

Lesson # 3 -- The Promise Regarding the Believer's Assurance.

Introduction

- A. One of our main problems as Christians has to do with assurance. I am not referring to our need of confidence that we are saved, when we believe upon Jesus Christ, but to our condition when we fall into sin. We all question our relationship to God then.
- B. We know we become a new creature when we are born again. Do we lose this standing and transformation when we cannot overcome some sin?
- C. There is no area of our daily life more characterized by confusion and fear than this one. It will help us a great deal to be able to settle this question once and for all.

I. The Promise of Assurance Stated.

*Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors through him that loved us.* Romans 8:33-37

Comment: These verses teach us that the believer can no longer be charged with sin, condemned, and separated from God because God Himself has forgiven the Christian, and brought him into a living relationship with Himself, through the work of the Lord Jesus. The point of the passage is -- if God has forgiven us -- who can hold us accountable?

*Wherefore he (Jesus Christ) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Hebrews 7:25

Comment: The word "uttermost" is a translation of a Greek word which has a twofold implication. It means "in all areas" and also "forever." The teaching is clear. The Christian is sustained in his salvation by the continual intercession of the Lord Jesus whereby the cleansing power of His redeeming work is continually being applied.

*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation (sacrifice) for our sins, and not for our's only, but also for the sins of the whole world.*  
I John 2:1,2

Comment: The intercessory work of the Lord Jesus, which we have seen in the above two passages is again emphasized here in regard to the believer's sin. The Bible does not teach that the sin of the Christian is unimportant, nor that one can be characterized by sin and be a true believer. In fact the next verses state:

*And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*  
I John 2:3,4.

*Whosoever is born of God doth not commit (practice) sin, for his seed remaineth in him, and he cannot (practice) sin because he is born of God.* I John 3:9

While the true Christian may fail in some area of life and commit sin -- that sin and failure will not be a continual characteristic of his life because he has been born again. We are not lost, in spite of our sinful failures, because of the continual application to us, by the Lord Jesus, of His work of redemption.

Summary: The believer has the assurance that he will be kept saved, in spite of his occasional sins, because of three reasons.

1. He has been completely forgiven of past, present, and future sins. Col. 2:13
2. He has been born again and is thereby a new creature. He may sin -- but sin will not characterize his life.  
I John 3:9
3. He is constantly being supported in his spiritual life by the continual intercession of the Lord Jesus.  
Hebrews 7:25

## II. The Promise of Assurance Explained.

### A. The Biblical statement.

*Wherefore he (the Lord Jesus) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Hebrews 7:25

B. The Biblical instruction.

One of the most complete expositions of our Savior's intercessory work is found in this 7th chapter of Hebrews. The theme revolves around the perfection of His redemptive work and how that made it possible for Him to be our Surety.

*By so much (the O.T. prophecy of priesthood) was Jesus made a surety of a better testament. Hebrews 7:22*

A surety is a guarantor. His involvement in a contract makes the document negotiable in that he obligates himself for any debt that may incur. Jesus Christ assumed our debt before God and by His death and resurrection met every demand. Because He is our redeemer we are assured that we will be kept saved and receive all the benefits of the New Covenant.

1. The Lord Jesus is our High Priest and Surety because He has unchangeable priesthood, Hebrews 7:23,24

*And they (O.T. priests) truly were many priests, because they were not suffered to continue by reason of death. But this man (the Lord Jesus), because he continueth ever (is eternal), hath an unchangeable priesthood.*

Comment: Our Savior is different from the O.T. priests in that He is eternal. This means that the spiritual relationship He established with us when He gave us the gift of eternal life -- is also permanent. We have the assurance of being kept saved because of His continual intercession.

2. The Lord Jesus is our High Priest and Surety because He has holy priesthood, Hebrews 7:26.

*For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

Comment: Because Jesus Christ, as the incarnate Son of God, was and is holy -- He could make the sacrifice that we could not make. This means He alone can solve the problems of sin. The message of the Bible is that every facet of the problem of sin has been solved -- by the Savior -- for all those who believe upon Him. We must accept this message and rest, by faith, in the promise of the Savior.

3. The Lord Jesus is our High Priest and Surety because He has vicarious priesthood, Hebrews 7:27.

*Who (the Lord Jesus) needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself.*

Comment: In comparison with the O.T. priests who presented the same offering over and over again -- the Lord Jesus performed an atonement of infinite worth -- when He offered up Himself. Because He did this as our Priest and Surety the value of His sacrifice has been transferred to us as believers -- as a permanent gift.

4. The Lord Jesus is our High Priest and Surety because He has a perfected priesthood, Hebrews 7:28.

*For the law (O.T. covenant) maketh men high priests which have infirmity, but the word of the oath (Ps. 110:4), which was since the law, maketh the Son, who is consecrated (perfected) for evermore.*

Comment: The word "consecrated" means brought to a state of perfection. The passage is speaking of the way the Lord Jesus met every demand of divine holiness. His Resurrection and Exaltation are a testimony to the reality of His finished work. The practical message relates to the completeness of our salvation. We do not earn salvation by works nor are we kept saved by our good works. That which saves and keeps us is a Person -- Jesus Christ our High Priest and Surety.

### III. The Promise of Assurance Applied.

#### A. The Biblical statement.

*And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. And let us consider one another to provoke unto love and to good works.* Hebrews 10:21-24

#### B. The Biblical instruction.

##### 1. *Let us draw near.*

Comment: Because of Jesus Christ our High Priest, the believer may come to God with a true heart (sincerity, being more than merely religious), in full assurance of faith (confidence), having heart and body cleansed (nothing hindering our coming). The emphasis is on the right to come to God with Biblical assurance.

It is important for us to note that this coming to God is an expression of our faith. Too often we allow something to keep us from coming into God's presence in worship, fellowship, and intercession. The context would imply that we may not allow our failures, and our doubts to keep us from obeying God. No one, in himself is worthy to come. However, we come in the name and the worth of Jesus Christ our Priest. In times of failure and doubt -- we must obey God and do what is right -- come to Him.

2. Let us hold fast.

Comment: The word "profession" here can be translated "confession." Essentially the word means "agreeing with another." The believer is to be firm in his belief in what God has said about giving us the Lord Jesus as our High Priest. The basis of our faith is the faithfulness of God.

Obedience to this exhortation is essential for our spiritual well-being. Many times we are overwhelmed by our own unworthiness or emotional turmoil and this leads us to give way to doubt concerning salvation. It is not unusual for a true believer, in a time of stress, to say that he has never been a Christian simply because he cannot reconcile some problem in life with how he believes he would live if he were a child of God. The passage before us tells us to always start out believing God and interpreting all of life from that viewpoint.

3. Let us consider one another.

Comment: The word "consider" refers to a spiritual care for other believers. It has in mind bringing another person to the place of being excited about walking with God. In particular we are to help one another express love and good works.

Each of us need the encouragement of other Christians. We can all testify to how much easier it is to do the Will of God when we have spiritual support from others. The two areas so essential for spiritual growth and fruitfulness are designated by the writer as love and good works. There are not many things more valuable than these.