

BOLDNESS AT THE THRONE OF GOD

HEBREWS 10:19-22 • TV053B

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By

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Hebrews 10:19-22

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 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.”

This could be the most important message that you’ll ever hear; I’m confident of that. I want you to listen carefully to every word I say today. Now just put aside whatever you have to do, whatever you think is important, and you sit down and you listen to this message. Will you do that?

The subject is this: **“BOLDNESS AT THE THRONE OF GOD.”**

Now listen to the next; it’s found in **Hebrews 10:19** and part of **verse 22**: *“Having therefore, brethren, boldness to enter into the holiest,”* into the presence of God, right into the very presence of the high and holy God of glory.

“Having boldness; (that’s right, you and me), to enter into the holiest by the blood of Jesus. Let us draw near with a true heart in full assurance.”

Now, boldness and assurance; those are the two words that I want to look at first. Now boldness and assurance in religion is not hard to find; it’s everywhere. You’ll find boldness and assurance

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in religion everywhere. In fact, men speak of their relationship with the holy living God in the most familiar terms.

Let me tell you some of the terms that I've heard just lately; "Me and Jesus have a good thing going." That's pretty familiar isn't it? Listen to this one; "I just had a little talk with Jesus." Listen to this one; "Somebody up there likes me."

How about this one? "If anybody makes it Lord, surely I will." You can't get any bolder than that. You can't get any more presumptuous than that. "If anybody, Paul, Moses, Isaiah, Jeremiah; if any of them make it I will."

How about this one? "Build me a mansion next door to Jesus." Now we're not willing to live two blocks from Him, we're going to live right next door to Him. "And tell all the angels that I am coming home."

Yes sir; you can find plenty of boldness and plenty of assurance and plenty of confidence and plenty of presumption in religion today. In fact, as you go through the Scripture you will meet with a lot of this.

One day a rich young ruler stood face to face with the Son of God Himself who gave him the law of God, the perfect, immaculate, immutable law of God, and that young man listened to it and he replied, "Well I've kept all these from my youth up."

One day a religious Pharisee came into the temple of God and walked right down to the altar and lifted his eyes and hands to heaven and said, "Thank you Lord; I'm not like other men. I'm not an adulterer. I'm not an extortioner. I'm not unjust: I fast and tithe and give alms to the poor." And he pointed to an old Publican standing afar off and said, "Thank you Lord; I'm not like that sinner." That's boldness.

And then one day at the Judgment our Lord said; many, even at the Judgment, even when life is over and death is finished and the judgment has come and God's on His throne and Christ is judging the nations; there's people who are going to stand there and argue with Him.

You talk about boldness, you talk about presumption. They're going to say, "Why Lord; we prophesied in your name and we cast out devils in your name and we did many wonderful works in your name." Yes sir; boldness and assurance are not hard to find.

And then I'll tell you something else; I don't detect too much humility today or backwardness on the part of people. I don't detect too much humility on the part of people to express their opinion on the Word of God.

They'll tell you "I don't believe that. I just don't believe it or I believe this but I don't believe that or this is my opinion. I don't care what Paul said, this is what I think."

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And then I don't detect much backwardness on the part of people just to rush into the presence of God, just any time, just any way, in any attitude, just rush into God's presence and say a few words you know and rush out.

They have more respect for the mayor of the town or the governor of the state, and especially the President of the United States than they have for God almighty.

And I don't detect much humility on the part of people to claim a familiarity with the living God. Nor do I detect much humility on the part of people to boast and brag about their part in the kingdom of God.

They're like the old Pharisees of old who said, "We are Abraham's seed and we're never in bondage to any man." And our Lord said; "*If you were Abraham's seed you would love me. You are of your father the devil.*" That's a serious charge isn't it?

Let me be perfectly frank with you now. I'll be perfectly honest with you and tell you just exactly how I feel in my heart. I want no part, no part at all of this empty, vain, presumptuous, religious show of 1977. I want no part of it.

I claim no association with it whatsoever but I am interested in this; I'm interested in knowing the living God. I'm interested in this boldness that Paul talks about here, this boldness, this holy boldness, this holy boldness to enter into the holiest.

I'm interested in that. I'm interested in entering the presence of the holy God. I would like to walk with God as Enoch walked with God, wouldn't you? Enoch walked with God.

And I'd like to be called, "The friend of God as Abraham was called the friend of God." And I'd like to know God as Paul knew Him, wouldn't you? "*I know whom I have believed.*" And I'd like to be a son of God as John was a son of God and a bond slave of Jesus Christ as Paul was a bond slave.

No; I'm not interested in this empty, presumptuous, idle, foolish, vanity, that they call religion today. I don't even want to be associated with it. But I want to know God. I want to know Christ.

I want to walk with the living God. I want this holy boldness to enter into the holiest, to come before the throne of His grace, the throne of His majesty, the throne of His glory, the throne of His holiness and "*find mercy and grace to help me in my time of need.*"

Well, where does one get this boldness, where does one get this boldness? Well, I'll tell you this, it's not based on our having kept the law. The rich young man claimed that. He was a liar but he claimed it anyway. That's not where you find it because, "*All have sinned and come short of the glory of God's glory.*"

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And you're not going to find your way into the holy presence of God boasting about the laws which you have kept and the goodness you have done and the morality that you have produced. You're not going to find your way into God's presence that way because you'll be weighed in the balances and found wanting just like old Belshazzar of old.

And I'll tell you this; this boldness is not based on any righteousness that we can produce as the Pharisee boasted; "Why Lord I'm not like other men. I do this, that, and the other. I tithe and fast and give alms."

That's not going to get you into God's presence because Isaiah said, "*Your righteousness's are filthy rags.*" The best deed you have ever done has enough sin in it to send you to hell. That's so!

Paul said, "*In my flesh dwelleth no good thing, in my flesh. In the flesh no man can please God. All of our righteousness's are filthy rags.*"

The only reason our prayers get to God is because Christ makes them holy. That's right, the only reason that our worship ever is accepted is because it's accepted in the beloved, in Christ.

And I'll tell you something else, it's not because of the good works you've done that are going to get you into the holiest of all, into the presence of God. That won't get you there. "Lord I gave a dime to a beggar; will you hear me?" No sir, no sir!

"Well Lord I fasted last week and did without food and water for ten days; will you hear me?" No sir! "Well Lord; I gave a tithe to the church all my life. I tithed from the time I was a paperboy at 14 years of age and here I am 75. And I've helped your kingdom and I've helped your people and supported your missionaries. Will you hear me?" No sir, no sir, that's not going to do it.

Where is this boldness? Where does it come from? How does one get it? "*Having therefore brethren, boldness to enter into the holiest, into the holiest?*" Where does it come from?

There are three things; now you remember this and this will help you!

I said to you this is the most important sermon you will ever hear because getting into God's presence is what it's all about. Fellowship with Him is what it is all about, accepted in Him, in the beloved, is what it's all about. Communion with God is what it's all about; being able to say "My Father" is what it's all about. That's right, getting into the presence of God.

Look at **Hebrews 10:19**: "*Having boldness to enter into the holiest by the blood of Jesus.*"
Look at **verse 27**: "*Having boldness to enter into the holiest having our hearts sprinkled and our bodies washed with pure water.*"

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Look at **verse 21**: “*Having boldness to enter into the holiest, having a high priest over the house of God.*” There it is, there it is! Come to God because of the blood, because of the high priest, because of the washing.

Come to the throne because of the blood, because of the high priest, because of the washing. Come for mercy, come for grace, come and dine, because of the blood, because of the high priest, because of the washing of regeneration.

Let’s take those one at a time and look at them:

First of all: Paul said there in **verse 19**: “*Brethren; you have boldness, (a right, a privilege) to come into the holiest, (right into the presence of God) by the blood of Jesus.*”

Now friend; from the Book of the beginning, that’s Genesis, from the Book of the beginning all the way to Calvary, no man dared, no man dared to come into the presence of God without a blood sacrifice, no man dared do it.

The Scripture says: “*Without the shedding of blood there’s no forgiveness (for anyone) no forgiveness.*” The Scripture says in **Leviticus 17:11**; “*It is the blood that maketh atonement for the soul.*”

The Word of God declares in **Exodus 12:13**; “*When I see the blood I’ll pass over you,*” not when I see your good works “*but when I see the blood.*” In **1 Peter 1:18** the Scripture says, “*We’re not redeemed with corruptible things as silver and gold but with the precious blood of Christ.*”

You start in the Book of Genesis and go all the way through the Old Testament and follow that trail of blood all the way from the Garden of Eden. When Adam and Eve fell, when they sinned, and they discovered they were naked and they began to take fig leaves and make themselves aprons to cover their nakedness and God said, “That won’t do.”

It was a self-made covering. It was a temporary covering. It was not a permanent covering. And it will decay and wither and rot and fall.

And God slew an animal and that was the first shedding of blood on the face of this earth, the first death, the first blood shed was shed to cover our sins. And it pictured Christ the slain Lamb who shed His blood, who gave to us a perfect covering and a perfect righteousness.

And then you come on to Abel’s offering. Abel came to the altar and he brought an animal, the firstling of the flock and he slew that animal and he put its blood on the altar. And God accepted His sacrifice because it says; Calvary; it says Christ, it says substitution, it says death for life. It says the innocent for the guilty. And right now this is the way.

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His brother Cain brought an offering; he didn't bring the blood. His brother Cain brought the fruit of the field. His brother Cain brought the things that he had raised with his own hands and by the sweat of his brow.

He was proud of it. He had done a good job. He had raised some beautiful apples and beautiful tomatoes and beautiful corn. And he brought them to God, all of his good works and all of his efforts.

He crowned his efforts by bringing the best to God. God wouldn't have it because, *"Without the shedding of blood there's no remission. It's the blood that maketh atonement for the soul."* And you bring your good works and you bring your religious efforts and you bring all of your sacrifices you want to and God will turn them down just like He turned down Cain's offering.

Cain got so mad that he killed his brother. And that's what's brought religious persecution through the years; it's the blood. It separates a believer from the unbeliever. It separates the righteous from the unrighteous. It separates the sons of God from the sons of evil. It's the blood that makes a difference.

And you come on down to Israel and Egypt when God would lead them out of Egypt. He told them to put that blood on the door. And He said, *"When I see the blood I'll pass over you."* Not when I see your determination, not even when I see your faith; *"When I see the blood."*

It's Christ that makes the difference. It's Christ that saves. It's not faith that saves. It's Christ that saves. Faith didn't die for you, Christ did. *"It's the blood that maketh atonement for the soul."* That's right!

You won't be saved without faith. It's faith in Christ. It's faith that brings us to Christ and receiving Christ but it's Him, the Lord Himself that redeems sinners by the shedding of His blood.

That old high priest would crawl under the veil once a year out yonder in the tabernacle in the wilderness and take the blood and put it on the mercy seat. That ark of God that was covered over with gold, the mercy seat, inside it the broken law, and he put that blood once a year on that mercy seat and it was a picture of Christ dying.

Christ our Lord instituted the Lord's Supper before He went to the cross. And He broke the bread and He said, *"This is my body broken for you."* And then He held out the wine and He said, *"This is my blood which is shed for the remission of sins, the forgiveness of sin."*

This is it; here's where it is. There's life in the blood, there's life in the blood:

"There's a fountain filled with blood

Drawn from Immanuel's veins

And sinners, (all kind of sinners, sinners of every nation, tribe, kindred, and tongue under heaven, sinners, not good people, not religious people, not moral people),

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**Sinners plunged beneath that flood
Lose all their guilty stains**

**An old dying thief rejoiced to see
That fountain in his day
And there may I, (that's right),
Though vile as he, though vile as he,
Wash all my sins away**

**Dear dying lamb thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more."**

Call it what you will; call it, "First century ancient foolishness" but the preaching of the cross has always been, is now, and always will be, "*Foolishness to them who are perishing.*"

Call it a "slaughterhouse religion" if you want to, but:

**What can wash away my sins?
Nothing, nothing but the blood of Jesus
What can make me whole again?
Nothing, but the blood of Jesus."**

No man, and I want to be understood perfectly clear here now; no man, ancient or modern, no man can come to God, to a holy God, to a just God, to a righteous God.

He can come to his idols, he can come to his self-made gods, he can come to the peanut gods of this world but he can't come to the holy God, the just God, the righteous God, without a suitable sacrifice, without a sacrifice of blood and that sacrifice is Christ.

Listen to **Hebrews 9:12**; "*By His own blood He entered in once into the holy place not made with hands but into heaven itself and obtained eternal redemption for us.*"

Yes sir; you come on to the throne of God, you are welcome. You come on right to the bosom of God, you're welcome. You come on right to the heart of God, you're welcome. You come on sinner! That's right!

You are out there drunk, sinful, evil, wicked. I don't care what your past is. "*Though your sins be as scarlet; I'll make them white as snow,*" He said. By the blood, that's right. You come on. "*Though your sins be red like scarlet or crimson; I'll make them white as snow.*" That's what He said.

"*Come unto me all ye that labor and are heavy laden; I'll give you rest.*" But don't you come except by the blood; don't you come. Don't you come any other way except by the blood of

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Christ, “*Boldness to enter into the holiest by the blood of Jesus. He’s able to save to the uttermost them that come to God by Him.*”

Secondly: Now listen, “*We have boldness to enter into the holiest by the blood and having a high priest over the house of God; let us draw near*”

Now you listen to me. You say, “Preacher, do we have a high priest today?” Yes sir we do. He’s not in Rome; He’s in glory. That’s right!

When that Old Testament tabernacle stood in the wilderness the people of Israel would not dare enter into the holiest, no sir! They wouldn’t enter into the holiest, into the presence of God; they had a representative who was called the high priest of God. That’s right!

They weren’t welcome. They couldn’t come. There was a veil that separated that holy place 15x15x15. And in there was the Ark of the Covenant, the broken law, Moses’ rod that budded and the manna, you know, and the mercy seat.

Once a year their representative, their great high priest, would go there into the holy place, into the Holy of Holies with the blood, not without blood. And nobody else dare go in there, nobody else dare go in there. They would not go; that heavy veil that stood between the people and the presence of God and only their representative could go.

Well I’ll tell you this, when our Lord died on that cross; have you ever read it, the veil in the temple was rent into, not from the bottom to the top, not a piece torn out of it; it was torn from the top to the bottom as if the hand of God Himself gripped that great thick veil, separating the presence of God from the people and ripped it asunder.

And now He says, “Come on, come on, and come into my presence. You’re welcome into my presence.” But my friend; we have a high priest, we have a high priest. “*We have a high priest who can be touched with the feeling of our infirmities because He was tempted in all points as we are, yet without sin.*”

And that’s our Lord Jesus Christ. He’s our high priest. And He’s not here in the old tabernacle made with hands; He’s in the very presence of the living God Himself.

Now this Old Testament priesthood that’s been done away with because it’s been fulfilled, it was a type, it was a picture, it was a shadow of the coming of Christ. And when He came we don’t need it anymore. We don’t need an earthly priest anymore.

We are all priests. Every believer is a priest. We are a royal priesthood. “*He hath made us kings and priests unto God.*” We are priest ourselves. Every believer’s a priest who offers to God sacrifices, that’s right, of praise, of worship, of thanksgiving.

But this Old Testament priesthood; there were many of them. Christ, only one. And this Old Testament priesthood was temporary. These men serve for a while. His priesthood is eternal.

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These Old Testament priests offered daily sacrifices. There was a morning sacrifice, a noon sacrifice and an evening sacrifice. He offered one. They stood; they never sat down. There wasn't a chair in that tabernacle.

Why? Their work was never finished. *"For when He offered one sacrifice for sin He sat down forever having finished the work."* He cried on the cross, *"It is finished."* That's right! They died. These Old Testament priests lived a while 70, 80, 100 years and died, *"Christ ever liveth to make intercession."*

Their sacrifices could never take away sin. *"The blood of bulls and goats can never put away sin. But He by one sacrifice perfected forever them that are sanctified."*

The song writer said:

**"Thy blood, not mine oh Christ
Thy blood so freely spilt
Has cleansed my blackest stains
And purged away my guilt
Thy righteousness oh Christ
Alone doth cover me
No righteousness avails
Except that which I find in thee."**

Yes sir, you come to God but only by Christ. *"There's one God and one mediator between God and men and that's the man Christ Jesus."* Now you listen to me. Don't you pray to Saint Henry or a Saint Jude.

Don't you pray to your pastor or a priest. Don't you pray to the church or to Mary. Don't you pray to anybody but God almighty. And your high priest is Jesus Christ and nobody else and that's so. That's what the Word declares.

"I'm the way, the truth, and the life," Christ said, *"No man cometh to the Father but by me."* That's the Word of God.

We come boldly into the presence of God because we come by the blood. We come boldly into the presence of God because we come by the high priest, the Lord Jesus Christ.

He's still my representative. He has been since God made Him my Surety before the foundations of the earth. And He's my Surety right now. And one of these days I'm going to stand in His presence and be just like Him.

Thirdly: You have boldness to enter into the presence of God by the blood through the great high priest. Now watch this, **verse 22;** *"Draw near, having your hearts sprinkled from an evil conscience and your bodies washed with pure water."*

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Now, before the high priest went into the tabernacle, before he went into the place of divine service, into the sanctuary, into the presence of God, two things had to be done.

First of all: He had to be sprinkled with blood. They sprinkled the Book, they sprinkled the priest, they sprinkled his clothes, and they sprinkled everything with the blood. Everything was purified by the blood, everything under the law. And before he went into the presence of God he himself, because he had sin too, had to be sprinkled with the blood.

And the next thing that had to be done; his body was washed thoroughly with pure water; now that's true of you and true of me. First of all before we can enter the presence of the living God we must be sprinkled by the blood of Christ. We've got to be cleansed. "*His blood cleanseth us from all sin.*" That's what the Scripture says, "*It cleanseth us.*"

His blood redeems us. His blood atones, makes atonement for our soul. It makes us one with God, "at-one-ment with God." His blood is sufficient to put away all of our guilt. In His blood we have pardon, in His blood we are holy, unblameable, and unreprouvable, in the very sight of a holy God. That's right, in the blood of Christ.

But also we must be washed in pure water. What does this mean? In **John 19:34** the Scripture says, "*One of the soldiers with a spear pierced His side and forthwith came out blood and water, blood and water.*"

Toplady picked it up this way; he said:

**"Let the water and the blood
From thy riven side which flowed
Be of sin the double cure
Save me from its wrath and power
Save me from its penalty and power."**

Now many writers suggest that the water here symbolizes baptism, the washing of the water, you know, maybe but I don't think so. It's more likely the Word of God.

Now listen to these Scriptures, **Ephesians 5:25 and 26**. I'm saying this that we can come into the presence of God by the blood of Christ having a high priest and because we've been sprinkled with the blood and we have been washed with pure water; we have been sanctified and we have been declared holy.

All right, **Ephesians 5:25 and 26**: "*Husbands love your wives as Christ loved the church and gave himself for it that he might sanctify it and cleanse it, with the washing of the water by the Word.*"

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David said, “*Wherewithal, shall a young man cleanse his way, by taking heed to the Word of God?*” If I’m going to come into the presence of the holy God I’ve got to come washed by the Word, sanctified by the Word, cleansed by the Word. I’ve got to listen to His Word.

My life has got to be ordered by His Word. Do you see what I am saying? We can have boldness at the throne but we can’t have boldness at the throne in disobedience to the King. You’re not going to get a good welcome there, not if you’re living in disobedience to His laws and disobedience to His command, and disobedience to His Word.

Being sprinkled by the blood and sanctified by the Word of God; come boldly, the way is open!