are burned out, and the place becomes calloused over. No more feeling in it.
3. Just so, when one's conscience is burned or seared over.
   4. Paul says some "who being past feelings gave themselves to lasciviousness, to work all uncleanness and greediness."