

Conscience - Part 5

by Dai Patterson

The sermon emphasizes the importance of having a sincere heart and full assurance of faith to approach God with confidence, facilitated by the great high priest Jesus Christ.

Scripture: Hebrews 9:11-12, Hebrews 9:24, Hebrews 10:19, Hebrews 10:22, Hebrews 10:25, Hebrews 10:29, Hebrews 10:39

Topics: "Access To God", "Conscience Reform"

Description

In this sermon, the speaker focuses on chapters 9 and 10 of the epistle, specifically starting from verse 18 of chapter 10. The first part of the sermon explores the doctrinal side of the epistle, emphasizing that through Jesus Christ's sacrifice and the pouring out of his blood, believers now have access to the presence of God. The speaker highlights the transformative power of this access, stating that it reforms the conscience and removes doubts and feelings of failure. The sermon also addresses the struggle of dealing with a nagging conscience and emphasizes the importance of receiving the life and light of Christ in order to overcome this.

Transcript

Oh, don't you think that the last verse is the solution to all your longings and my longings? What a wonderful, wonderful thing to come to see, that you and I are not meant, we are not meant to be forever expressing unfulfilled longings. We are meant to express longings which we can be certain that God will meet with, only having met those to create somehow yet greater, deeper, higher longings. But there's never meant to be an ongoing constant cry for something that is not met with.

And in the end we all have to come down to the simplicity of believing. I remember, and I'm going to get on to my conscience bit in a minute, but I remember years back now reading in John chapter 6 and being so struck that it was almost as if I came to a dead stop. I read these words, This is the work of God.

And I thought on it and dwelt on it, and the more I thought on it the more amazing it all became to me. Not these are the works, this is the singular, everything reduced to this. This is the work of God.

It's not mine, it's not yours, but this is his work. That you believe on him whom he has sent. When the truth of it dawned on my heart I thought to myself, Lord you mean to say that you, whatever it is that you do, all the energy that you expend, not that he expends it and gets tired, but all the energy, all that he does, he does to this end that I might live my life in the sheer simplicity of just believing on him.

And everything is working to that end. Just that I just believe, I believe you, I believe you, I believe you, I cannot believe you. And as we believe the work of God is done, and all his fullness is poured out, that we might be means whereby that work of God can be outworked and become ongoing in the lives of others.

Don't you think that's remarkable? That's God's work. It's not to make you some great preacher or prayer or prophet. It isn't.

It's just that you should believe. And when you and I are in a position, an attitude of constant ongoing, simply believe in him. And we were reminded that in John, it's all doing, it's doing, it's doing.

It's not having faith, it's believing. It's the attitude of the heart. And it's God's work.

And he never stops working to that end, that my life and yours should be a constant expression of simple childlike trust in one who is all sufficient. So I've enjoyed this. It's not quite a week, is it? I'm enjoying seeing my new wife tomorrow.

I'm hoping she's going to be a man who will come and pick me up. I want to go into the Hebrew epistle. I'm aware that there are lots of folk in the room who are at all varying stages in their reading of and understanding of the Bible.

Some of you perhaps are fairly new at it, haven't been at it for very long. And you may have heard things in the course of these days and you've thought, well, I didn't even know that was in the Bible and I've never read that before and I don't quite understand it. I don't quite have a grasp of all that's been said.

I need just to set a little bit of background in what I'm going to say in a few moments. I particularly want to spend my time in chapters 9 and chapters 10 of the epistle. And perhaps begin here in the 18th verse of the 10th chapter.

And this verse brings to an end the doctrinal side to the epistle. So, when you come to the 19th verse, now comes the application of all that's been said. So, right the way through to the 18th verse of chapter 10, we have been looking at the doctrinal side.

And now comes the wonderful outworking. And immediately, immediately the writer declares to us that every one of us has got an access into the presence of God. All that's gone before has indicated that under the Old Covenant there was no access.

He has drawn comparisons between the Old Covenant and the New Covenant. He has drawn numbers of pictures for us and compared the Old Testament priest with Christ, the New Testament great high priest. He has looked at the blood sacrifices of the Old Covenant and he has compared them with the shedding of the blood of Christ.

He has looked at Moses and compared Moses to Christ and said, and who comes out the greater? He's compared Aaron to Christ. He has compared angels to Christ. He has talked about the land of the Old Testament.

He looked at the fact that they never entered into rest. He has drawn a comparison and said in the New Testament we do enter in. So right the way through from chapter 1 to this very 10th chapter it's comparison, comparing, comparing, comparing.

And in every case you see the wonderful worth, the supremacy, the glory of Christ. But all of that of course is of no value to you and I unless I can enter in and find Him and relate to Him for myself. Which is why we read in these verses 19 and on down that there is now for us an entrance.

You may recall, and again let me for those of you who perhaps are not too familiar with it, you may recall that in the Old Testament God instructed Moses to build what He called a tabernacle, a tent of meeting, a place where He determined that He was going to come and live. That was always His intention, to dwell, to live amongst His Old Testament people of Israel. He never wanted to be distant, He never wanted to be far off and therefore He established this tabernacle.

Now the details of it you will just have to read for yourself but to point out there were three parts to the tabernacle. There was what was called the outer court, then a part called the holy place and then an innermost part called the holy of holies. And if you are not familiar with it, please do familiarize yourself because it speaks wonderfully of both the limitation of the Old Testament but points to the fullness that has come with the coming of Christ.

Between the holy place and the holy of holies was a very thick curtain. It was tremendously beautiful with cherubim designed on it with all manner of things in purple and blue and scarlet and so on and it hung between the holy place and the holy of holies and what was within you could not see nor could you go in and no one within Israel except the great, the high priest and once in a year was allowed in there. So you and I as ordinary, you know, commoners, members of one of the tribes of Israel we never ever saw in there, we could never get in there.

The veil declared no entry so far and yet no further. And yet God was there and there were occasions when His glory shone through. There were occasions when He spoke in the most wonderful ways and did the most wonderful things but for the ordinary everyday man or woman there was no way in there.

I would have found that ever so frustrating. I want to get in there. I want to get in there.

I want to have a look in there. I want to see what goes on in there. I want to know what's happening in there.

Why am I kept out? Well now, listen. No longer are we kept out. No longer are we excluded.

No longer are we barred. No longer. My Father and yours says come, come.

And there's a way in. There is one way in. The only one way in.

And there is no other way. And the comparison is not between different ways but between the fact that there was no way but now there is the way. The way.

And of course Christ made the statement that He was the way. Now let me read with you from verse 19 and on down to, well, whenever we decide to stop, let's go. Verse 19 of chapter 10.

Since therefore, and again, have you noticed the number of times that this word therefore comes up in the Scripture and takes you to what's been said previously and is declaring, now that therefore means therefore there is something now that has been opened up, made available. Since therefore, brethren, we have confidence. I'm going to touch on that word a little bit later.

But for the moment just keep it there in the back of your mind, will you? And ask yourself a very simple question, will you? Do you have confidence? If you do, where did you get it from? And if you don't, can you have it? Can something be worked into your heart and mind so that there is created a sense of certainty? I have a right to go in here. I am confident that I will not be turned back. We've got a fellow with us.

He works with the Prince's Trust. He works with the Duke of Edinburgh award scheme set up. And some time back he and his wife were invited up to the palace and he was presented with some awards because of his work in those particular areas.

And he was telling us all about it. You know, tea in the garden. I don't think it was the Queen who came round.

I think it was Prince Philip. But they were introduced and they met and they talked and they had tea in the marquee in the beautiful gardens. But when it came to him going in to the palace and taking himself a tour around and popping his head into the lounge and seeing where it was that she laid her head or where he made the morning cup of tea.

You've got to be joking. And he could go no further than there. Sorry Tom, so far and no further.

But we, you and I, are invited in to the very innermost place. But I need to be confident that I can go. Do I have an invitation? And am I qualified to enter in? Tom, the chap I just mentioned, is a farmer.

On the day that he went up to the palace I guarantee he did not wear his working clothes. He turned out in the most immaculate suit. And he appeared because entry was on the ground that you wore a suit.

He didn't turn up in his dungarees and his rally boots. He most certainly would have not gained entrance. He had to appear in the right garments.

He had to appear knowing that he was going to be qualified for entry in. Where do I get my confidence from? Where do you get yours from? Okay, since therefore brethren we have confidence to enter. Now please note it.

It's an entry. You are actually going to move from one place into another. You are going to move in spirit, in understanding, in relationship from being out to being in.

And all that was barred to the Old Testament people of Israel and all the limitations of it have been removed. And praise God there is a way in for me and for you. I am saddened sometimes.

I hear people even suggesting, even suggesting that within the confines of Scripture there are suggestions that God at some stage in the future is going to reinstitute a tabernacle and animal sacrifices will all be offered again and there will be a return somehow, in some way, back to that which is the old. I want to declare I absolutely reject such an idea. I've got a way in now to the Holy of Holies.

There's an entrance for me. And the suggestion to me is well nigh to being almost blasphemous that the blood of Christ, the way that He has opened up for me somehow is not going to be valid sometime in the future and God is going to rebuild some structure. Well I want no part of it, thank you very much.

If people want to go and visit it and pay to get into it or whatever happens then they're very welcome. If it ever happens, I don't suppose it ever will. But there's a way for me now, now, now, for me to enter in.

He says we've got confidence to enter where? The Holy Place. By through the virtue, the power of the blood of Jesus. By anew, and the translators, some of them have improved it by saying by a newly slain way.

It always appears to be newly slain because the sacrifice always appears to be newly slain. One of the things I think that has happened just for me in these days as I've been here with you and enjoyed being here I have found a freshness has come into my own heart. I have been refreshed.

It's to me as if Christ is all new. And that's how it ought to be. As if the way is... I haven't been this way before, although I may have been this way for years and years but it all becomes as if it's new.

And that's the understanding, the power of the Word. It's a new and living way. A newly inaugurated way every time I come.

As if the sacrifice is new. As if the way is new. As if everything is just fresh and glorious.

I haven't been this way before, but I have. Isn't that lovely? Well, Sarah read it, we're to be renewed in the inner man. That's what you read, Sarah, wasn't it? It's all new, yet all renewable.

And so we are to enter by a new and living way. And please will you note, there is no other way than the new and living way. Do you remember when Israel crossed the river Jordan back in the book of Joshua? Do you remember that God spoke and said to Joshua, you know Joshua, you've not gone this way before.

And I want it to happen this way. And there was the river in front of them and there was to be one and only one way across. The river was in flood because it flooded during the time of harvest and that's when they arrived at the time of plenty of fruitfulness.

Straight out of the wilderness and into fruitfulness. And the river was wide and expansive and uncrossable and the command was, it's got to be this way and into the waters went the ark of the covenant born by some of the priests. And that was the way and the only way through.

And the ark is a real picture of Christ and there was no way in except that way. They weren't permitted to make rafts, tie bits of this to that and sort of paddle their own canoe and get across. There was no alternative.

It's this way or it's no way. And God opened up the way and in they went. And they went straight into fruitfulness and they went straight into a place called Gilgal which means a rolling away and all the past just rolled away.

God. I like Ron's illustration that God draws a line. I did it often times when I was a school teacher and wrote underneath, do it again.

But God hasn't got to do it ever again. Done. By a new and living way which He inaugurated for us.

Now please note it's all for us. Not for Himself. He had access into the presence of His Father always.

We've been so reminded of it. It was He and Father going together until as we were reminded of the terribleness of Calvary. But it's all been done for us.

For me. Oh that it should be fresh and new and real for you and me. Boy.

Oh, we're going to have to go aren't we? For us through the veil. Now please note the use of the veil. And now the veil is spoken of as being His flesh.

So that body of His was rent. Broken. Why? So that the inner life of Him should be poured out and made available to you and me.

That's the great purpose. That's the picture. His flesh is spoken of as being like that veil.

Until it was rent, the life that was in Him was exclusively His. When the veil in the temple was rent, everybody could go in. I don't know whether they did.

I don't suppose it matters whether they did. Because all of the symbolism was now of no value because the real had come. But the great renting took place so that the life that was in could come out.

The life that was available but had been contained within the veil, His flesh, was now available to me and you. Before you go home tomorrow from this conference, will you make sure that you've got that life? If you've got nothing else out of this conference, whatever you do, don't go away from it without knowing I've got the life. And the life is the light of men.

And the light will shine in my conscience. Because if you go away from here without having that life, do you know what Jesus said about the light of conscience? He said it can be darkness. And how great is that darkness.

We cannot live by a natural light. Our natural conscience will never, ever, ever enable us to go in. We'll come to it in a moment.

Let's read on. But if I'm going to go in there, into that place, do I go in with my bravado? Does my faith take me in? Does my strength of will take me in? No, I've got to be directed in by one who is a great high priest over the house. And I need to know that it's His invitation and He will take me in.

I guess, to use the illustration of my friend Tom, once the garden party was over and he'd sipped his tea and eaten his cucumber sandwich, it tells me he came away pretty hungry. I don't know whether they're a little mean with the sandwiches, but I think it was straight to McDonald's he went. But whichever it was, had he finished his proceedings, I wonder if he could then have had a conducted tour, someone who could have taken him in, just like you do when you go to these great buildings and you have a tour around and somebody points out all the history and you think, wonderful, wonderful, wonderful, wonderful.

I always find, when I do all kinds of things, there are places I want to go and He won't take me. I'm not insane. I want to sneak up around the corner and up in the loft.

I want to see what goes on behind that door. There's a thing across and you can't go in. There we are.

But we have a great high priest over the house. And of course you know that we are the house, don't you? We are. And He is the great high priest who governs His house and He takes us in to the presence of the Father.

We don't go in through any other than through Him. And then we have this. Now notice, if you will, back in verse 19, there is a way in, but you and I have got to take advantage of the way in.

So He then says, well, then let's draw near. Let's not hold back. And you would think, well, what could hold you back? Well, I'll tell you what will hold you back.

A lack of confidence. A lack of certainty. I've got a right to go in.

So He says, well, come on, let's draw near. Let's go together. And He is wonderful.

This is not this writer, whoever he were. Some people say it was Paul and some people say it weren't. There are other suggestions made.

Doesn't much matter, does it? But it's a wonderful plural. Let us come on together, draw near, with a sincere heart. Oh, now Lord, here's my problem.

Maybe my heart's not sincere. A sincere heart in full assurance of faith. Oh, well, maybe that's me problem then.

How do I get a sincere heart and how do I have the full assurance of faith? Not faith, but that which faith produces, which is a full assurance. I can go. How do I get it? And here we are.

This is what He says. Let's draw near. We've got a sincere heart, with a sincere heart.

He didn't say, you know, hoping to have one, praying to get one. He says, let's draw near with a sincere heart, in full assurance of faith. Now then, having had our hearts sprinkled.

Now that's the way that the sincere heart and full assurance of faith operates. Because something has happened in the realm of conscience. Having our hearts sprinkled from an evil conscience.

And our bodies washed with pure water. Now that's something He is saying, as we're approaching, as we're coming into and entering in, we do so with confidence because of what's taken place. And the conscience does not condemn us.

We do not have nagging doubts. We do not have the past declaring our inabilities or disqualifying us from going in. We have a right to go in.

On the grounds of what? Of the miracle of having our hearts sprinkled from an evil conscience. Now please note, the conscience now is linked to the heart. I linked it also to the mind.

So are the heart and the mind the same? Well, I suppose if you are predictive, you can say, well, you know, it's not quite, you know, you can distinguish this is sort of slightly different from that. But when you get down to it, I know that right down in the insides of me, what I am, I am in heart and mind. You can say, oh, well, surely the emotions and the will and so on and in the soul realm and the spirit bit is, you know, the bit that God gives.

Yeah, okay, well, you know, distinguish the things if you like. So when I come, I don't come thinking, now which bit's going to come here and then I'm going to do this bit. It's me, I come.

I'm not going to hold back because there is a way in for me. And if my conscience does not condemn me, I discover I've got confidence to go. But if I know there's something wrong, if God has put His finger on something, my conscience has got to know the cleansing power of Jesus Christ so that there is put away and finished with that which says, you can't go in.

You're prevented. Please will you take note then of the statement in verse 22 which declares something has been done in order that something can go on being active. Our entering in is a constant ongoing entering in because of what has been done.

Now what is that? The conscience sprinkled, the heart sprinkled rather, from an evil conscience. Now does that mean that every man and every woman until that event takes place has got an evil conscience? And the answer is yes. It doesn't mean to say that they don't have a conscience but that conscience is evil and the evil prevents them from entering in.

Therefore the conscience has got to be cleansed. And until it is, there is not one among us who will have the confidence to know I'm invited in to the very presence of the Lord. I'm invited in.

I have a right to go. I have my Father's invitation. There is a way for me to enter in and there is none who can prevent me.

And let me tell you something, the devil cannot and your past sin cannot. No one can prevent you from going in because the invitation is extended to everyone but not everyone seemingly takes advantage of it. But those who do take advantage of it do so on the ground that their conscience has been cleansed.

In the course of these 3 or 4 days I have had a number of conversations with different people and 2 if not 3 people have said this to me I can't switch my conscience off. I can't switch it off. I can't somehow... I want my conscience to produce in me the kind of peace that I know I need but I can't switch it off.

It keeps nagging. And you know, when that happens we've got one of 2 things that we do. We either try to readjust it ourselves and that means we have to work harder and harder and harder to try and bring our lives into conformity to the dictates of our conscience.

And when we can't do that we end up feeling inwardly frustrated there's no peace and whichever day it was, whichever session it was I used the word a scrupulous conscience and there are people who have scrupulous consciences. Can I, without I hope offending any such person if they're here and if you are offended well, tough on going home tomorrow. But if you've got a scrupulous conscience let me tell you where it comes from from you, from the flesh.

You are seeking to find your own way to quieten it. You are seeking to find by your own effort by trying to adjust to your lifestyle perhaps work harder at something and if you are the kind of person who is a perfectionist in your sort of make-up you will work and work and work and work at it. And I tell you what you will frustrate yourself because you will discover that your conscience will not let you off the hook.

You haven't done quite enough. A bit harder next time. But don't give up.

You'll get there in the end and you'll discover that your conscience lies to you. And the reason is it doesn't have the light of the gospel shining in it. The gospel that says you can't do it but let me tell you one who can so you work a bit harder.

And I see it in Christian circles I see it in people who are striving and striving and they're not at rest and they're forever trying to improve themselves and they think if they shout a bit louder in a meeting or they... somehow it's going to work and let me tell you something it will not. It won't. And I tell you what I thank God that it won't because it brings me to the place where I've got to depend upon another.

This is the work of God that you believe on Him. And stop believing on yourself and stop believing in your ability to readjust your conscience and to make it work as it ought to work or do it because it's a fallen conscience. It's an evil one and you might not like a definition of your conscience like that Oh, mine is not... How dare you! An evil conscience isn't conscience meant to be active so that we overcome evil? And I'm going to overcome by the activity of my conscience but you discover you're such a fallen, corrupt individual you can't do it!

And all that we, those in this room who really know that your conscience has been cleansed may you go from here and be such a manifestation of the truth of Christ's power to cleanse that you will live your life in the holy place and men and women will be able to see upon your face and in your eyes where do you live? Like they said of Christ where do you live? Or, I live in the Holy of Holies Oh, you sanctimonious individual! Well, listen, that doesn't mean to say you're going to go around kind of shining you know, and you'll... and everybody says, oh brother, oh sister oh, what a thing!

Now, nothing to do with that! You'll be as normal as down to earth you'll be able to talk to the lowest and even go to the palace if ever you're invited if you are, let me know I'll come and help you out I'd like to go and say hello to her I'd like to meet her I would Maybe my day will come Imagine that D.P.

M.B.E What a wonderful thing this is Listen our hearts are utterly sprinkled our hearts form an evil conscience Lord, you mean all my efforts that I try to improve myself you'll draw a line under it it will be finished, yes finished with, finished with Listen, tune back we're going to come back to that before we finish in about ten minutes Let me take you back into the ninth chapter where again we have the writer drawing a comparison between the old and the new in the opening verses he even speaks about this tabernacle I spoke about a few moments back Listen now even the first covenant had regulations of divine worship and the earthly sanctuary that is, it's an earthly one there was a tabernacle prepared the altar in which were the lampstand the table and the sacred bread this is called

the holy place and if you think, what's the lampstand what's the table, what's the sacred bread and you've got no idea well, go read back in the book of Exodus and you can read it for yourself and then behind the second veil there was a tabernacle which is called the Holy of Holies and that had a golden altar of incense Ark of the Covenant, etc, etc, etc we have not time to go into that so we're not going to look at it and then in verse 6 and when all these things were prepared and set in place the priests who are continually entering the outer tabernacle performing the divine worship they got on with their job but into the second only the high priest enters once in the year not without taking blood which he offers for himself and the sins of the people committed in ignorance please take

note of that the Day of Atonement was for sins committed in ignorance if you as a man, an individual knew that you had committed sin there was a means whereby you had to have your sin dealt with there and then by taking a sacrifice to the priest and offering it, laying your hands upon it confessing your sin over it a lamb, the bullock died and your sin was atoned for covered over these were for sins of ignorance committed in the course of the year but please take note of this in the 8th verse that the Holy Spirit is signifying this now back then when they built the thing when Moses built it and so on I don't suppose it signified to them anything other than that God was providing some means of sin being dealt with and a fellowship being possible with Him but for you and me because of the

coming of Christ the Holy Spirit is now signifying something and that word signifying is a strong word He's pointing at something He's declaring something He's wanting our attention focused upon something

seeing a picture in the old but seeing that in the new there is something entirely different and this is it the Holy Spirit is signifying this that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing which is a symbol a picture for the present time and accordingly both gifts and sacrifices are offered which cannot make the worshipper perfect in conscience now where we are in Lampeter we have suffered a little bit the word suffered isn't the right word we've had a few difficulties because it has been said of us we don't want to go there you

know they're a right funny bunch and sure enough that's probably partly the case they believe in sinless perfection now let me tell you I don't believe in sinless perfection until of course I'm in glory but I do believe in perfection of the conscience in as much as now at this moment because of the power of the blood of Jesus Christ to cleanse my conscience I can come as a worshipper interestingly the word worship is the same word as the word you read in verse 14 and please just turn there with me it's speaking about the blood of Christ and in verse 14 we read how much more will the blood of Christ who through the eternal spirit offered himself without blemish to God cleanse your conscience from dead works to serve the word worship and the word serve are the same word isn't that lovely?

your service is worship and your worship is service they're the same word and all the things that you do in the course of your everyday, whatever they be they are to be as worship I am to serve the living God now please then note that in terms of conscience I am to be perfect that is not a self attained perfection not me seeking to adjust my conscience not me changing my lifestyle so my conscience bears witness that you're doing a good job son it won't be long and you'll be acceptable until the next time you make a mistake and you lose all of it and you'll think what's wrong with me well I'll tell you what's wrong the conscience has got to be cleansed and then says the writer that because of this offering of the of the body of Christ there is now made possible a worship that was not

possible under the old covenant because the conscience is made clean and I can come I can just sweetly and quietly and effortlessly just move right in I do not need to be forever examining myself and let me tell you one of the things I think that we are prone to suffer from if we're not just a little bit careful is to compare ourselves with each other and well I'm not quite as white as brother so and so but compared to her I'm spotless and you know she's got she really, she hasn't got a chance but I'm working to become as white as brother so and so over here and when I get to you know sparkling white and almost bright or whatever the phrase is to be, then I will be able to enter in it has nothing to do with it be careful of comparing yourselves among yourselves that's foolishness there's

nothing more stupid why? because the only purpose in comparing ourselves one with the other is to see if I've got the edge over you but now he says we've all come on we can all go in because of this cleansing if in the Old Testament their consciences could be made perfect then those sacrifices would have gone on being offered wouldn't they they would have continued offering them but says the writer that was not possible and it was not possible verse 10 because they those sacrifices only related to food and drink and various washings and regulations for the body imposed until the time of reformation and let me tell you the reformation did not take place under Martin Luther it took place when Jesus Christ came and died and rose and poured out his precious blood and the spirit comes to

sprinkle the power the virtue the life of that blood upon my conscience and yours and everything is reformed and conscience is reformed it no longer nags it no longer raises doubts it no longer points to the past it no longer points to failure it doesn't even point to what you may know about yourself that needs improvement it says I can come in Lord and in my coming in I'll discover you can change me from glory to

glory to glory to glory and that's what the changing is all about for one degree of glory now you might think I haven't got a very big degree well not to worry you may not have a B.A. or an M.A. or a Ph.D. degree you may be very very sort of ordinary and not greatly educated makes no difference in this we are being changed and we're being changed by the Spirit of the Lord and

it's interesting you know that when you read that statement in the second Corinthian letter and at the end of chapter 14 it says we are being changed from one degree of glory unto another while we look while we gaze while we view while we are seeing the glory of the Lord in the Old Testament they couldn't see the glory of the Lord it was inside the Holy of Holies where the box was the Ark of the Covenant and the two cherubim in the mercy seat and that's where the Shekinah glory of God came and they couldn't get in there and see it but you and I can go in and just gaze and just gaze and just gaze and we can just be there and you and I will find Lord what happened to that aspect of my personality what happened to that aspect of my makeup what happened to that I was brought up with it seemed

to affect my life what happened Lord you've been changed and you know what's most interesting you won't even know it's happening everybody else will but you won't you won't come out thinking I'm glowing all over like Malcolm yesterday after he had his bath I told you I'd get you but it'll just be all so natural and oh that's the thing more than anything else that I think is the mark of true spiritual life you don't even know what's going on you're just you and yet God is changing you're changing isn't that wonderful I just want to finish with this let's read down the title of Reformation but now listen when Christ appeared oh wonderful he appeared as what as the man of Calvary as the babe of Bethlehem no but as high priest of the good things to come and that is probably better translated

of the good things which have come he entered through the greater and more perfect tabernacle not made with hands that is to say not of this creation and not through the blood of goats and calves but through his own blood he entered the holy place once and for all having obtained eternal redemption for if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled can sanctify to the cleansing of the flesh again please note verse 13 for those of you who don't know about the blood of goats and bulls and the ashes of a heifer what's all that about I didn't know ashes were in the bible ashes of a heifer and let me tell you what the red one at that go back and read the book of numbers and you'll read about it so don't worry if you read these New Testament

things and you think all it says is your education is lacking a little bit and you need to go and read those he says can cleanse that is the flesh how much more will the blood of Christ who through the eternal spirit for those of you who are interested there has been quite a bit of debate over a long time as to the words the eternal spirit means the eternal holy spirit or whether the eternal spirit means his own eternal spirit that which was uniquely Christ but think about that one that's wrong how much more will the blood of Christ who through the eternal spirit offered himself without blemish to God cleanse your conscience from dead works to worship serve the living God how about that cleanse your conscience from dead works how do I know what are dead works dead works are all those

which are not inspired by the spirit of God and all works which are the consequence, the outworking of the spirit of God operating in my life and yours and bringing me to the place where the work is ongoing that is I am believing on and out of that will come works that God will appoint just for you, just for me Ephesians 2 verse 10, you read it there are things appointed of God for you to do and they are uniquely yours isn't that wonderful and they are uniquely yours because you are uniquely you and God wants to use you to do those works which are yours to do don't try and do anybody else's will you you'll make a mess of it and

don't try and be a copy of brother so and so because he preaches like I'd like to preach or she prophesies like I'd like to prophesy you know for 20 minutes and

you cause everybody to death just be you and you can be you in the presence of the Lord, in the holy place because your conscience has been cleansed Lord I'm free of it I'm free of all the effort I'm free of all the struggle to readjust to make myself something that I never ever could be thank you Lord for dealing with this great self seeking energetic self that wants to somehow prove that I can do something to make my conscience void of offence towards God and man until he comes and cleanses it, you can't do it my friend, you can't do it my final comment is this if nothing else will you please when you leave here go away and ask the Lord this we were encouraged just to ask, ask the Lord this, will you, Lord teach me to dwell in that holy place when I come out from there whatever

ministry, whatever works whatever else I have to do I'll do them gladly, joyfully I will delight to serve you Lord but I want first of all to know what it's really like to be a priest operating under the Great High Priest who's taken me into that place where I can just gaze and gaze and gaze and gaze and wonder and I can go in through the new and living way and I can come out through the new and living way though I'm not quite sure that's very Biblical best to abide in that and just enjoy the very presence of the one who has loved us and has shed his blood to cleanse us from our sin and to make our conscience clean

Audio: <https://sermonindex1.b-cdn.net/18/SID1896.mp3>

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