

SELF CONDEMNING GUILT (Part #3)

“Cleansing a Guilty Conscience”

This is our third lesson in a series of lessons entitled, **Self-condemning Guilt**. This comes from a study on the guilt of the ten brothers of Joseph over their evil behavior against him. It finally came to a head in fulfillment of Joseph’s dreams in Egypt after their dealing with years of guilt.

This lesson entitled, Cleansing Guilty Conscience, comes from Heb.10:19-25. We will examine our lesson text by three homiletic points. **NOTE: (Heb.10:19-25) is one Greek sentence.**

- (Heb.10:19-20) **Salvation**
 - “since” blood and body of Jesus (Church Eucharist).
- (Heb.10:21) **Spiritual priesthood**
 - “since” royal priesthood of Jesus ([1 of 20 status privileges](#)) (1 Pet.2:5, 9)
- (Heb.10:22-25) **Spiritual priesthood service**
 - “let us” (vs22, 23, and 24-25) [all hortatory Present subjunctives]
 - “Let us draw near” (vs22) How?
 - “Let us hold fast” (vs23) What?
 - “Let us consider: (vs24-25) What? and Where?

Warning: (Heb.10:25) “not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near”.

Principle: Forsaking (egkataleipo/ p.a.ptc.nplm) assembly fellowship (ten episunagoge) with the local church body amounts to “forsaking spiritual priesthood service.” Spiritual priestly service encourages other spiritually advancing believers to engage in their spiritual priesthood service (Acts 2:42).

This lesson will study <u>four aspects</u> of Cleansing a Guilty Conscience.

1. (Heb.10:19-21) opens with “since therefore (oun) having (echo/ p.a.ptc.nplm) confident (parrhesia/ asf).”

This is based on two important accusatives of confidence in the Christian Way of Life (CWL).

- **First accusative** of confidence is prepositional phrase. (asf) (Heb.10:19) “**to enter** by the blood of Jesus.”
- **Second accusative** of confidence is “**which** (relative pronoun/ asf) He inaugurated for us through the veil, that is, His flesh.” (Heb.10:20)

There is no verb (**having**) in Heb.10:21. It is extended from (Heb.10:19) to royal priesthood service.

2. The only way into the presence of a Holy God is through the body and blood (Gospel) of Jesus Christ, removing the condemnation of Adam's sin of the world (1 Cor.15:22; Rom.5:12; John 1:29, 36)

(Heb.10:12) "But He having **offered one sacrifice for sins** for all time, sat down at the right hand of God

(Heb.10:14) "For by **one offering** He has perfected for all times those who are sanctified."

(Heb.10:18) "Now where there is forgiveness of these things, **there is no longer any offering for sins.**"

(John 14:16) The gospel of Jesus Christ is the only way into the presence of a holy God

(1 Tim.2:5) "For there is one God, and one mediator also between God and men, the man Jesus Christ."

(Heb.10:10) "By His will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb.10:14)

NOTE: [Positional Sanctification](#) is just [1 of 8 works of Holy Spirit](#) accomplished at the moment of salvation. (2 Thess.2:13-14; Rom.15:16)

3. This teaches us how our guilty conscience can be cleansed by God's Grace through the atoning blood of Jesus Christ (Heb.9:144-15, 26-28).

The Scriptures teach that, at the moment of salvation, total cleansing is accomplished '**Positionally**'. As far as God is concerned, the blood of Christ has totally cleansed your conscience.

Now as a believer you must deal with it '**Experientially**' in your Christian Way of life (CWL). You have been forgiven by grace (Eph.1:7). It importance to accept this as an act of God's Cleansing Grace so that you can forgive others by the same act of your cleansing grace (Eph.4:32).

If interested, see the four Categories of Sanctification, [additional study](#)

This is part of "remembrance" of the Church Eucharist (1 Cor.11:24-25) [Bread and Cup].

4. The mechanics for continuous cleansing of a guilty conscience in the CWL is the confession of sin.

(1 John 1:9) "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

Just as Joseph returned good for evil, so also should we.

(1 Pet.4:19) "Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right".

This is always true whether you are the offended one or the offender.

Remember that self-condemning guilt is what you do to yourself. Do not suppress or avoid dealing with it by God grace.

This is how Joseph spiritually dealt with it (Gen.50:20). Reuben and Judah didn't and as a result they attached it to every unexplained adversity in their lives (Gen.45:18-22; 44:14-16, 20, 31, 34).

NOTE: Joseph repaid good in place of evil (Rom.12:17-21)