

Full Assurance; Hebrews 10:19-25

- I. Assurance
 - A. Being certain in the mind
 - B. Confidence of mind or manner: easy freedom from self-doubt or uncertainty
- II. Enter
 - A. “Confidence” - boldness, fearlessness, courage
 1. You did not just enter the tabernacle’s holy place or most holy place
 2. That meant death for anyone not permitted to be there
 3. Only the priests could enter the holy place to care for the altar of incense, table of presence, and the lamp stand
 4. Luke 1:8–9; 8 Now while he was serving as priest before God when his division was on duty, 9 according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense.
 5. Only the High Priest could enter the Most Holy Place, and then only once a year on the day of Atonement
 6. It was customary, since the High Priestly Robes had bells on the bottom hem, that they would tie a rope to his ankle and if the bells stopped jingling (presumably because God struck him dead) they could pull him out and not have to enter the Most Holy Place.
 7. **One does not simply enter the Most Holy Place**



8. The writer’s audience is Hebrew Christians who would see this word “confidence” differently than others
- B. By the blood
 1. The shedding of His blood, His death provides our entrance
 2. Matthew 26:26–29; 26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” 27 And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”
 3. John 19:31–34; 31 Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32 So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33 But when they came to Jesus and saw that he was already

dead, they did not break his legs. 34 But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

C. Through the curtain

1. Luke 23:44–46; 44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, 45 while the sun’s light failed. And the curtain of the temple was torn in two. 46 Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last.



2. We must go back to the Hebrew understanding of the veil
 - a) It separated them from God
 - b) Only the high priest could go beyond the veil
 - c) Now, that separation is gone!
 - d) No longer do we need the high priest to mediate

D. A great High Priest

1. Hebrews 10:11–14; 11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified.
2. He is not like the Aaronic priesthood
 - a) Hebrews 4:14–16; 14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet

without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

3. The writer of Hebrews quotes Psalm 110 in 5:6
 - a) Psalm 110:1–4; 1 The Lord says to my Lord: “Sit at my right hand, until I make your enemies your footstool.” 2 The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! 3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. 4 The Lord has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”
 - b) Hebrews 6:19–20; 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, 20 where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

E. So, if we have confidence to enter (boldness, fearlessness)

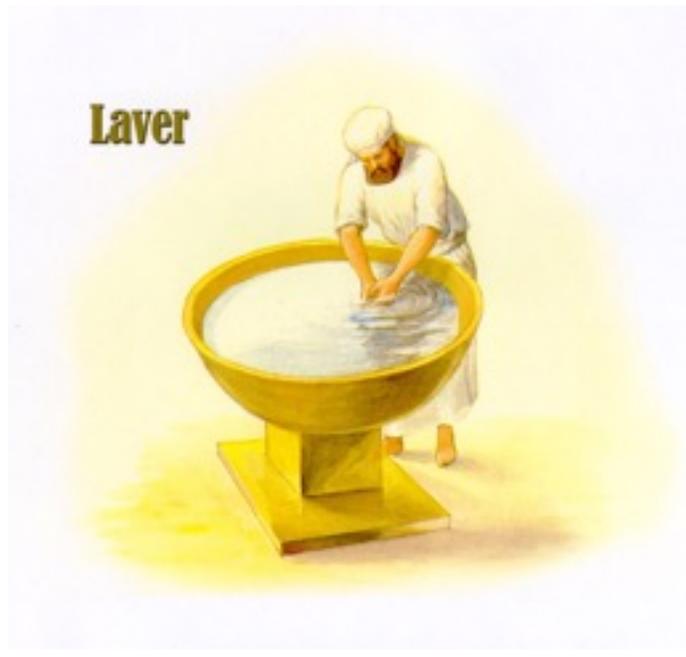
F. Then draw near!

III. Draw Near

- A. “In all times and places, the heads of human states have enforced the strictest conditions and requirements upon persons seeking admittance into their presence. Kings, prime ministers, and presidents throughout history have laid down specific rules to be followed by those seeking interviews.” Coffman
- B. It would seem to follow that the writer sets out the preconditions of admittance into God’s presence
 1. True heart
 - a) Insincere or hypocritical people can never really draw near to God
 - b) Matthew 5:8; “Blessed are the pure in heart, for they shall see God.
 - c) Proverbs 4:23; Keep your heart with all vigilance, for from it flow the springs of life.
 - d) Deuteronomy 4:29; But from there you will seek the Lord your God and you will find him, if you search after him with all your heart and with all your soul.
 2. Full assurance of Faith
 - a) “A state of complete certainty”
 - b) No waffling back and forth; but an expectation of Christ’s return followed by a life lived that way
 - c) “He does not believe, that does not live according to his belief.” Thomas Fuller
 3. Hearts sprinkled
 - a) The Scriptural heart is the mind, (...clean from an evil conscience).
 - b) Mark 2:8; Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, “Why are you reasoning about these things in your hearts?”
 - c) This is an allusion to the Old Law’s requirement of sprinkling blood
 - d) Exodus 29:21; Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons’ garments with him. He and his garments shall be holy, and his sons and his sons’ garments with him.
 - e) God consecrated the High Priests for service by the sprinkling of blood; “shall be holy”
 - f) Hebrews 9:14; 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.

4. Body washed

- a) The idea of being washed has its roots in the Old Law
- b) Exodus 30:17–21; 17 The Lord said to Moses, 18 “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, 19 with which Aaron and his sons shall wash their hands and their feet. 20 When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the Lord, they shall wash with water, so that they may not die. 21 They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”
- c) But the basin was for the washing of hands and feet; the Hebrew writer says, “body.”



- d) Under the Old Law, washing the body was for cleansing
 - (1) After burning the red heifer
 - (2) After spending the required amount of time in quarantine
- e) This same idea of washing or cleansing is used in the New Law for baptism
- f) Acts 22:16; And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’



- g) 1 Peter 3:21; Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,
- h) Colossians 2:11–13; 11 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, 12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,
- C. Drawing near to God means a true heart, a full assurance of faith, a clean conscience, and a cleansed soul

IV. Full Assurance

- A. We can be free from uncertainty when it comes to our salvation
- B. We can draw near to God
- C. James 4:8–10; 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. 10 Humble yourselves before the Lord, and he will exalt you.