

A Cleansed Conscience

Hebrews 9:1-15

“Listen to these helpful words from a recent article in the Sunday School Times, entitled ‘the Great Saboteur’, detailing the work of Satan as the great accuser of the brethren, the one who stimulates the conscience to nag, drive, goad and prod us, and to keep us feeling a vague sense of hazy undefined guilt before God. That is the work of the accuser, the saboteur. Concerning that there come these revealing sentences:

Scripture recognizes, as the Accuser also does, that nothing so impedes your access to God as a guilty conscience. You can’t draw near boldly unless your heart is ‘sprinkled from an evil conscience.’ Therefore, if you want to overcome Satan at this point, don’t just talk to him about the blood of Christ. Instead accept the fact that the blood of Christ completely satisfies God about you. Remind yourself that God welcomes you into his presence not on the grounds of your Christian progress, the depth of your knowledge, or even the degree of victory you have found, but on the grounds of the blood of the lamb.

The discovery of this glorious secret has enabled saints down the ages to overcome the Accuser, ‘they overcame him with the blood of the lamb’ [Rev. 12;11]. They did not remind him of the blood of Christ, they reminded themselves. They refused to wilt before his accusations and were, therefore, able to enjoy free access to the throne of grace and full liberty in their services. That is helpful, is it not? These overcomers did not keep always looking at their inner condition, they looked rather to the solution that God had given the problem.” Ray Stedman

- I. *Upon salvation, God wrote His law on our minds and hearts so that we could know and love Him. His presence in our lives is permanent and cannot be taken away because of the covenant he made with all who sincerely believed the gospel. It is a unilateral unconditional covenant based on the power of Jesus sacrifice for our sins. It means that God has obligated himself to us through the blood of Christ by guaranteeing not only our salvation and entrance into His Kingdom with the promised eternal inheritance, but also with the promise of never leaving nor forsaking us in this life and in the life to come.*

Heb. 8:3-6

*The “**Royal Grant**” covenant was an unconditional covenant which a king granted to someone. No conditions were placed upon the one who received a “Royal Grant” covenant. It was up to the king to uphold this covenant.*

***Diathēkē** – Not an agreement, but a testament or will. It is a covenant for the terms of which only one person is responsible.*

- II. Chapter nine takes us deeper into the teachings of righteousness by explaining what the blood of Christ has done for us. As our sacrificial Lamb, His blood granted us access to the throne room of God. It was the key, so to speak, to unlocking the door of our hearts to receive him into our lives in life changing ways. Its power supernaturally saturated our souls to not only free us from the penalty and guilt of sin, but also from the guilt of not perfectly adhering to the religious manmade rules and regulations instituted by man in order to find favor with both God and man. The veil that prevented common man from entering the Holy of Holies was rent in two to show that we now have full, **guilt free** access to the one and only true God who created us. It is a no strings attached access based on his grace and mercy toward those he has redeemed through his blood.

Heb. 9:1-14
Ps. 31:1-2
Eph. 4:2-7
Matt. 26-28

Syneidēsis = *moral consciousness:—conscience. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other*

“The former priests had to go into the Holy Place by themselves—for the people, but not with the people. The same was true of the High Priest in regard to the Holy of Holies, where he could not even take other priests. But our heavenly Priest takes his people with Him all the way into the sanctuary. He takes us into the sanctuary of sanctuaries, into heaven itself—not into the symbolic presence of God, but into the real presence of God. Not only has He gone before us, but He takes us with Him.” MacArthur

- III. We have come to understand that Jesus’ willful sacrifice of himself for the sins of mankind was the price he paid for souls willing to accept the terms of the covenant of salvation he offers through belief in the gospel. Upon that belief, he then obligates himself to fulfill his promise of eternal life to those he has redeemed through his blood. It’s a wonderful gift that is freely given to us so that we can be in a **guilt free** relationship with the triune God. It’s a gift that has removed our sins as far the east is from the west. It’s a gift that turns God’s back on our sins so that he sees them no more. It’s a gift that has permanently blotted our sins from the record of judgment and accountability. And it’s a gift that throws our sins into the dept of the ocean so that they then become lost and irretrievable. His blood guarantees that our sins will never be held against us period!

Heb. 9:14b
Ps. 103:12
Isa. 38:17
Isa. 43:25
Micah 7:19

Rom. 4:8 *Blessed is the man whose sin the Lord will never count against him.*

THE FIVE COVENANTS OF SCRIPTURE

A Divine Biblical Covenant is a promise from God, formalised in a legal framework, solemnised by sacrifice and guaranteed by oath.

The five Covenants are stepping stones through time as God brings history to a climax in the Millennium in the restoration of all things that were lost through man's sin in Eden's garden. *(The word "Unconditional" below refers to the promise within the Covenant, not necessarily the individual enjoyment of its blessing)*

The COVENANTS	Refs	Type	Duration	Sign Symbol	Sacrifice	Timing	Beneficiary	Purpose
Noahic 2,348 BC	Genesis 6:18 8:20-22 9:8-18	Royal grant One-way Unilateral Unconditional	Everlasting	Rainbow (Gen 9:13-17)	Genesis 8:20-22	Inaugurated just after the cataclysmic worldwide destruction of the flood.	Made with Noah and his seed (with all of humanity and the animal kingdom).	To secure the earth as a STAGE for the restitution of all things (Acts 3:21) when all will be administered by Christ in Millennial Kingdom (Eph 1:10-11).
Abrahamic 1,913 BC	Genesis 12:1-3 15:13-18 17:9-11, 19 22:15-18	Royal grant One-way Unilateral Unconditional	Everlasting	Circumcision (Gen 17:11)	Genesis 15:8-21	Inaugurated just after the disaster of Nimrod's rebellion, the sin of "the sons of God", and the Tower of Babel.	Made with Abraham and His seed (Israel). Its spiritual blessings are enjoyed by believers now by faith.	To secure an innumerable SEED to enjoy the land and blessing (and the world through them). Not yet fulfilled but will come to pass in the Millennial Kingdom at Christ's second coming (Luke 1:71-75, Rom 4:13)
Mosaic - Old - Sinaitic 1,491 BC	Exodus 19:5-8 24:3-8 31:13-17	Suzerain Two-way Bilateral Conditional	Temporary (BC 1,500 to AD 32). Renewed 7x (eg. "Land Covenant" of Deut 29)	The Sabbath (Exod 31:13)	Exodus 24:4-8	Brought in just after the dramatic birth of Israel as they left Egypt. Abolished in the death of Christ (Heb 7:12-18, 8:13, 10:13)	Made with Israel. On stone. No connection with the church.	Added as a temporary supervisor to teach righteous STANDARDS and magnify sin until Christ came (Gal 3:22-26). No longer in force (2 Cor 3:9-11).
Davidic 1,042 BC	2 Samuel 7:11-16 Psalm 89:3-37	Royal grant One-way Unilateral Unconditional	Everlasting	Christ's resurrection and enthronement (Acts 2:30-33)	2 Samuel 6:17-18	Inaugurated between the past chaos of the "Judges period" and the future apostasy of Israel and Judah in the post-Solomon era of a divided Kingdom of Israel.	Made with King David and his Royal seed.	Secures a son of David as SOVEREIGN, to sit on a throne and reign for ever (Luke 1:32). Currently "dormant" but remains in place to be taken up when the Son of David (Christ) ascends David's throne in the Millennium.
Messianic - New - Second - Better - Everlasting 33 AD	Isa 59:20-21 Jer 31:31-34 Eze 36:24-31 37:26-38 Heb 8:8-12 10:15-18	Royal grant, One-way Unilateral Unconditional	Everlasting	Bread and cup (Matt 26:28, 1 Cor 11:25)	Hebrews 10:8-25, 29 12:24, 13:20	Announced in 606BC at the time of the Babylonian captivity. Then Inaugurated on the darkest day in human history, the day when the Lord Jesus was crucified.	Enjoyed by believers spiritually now. To be nationally enjoyed by ethnic converted Israel at Christ's return, both spiritually and physically (Jer 31:31-34, Eze 36:24-31, 37:14-28, 39:25-29).	Replaces Old Covenant (Jer 31:31, Heb 7:18-19, 8:13). Secures SALVATION, a new heart and forgiveness for all of God's people (Heb 8:10-11). Includes a return to the land and peace for future converted Israel, ensuring they never again lose it through disobedience.

The above Covenant programme contains "Biblical covenants" only. It is not to be confused with what is popularly known as "Covenant Theology", which is a framework constructed by Reformed theologians in the 16th and 17th Centuries. "Covenant Theology" posits three "theological covenants", namely the "Covenant of Redemption" (made between the Father and the Son before creation), the "Covenant of Works" (made with Adam in the Garden of Eden) and the Covenant of Grace (promised in Gen 3:15 just after the fall), none of which are actually called 'covenants' in the Bible. Furthermore, Covenant Theology does not distinguish between Israel and the Church, nor does it see a literal 1,000 year future Kingdom on earth. For these reasons, Covenant Theology is seen to present an inadequate framework for understanding the true Biblical "covenant programme".

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Michael J Penfold 2017