

CONSCIENCE

(Romans 2:15)

Conscience

“Co-knowledge; joint-knowledge --- by the side of the original consciousness of the act; a second knowledge; conscience acts according to the knowledge it has. The soul as distinguishing between what is morally good and bad, prompting to do the former and to shun the latter, commending the one and condemning the other (1 Corinthians 8:7; 10:25,26; 2 Corinthians 1:12)” --- Thayer’s Greek-English Lexicon
(compare: Acts 23:1; 24:16; Rom.13:5; 1 Tim.3:9; 4:2; Heb.9:14; 10:22; 13:18; 1Pet.3:16)

Conscience – to know within oneself

“This word denotes the understanding applied to the distinction of good and evil. Conscience joins its testimony to that of the heart which dictated the virtuous action by commending it, and proves thereby, as a second witness, the existence of the moral law in the Gentile” --- Gode’s Commentary on the Epistle to the Romans

Conscience (Greek: *suneidesis*)

“The consciousness that a proposed act is or is not conformable to one’s ideal of right, and manifesting itself in the feeling of obligation or duty. Conscience is not so much a distinct faculty of the mind, like perception, memory, etc., as an exercise of the judgment and power of feeling, as employed with reference to moral truth. It implies moral sense ‘to discern both good and evil’ (Hebrews 5:14), and a feeling more or less strong, of responsibility. Thus it will appear to be wrong to name conscience ‘the voice of God,’ although this is true that the testimony of conscience certainly rests on a divine foundation, a divine law in man, the existence of which, its claims and judgments, are removed from his subjective control.

If a man knows his doing to be in harmony with this law, his conscience is good (Acts 23:1; 1 Timothy 1:5, 19; Hebrews 13:18; 1 Peter 3:16,21), pure (1 Timothy 3:9; 2 Timothy 1:3) i.e. void of offense. If his doing be evil, so also is his conscience, inasmuch as it is consciousness of such evil (Hebrews 10:22); it is defiled (Titus 1:15; 1 Corinthians 8:7) when it is stained by evil deeds; or seared with a hot iron (1 Timothy 4:2) when it is branded with its evil deeds, or cauterized, i.e., made insensible to all feeling.

Paul lays down the law that a man should follow his own conscience, even though it be weak; otherwise, moral personality would be destroyed (1 Corinthians 8:10,ff.; 10:29,ff.)”
--- by: Merrill F. Unger, UNGERS BIBLE DICTIONARY, pp. 218-19