

Hebrews 2025 | The Gift of a Clear Conscience

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Hebrews 9:1-14

If you have your Bibles go to Hebrews chapter 9. That is where we're going to be at this morning as we talk about the gift of a clear conscience. How many of you have had a moment in your life where you had a guilty conscience? Maybe some of you can think back to your childhood and maybe some of you can think about yesterday where you did something or said something that you knew you weren't supposed to and then immediately you had a guilty conscience. You knew you'd have to go talk to that person or see that person. Maybe it was your wife. Maybe it was your kids. Maybe it was your parents. It was somebody and you didn't want them to find out what you did.

I can remember being a kid in middle school on the first day of school. When we went to the first day of school we always had brand new outfits. We had went to the mall and I had this matching Nike outfit. I was set for school. It was a brand new year and I had a brand new outfit but I also had a brand new dirt bike. I had just got it a few days earlier and I was brand new to the whole motorcycle world so I was not good at all but I had this bike and I loved it. We woke up that morning, I put on my new outfit, and because my mom knew me, she said, "Do not ride your motorcycle before school." I said, "Ok, of course I won't."

My mom and sister are doing their hair and it takes a long time. She's in middle school too. She was getting those bangs just right so all of a sudden I had some extra time. Mom and Kiki were busy so I snuck out of the house to just look at my bike. I wasn't going to ride it. I was just looking at it but then I thought... *well, I can just get it off the stand...* So I got it off the stand and I thought... *well, I can just sit on it. It's not hurting anything if I sit on it...* *well, I can just crank it and hear the sound of the engine...* I crank it and I hear the sound of the engine. I knew my mom had told me not to ride it but if I just rode it a little bit it wouldn't hurt

because she was never going to know. I put it in gear and I pull my YZ80 out of the garage. I was just going to go slow and be careful because my mom told me not to ride it and I'm technically not riding. I was just cruising on it and that's different.

Here I am riding there in the front yard on my brand new motorcycle that I don't know much about. Now if you know anything about two-stroke dirt bikes then you know they have a power band and I didn't know much about that quite yet. I rolled over my driveway and go to a little hill. I think to myself... *I'm just going to see what this thing's got...* I roll the throttle on and as I roll the throttle on it whirrs up the hill. Then, about when I got to the crest of the hill, it whirrs again and just shot forward. I can remember seeing the bike fly as I was flying and I was thinking about my mom screaming at me the entire time. About that time I hit the ground and I slide. The bike hits the ground and it bent the handlebars. I jumped up and looked down at my brand new Nike matching outfit that is now covered in grass stains. I thought to myself... *what is my mom going to do?...* Immediately my conscience told me that I had done something I shouldn't have and I was guilty. I was dirty and I was in big trouble. I thought to myself... *what am I going to do now?...* I remember trying to clean up. I went into the shop and got some paper towels to try and get the grass stain off my new shirt and it was not working. I remember going up to my house, standing before the front door and being absolutely terrified to go in. That was my house. That was where my mom and dad lived. That is where my sister lived. That is where my dog lived. I should have loved to walk into my house. That was my place but I was outside the door afraid to go in. Why? Because I had a guilty conscience. I knew I couldn't go in there because if I did I was going to be in big trouble.

Now, that is a funny story but if you were being honest some of you felt that way walking into these doors. You had this thought like... *I don't know if I can go in there... I don't know if I can walk in here... I know what I've done, I know what I'm doing, and I know what I probably will do so I know I'm not right. I have a guilty conscience... What if they find out? What if they know? What if these people see me?...* And what's even more paralyzing is this thought... *What about when I get before the doors of heaven? What about when I die and I stand before the Lord? What am I going to do then because I know I'm not okay. I know I have a guilty*

conscience. I wrecked the dirt bike. I have the grass stains. I know that I've done some things and I just don't feel at ease...

See, some of you this morning have a troubled conscience. We're going to see that this preacher is going to offer us the best gift in the universe. You have your Christmas list. You have your wants, you have your needs, and you have all the stuff that you've put out for people to buy you. I want to tell you that the best Christmas gift is the gift of a new conscience. It's the gift of a clear conscience and that is what Jesus offers you. That is what Christmas is about. He came and died and his blood has cleansed you from a guilty conscience to give you a clear conscience. What we're going to see this morning is that only the blood of Christ can cleanse your guilty conscience. You can try a lot of different things and we're going to see that Israel tried some things just like you've tried some things but only the blood of Christ can cleanse your guilty conscience and make you feel at peace with God and one another.

Scripture:

Hebrews 9:1-14 Now even the first covenant had regulations for worship and an earthly place of holiness. 2 For a tent[a] was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. 3 Behind the second curtain was a second section called the Most Holy Place, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. 5 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. 6 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, 7 but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. 8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing 9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various

washings, regulations for the body imposed until the time of reformation. 11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) 12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. 13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

I know it seems a little odd what we just read through. There was a lot of blood, a lot of sacrifice, a lot of bulls, a lot of goats, a lot of heifers, and a lot of ashes. It seems odd to us. I was talking to one of our missionary friends with the IBM just this week. He's in Indonesia and he said, "Man, when we first got here we saw a sacrifice. We saw this one religions group make a sacrifice of a bull. We saw the head plop over and the kids grabbed the bull's head and started playing with it." Now that is a little odd to us, right? I doubt any of you had that happen this week. That's pretty odd. This is pretty odd, but the reason is not odd at all. The reason we have these sacrifices, the reason today in Indonesia there are bulls being sacrificed, and the reason right now we are trying to give a little extra money to a certain cause to make ourselves feel a little better all have the same root. We have a guilty conscience. We know we've done something. We know something is wrong with us and we need to do something to make ourselves right, to somehow cleanse that guilty conscience whether it's through sacrificing a bull, going to a tabernacle or temple, or volunteering with the Salvation Army. We feel bad, we know we are bad, and we know we've done bad so somehow we've got to do something to make ourselves feel better so that we can just get some sleep at night. We know what we've done, we have a guilty conscience, and we want it to be clean.

Here is what I want you to see big picture this morning- the only way to have a clear conscience is through the blood of Christ. That's it. You can't do anything, sacrifice anything, or say anything. There is nothing you can

do to make that quit eating at you. It's only the blood of Christ that cleanses your conscience so let's walk through this text and see how our preacher shows it to us. He's going to compare the old covenant which we talked about last week to the new covenant which we also talked about last week. Let's think about the old covenant which we're going to see consists of place and performance.

Verse 1, "Now even the first covenant had regulations for worship and an earthly place of holiness." They had these regulations and performances and there was a certain place- the tabernacle. The old covenant had a place and it had performances and what's going to happen which you will see in a moment is that these two things weren't just architecture and performances but they were actually sermons that the Holy Spirit was preaching to the people then and to us now. We're going to see how place and performance preaches that we need something more. That is what we're going to be looking for as we continue to walk through this text.

The first one we see is the place. Let's look at this place that the preacher takes us to. It says this, "For a tent was prepared..." What is that tent? They would all know at they were listening. That is the tabernacle. Where did the tabernacle come from? Remember, God's people were in slavery to Egyptian bondage. God rescued them through blood and he gave them a covenant. He gave them the 10 Commandments and then he tells them to build a place for him to dwell with them. Kevin DeYoung says one of the biggest questions in the Bible is how does a holy God dwell with an unholy people? That's a huge question. God is holy; we're not. How does a holy God dwell with an unholy people? Then answer in the old covenant was through a tabernacle. There was a tent, God was in the tent, and all of Israel camped around the tent. They were near God but they weren't exactly with God. God was with them but they're not quite with Him because there was this separation. There were walls, curtains, and regulations. There were places they couldn't go into or they would die. So God was with them but they weren't quite with him yet.

We are first going to look at the place. We are going to look at the tabernacle, the place where God dwells with his people. There was a first section and in the first section there was a lampstand and a table with bread on it, the bread of the presence. This is called the Holy Place. This

first room has these different furniture objects and then there is a second room called the Holy of Holies. Notice what it says in verse 3, "Behind the second curtain was a second section called the Most Holy Place." So there was the first room then a veil and then a second room that was smaller and in that second room there were also a few things. There was the Altar of Incense and the Ark of the Covenant which has gold on all sides and that is why Indiana Jones wanted to find it because if he found it, it was worth a lot of money. You might be asking this question- how do they have gold? How are the Hebrew people rich? They just plundered all of Egypt when they left. All of the Egyptians gave them all of their gold and all of their jewels. Now they are melting it down and making this beautiful tabernacle that is filled with golden objects. God didn't just rescue them. He gave them a beautiful prosperity with Him in this wandering through the wilderness.

Then there is a golden urn filled with manna. They have Aaron's staff that budded. They have tablets of the covenant that are in the Ark of the Covenant. Then above it there are cherubim, these angels that have their wings spread. There are statues of pure gold and beneath the statues is the Mercy Seat or the lid of the Ark of the Covenant. Then he says this, "Of these things we cannot now speak in detail." He's a preacher. He wants to chase this rabbit. He wants to tell you all the things about this but he has to move on because he's going somewhere with this sermon so he's just giving you a picture of it to keep in your mind.

And by the way, if you just think about it, the whole tabernacle is about Jesus. John chapter 1 tells us that Jesus came and tabernacled among us. He is God dwelling in the flesh among us. There was a candle burning. Who is Jesus? The light of the world. There was a table with bread. Jesus says he is the bread of life. Manna was their provision. Jesus is our manna. There was a Mercy Seat, the place of atonement where blood was spilled. Jesus is our propitiation. He is our mercy seat, the actual place of real atonement. The entire tabernacle preaches about Jesus but this particular sermon the preacher is going to show how it also preaches another message that has to do with Jesus so we will move and now go to the performance.

There was a place. There were these couple of rooms and now there is a performance happening in these couple of rooms and it's all preaching something that we're going to see in just a moment. Notice what it says in verse 6, "These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties..." So the priests are going into that first room regularly. Why is that? There was a candle burning. We have to take down the candles we are burning here today after the service because we left them on one time and almost burnt the church down between two services. We have to put them out, put new candles on, and trim the wicks. Work has to be done for a candle. If there is bread that's baked, priests have to bake the bread and remove the bread. These are ongoing things. There is an altar of incense. Someone has to light it and keep it going. Someone has to keep the incense burning. There are these ritualistic things that the priests continually have to do in this first room. There is activity. There is regular in and out but here is the thing you need to note. The only people who get to go in there regularly are priests. If you're a regular person in Israel you don't get to go in that first room. You can see it from the outside but you can't go in it.

The priest got to go in there regularly and do those things but they knew they were really close to something really special. There was a veil and behind the veil was the very presence of God. The thing about this other space is that it doesn't get regular action. Notice what we see in verse 7, "but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people." So, the first room the priests go in regularly. They do their priestly work but there is a veil that says even the priests have to stay out. Even the priests can't get into the Holy of Holies. In fact, only one guy, the high priest, gets to go in one time a year and not without taking blood. The priest has blood on his hands and he puts blood on the mercy seat for his own sins and for the sins of the people to make atonement for the unintentional sins of the people and it only happens once a year. It's the glorious Day of Atonement and I can imagine he walks into that curtain in fear and trembling, knowing he might die if he's not exactly right with the Lord, if his conscience is not exactly where it should be. So with fear and trembling he goes into that place once a year to make a sacrifice for the unintentional sins of the people.

So why does the preacher bring this up? This is when we see one of the big points of the sermon. This tabernacle and these regularly priestly services, the Holy Spirit is using them to preach. He is preaching a sermon through the tabernacle and through the regular activity of the priest. I love what it says in verse 8, "By this..." What is this? The place and performance. "By this the Holy Spirit indicates..." He's telling us something. He's preaching us something. He's showing us vividly what the point is. So, what's the point? What's the sermon? "...that the way into the holy places is not yet opened as long as the first section is still standing..." There is a sermon being preached by the tabernacle and by the performance. What's the message? What's the sermon? The sermon is this- as long as these things are here you can't get into the presence of God. As long as there is a tabernacle, as long as there is a priestly order, as long as these things are repeated, you can't go into the presence of God. It is a sermon. God is with you but you're not quite with him. God is dwelling in your midst but you can't dwell with him. You can't have true intimacy with God because if you get too close you will die. The priest can go near. Only one guy gets in once a year but everyone else stays out. God is near but he's not close. You don't have full access to God. That is what the tabernacle preaches. He's right there but you can't get near him.

It's like the rope line at an NBA game. I take my kids to a Grizzlies game at least once a year. One of our church members lets me have tickets and they're good seats where we get to go down below and we're about 20 rows up. It's the good seats. It's the seats that I can't afford but I get these seats and it's awesome. I take my boys, we sit in these seats, and we've all got a pass. The pass means we get to walk down to the court. There is always this girl standing there. She's the security guard. She doesn't let anybody get past her but I get to say, "Hey, here's my ticket." It's got the backstage pass so I get to go under the stadium and go back to where only a few people get to go. In a sense I'm like one of these priests. I get to go right in there and there is food and all this stuff but there is also a rope line where the players actually walk through. We're right there with about 50 other people and there are thousands of other people here but only I get to go here because I'm one of the 50. We're there. We're close. We're VIP. We can look over and see the door to the locker room but we can't go in there. I'm sure somebody can but it's not us. There is probably somebody that gives a lot more than I do and they

can go in that door but I can only go to the rope line. I'm close. I get access. When the players come through I can't go over the rope line because there is a big dude with an earpiece who will take me out. He's told me he will take me out because I'm always trying to get to the edge. He always says, "Don't try it."

I get to watch the players. I get to see Ja come by. I can almost feel the wind of Ja as he walks by but that is about as far as I get. There is a rope line that says I'm close but I can't go near and I definitely can't go in there. That is what the tabernacle is preaching. You can get close but stay back. He's not accessible. I can't go give Ja a hug. I'd make the news if I did that, right? I can't get that close. That is what this tabernacle is preaching. You can get close but you can't go in. There is a division and the preacher says that as long as the tabernacle is here you can't have true intimacy with God like he intends you to have.

But, I want you to see something. Notice in the text there is a timestamp. I love this. Verse 9 tells us the tabernacle, the performance and the place is symbolic of the present age. The right now. The present order. Then it says this, "According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation." What do they do? They only deal with food and drink and various washings, regulations for the body. So there is a present time that's happening where there is a tabernacle and a temple and they only deal with washings and regulations but there is a huge problem. It can't deal; it can't perfect the conscience. It can't get to your heart. It can't get to that feeling that you know you're wrong and you don't belong in God's presence. That feeling in the pit of your stomach, it can't help that. It can only help wash your hands and deal with things on the outside. It can't cleanse your inside as long as the old way is still there. Bulls, blood, and ashes only deal with the out. Something has to come to deal with the inside.

So, there is a present reality but I want you to see something. Notice he says this, "imposed until the time of reformation." What is that? Notice these two timestamps. There is the present age. The word age here is "Kairos" which means time. It's a season of time not chronologically but

seasonally. There is this time period that has been happening. Then there is another time and what is that time? A time of reformation. There is a time that is coming. The word reformation here is a strange word in the Greek. It's a whole new order. There is a whole new thing that is going to happen, that is coming, that you will see when it gets here and it will do away with the old and usher in this whole new way to be with God. That is what he is trying to hint at.

I just want us to think about last week. At the end of chapter 8, verse 13 says this, "In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away." He's already said the old covenant is vanishing. It's going away. Here we have a Hebrew people that are living in about 40 or 50 AD. They're hearing this sermon and they know that the temple is still standing... *If the temple is still here does that mean all of these things are still good? It's right there...* They don't know what we know. They don't know that thing is growing very old and very quickly and in just a few years, in 70 AD, God is going to say enough is enough and will be done with it completely. The Romans will come and ransack the temple and since 70 AD until now there have been zero sacrifices in the temple. There is no bringing bulls. There is no bringing heifers. So what do you do if you're God's people and the only way you can get to God is through the blood of bulls and goats? You have to go to a tabernacle or a temple and now there is no more temple. It doesn't stand. What does that mean? It means the reformation has dawned. The new way to get to God is here which is open to not just Jews but Jews and Gentiles. There is a new way and it's not through the blood of bulls and goats. It's through the blood of Jesus Christ. The new way has been opened up and when you have the new, don't go back to the old, is his point.

Think about an engagement ring. Some of you remember getting engaged, right? What did the engagement ring signify? You were in a new season. You were committed to your fiancé and your fiancé was committed to you. You were making plans to get married. You're engaged so in a way you belong to one another but you haven't formally made a covenant together. You were engaged and you had the ring to show it. Do you know what's way better than being engaged? When the engagement ring turns to a wedding ring. Do you know what the engagement ring says? It says you're

committed to each other but you have to keep your hands off each other. That's what the engagement ring says. You're together but not quite yet. You have to wait. You have to practice purity with patience. You have to keep your hands off. Do you know what the wedding ring says? Go enjoy! Now you're fully with one another.

So here is what he's saying- the tabernacle, the temple, it's like an engagement ring. God is saying I'm yours and you're mine. We're going to be together but not quite yet so stay away. Stay out or you'll die. Then what happens? Christ comes. We get the wedding ring. Now we can go in. He is truly ours and we are truly his. We have true intimacy with one another.

Do you know what I've never seen. I've never seen a guy that went from being engaged to being married and saying... *man I wish I could be engaged again. I wish I could go back. That was really cool. We got to hang out and then just go home to separate houses. That was awesome. The whole living together thing is terrible...* No! You never want to go back. That's what he's trying to tell you! If you have God in the fullness through Christ don't go back to what you once had. There is a time coming and it's not quite there yet and while we're waiting, the problem with the old system is this- it can't clear the conscience. So what is he teasing up? There is a time coming and I want you to know that the time has come.

Notice what he says next, I love this, "But when Christ appeared..." Here is the new time, the time of reformation. Everything has changed. There is a new order. "But when Christ appeared as a high priest of the good things that have come..." There are better things coming. They're here now and they're growing. Then notice this, "through the greater and more perfect tent..." You like the tabernacle but there is something way better. Here is the greater tent. Notice, "(not made with hands, that is, not of this creation) 12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption."

When Christ came he didn't go into the old tabernacle like the priests do. He didn't go into the old Holy of Holies like the priests do. He didn't show up, go into the temple, go into the holy room, and then walk behind the

veil into the Holy of Holies. Why? Because do you know what the truth is? They're all just shadows. They're all just little miniature models of the actual thing. The actual thing is God's presence dwells full in heaven. Jesus didn't walk into a cube space. He walked into heaven itself into the very presence of God, the greater, more perfect tabernacle that no one has access to except our Lord Jesus Christ. Try to have Aaron's boys get up there. It's not going to happen. Only Jesus can go into the true tabernacle, the very presence of God.

So we see in this new covenant he goes into a better tabernacle. What is this tabernacle? It's not made with hands. It's not of this creation. This isn't somebody putting pegs in the ground. No, this is God making a place for Him to dwell. And then what is it? It's the true presence of God in heaven. Notice he entered it once for all time. Not one a year. We don't have to wait for the Day of Atonement for Jesus to go back in and deal with our unintentional sins. He did it one time and then sat down. It's a once and for all thing.

Then notice he didn't bring in the blood of bulls or the blood of calves. He brought in his own blood, thus securing an eternal redemption. Do you see how much better that is? Their redemption was regular and constantly and ongoing because it never was settled. Jesus did it once for all time and it's an eternal, always, never-ending covenant with you and me. Jesus made a way where we could be truly right with God and it's through his blood and his blood alone. That is why the only way to get a pure conscience this morning is through the blood of Jesus Christ.

Notice, let's just see where we've been. There is a sermon that the Holy Spirit has been preaching all throughout the Old Testament and here is the sermon- as long as the tabernacle is here and as long as the temple is here you can't go into the Holy of Holies. You must stay out because you're not right with God and because you know that you never have a clear conscience. You always have a guilty conscience. You always know there is something messed up that you can't fix, that nothing can fix, and you're waiting for some time when something is going to be fixed. So here is the sermon. Whenever the temple falls down, whenever the tabernacle falls down, you know that a new way is opened into the presence of God not through the blood of bulls but through the blood of Jesus. The preacher is

saying it's happened. Christ is here. There is a new and better way to be made right with God.

Notice, this new way. I love this in verses 13 and 14. Jesus actually purifies our conscience. This is the good news for you if you're troubled this morning, if you're still worried about all the things you've done and all the things you will do. You know all those things and you're not sure how this is going to work out. You have a troubled conscience. Your stomach is in knots still this morning because you know you can't say that thing because if God found out, if she found out, if he found then it would be bad. You're troubled this morning and what God is offering you for Christmas is the gift of a clear conscience.

Notice how the gospel offers this to us. I want you to see a turn of a phrase. There is going to be this statement. It's going to say, "For if..." and then we're going to see something. So if that is true then we're going to see this how much more is this other thing better. So if the first thing did X then how much better is the second thing if it does Z? That is what you're going to listen for as we read the text. Notice in verse 13, "For if..." And now here is X, "if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh..." So first of all, if the sacrifices, the washing, and the cleansing, if all of those things help this outwardly flesh, your outwardly body, if you were to touch something wrong and then wash your hands a certain way, then you have helped the outside. If the blood of bulls and goats and the ashes, if they all deal with the outside, if that worked for the outside, then notice this. Verse 14, "how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."

In other words, if the sacrificial system can make your outside feel a little better, do you know what Jesus can do through his blood? He can make your inside clean. The thing that you can't touch, the thing that you can't get to, the worries, your heart, God can cleanse it through the blood of Jesus Christ. In other words, if the sacrificial system did this then how much better is that? And that is a word to us. If good works, church attendance, trying hard, giving to charity, giving to Lottie Moon, if all of these things can make you feel a little better on the outside, but you still

have that aching inner voice that tells you you're not okay, how much better will accepting the blood of Christ cleanse that conscience, make you feel at peace, and make you feel truly right with God?

See, the problem with the old covenant is that it can't solve a guilty conscience which is the solution of the cross. The cross cleanses a guilty conscience. The cross makes us right with God. The cross settles it for us. We become pure people.

So let's talk about the conscience for just a moment because some of you are troubled this morning. You're not really sure why and what happened. We're going to see that the conscience is first, a gift from God so that we know there's something wrong. In Romans when Paul talks about the Jews and the Gentiles, he talks about the Gentiles in chapter 2, verse 15 and says this, "They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." The Jews have the law; they have the 10 Commandments. The Gentiles don't have the law of God but do you know what they do have? They have the law written on their hearts. They know what's right and wrong. Do you know what they also have? A conscience that bears witness to that thing inside them that tells them what is right and what is wrong. So you have a conscience, this moral compass that is working with the way God has made you and the fabric of the universe where you know what is right and wrong. Your conscience is bearing witness.

It's like Pinocchio. What did Pinocchio teach us? Just follow your conscience. That's what you do. It's Jiminy Cricket. He was there to help him. He was going to be his conscience. Well, the problem is just like Pinocchio, we have a conscience that tells us what is right and what is wrong but do you know what we do? We disobey our own conscience. We know what we should do and we do the opposite. We know something is wrong and we still do it. We know this certain thing will lead to guilt and we still do it. Then, our conscience, this internal courtroom, our internal lawyer does two things. It either accuses us or excuses us.

When we do something we know we shouldn't, for a lot of us, we're religious people because you're here on a Sunday morning and not somewhere else, you probably have a conscience that accuses you. What you did was bad. What you did was wrong. You shouldn't do that anymore so maybe you go to church so you'll get better and not do those things anymore. But, your conscience can also have the opposite effect. It can excuse you... *Hey, that wasn't that bad. It's fine. It's not a big deal. Hey, you do you. The word has changed. Those are old views. Now we have new views. You can just be whoever you want now...* So we either have a conscience that accuses or excuses but at the end of the day, whatever you're doing in those two things, your conscience becomes troubled and worried and you don't know how to get rid of a guilty conscience. It eats at you. It wars at you. The reason is because we all share the same thing. We all share garden guilt. All of us do. We are all from the same parents, Adam and Eve, and do you know what they did? They sinned against God. They didn't obey him. They disobeyed him and when they sinned against God something happened. They fell. When they sinned they were promised the whole word, right? But when they sinned, all of a sudden they knew they were naked and they felt guilt and shame. They ran and hid and made fig leaves for themselves. They couldn't be in the presence of God and they couldn't be in the presence of one another. That's what sin does. It leads to guilt and shame and it causes us to run away.

Some of you right now are trying to do that. You're trying to hide from people. You're trying to hide from God. You're trying to cover up with religion, good works, and trying to be a better person. You're trying to cover up and hide because you have a guilty conscience that is eating at you because you knew if he found out or she found out or if God knew, you couldn't come into his presence because you're dirty. You're guilty. You wrecked the bike. You have the grass stains. You can't come into God's presence.

The writer is trying to tell the people that have guilty consciences that there is a way to come home and be clean. There is a way to be clean and it's through the very blood of Jesus Christ. Some of you might be thinking... *well, how big of a deal is this whole salvation thing? This whole atonement thing?...* We heard a couple weeks ago that we're saved to the uttermost. Well, how much to the uttermost? I want you to see that you are saved by

the entire Trinity. God is a triune being- Father, Son, and Holy Spirit. All three worked your salvation. Just notice what we see. I love this. We see this gospel salvation in a Trinitarian lens. Verse 14, "how much more will the blood of Christ..." That's the Son. He gave his own blood but check this out, "who through the eternal Spirit..." Now we have the Spirit of God. The Son of God, his blood was presented to God the Father by whom? The Spirit. We have the Trinity working your salvation. Jesus died and the Spirit applies that sacrifice in the very presence of God the Father. The entire Trinity, God three in one, is working out your salvation so you're saved to the uttermost. If you're in Christ you're saved. You're cleansed. If you're in Christ you should no longer have a guilty conscience before God. Why? Because the blood of Christ cleanses us from a guilty conscience. What does that mean? It's the punchline. Notice what the verse says. Verse 14 says purify your conscience from what? From dead works to serve the living God.

See, what we see is the tabernacle preaches a sermon to you over and over again that says your still in your sins and you can't come in. The cross preaches a message that says your sins are forgiven, come right into the presence of God. There is no more guilty conscience. The tabernacle is about repeating over and over. The cross is about the fact it's finished. It's done with. All those things you done, they're buried. They're in a tomb. They've been cleansed; they've been washed. Therefore, stop beating yourself up. Stop having a guilty conscience. Believe the gospel. Believe what Christ has done for you. That is what the gospel offers us. See, the old covenant can't fix a guilty conscience because it can't cleanse you from sin and neither can good works, trying hard, being about some cause, or being about something. It can't cleanse your conscience. Only the blood of Christ can.

Some of you need a clear conscience this morning. Some of you need to come to the blood of Christ. Some of you have been to a place where you know that because of the way you're dressed you can't get in. I was in the foyer this morning and ran into a buddy who said, "Man, I almost didn't make it to church this morning because I was working on my house in the mud and my jeans were muddy and my boots were muddy. I told my wife I didn't have time to change so I'm going to church like this. Do you know what my wife said? 'What? You can't come to church like that. You have

mud on your boots. You're dirty. You can't come into church looking like that.'" So my buddy had to go take a quick shower and change. He didn't look great but he came in and he's here. He's cleansed, right?

Some of you feel like THAT when it comes to a relationship with the Lord.... *I can't come into God's presence because if you looked at my boots they're muddy. If you looked at my jeans they're torn. If you looked at my clothes they're tattered. If you look at my life I'm a mess. I can't... This is way too fancy... God is way too holy... I can't come in. There is a big curtain that says I need to stay out...* If that's you and that's how you feel, I have good news. We have a Savior who not only washes boots but he washes feet. Do you know what he did in washing the disciples' feet? Do you know what he did in washing the disciples' feet? He was cleansing them with His Word. By His Word they are cleansed. By the gospel we are cleansed. We are people who don't have to clean up our own boots and fix our own jeans and make ourselves good enough to go into the presence of God. God gives us the very blood of His Son, Jesus to wash us and make us new so that we can go right into the presence of God.

See, the sermon is this- the tabernacle has been done away with. The temple is gone. That means there is a new way to come to God and it's only through the blood of Jesus Christ. So what's the invitation? Come. Don't live with a guilty conscience. Don't live in shame, guilt, and remorse. Don't live with hiding and trying to make yourself clean. Instead, come boldly and say, "I want the blood of Christ to wash me from my sins. Give me a clear conscience." That's available to you this morning.