

A Good Conscience (part 2)

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Date: 23 September 2012

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[0:00] We're on a series studying the conscience, and we've looked at the different states that conscience can be in. Not always in a healthy state, sometimes a weak conscience or an oversensitive conscience or an undersensitive, insensitive conscience.

We have been studying, two weeks ago we began to study the good conscience. Conscience in a good working order, functioning properly, warning us when it should warn us, accusing us when it should accuse, approving when it should approve.

In other words, a conscience that is doing what it was made for, testifying to what is right and wrong, and making judgments and verdicts upon our thoughts, words, and behavior.

But there's also a more specific sense in which the Bible speaks of a good conscience. It's what it calls a clear conscience. A clear conscience.

A good conscience is a clear conscience in that it's void of accusation. It's without condemnation. It doesn't speak, you're guilty, you're guilty, and you know it.

[1:21] No, that's not a clear conscience. That's a conscience loaded up with accusation. A clear conscience is a conscience that approves. A clear conscience is a conscience that says, yes, you are in line with what God has required.

And so a clear conscience is not nagging and condemning, but rather approving. Now, the getting and keeping of a clear conscience, then, is no small thing for the Christian.

It was the constant goal of the Apostle Paul. Would you turn to that passage again in Acts chapter 24? Because this is so crucial of passage with regard to what is a good conscience?

What is a good and clear conscience? And how important is it? And how do we get it? How do we maintain it? It sets, I think, the foundation for this whole study on a good and clear conscience.

Where Paul says in Acts 24, 16, So I strive always to keep my conscience clear before God and man.

[2:35] We notice that the keeping of a clear conscience is both difficult work and constant work. It's difficult.

He says, I strive. So if you would keep your conscience clear, you've got some work to do. Don't expect this to be something easy. The Apostle, the Holy Apostle, didn't find it so he had to strive for it.

It's going to cost you some effort to keep your conscience clear. The second thing is that it's a continuous work. I strive always. So it's not seasonal work for the Christian.

It's not just something you do during the Lord's Supper week. It's not something you just do during Lent or when you come to die. It's to be our constant business all of the time.

It was Paul's daily aim to keep his conscience clear before God and man. Now, this is something then that we must not only get, but we must keep.

[3:40] It's one thing to get something. It's another thing to keep it. It's one thing to get a healthy physical constitution. It's another thing to keep it healthy, isn't it?

And so with conscience, it's one thing to get a good conscience, but it's another thing to keep it in a good and clear state. So how do we do it?

That's the question. Last week we began with the first way that we do it. We trust in the blood of Christ's atonement. And that was chiefly from the book of Hebrews.

Nothing less than the blood of Jesus, the eternal Son of God made man, can deal with true guilt. Only when true guilt is dealt with are the guilty feelings of conscience dealt with adequately.

Now, the book of Hebrews in chapter 10 says that the Old Testament or the chapter 9 says that the Old Testament sacrifices were not able to clear the conscience of the worshiper.

[4:46] The blood of bulls and goats could only make them outwardly clean so that they could come into the temple of God's presence. But it was not that blood was not able to clear their conscience.

Or they would never again feel guilty. But yet those sacrifices were a yearly reminder, a regular reminder of their sin and guilt.

So the Old Testament sacrifices were not able to clear the conscience. But the blood of Christ, Hebrews 9, 14, cleanses our consciences from acts that lead to death so that we may serve the living God.

So there is a blood that does cleanse the conscience so that we no longer feel guilty for our sins. It is the blood of Jesus. So that's how we get and how we keep our consciences clear.

By trusting in the atonement of Jesus Christ to take away our sins. The commentator John Brown says it's by bringing it, that is bringing your conscience and keeping it under the pacifying, purifying power of the blood of atonement.

[6:04] Now, we're going to go on with several other things that we do to keep our consciences clear. And we need to realize this, that all that we do, we are dependent upon the Spirit of God to do within us.

All that we do for the maintaining of a clear conscience is dependent upon the work of the Holy Spirit in our hearts. In sanctification, in working out of holiness in the Christian life, the Holy Spirit does not work without us, but with us.

Romans 8, 13, if you through the Spirit put to death the misdeeds of the body, you will live. And that's the way it works in sanctification and growing up in grace.

It's you through the Spirit. It's not the Spirit without you. And it's not you without the Spirit. It's you through the Spirit.

So whatever we have to say this morning about the different ways that we keep our consciences in a clear order, we must realize we are dependent upon the Holy Spirit for all of this to take place.

[7:18] We're asking, what must we do then to gain and maintain a clear conscience? What did Paul mean when he says, I strive all the time to keep my conscience clear?

What was he doing? What did that look like? What must we do? This is the second thing. We said, trusting in the blood of Christ. Number two, carefully avoid sin.

If what we're after is a conscience that is not condemning us, then we're to give it no cause to condemn us.

We are to labor hard and strive to carefully avoid that which God has forbidden and to avoid neglecting what he has commanded.

So if you don't want conscience condemning you, keep yourself from violating the laws of conscience. If you want your conscience clear of accusation, keep yourself from sinning against God and his holy commands.

[8:26] Because sin awakens conscience to do its accusing work. We don't want to do that. We want conscience to be able to approve. Turn to 2 Corinthians 1 and verse 12.

2 Corinthians 1, 12. Notice what Paul says to the Corinthians.

Now this is our boast. Our glory. Just this. That our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God.

We have done so not according to worldly wisdom, but according to God's grace. Our conscience. Our conscience.

Paul is able to write to this church and say, with whom he spent much time, and say, our conscience is testifying that we have conducted ourselves in the world, with outsiders, and especially with you, in holiness and sincerity that are from God.

[9:52] And by living and conducting themselves in holiness and sincerity, they had kept their consciences from accusing them.

Paul couldn't write this. Paul couldn't glory and rejoice in a conscience that was clear, if it had been any otherwise. If he had been living in some known sin.

He couldn't say that. But he is able to say that. And it's only by God's grace, he says, that I'm able to say that. But he could say it.

And you and I should be able to say, this is one way we keep our consciences clear from accusing us, by living in holiness and sincerity that are in Christ, that are from God.

Turn to 1 Peter chapter 3. We see a similar word from Peter. We're familiar with 1 Peter 3.15. [11:01] It tells us to be ready always to give an answer for the hope that is within us. But do this with gentleness and respect.

Verse 16. Keeping a clear conscience so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

How is a good conscience? How is a conscience kept clear? From 1 Peter 3.16. You see it? By what? By good behavior in Christ. By living out the life of Christ in your everyday conversation. Your good behavior in Christ. That's how you keep a good conscience. By living according to God's holy law.

[12:11] So that though others accuse you, conscience is not accusing you. You see that? Keeping a conscience clear.

It's not accusing. It's not saying you're guilty. Even though others are saying you're guilty. And why isn't conscience condemning?

Because of your good behavior in Christ. You're walking in fellowship with Christ. You're living as Christ would have you live. In that home. On that job.

In society. In the church. And so true is that good behavior in Christ. That even those who do falsely accuse you.

Are to be ashamed. Because of your good behavior. Because it's so well known. And it so exposes. The fact that their accusations are all unfounded.

[13:09] You see that? A clear conscience. Is kept by your good behavior. So that even the accusers. Will have to blush. When they falsely accuse you.

I think of Daniel. You remember as. He had been elevated to the top of the kingdom. In the Persian Empire. Under Cyrus. And his enemies were so jealous.

Everyone else that was around him. And under him. Jealous of his position. Of leadership over them. And so they tried to find charges. Against Daniel.

In his conduct. Of his governing affairs. But they were unable to do so. And it would be good to have.

People in government. That if their enemies were trying to find. Something. To accuse them for. That they would come up empty. And say. We can't find anything.

[14:07] In their dealings. In their job. As workers in government. That was the way it was with Daniel. And those days were no different from our days. As far as corruption in government goes.

But here is Daniel. And his conduct. Is of such good behavior. That they couldn't find anything. In his. Work of government. They could find no corruption in him.

Because he was trustworthy. And neither corrupt. Nor negligent. Daniel 6. 4. They couldn't find anything lacking. In his work life. For which to accuse him.

He was faithful. In the big things. And he was faithful. In the little things. And that is part of what it means. To maintain a clear conscience.

Carefully avoiding sin. So that's the. The second way. Trusting in the blood of Jesus. Careful to avoid sin. Third. Keep the conscience sensitive to God's law.

[15:09] Keep your conscience sensitive. To God's law. How many times did we see. That an improperly working conscience. Was. Was due to the fault. That on the. The law books of conscience.

There was fuzziness. Or there was missing. Truth. Maybe. The law books of God. Had. Had had some. Some of the commandments.

Pulled out. Some of God's truth. Pulled out. And. And what had been slipped in its place.

Remember. Man's traditions. And rules.

And. And worldly wisdom. And. And. The way you were brought up. If it wasn't according to God's way. All sorts of things. Inserted in the law books. So that.

The conscience was malfunctioning. It was saying guilty. When. You really weren't guilty. Or it was saying innocent. When you were as guilty. As could be. What was the fault?

[16:05] Well. The law books. Had been tampered with. So. So. One of the things we can do. To keep our conscience as good. Is to keep it sensitive. To the law of God.

The. The true. Law books. Of conscience. Keeping. Your conscience. Sensitive. A heart. So.

If conscience. Is to function properly. Then. It's law books. Must be what? The whole counsel of God. Not just. A few pieces of it. But. All of God's word.

Only then. Will conscience. Have a proper standard. By which to judge a right. And it's only. If the conscience. Is kept sensitive. To that law. That it will.

Properly work. Turn to. Psalm 119. And verse 70. Psalm 119. 70. This is that chapter.

[17:02] On the law of God. The word of God. Every verse. Almost. In the whole. Long chapter. Is about God's law.

His word. And notice. The contrast. Between the wicked. In verse 70. And. The psalmist. Psalm. 119. 70. Their hearts. Are callous. And unfeeling. But I. Delight. In your law. Now.

Remember. The conscience. Is one of the faculties. Of the heart. And so. Their hearts. And their. Their consciences. Are calloused. And. And unfeeling. They're insensitive.

So that they're. Able to sin. Against God. Without. Feeling. Guilty. Their hearts. Are callous. And unfeeling. Or their conscience. But mine.

[17:58] Is delighting. In your law. You see. What's. Opposite. Of. A callous. Conscience. And unfeeling. Insensitive. Conscience. It's a heart. That delights. In God's law.

That keeps. Conscience. From being. Callous. And unfeeling. It's a conscience. Sensitive. Yea. Delighting. In God's law.

Now. Let's turn to Hebrews. Chapter 5. Hebrews. Chapter 5. And. Verses. Eleven.

To 14. Hebrews. Five. Eleven. To 14. Would someone. Please read that out. Loudly. Please. For us all. We have much to say about this.

But it is hard to explain. Because you are slow to learn. In fact. Though by this time. You ought to be teacher. You need someone. To teach you. The elementary truths. Of God's word. All over again.

[18:58] You need milk. Not solid food. Anyone who lives on milk. Being still an infant. Is not acquainted. With the teaching. About righteousness. But. All of food. Is one. The poor.

Who by constant use. Have trained themselves. To distinguish good. From evil. Okay. Why were these people. These Hebrew Christians.

So slow to learn. Why was it. That they were still infants. When they should have been grown ups. Spiritually. Why did they still need. To be taught the elementary truths. All over again.

What's. What's the diagnosis. Of Paul. With these baby Christians. These. Old. Baby Christians. They needed solid food.

What is the solid food. In the passage. Do you see it. Right. The truths of God's word.

[19:55] The teaching. About righteousness. That's what the law does. It teaches us. About righteousness. It teaches us. What is the standard. That we need. To get into heaven.

What is that. Righteousness. By which. We will be made right. With God. Well. They. They needed. Well.

What. Notice what he puts his finger on. They had not trained themselves. To distinguish. Good. From evil. What. Faculty. Of the heart.

Distinguishes. Good. From evil. Is it not the conscience. And the mind. That's. That's the. That's the conscience. That. That distinguish. That's wrong.

John. That's right. The conscience. Needs to be trained. To distinguish. Good from evil. But they hadn't done so. Now the word for train.

[20:48] Is. Gymnazo. From which we get our word. Gymnasium. And it's. It's a word that means exercise. To undergo discipline. Strict training.

They hadn't. Exercise. Their consciences. To distinguish. Good. From evil. Well. How would that be done? How.

What is the spiritual workout. By which we train our consciences. To distinguish. Good. From evil. Well. It's. By the constant use.

Verse 16 says. By constant use. Of what? Of the word of God. Of that teaching. About righteousness. By constant use.

Of that. Law. Of God. God's pronouncements. They would have. By then. Been able. To distinguish. In their conscience.

[21:46] What is good. And evil. And so. Our problem. The problem. Of the Hebrews. Is that. We often want. The well-conditioned. Body. And bulging.

Muscles. Without having to go. Into the gym. To get it. We want. The properly. Discerning. Conscience. Without the spiritual. Disciplines. Of the word of God.

Taking in. The word of God. So that it's forever. Filtering. Our minds. And our. Our thoughts. And we're. We're understanding. All of life. According to what God says.

Is right. In his eyes. Not just what's right. In my eyes. Or the world. Or television's eyes. But we're. We're exercising. You see. The Bible. Is the. The universal.

Gym. Of conscience. It's here. That we. We work out. And it's here. That we train. Through constant use. Our consciences. To discern. Good from evil. This is just one more.

[22:40] Reasons. Why we are to be. Meditating. On the law of God. Day and night. Why we're to be. Letting the word of Christ. Dwell in us. Richly. Let it live in you. So that.

Whether you're at work. It's there. Living with you. And it's saying. That's wrong. That's not the way to work. Is under the Lord. Lord. Or if you're at school. It's saying. No, no. You're to do it with all your heart.

That's. That's not the way. That I taught you to study. That's not how you glorify me. Wherever we're. We're at. The word of God. Living in us. Dwelling in us.

Richly. The word of God. You see. Is to be filling. And transforming. And renewing. Our minds. And it's as that is. Is done.

That. That our consciences. Are kept. Very sensitive. To what God says. Is right and wrong. That's how we maintain. A clear conscience. Number four.

[23:37] Not only. By keeping our conscience. Sensitive to God's word. And law. But fourthly. Faithfully. Attend preaching. Where your conscience. Is addressed. From the Bible.

Faithfully. Attend preaching. Where your conscience. Is. Addressed. From the Bible. Not just where Bible stories. Are taught. And Bible information.

Is given. But where an appeal. Is made to your consciences. In the sight of God. Turn to second. Corinthians. Chapter four. We see the apostle Paul.

Contrasting his teaching. And preaching. With the preaching. Of the day. Those who. Twisted. The word of God.

They. They use. Secret. And shameful. Ways. In their. Their teaching. They. They use. Deception. And distorted. The word of God. And he.

[24:31] Says. Now. We. We. We. Put that all away. We don't do that. Well. What do you do instead. Paul. Verse two. Second Corinthians four. Rather. We have renounced. Secret. And shameful.

Ways. We do not use. Deception. Nor do we. Distort. The word of God. On the contrary. By setting forth. The truth. Plainly. We commend. Ourselves.

To every man's. Conscience. In the sight. Of God. We commend. Ourselves. To every man's. Conscience. Paul preached. To the consciences.

Of man. Not just to their affections. And their emotions. Not just to their minds. And their wills. But he wanted. To land a hook.

In men's consciences. Indeed. Conscience. Is to make us. Aware. That we are. In the sight. Of God. That's what he says.

[25:24] Commending. By. Setting forth. The truth. Plainly. We are. Thereby. Commending. Ourselves. To every man's. Conscience. In the sight. Of God.

Conscience. Is God's. Voice. In the heart. And by setting. Forth. The truth. Truth. Plainly. We are calling. For a verdict. From conscience. What does your conscience.

Say about that? What does your conscience. Say about this? Now. It's preaching. Then. With pointed application. Brought to your conscience. Where the word of God.

Is felt. To be living. And active. And dividing. Right down to the bone. And marrow. Of who you are. And. Discerning. Your thoughts. And motivations.

Of the heart. So that you feel. Found out. By this God. And your conscience. Bears witness. With the truth. That's the kind of preaching.

[26:20] That Nathan brought to David. Isn't it? When. He pointed the finger. And said. You are the man. But there's another way. That conscience. Can be appealed to. And we find it in.

That. Passage. In John chapter 8. Where. The woman. Was caught. In the very act. Of adultery. By the religious leaders. And drug. Before Jesus. And said.

Well the law of Moses. Said that we should stone her. Now what do you say. Jesus. And they were doing this. To try to put a wedge. Between Jesus. And the law.

Of God. So that they could accuse him. And show him. To be a false messiah. You remember. What Jesus did. He. He sees the trap. For what it is. And he just bends over. And starts riding. With his finger. In the dirt. And they just keep pressing. Their accusation. Come on Jesus. What do you say. What should we do with her. Law says stone her.

[27:14] What do you say. So finally. He stands up. And he says. Well I'll tell you. What. We'll do. If any of you. Is without sin. Let him be the first.

Let him be first. To throw the first stone. At her. We'll stone her. And let the one without sin. Be the first one. To throw.

And again. He stoops down. And he's riding on the ground. With his finger. And the next time. He looks up. They're gone. The whole crowd. The accusers.

Are gone. It's just him. And the woman. Did Jesus drive them away? No. He parked a pointed application.

At the door. Of their conscience. Amen. And their own consciences. Condemned them. And drove them away. That's preaching. With an appeal.

[28:11] To conscience. That's setting forth. The truth. Plainly. Appealing. To their consciences. J.I. Packer says. That Puritan. Preachers.

Aimed to rip up. The conscience. To show men. What was at the bottom. Of their hearts. I'd say. Jesus got to the bottom. Of their hearts. Didn't he? He knew the way. To rip up conscience. The King James Version. Has it. And they which heard. Verse. Verse nine. Our text. Of John. Eight. And verse nine.

Says. At this. Those who heard. Began to go away. One at a time. The older ones first. Until only Jesus was left. With the woman standing there. The King James Version. Was based upon. A different set of manuscripts.

And. And it inserts. Something interesting. It says. At this. Those who heard. Began to go away. One at a time. The older ones first. I'm sorry. And they which heard it.

[29:06] Being convicted. By their own conscience. Went out. One by one. Well. I'm not here to argue. Which manuscript is true. I think the.

The clear thing. Is that their consciences. Were convicting them. And that is the point. Of the passage. Their own consciences. Condemn them as guilty. Preaching that comes short.

Of. Of addressing the conscience. Is not healthy for you. If you're out. To keep your conscience. Void of offense. Toward God. And toward men. It's not the kind of preaching.

That will do it. By nature. We shun. Applicatory preaching. To the conscience. Where our toes. Are stepped on. And by nature. We seek out. Preaching that makes us feel good.

About ourselves. And Paul. Told Timothy. It would be like this. That men would seek out. A great number of teachers. To tell them. What their itching ears. Want to hear. But it's in such a setting.

[30:03] That conscience. Is lulled to sleep. So though you have. The Bible being preached. There's never a dart. Thrown conscience's way. So conscience sleeps. In the presence of.

Yes. The Bible. The truth. Of God. A good conscience. Will not survive. In such. A climate. We need. Applicatory preaching.

To our conscience. It's a very means of grace. By which God keeps. Our consciences clear. Functioning properly. Convincing us of sin.

And sending us. To the blood of cleansing. In Jesus. So that's. The fourth way. To keep your conscience clear. Faithfully attend preaching.

That appeals. To the conscience. In applicatory preaching. Fifth. Heed. It's first warnings. Heed. It's first warnings. You remember.

[31:00] Someone said. Conscience first. Warns us. As a friend. Before it condemns us. As a judge. What we're wanting to do. Is to keep on friendly terms. With conscience.

We. We want to regard it. As a friend. And. It comes. First warning. As a friend. Then heed. It's first warnings. Heed. It's first words. Lest you have it come.

And condemn you. As a judge. That's the goal. Not to have it condemn us. To keep a clear conscience. So if we would. Keep it clear. Then upon its first warning signal.

We need to change our course of action. And go no further. Paul is saying. I strive always. To keep my conscience clear. To keep it void of offense.

So that it doesn't have any offense with us. That's the. The language. To be void of offense. And accusation. Now all of us know. To what ends we go.

[31 : 55] To not offend a good friend. Don't we? We'll go to great lengths. Not to offend. Our good friend. We don't want anything.

That we do or say. To upset them unnecessarily. And. That's how we are to treat. Conscience. As a good friend. So we must.

Heed its first warnings. At once. Keeping. Peace. With this inward friend. To do nothing.

That this inward friend. Would. Not approve of. Be resolved. Then by God's grace. To never shrug off. And ignore.

The voice of conscience. When it comes. And speaks the first time. Oh. For grace. To heed it then. To never drown it out. With rationalizations. To never violate it.

[32 : 49] Or go against it. No. We're to keep it. Our friend. Without offense. By heeding its first warnings. And then lastly. Be serious and frequent.

In the examination. Of your heart. And life. This is the sixth. Not the seventh. I've got one more. Be serious and frequent. In the examination. Of your heart. And life. In true religion.

Believers pray. To have their hearts searched. Search me. Oh God. Try my thoughts. See if there be any wicked way in me. And lead me in the way everlasting. In his sermon.

On the conscience. The Puritan. Samuel. Annesley says. A good conscience. Is impossible.

Without self-examination. And so. What is self-examination?

Well. It's holding a little court within. And. And. We try. Our deeds. And words. And thoughts. And motives. And omissions. Of the day.

[33 : 46] Did what I do. And said. And thought. Today. Line up with. What God wants. To be done. And said. And thought.

And we hold this little court within. And Thomas Watson says. A good Christian begins. As it were. The day of judgment. Here. Right now. In his own soul. Psalm 119.

59. I have considered my ways. And have turned my steps. To your statutes. How does someone. Who's walking. Out of the steps. And ways of the Lord.

Turn them back. Into the way. The right way. Well. The first thing. Is by considering. His ways. It's as we consider. The way of the Lord. That we. We. I'm not in that way.

Anymore. And then we turn. By way of repentance. Back in that way. But if we're not considering. The right ways. Of the Lord. We'll not be turning. As we are.

[34 : 43] Psalm 119. 59. I have considered. My ways. That's self-examination. It's self-examination. We. We come. And we bring ourselves.

Before the mirror. Of God's word. And we take a look. At ourselves. Not what James 1 says. Verses 22 to 25. We take a look. At ourselves. Oh. I didn't know.

I had that. Dirt there. And by considering. Our ways. Self-examination. We. Then. Turn our ways. Into the ways. Of our feet.

Into the ways. Of the Lord. And so. Paul tells. The. Christians. At Corinth. To examine themselves. A man. Ought. To examine himself. Before he eats.

Of the bread. And the. And drinks. Of the cup. Self-examination. Is. Is. Especially. Commanded. When we come. To the Lord's Supper. First Corinthians. Eleven.

[35 : 36] Twenty. Eight. But it's also. A general. Practice. Of. All. Who. Would. Say. I want. My conscience. To always. Be clear. Before.

God. And man. So what is the purpose. Of self-examination. Is not to wallow in our sin and guilt. Is to see where our ways. Are out of line. With God's ways.

To look in the mirror. And to see what we are. And then. To run again. To the blood of atonement.

To wash our consciences clear. To turn our feet. To repent. To get into the right way.

Whatever changes that means. In our lives. We. We stop doing this. We start doing what we should have been doing. We start doing things that we're not doing.

How does that happen? As we bring our consciences before the mirror. And examine ourselves. Before it. And then lastly. We keep short accounts with conscience.

[36 : 34] We keep short accounts. Someone says if we can't be perfect. Then let's be penitent. And that's exactly what John says.

In 1st John chapter 2 and verse 1. I write these things to you. That you might not sin. You ought to be aiming for perfect. Every day. If you would keep your conscience. But you ought to aim not to

sin.

Not to sin. But if we cannot be perfect. Let us be penitent. Because John goes on to say. I write this. That you might not sin. But if anyone does sin.

We have an advocate with the Father. Jesus Christ. The righteous. And we go to him. And we wash again. And that fountain open for sin and uncleanness. But we need to keep short accounts.

What happens when conscience comes and says. John. You've done it again. And I start rational. I don't want to deal with this now. I don't want to.

[37 : 32] I don't want to turn just yet. For whatever reason. And I procrastinate. That. Paves the way for further sin. Listen to what Isaac Watts says.

Preserve your conscience. Always soft and sensitive. But if one sin. Forces its way into that tender part of the soul. And is allowed to dwell there. The road is paved for a thousand iniquities.

If sin is allowed to dwell there. The road is paved for a thousand iniquities. That's what we saw in David. David was not. Acknowledging his sin.

And confessing it. And so what did he do? He went from sin to sin. Didn't he? As long as he pushed off the voice of conscience. You read it in Psalm 32. You'll see that. It was only when he came and acknowledged his sin.

That the Lord took away his guilt. And he got his ways back in the ways. Of the Lord. But by delaying. We pave the road. For further sin.

[38 : 32] So keep your conscience clear. By confessing our sins upon the first smarting of conscience. You know what that is.

You know when conscience is hurting. That's the time. Immediately. To run to Christ. And to act fresh faith. In his blood. To cleanse us. From all unrighteousness.

And remember Paul says. To keep our conscience clear. Before God and men. That may mean we need to go to our children.

And ask them to forgive us. And to confess to our wives. And our husbands. Our parents. Because we want our conscience clear. Before God and men.

We want to be able to look. In the face of any man. And know there is nothing between them and me. We want to be able to look into the face of God. And to be able to know. There is nothing between him and me.

[39 : 27] We do that by confessing our sins. And pleading the blood. Of cleansing. Well next week. We will conclude our studies. And we will look at some of the motivations.

That we have. This is hard work. The flesh doesn't like that kind of work. Does it? And yet. There are motivations. There are encouragements. To help us down this road.

Maintaining. Keeping our conscience clear. Always. Before God and men. We are dismissed.