



## A Pure Conscience

Hebrews 9:1-14

After preaching last Sunday's sermon, I was talking with Ben Jacques about how I was encouraged by chapter 8, and then I realized something. "Oh no! I forgot to comment on verse 13." Then I said to Ben. Hopefully I remember this Sunday. And, amazingly, I didn't forget!

If you remember last week's message, the author compared the covenant God made with Moses and then the covenant he made with Jesus. With Moses, God's covenant was "If you obey, you'll be my treasured possession." In the covenant with Jesus, it's "You are my treasured people; therefore, you will obey by my grace." In this new and second covenant, Jesus brings us to God and then God promises to change us from the inside-out – thus being given a superior relationship, superior, knowledge and a superior forgiveness than anyone could receive in the covenant with Moses.

Therefore, in verse 13 of chapter 8, the author writes, "<sup>13</sup>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."<sup>1</sup> What's the point of embracing something obsolete, when you have something far more superior? Then the author says, not only is it obsolete, it's growing old and ready to vanish away.

The phraseology is interesting. It gives two different word pictures. First, the phrase "growing old" gives the idea of aging. When people age, it's both felt and seen. The older you get, the harder it may be to move, eat and do basic tasks. All of these things speak to the fact that we as humans are on our way to the grave. Well, this is the point the author is making here about the mosaic system. It's on its way to the grave. You want to worship God in a system that's dying?

And, interestingly enough, within less than 10 years of writing this sermon of Hebrews, the temple in Jerusalem was destroyed – and the Jewish people haven't sacrificed for almost 2,000 years. This is not a coincidence. Jesus came in the first century, accomplished the plan of God to be a new representative for people: obeying perfectly and then taking the punishment that sinners deserved. Then, at his death, the temple veil tore in two – bringing people to the very presence of God. And, within 40 years, the temple is destroyed! No more animal sacrifices. No more high priests. Certainly, the old system died and vanished because the new covenant was superior!

But now as we move into chapter 9, the author wants to emphasize one more specific blessing that comes to those who trust Jesus, the Great High Priest in Heaven at the right hand of God. The blessing is a pure conscience. I think that we all can understand the value of a clean conscience. For example, if

---

<sup>1</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 8:13.

someone accuses us of something, we would say, “My conscience is clear!” And what we mean is not merely that we don’t feel guilty, but that we literally did nothing wrong.

But what if we did do something wrong? Have you ever had it happen to you before when driving down the highway, and then you see the cop car in the median too late? You realize you were going over the speed limit and you hit those brakes. You then look at the rearview mirror for the next mile to see if that cop is coming after you! If the cop pulls out, you know you can’t say your conscience is clear. You did something wrong. You deserve the ticket he gives you. But a ticket for \$120 is nothing in comparison to the other types of sins we’ve committed against God.

This past week, I came across the story of a man named Albert Speer. Speer was Adolph Hitler’s chief architect and was the Reich Minister of Armaments and War Production. He was the only one of 24 war criminals tried at Nuremberg who admitted to his guilt. He was imprisoned for 20 years in Spandau prison, and sometime after his imprisonment, he was interviewed on Good Morning America. I believe he was being interviewed because of a book he wrote that was recently published. In that interview, he was asked about a portion of one of his earlier writings post-WW2. The interviewer said, “You have said the guilt can never be forgiven, or shouldn’t be. Do you still feel that way?” Speer’s response was, “I served a sentence of twenty years, and I could say, ‘I’m a free man, my conscience has been cleared by serving the whole time as punishment.’ But I can’t do that. I still carry the burden of what happened to millions of people during Hitler’s lifetime, and I can’t get rid of it. This new book is part of my atoning, of clearing my conscience.” The interviewer then said, “You really don’t think you’ll be able to clear it totally?” Speer said, “I don’t think it will be possible.” (see R.K. Hughes, p. 232).

Speer had spent 20 years in prison and even the years after seeking to convince people of the evils that took place and warn people of what can happen. And, in all his efforts, he didn’t believe he deserved or could experience complete atonement for his sins. But it’s not only Speer who feels this way. I’m sure all of us have felt that at one time or another. Some of you here have sins you’ve committed in the past that you can’t shake mentally. Others of you have learned to live with the past sin, but whenever you talk about it, shame rises up and then the floodgates of guilt begin to strangle you. Still others of you might deal with your sins saying, “Well, I didn’t know it was bad or I was just naïve.” And, so you try to minimize the sinfulness of the sin. But none of us here in this room can say that we are innocent. If we were to go before not merely a police officer, but the Judge of All Creation and he were to lay out all of the thoughts and intentions of our heart – as well as our actions – we wouldn’t merely get a ticket. We know we don’t deserve atonement. Our consciences have accused us. We’ve felt the pangs of guilt. How do we deal with this?

That’s what the author of Hebrews highlights here in Hebrews 9. Every human being has a soiled conscience. Sure, some may scream more loudly than others, but as the Proverb says, “<sup>9</sup> Who can say, “I have made my heart pure; I am clean from my sin”?<sup>2</sup>

For every human being, hope is offered – and it is found in Jesus. We discover this hope in Hebrews 9. Please go there with me. This morning we will discover that **Jesus, through the blood of the new covenant, purifies people’s consciences and sets us free to obey!** Let’s pray now before we read:

---

<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Pr 20:9.

---

*Now even the first covenant had regulations for worship and an earthly place of holiness. <sup>2</sup> For a tent 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. <sup>3</sup> Behind the second curtain was a second section called the Most Holy Place, <sup>4</sup> 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. <sup>5</sup> Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. <sup>6</sup> These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, <sup>7</sup> 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. <sup>8</sup> 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 <sup>9</sup> (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, <sup>10</sup> but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. <sup>11</sup> 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) <sup>12</sup> 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. <sup>13</sup> 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, <sup>14</sup> 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. <sup>3</sup>*

---

To a group of Christians in Rome, struggling because they might lose their lives for following Jesus, you could think, "Who cares about getting an Old Testament lesson in priesthood," but the author shows us that the Old Testament priesthood applies to our lives *today*. Is Jesus worthy to be followed? Yes! Because of who Jesus is and what he's done, he's guaranteed that all his followers are reconciled with the eternal God and he also guarantees that we will follow after him until our death – and then in eternity (with joy)! But these Christians have wavered. Have they disappointed God? Is there hope for them? In addition, how do they have assurance that they will continue to follow Jesus to the end?

What about you, Christian? Have there been times when you've had resolve to follow the Lord only to seem to fall flat on your face in defiance against him? Will God accept you again? And, do you have any hope that you will actually follow after him in faithfulness? Look at these verses and see how Jesus' high priestly role cleanses the conscience and assures you that you will make it to the end!

In verses 1-5, the author reiterates the point that the tabernacle was meant to be an earthly picture of the heavenly reality. In verse 9, we see the word "symbolic," which is the Greek word "parabole." Do you hear it? Parable? The earthly tabernacle is a parable for the greater realities. So, in verse 1, he says that on earth, there were regulations as well as the presence of holiness.

---

<sup>3</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 9:1–14.

So, he details some of the realities in the tabernacle. The tent was set up. It was rectangular: 15 feet wide by 15 feet high and 45 feet long. When entering the tent, only priests could come in, and they would enter into the Holy Place. Then, there was another curtain. That curtain separated the Holy Place from the Holy of Holies – this was the place where God would reveal more of his holiness. Only the High Priest could enter that area once a year.

Now, in both the Holy Place and Holy of Holies, there were items for worship. The author details these items. In the Holy Place, there was the Lampstand, Table and Bread of Presence. The lampstand was more than likely shaped like a tree. It could have indicated both the tree of life as well as the burning bush. Giving implications of a Garden of God that humans were created to reside in. The table and the Bread of Presence were together. The bread being on top of the table. There would be twelve loaves of bread on the table, signifying the twelve tribes of the nation of Israel. The priests would minister with these items consistently.

But then there was the Holy of Holies. The author speaks of the golden altar of incense, the ark of the covenant (in which was an urn with manna, Aaron's budded staff, and the 10 commandments). Interestingly, the altar of incense was in the Holy Place, not the Holy of Holies. However, in speaking this way, the author reminds us of the Day of Atonement. The altar of incense pictured the prayers of the people as the smoke of the incense would enter into the Holy of Holies – signifying prayer coming before God's presence. So, it's appropriate to see the value of the altar of incense before God's Holy Presence. Then, the ark of the covenant (which, by the way, the word ark simply translated from Hebrew is box.) It's considered God's footstool, and in it were a few items – manna, a staff and the 10 commandments. All of these signify something, but clearly the 10 commandments speak of the covenant God made with the Israelites: obey and be my people.

However, the people don't obey perfectly. The people disobey (continually). So, above this gold box are cherubim that overshadowed the top of the box. The top of the box is referred to as the mercy seat or atonement cover. It simply covered the top of the box. But on top of this cover were cherubim. Cherubim are usually depicted as lion-like creatures with wings. The wings of the two cherubim touched each other – spanning the length of the cover, and then faces of the cherubim were looking down on the cover. And they're called the cherubim of glory. The word glory probably doesn't describe the cherubim as much as it describes God. The cherubim are God's – and God is the God of glory as chapter 8 stated. Remember that the cherubim are important in God's design. In the Garden, at Adam and Eve's sin, the Cherubim blocked Adam and Eve from coming back to the garden. Yet, here in the tabernacle, the Cherubim look down on the atonement cover giving hope to people that there could be a reconciliation so that people can come back to God's presence – and it comes through atonement.

Got this all in your mind? Ok, now, look at the end of verse 5 of Hebrews 8: Of these things we cannot now speak in detail.<sup>4</sup> Wait, what?! Why did he mention all of this to simply say, "I don't have time to talk about all of this?" Some commentators I read still went into detail on these items and how Jesus was the fulfillment of each (or many) of these items. However, that's not the point of this text. The author might really want to get into all of those details, but he wants us to keep the main thing the main thing here. He has a specific purpose. Remember, he's wanting to show us how Jesus purifies our conscience. So, in verses 6-10, he shows us that

### **1. The tabernacle sacrifices can't perfect the conscience (vv. 6-10).**

---

<sup>4</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 9:5.

Look at verses 6-7 with me again: <sup>6</sup>These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, <sup>7</sup>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. <sup>5</sup>

We see a boiled down picture of the tabernacle worship. The tabernacle's set up and we have priests go in and take care of the different items inside. Notice though that only the priests could go into this first section. No one other than priests could go into this first section. And, priests even had to be chosen to go into serve for a limited time in this first section – think Zechariah (John the Baptist's father). One man writes, "If they were fortunate, they got into the outer room once in their priestly lives – for a week. The Israelite layperson's access was even less – the front of the courtyard, and that's all" (R.K. Hughes, p. 229).

But this is how the worship of the tabernacle was set up. God is holy. People are not. There needs to be a safe distance! And so here we see that **there was limited access in the tabernacle worship**. How can we be cleansed if we each can't come to God's presence? In the old covenant system there was a picture of cleansing. Once a year, a High Priest could have access for a few moments into the Holy of Holies. He'd sacrifice a bull for his sins and the sins of his family. He'd also sacrifice a goat and go through a similar ritual as with the bull. It involved the outer court, the Holy Place and the Holy of Holies. Every step mattered! And death mattered in this ritual. When in the Holy of Holies, the priest would sprinkle the blood on the atonement cover and then on the ground before the cover. God will only accept people through the death of another. And, by the way, the High Priest can only enter because of blood. He has no inherent right to come in. He even needed death of another to come into the Holy of Holies.

After the rituals came more celebration. There was another goat – one spared from sacrifice. The priest would lay both of his hands on its head, and would then confess the sins of the people. Then the goat would be led away into the desert. This spoke to the people that sins could be taken away! Imagine the celebration on this one day each year!

But even with all of this, we see that **there was limited effect of the tabernacle worship**. Did you notice one word that the author of Hebrews inserts in verse 7? It's the word *unintentional*. Circle that word in your Bible. Did you know that there was a certain type of sin that God did not offer temple sacrifices for? It's called sins of a high-hand. In Numbers 15:30-31, we read, "<sup>30</sup>But the person who does anything with a high hand, whether he is native or a sojourner, reviles the Lord, and that person shall be cut off from among his people. <sup>31</sup>Because he has despised the word of the Lord and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him." <sup>6</sup>

So, on this Day of Atonement, there could be celebration that their unknown and ignorant sins were forgiven. But what about that sin of yesterday where they knew exactly what they were doing, but they did it anyway? Think of David after his sin with Bathsheba and his purposefulness in having Uriah killed. What does he say in Psalm 51? Answer: <sup>16</sup>For you will not delight in sacrifice, or I would give it;

---

<sup>5</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 9:6–7.

<sup>6</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Nu 15:30–31.

you will not be pleased with a burnt offering. <sup>7</sup> He couldn't offer a sacrifice and burnt offering for these sins. He willfully defied God.

Do you see the limits of the old covenant with Moses? Clearly, the tabernacle is just a picture pointing people to the reality that there could be forgiveness and reconciliation. But it couldn't grant it. Hebrews goes on in verses 8-10 by saying, "<sup>8</sup> 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 <sup>9</sup> (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, <sup>10</sup> but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation."<sup>8</sup>

Verse 8 brings up the Holy Spirit. God the Spirit was over the ordering of the temple worship. He's the One who inspired people and even came upon people for the building of the tabernacle. And, the author here says that the Holy Spirit indicated (or, another translation would be *disclosed*) to us something. The fact that there are two sections to the tabernacle reveals that there was a safe distance between people and God. And, as long as that first section remains, there isn't freedom for all to come into the presence of God.

And, who would want to come into the presence of God if the rituals only offered external cleansing? The end of verse 9 says that the gifts and sacrifices couldn't perfect the conscience. Now, what does the Bible mean when it talks about the conscience? One commentator gives a lengthy but helpful definition: "***The conscience is properly man's inner knowledge of himself, especially in the sense of his answerability for his motives and actions in view of the fact that he, as a creature made in the image of God, stands before and must give an account of himself to his Creator***" (P.E. Hughes, p. 324).

All the gifts and sacrifices only dealt with food, drink, washing, regulations. None of it could touch at the conscience level. Can an animal not made in the image of God give me forgiveness before God? Can washing my hands a certain way remove the shame of the internal sin? The Old Testament ordering of the tabernacle continuously spoke to the people that the atonement was simply a ritual atonement. There was a purpose. Think of all the death and blood and how that spoke to God's holiness and people's sinfulness. All that death couldn't atone! It's like Albert Speer. No matter how much good he did, he knew he couldn't atone. We sometimes grasp an awareness of our sinfulness and God's holiness. But all the works we do cannot outweigh the scales in our favor. Nothing that our hands can do can save our guilty soul. The same is true in the Old Testament tabernacle. Notice, the Holy Spirit imposed this. In other words, all the sacrifices were not willing on the part of the ones being sacrificed. The animals couldn't volunteer. They had to die. And, so it is in our offerings to atone for ourselves. We often work to atone for ourselves simply based on wanting to get rid of the guilt or maybe feeling like we just want to know more freedom, but we don't care about God.

We need something greater. And there is something greater. The Holy Spirit brought this tabernacle until the time of reformation. The word "reformation" gives the idea of a time of putting things right. In other words, a time when people will be made right with God through the superior sacrifice – a sacrifice that can actually purify the conscience, not just clothes or hands. A sacrifice that would cover sins like David's sins, Adam's sins, Moses' murder, Jonah's defiance, or your sins and mine. And a sacrifice that is

---

<sup>7</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Ps 51:16.

<sup>8</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 9:8–10.

willing, not by an unblemished animal, but by the perfect Man who is the eternal God. This is what we need – and this is what Jesus gives to us! So, the author moves into verses 11-14 and shows us that

## 2. Jesus' sacrifice purifies the conscience and sets us free (vv. 11-14).

Read verses 11-12 with me again: <sup>11</sup> 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) <sup>12</sup> 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.<sup>9</sup>

What we first see here is that **there is unlimited access through Jesus' sacrifice**. I want you to imagine something with me. Jesus, at the perfect time, is sent to this earth and takes on flesh. Angels in Heaven look down and glorify God because they know what Jesus is doing. The fulfillment of prophecies and promises to save people from their sins. Decades go by and then comes the time for Jesus to offer up himself willingly to take God's holy, perfect punishment in the place of sinners. From Heaven's perspective, the angels see what is going on. Jesus could call the angels to get him off the cross, but he refuses to do so – for the joy set before him, he endures the cross and despises the shame. He takes the curse not only for a nation at one point in time for a year. He takes the curse for myriads upon myriads of sinners. The angels, the cherubim, too, are looking down on Jesus' atoning sacrifice, and before breathing his last breath, he says "It is Finished!" Then dies. He's buried. The disciples are sad. Angels in Heaven are looking down. And they can't wait until the third day. Two angels appear at the stone that was rolled away and they tell people that Jesus is not here. He is risen!

Jesus then appears to his disciples on different occasions – until finally comes the 40<sup>th</sup> day after his resurrection. He's with his disciples and he ascends into Heaven. Now, picture what Heaven might have been like when Jesus ascended into Heaven. Hebrews teaches us that Jesus' ascent was the ascent as *the* High Priest coming into the Holy Heavenly Reality – the substance (not the shadowy tabernacle). He enters into the real Holy of Holies – straight into the presence of the Glory. All the angels are watching, the cherubim watching – and on the basis not of some animal, but himself and his blood sacrifice, his death, he goes straight to the right hand of God himself and sits. The angels don't look down any longer. They look at the One who is high and lifted up! They don't stare at the footstool of the ark. They gaze the glory of the Son of God who took away the sins of the world!

Can you imagine the angelic joy of Heaven? Can you imagine Jesus' joy? We'll get to it later in Hebrews, but the Bible did say that there was joy set before Jesus – and part of that joy was the reconciling of people with God so that we can be saved! It was in this moment that Jesus appeared, with a resurrected body as *the* High Priest for all who trust in him before God's presence. He entered into the perfect tent that's not of this creation – and he did this *once for all*. Meaning, no other sacrifices needed. His blood satisfied every last ounce of God's wrath! And, by appearing before the presence of God, he did away with the tabernacle veils. He brought redemption.

The idea of redemption is being bought back and it includes being brought near. The Old Covenant said that if they obey, they'll be his special people. The New Covenant says simply that Jesus, the Beloved, has made us God's beloved – dearly loved by Him! That's greater intimacy than what the tabernacle offered. No more "safe distance." Now, we enter and call God our "Abba!"

---

<sup>9</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 9:11–12.

Christian, do you believe this? Do you see what Jesus grants? But there's more of a point here. Because you could believe that Jesus brings you close to God, but you might still have your conscience accusing you. You may actually not like thinking about being in the presence of God because of the guilt feelings you have. I've had scenarios in my life where I've felt that way. My mind would bring across accusations of my past – sins of all sorts. I felt guilty and then when I would pray, I would confess, re-confess, and then think I wasn't sorry enough. Prayer didn't seem to help because I would sink deeper in despair over how awful I was. I'd get in the car and turn up the radio to try to silence my conscience. Maybe then I could pray to God if I simply forgot the past. But honestly, I don't think I truly realized the freedom Jesus gave my conscience. I didn't embrace the forgiveness and cleansing Jesus offered. I knew it, but I didn't understand the fullness of freedom. And, this is what the author wants us to see!

**There is unlimited effect through Jesus' sacrifice.** By "effect," I'm specifically referring to the cleansing of the conscience. Verses 13-14 say, "<sup>13</sup>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, <sup>14</sup>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."<sup>10</sup>

Here's an argument from lesser to greater. He actually says that from a ritual standpoint, blood from animals, and sprinkling done from a sinful person actually brought about ceremonial cleansing. Well, if these things could do that, then *how much more* will Jesus' blood purify our conscience from dead works?

I have a confession. Sometimes in my study of Hebrews, I've thought to myself, "This is too good to be true." And, I mean it when I say that. I've doubted the glory of what's written here because it's so glorious. How could God love me this much? How could Jesus really offer that much glory and accomplish that much greatness? Maybe you've felt that way, too. But, by faith, we need to look at Jesus, the sacrificial Lamb and also the scapegoat who took our sins away willingly. And, notice here that the author brings the Trinity into view. Through the eternal Spirit, Jesus offered himself willingly without sin to God. God, the Triune God, is the One who brought about salvation.

Now, do you think Jesus came to just make you clean on the outside so you can look moral and people can think you're spiritual? No. Jesus came to transform you from the inside and make you right before your Creator. And, if you're right before your Creator – and if Jesus' sacrifice satisfied the eternal God, then what does that mean for your conscience? Listen carefully. God is satisfied. Your sins have been atoned for – not only the ones you didn't intend to do or were unaware of – the blatant, brazen and the ones you believe ought not to be forgiven! All sins, all dead works, are forgiven through Jesus. By the way, the "dead works" doesn't only include the clearly bad behavior, but also the nice, moral behavior that we do when we don't truly do it by faith. ALL sins are forgiven.

Now, we are set free to live in the freedom. We are no longer bound to sin. We are more than conquerors in Christ Jesus. So, the author says that we are set free to serve the living God. We have been reconciled to the living God; therefore, our works are living works, too. God did not save you so you would wallow in disobedience. He rescued you to set you free in him. This all matters to the Hebrew Christians. They might be tempted to give up, but here, the author says that if they are Christ's, they won't give up. They can't. Jesus died and ascended and has given them new hearts. They will obey and they will grow in reveling in their God who purified their consciences!

---

<sup>10</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 9:13–14.

There's glory for us, too, in this passage. You may have a conscience accusing you, but it bears no weight before God's throne! Look upward to Jesus and see the One who made an end of all your sin. Rejoice in the Word who has made you victorious and live in the victory he purchased for you! Stop wallowing in the filth of death. You have life. You are loved and secured by Jesus.

**If you have trusted Jesus for salvation – your conscience is pure and your living, God-glorifying obedience is guaranteed. Come what may, we are secure. Why? Because Jesus is your High Priest who is in the presence of the Glory. Jesus is worthy to be followed because he grants us conscience-cleansing and God-glorifying obedience through his sacrifice!**

#### **BIBLIOGRAPHY**

1. Hughes, R. Kent. *Preaching the Word: Hebrews, An Anchor for the Soul*. Wheaton, IL: Crossway, 2015.
2. Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Grand Rapids, MI: Eerdmans, 1990.
3. Lane, William. *Word Biblical Commentary: Hebrews 1-8*. Grand Rapids, MI: Zondervan, 1991.
4. Longman III, Tremper. *The Expositor's Bible Commentary: Hebrews, Revelation*. Grand Rapids, MI: Zondervan, 2006.