To Examine or Not to Examine

I. Introduction
A. Paul states that he does not examine (ἀνακρίνω #350) himself (1 Cor. 4:3).
B. A man must examine (δοκιμάζω #1381) himself, and in so doing he is to eat of the bread and drink of the cup (1 Cor. 11:28).
C. Every believer’s final temporal-life examination will be conducted by the Lord Jesus Christ at the Judgment Seat of Christ.
   1. It is not our place to sit in judicial review of any other believer, or even ourselves.
   2. We can (and ought to) perform continuous self-evaluations pertaining to spirituality (1 Cor. 11:28), and as a result we can function with a clear conscience (1 Cor. 4:4a).
   3. The clear conscience itself, however, is not necessarily an indication of how the Judgment Seat of Christ will go (1 Cor. 4:4b).
   P= It’s good to have a clear conscience (1st Tim. 1:5), but the believer must continue to maintain humility and wait for the Judgment Seat of Christ for their final temporal life examination.

II. Development—the clear conscience. οὐνείδησις #4893: conscience (Acts 23:1; 24:16; Rom. 2:15; 9:1; 13:5; 1st Cor. 8:7,10,12; 10:25,27,28,29,32; 2nd Cor. 1:12; 4:2; 5:11; 1st Tim. 1:5,19; 3:9; 4:2; 2nd Tim. 1:3; Tit. 1:15; Heb. 9:9,14; 10:2,22; 13:18; 1st Pet. 2:19; 3:16,21). οὐνοίωσι #4894: to know; to be conscious of (Acts 5:2; 1st Cor. 4:4).
A. Unbelievers and legalistic believers can have a clear conscience (Acts 23:1; Rom. 2:15).
   1. This does not necessarily mean ultimate approval at the Judgment Seat of Christ, or the Great White Throne (1st Cor. 4:4a; Matt. 7:22).
   2. The weak conscience can be defiled (1st Cor. 8:7; Tit. 1:15), and even seared (1st Tim. 4:2).
B. Conscience became the standard for Judgment in the Dispensation of Gentiles, following the Age of Innocence, and actually continued for the Gentiles in conjunction with times of ignorance (Acts 17:30,31; Rom. 2:15,16).
C. Conscience is no longer the standard for Judgment for the church because so much more knowledge has been given to the Church (Lk. 12:47,48).
D. The believer has the advantage of being able to compare his conscience’s witness to the Holy Spirit’s witness (Rom. 9:1).
E. The Church Age believer has the advantage of receiving an absolutely cleansed conscience as a consequence of his salvation (Heb. 9:9,13; 10:2,22).