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## **LET US GO ON "IN FULL ASSURANCE OF FAITH"!**

**"Having an High Priest over the House of God, let us draw near with a true heart, in full assurance of faith."  
– Hebrews 10:21,22.**

THE Apostle Paul is here drawing to the attention of the Church, and especially to those familiar with the Jewish arrangements of that day, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real Plan was not to be carried out by the Aaronic priesthood from the House of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people – typically covered them – through their Covenant. The Apostle points out that there is to be a greater Priesthood, after the Order of Melchizedek; that our Lord is the Head of this Priesthood, and that the Gospel Church are His members, the under-priesthood. He then asks, why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into a typical Holy and Most Holy.

But now we have Christ as the Head of this new Order of Priesthood; let us realize our position as under-priests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice made by our Lord, and that all things were then ready to permit us also to come near to [R5424 : page 89] God, sharing our Redeemer's experiences, that we might later go to Him beyond the veil and share His glory. Seeing that God has thus made all these gracious provisions, and has accepted us as the

House of God to take the place of the House of Aaron – and so much greater than his House – let us enter into the real Holy and Most Holy, "with a true heart, in full assurance of faith."

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel Age, who have made consecration to God, and have been begotten of the Spirit, are in the first Holy. Aaron and his sons were a *type* of the true Priesthood; but we are not of the order of Aaron; we are not members of the Aaronic priesthood, but of the Melchizedek Priesthood, under its great High Priest. "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." – 1 Peter 2:9.

### **LET US COME WITH TRUE HEARTS**

Seeing, then, that we have confidence that God has made this arrangement, confidence to take the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the Holy Spirit, let us begin at once the work of the new Order of Priesthood. There are great things to be accomplished: let us fully enter in with Him – let us become full participators in this work – in everything that God has for us to do. Let us come with true hearts, however, realizing how wonderful are our blessings, how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this Covenant into which we have entered with God.

The Lord's call under this Covenant is, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psalm 50:5.) This call, or invitation, has been going forth during the entire Gospel Age. And all the holy ones, all who have entered into this Covenant, are privileged to have a share in the sacrifice of Christ and to co-labor with Him.

Let us come with full assurance of faith in the sense that we shall have no doubt whatever that God's promises are true and *for us*. The world sees no cause for sacrificing in the present life, and they count us fools all the day long, as the Apostle says. But nevertheless in full assurance of faith, let us go on! Let us loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into His rest!

### **ANOINTED IN HIM**

The anointing of the high priest in the type represented the Divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon Himself. God appointed Him, saying, "Thou art a Priest forever, after the Order of Melchizedek." (Hebrews 5:4-6.) God's direct dealings were with the Lord Jesus Christ. He was the One acceptable to the Father. God gave His Holy Spirit to our Lord in fullest degree. Jesus Himself tells us that God gave not His Spirit by measure unto Him, because He was able to receive the Holy Spirit in full measure. Those who are counted as His members are not able to receive the Spirit in full measure, because of their imperfection. The less fallen man can receive more of the Spirit, and the more fallen man can receive less.

When Christ appeared in the presence of God for us, and applied His merit for those who would offer themselves to become members of His Body, to be associated with Him in the glorious Kingdom work, He received Divine approval and sanction, which was manifested by the begetting by the Holy Spirit of those who had presented themselves in consecration, the Holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled His promise to Jesus by granting Him the Holy Spirit to shed forth upon His disciples. (Acts 2:33.) It is *of* the Father, and *by* the Son.

It was not necessary that the Heavenly Father should pour out His Holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite complete. The Holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of His garments, all His Body is thus anointed. We each receive our share of the anointing when we come into the Body, and under the Robe.

### **FULL ASSURANCE BASED ON KNOWLEDGE**

Speaking to those who are privileged to come to God in prayer, the Apostle says, "Let *us* draw near in full assurance of faith." He is speaking to the *House of God* class. Natural Israel were of the House of God, too, but they were servants. The servants belong to the House, of course, but not in the very special sense, as do the children. We have the suggestion given us that Moses was faithful as a servant over his House, but that the Church of Christ are a House of Sons, and that Christ is Head over this House. It is this House of Sons that may draw near to God. The assurance with which these may rightly approach is dependent upon certain conditions here indicated. They must have a *true heart*, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they meant what they said when they gave their lives to God. Then they may come to the Lord with holy boldness, in full assurance of faith. All the steps of God's true people are steps of faith, of realization of His care. But there is a *full* assurance of faith in contrast with a *lesser* faith. A faith that is only partial will bring us somewhat near to God. A faith that is strong will bring us nearer. But a *full assurance* of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full of the Royal Priesthood – in glory.

This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in His Word as to what Christ did for

us, and what He is *willing* to do; why He died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and His daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them – to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

### **FULL ASSURANCE NECESSARY TO GOD'S APPROVAL**

The Apostle intimates that without this full assurance of faith the child of God cannot come close to Him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are His to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your *faith* be it unto you," is the promise. The desire to draw nearer and nearer to God must be in *our heart*; else we shall fail to go on and [R5425 : page 90] attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before He makes good to such His engagement that they shall be *filled*.

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we *have* the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20.) We may be sure that if our course as New Creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men – a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my Covenant of Sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him.

### **CAUSE AND REMEDY FOR LACK OF FAITH**

He who has begun a good work in us is both able and willing to complete it. (Philippians 1:6.) But how few children of God, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely goodness and mercy shall follow me all the days of my life, and *I shall dwell in the House of the Lord forever!*" Surely, by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which He has promised to those who love Him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to others, and how can these hindrances be removed? How can each one of the children of God enjoy fully this, his blessed patrimony? Many say, or *think* if they do not *say*, Oh, that I could feel sure that God's goodness and mercy would continue with me to the end! Oh, that I could remove my doubts of gaining the Kingdom, of being ultimately "more than conqueror"!

What is the difficulty with these? Why do they not have the "full assurance of faith? of their acceptance? We answer that their difficulty is a lack of trust in God; and such a lack is not pleasing to Him, for "without faith it is impossible to please Him; for he that cometh to God must believe that He *is*, and that He is a Rewarder of them that diligently seek Him." (Hebrews 11:6.) Moreover, this lack of faith is a constant hindrance to their overcoming; as it is written: "This is the victory that overcometh the world, even our FAITH." (1 John 5:4.) The Christian who has not the shield of faith, and a *large* one, is continually at a disadvantage before the Adversary, and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the Apostles of old, "Lord, increase our faith!" And then, acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart. (1) Let him refresh his memory continually with the precious promises of the Word, becoming very familiar with these. (2) Let him seek more and more to remember that, having made a covenant with the Lord, these promises are *his*; and in his *heart* and with his *lips* let him claim them as *his* before the Throne of Grace, with thanksgiving. Let him claim them in his *thoughts*, and in his conferences on holy things with the brethren.

When trials or difficulties arise, he should call to mind these precious promises, remembering that they *belong to* him, because God has given these promises to such as love Him and have made a covenant with Him by sacrifice. (Psalm 50:5; Malachi 3:17.) He should resolve that henceforth he will trust the Word of his Heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, "All things work together for good to them that love God, who are called according to His purpose." (Romans 8:28.) Let him thus assure himself that the *seeming* accident could not have occurred had God not seen a way to make it the channel of a needed lesson or blessing to him.

Let us never forget that He who has begun this good work in us *changes never*, and that if we keep our hearts in harmony with Him, if our faith is still firm and clear in the great Atonement made for our sins, and we continually renew our consecration to Him, keeping our all on the altar of sacrifice, letting the Lord consume it in His own way, seeking not our own will, our own way, but *His will alone*, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting Kingdom of our Lord, and shall hear His blessed words of approval, "Well done, good and faithful servant."

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