

A FIVE-DAY DEVOTIONAL

DRAWING NEAR TO GOD

A devotional journey through Hebrews 10:22

"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."

HEBREWS 10:22

Adapted from the sermon manuscript by

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HOW TO USE THIS DEVOTIONAL

Hebrews 10:22 is both an invitation and an examination. Over the next five days, read slowly, answer the reflection questions honestly, and allow the Word of God to lead you nearer to the One who has already opened the way.

The Way Is Open

Scripture for Today

“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.” — Hebrews 10:19–22

Devotional Reading

The words “Let us draw near” are not an isolated invitation. They rest upon everything Hebrews has established concerning the Person and work of Jesus Christ. He is better than the angels, better than Moses, and better than the Levitical priesthood. He ministers under a better covenant, serves in a better sanctuary, and has offered a better sacrifice. The believer is invited to approach God because Christ has accomplished everything necessary to make that approach possible.

Under the law, access to God’s immediate presence was severely restricted. The ordinary Israelite could not enter the Holy Place. The priests could enter the Holy Place, but only the high priest could enter the Holy of Holies. Even then, he entered only once each year, on the Day of Atonement, and never without blood. The veil declared that sinful man could not casually enter the presence of a holy God.

When Jesus died, however, “the veil of the temple was rent in twain from the top to the bottom” (Matthew 27:51). The direction matters. The veil was torn from the top because God opened the way; man did not achieve access through effort or religion. We do not climb upward to God through merit. God reached downward to us through redemption. The crucified body of Jesus Christ became the veil through which the redeemed now enter God’s presence.

To draw near means more than attending a church service, repeating familiar words, or performing a religious duty. It describes a believing approach into the presence of God. It is the language of worship, prayer, fellowship, dependence, and communion. Drawing near is the deliberate act of turning our attention, affection, need, and trust towards God on the basis of what Christ has done.

Hebrews 4:16 says, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” The believer does not approach an altar where another sacrifice must be made. He approaches a throne where grace is already available. He does not come through an earthly priest, because Jesus Christ is his heavenly High Priest. “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

This is the privilege of every born-again believer. No pastor, priest, church, sacrament, saint, or religious institution stands between the believer and God. Christ alone is the Mediator, and through Him we have direct access to the Father.

That access should never produce carelessness. Biblical boldness is not irreverence; it is confidence of access. We come reverently because God is holy, yet confidently because Christ is sufficient. We do not enter boasting about our goodness. We enter resting in His grace. We do not come demanding what we deserve. We come seeking mercy and grace because His blood has opened the way.

Perhaps you have remained at a distance because you feel inadequate, ashamed, distracted, or spiritually weak. Hebrews does not tell you to wait until you feel worthy. It tells you to draw near because Jesus is worthy. The sacrifice has been accepted. The veil has been opened. The High Priest is present. The throne is accessible.

Do not confuse spiritual distance with humility. It is not humility to refuse what Christ purchased. True humility admits that we could never open the way ourselves and then gratefully enters by the way He has provided. You do not need to manufacture an entrance into God's presence. You need to use the access already secured through the blood of Jesus Christ.

Truth to Carry

The believer does not draw near because he is sufficient, but because Christ is sufficient.

Consider

1. Have I been treating prayer and fellowship with God as a privilege purchased by Christ or merely as a religious obligation?
2. What has caused me to remain at a distance from God?
3. How should Christ's finished work change the confidence and reverence with which I pray today?

Prayer

Father, thank You that Jesus Christ has opened a new and living way into Your presence. Forgive me for remaining distant when You have invited me to draw near. Teach me to approach You reverently, confidently, and gratefully, resting entirely in the sufficiency of Christ and His shed blood. Amen.

A Heart Without Pretence

Scripture for Today

"Let us draw near with a true heart in full assurance of faith..." — Hebrews 10:22

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." — Psalm 51:6

Devotional Reading

God is not simply concerned with the position of the body; He examines the condition of the heart. A person may enter a church building without ever drawing near to God. He may sing, pray, give, listen, and outwardly participate while his heart remains distant. Religious activity can place a person near the things of God without bringing his heart near to God Himself.

Isaiah described people who honoured God with their lips while their hearts were far from Him. Their words sounded right, but their inward condition contradicted their outward profession. That danger did not disappear with Israel. It is possible to know the language of worship, understand the order of a service, and maintain a respectable appearance while carefully concealing pride, bitterness, compromise, or rebellion.

Hebrews 10:22 calls us to come "with a true heart." A true heart is not a sinlessly perfect heart. If perfection were required before approaching God, no one could come. A true heart is an honest, sincere, and undivided heart. It is a heart that has stopped pretending. It does not hide behind religious performance. It does not attempt to impress God with polished language or bargain with Him through good works.

David understood this after his sin. He did not merely need a better outward appearance; he needed truth restored within. He prayed, "Behold, thou desirest truth in the inward parts." God desires truth where nobody else can see. He would rather hear an honest cry of repentance than an impressive prayer spoken without sincerity. He is not deceived by spiritual vocabulary when the heart is withholding itself from Him.

Coming with a true heart means naming sin as God names it. It means bringing our motives, disappointments, fears, and desires into the light of His Word. It means admitting when we are hurt rather than disguising hurt as anger. It means acknowledging when our service has become mechanical, when our affection has grown cold, or when we want God's blessing without yielding to God's authority.

A true heart is also a heart that approaches God according to His revealed way. Cain brought an offering according to his own judgement. Abel came by faith and offered the sacrifice God required. Cain may have been sincere, but sincerity did not make his approach acceptable. Sincerity alone cannot save, because a person may be sincerely wrong. The true heart of Hebrews 10:22 is inseparable from "full

assurance of faith.” It comes honestly, but it also comes biblically. It rests upon what God has said concerning His Son.

This guards us from two errors. The first is pretence: acting as if everything is right when it is not. The second is self-made religion: assuming that sincerity permits us to approach God on our own terms. A true heart rejects both. It confesses honestly and comes exclusively through Christ.

Consider the questions raised by the sermon: Am I coming with genuine confession or hidden compromise? Am I seeking communion with God or merely maintaining a religious appearance? Am I surrendered, or am I asking God to bless a life that I have no intention of yielding to Him?

These are uncomfortable questions, but they are not meant to drive the believer away. The call to honesty is part of the invitation to draw near. God already knows what is in the heart. Confession does not inform Him; it brings us into agreement with Him. We do not become acceptable by pretending to be better. We come honestly because Christ has already provided the ground of our acceptance.

Ask the Lord to search you today. Do not rush to defend yourself. Allow the Word to expose whatever is divided, guarded, or false. Then bring it to God plainly. A true heart is not one that has nothing to confess. It is one that refuses to hide and is willing to be made right.

Truth to Carry

God does not ask me to pretend that I am perfect; He calls me to approach Him honestly and through Christ alone.

Consider

1. Is there any difference between the spiritual life I present outwardly and the condition of my heart inwardly?
2. What am I reluctant to name honestly before God?
3. Am I seeking God Himself, or only asking Him to approve the life I have already chosen?

Prayer

Search me, O God, and know my heart. Reveal every hidden compromise, divided affection, and false motive. Give me grace to stop pretending and to come before You with honesty, repentance, and faith. Let truth rule in my inward parts, and teach me to approach You only through Jesus Christ. Amen.

Assurance Anchored in Christ

Scripture for Today

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God... For by one offering he hath perfected for ever them that are sanctified." — Hebrews 10:12, 14

Devotional Reading

Hebrews tells us to draw near "in full assurance of faith." That assurance is not confidence in ourselves. It is confidence in the promises and finished work of Jesus Christ. Faith does not look inward and ask, "Am I worthy enough?" Faith looks to Christ and declares, "He is sufficient."

The expression "full assurance" speaks of settled confidence. It is not presumption, positive thinking, or emotional excitement. It is the certainty produced by believing what God has revealed. Biblical assurance is not built upon a naturally confident personality, a trouble-free week, or a constant sense of spiritual strength. It is anchored in the unchanging testimony of God concerning His Son.

Hebrews 10 presents a powerful contrast. The Old Testament priests stood daily because their work was never finished: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Hebrews 10:11). Day after day, sacrifice followed sacrifice. Their standing posture testified that more work remained.

Then Scripture says of Jesus Christ, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Christ sat down because the sacrificial work was complete. He did not offer a temporary covering that required another sacrifice. He offered Himself once for all. The believer's assurance rests upon the value of that finished sacrifice.

This is why salvation cannot be maintained by human works any more than it can be obtained by human works. If Christ's one offering has perfected the believer's standing before God, no additional sacrifice is necessary. Hebrews 10:14 declares, "For by one offering he hath perfected for ever them that are sanctified."

"Perfected for ever" does not mean that the believer has reached sinless perfection in daily conduct. Scripture clearly teaches continuing growth, correction, confession, and sanctification. The phrase refers to the believer's completed standing before God on the basis of Christ's sacrifice. His position is settled even while his practice is still being sanctified. He is accepted permanently in Christ, not temporarily accepted until his next failure.

Full assurance is therefore not faith in faith. It is faith in Christ. The strength of salvation is not found in how tightly we hold Him, but in the fact that He holds us. Jesus said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Our feelings change. Circumstances change. Our sense of spiritual strength changes. God's Word does not change. Assurance grows stronger when we stop measuring God's faithfulness by our emotions and

begin measuring our emotions by God's faithfulness. Feelings may be real, but they are not always reliable. The Word of God is both real and reliable.

There will be days when you feel spiritually strong and days when you feel painfully weak. There may be moments when failure causes you to wonder whether God could still receive you. In those moments, do not minimise sin, but do not magnify your failure above Christ's sacrifice. Confess what is wrong, submit to the Word, and look again to the seated Saviour. His posture declares that the payment is complete.

Full assurance must never be confused with empty profession. Hebrews is not teaching that religious words save a person who has never genuinely believed. Biblical assurance belongs to those who have truly trusted Jesus Christ. First John 5:13 says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." We are not saved because we possess assurance. We possess assurance because we have believed the Gospel and are resting in Christ.

Your assurance does not need a new foundation today. It needs to return to the foundation God has already laid: the finished, sufficient, once-for-all sacrifice of Jesus Christ.

Truth to Carry

My assurance rests not upon the steadiness of my feelings, but upon the sufficiency of Christ's finished work.

Consider

1. What do I most often use to measure my standing with God: Christ's promise, my performance, or my feelings?
2. How does the seated position of Christ strengthen my confidence in His completed sacrifice?
3. Is my assurance grounded in genuine faith in the Gospel, or merely in a past religious experience?

Prayer

Lord, turn my eyes away from the instability of my feelings and towards the sufficiency of Jesus Christ. Thank You that His one sacrifice for sins was complete and accepted. Help me to confess sin without surrendering to fear, and to rest with full assurance in what Your Word has declared. Amen.

A Conscience Cleansed by the Blood

Scripture for Today

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" — Hebrews 9:14

Devotional Reading

Hebrews 10:22 speaks of "having our hearts sprinkled from an evil conscience." The language of sprinkling comes from the Old Testament sacrificial system. Blood was sprinkled in connection with purification, covenant, consecration, and approach to God. Those outward ceremonies anticipated the inward cleansing made possible through the blood of Jesus Christ.

Animal blood could provide ceremonial cleansing, but it could not cleanse the conscience from the guilt of sin. The blood of Christ reaches where religious ceremonies and human effort cannot reach. It does not merely alter man's outward condition; it answers the accusation within his conscience.

An evil conscience is a conscience burdened, defiled, and alienated from God by sin. Man knows that he is guilty. He may attempt to silence that knowledge through pleasure, denial, comparison, religion, or self-justification, but none of these can remove guilt. Distraction may quiet the conscience temporarily. Good works may make us feel better for a time. Comparing ourselves with someone worse may reduce the discomfort. Yet none of these pays the debt.

The blood of Christ does what human effort cannot do. Ephesians 1:7 declares, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Christ's blood does not make sin insignificant. The cross proves the opposite. Sin is so serious that nothing less than the blood of the sinless Son of God could provide redemption. God does not overlook sin; at Calvary, His justice was satisfied.

A purged conscience does not mean that the believer forgets everything he has done. Memory may remain. Consequences may remain. Scars may remain. There may still be apologies to make, trust to rebuild, and damage to repair. Yet condemnation has been removed because the debt has been paid. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

We must distinguish between Holy Ghost conviction and satanic condemnation. Conviction is specific. It identifies sin and draws the believer towards confession, cleansing, and restoration. Condemnation is repetitive and hopeless. It accuses the believer of sins God has already forgiven and attempts to drive him away from God.

Conviction says, "This is sin; confess it and return." Condemnation says, "You are beyond mercy; remain at a distance." Conviction agrees with the Word and leads towards the throne of grace. Condemnation contradicts the sufficiency of Christ's blood and leaves the soul circling endlessly around forgiven failure.

The answer to an accusing conscience is not to pretend that sin never happened. Neither is it to punish yourself until you feel that you have suffered enough. The answer is to agree with God concerning the sin, confess it, make matters right where possible, and rest in the sufficiency of Christ's blood. First John 1:9 promises, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Notice that John says God is "faithful and just" to forgive. Forgiveness is not based upon God becoming careless about sin. It is based upon the fact that justice has already been satisfied at Calvary. When the believer confesses sin, he is not asking Christ to be sacrificed again. He is returning in agreement with God to the cleansing secured through a finished sacrifice.

Some believers live as though continuing shame proves genuine repentance. It does not. Repentance takes sin seriously enough to confess and forsake it. Faith takes Christ's blood seriously enough to believe that His forgiveness is sufficient. Refusing to release forgiven guilt does not honour the cross. It keeps your attention fixed upon your failure rather than upon His provision.

Do not run from God because your conscience is troubled. Run to Him. If the Holy Ghost identifies present sin, confess it plainly. If the accuser resurrects a sin already confessed and forgiven, answer with the Word of God. The blood has been shed. The debt has been paid. The conscience may rest where divine justice rests: in the finished work of Christ.

Truth to Carry

Conviction draws me to confession and restoration; condemnation drives me from the grace Christ has already provided.

Consider

1. Is there a present sin I need to confess, forsake, or make right?
2. Am I carrying condemnation for something God has already forgiven?
3. How can I answer an accusing conscience with the promises of Scripture rather than with my feelings?

Prayer

Father, thank You for redemption and forgiveness through the blood of Jesus Christ. Give me a tender conscience that responds quickly to conviction and a settled faith that refuses false condemnation. Help me confess present sin honestly and rest in the cleansing and justice accomplished at Calvary. Amen.

Cleansed to Walk Differently

Scripture for Today

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." — Psalm 119:9

"Let us draw near... having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." — Hebrews 10:22

Devotional Reading

Hebrews 10:22 concludes with the words, "and our bodies washed with pure water." This statement does not teach baptismal regeneration. Literal water cannot cleanse the soul, remove guilt, or impart eternal life. Scripture plainly teaches, "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). Water baptism is the obedient testimony of a person who has already believed; it is not the means by which that person is born again.

The language would have been familiar to readers who knew the consecration of the Old Testament priests. Before entering priestly service, Aaron and his sons were washed with water. That outward washing pictured the purity required when approaching a holy God. For the believer, inward cleansing is provided through Christ, and that settled position should produce a cleansed, consecrated life outwardly.

The "pure water" also harmonises with the cleansing work of the Word of God. Ephesians 5:26 speaks of "the washing of water by the word," and Jesus told His disciples, "Now ye are clean through the word which I have spoken unto you" (John 15:3). The Word reveals sin, corrects error, renews the mind, and directs the believer's conduct.

The distinction in the sermon is essential: the blood provides judicial cleansing before God; the Word provides practical cleansing in the believer's daily walk. Our position is settled through the blood of Christ, but our practice must continually be brought under the authority of Scripture. The blood answers the guilt of sin. The Word exposes and corrects the habits, attitudes, words, and choices that do not belong in a consecrated life.

Grace does not give a Christian permission to live carelessly. The same Gospel that grants access to God also calls the believer to holiness. We do not pursue holiness in order to convince Christ to receive us. We pursue holiness because He has received us. Cleansing is not the price of access; it is the proper response to access purchased at such a price.

Because our bodies belong to God (1 Corinthians 6:19–20), the cleansed heart should produce cleansed hands, and the renewed mind should produce a transformed manner of life. Drawing near to God changes how we use our time, how we speak to our family, what we allow into our minds, how we conduct business, how we respond when wronged, and what we do when nobody is watching. A profession that never affects conduct is not the faith described in Scripture.

Practical cleansing requires more than occasional exposure to the Bible. Psalm 119:9 says that a young man cleanses his way “by taking heed thereto according to thy word.” To take heed means to pay attention and bring one’s conduct into conformity with what God has said. We do not merely read Scripture to finish a chapter. We allow Scripture to read us. We ask what must be believed, confessed, stopped, started, corrected, or obeyed.

As this five-day study closes, return to the order of Hebrews 10:22. We do not cleanse ourselves so that Christ might receive us. We come through Christ, and because He has received us, we submit ourselves to His cleansing work. The verse is both an invitation and an examination. It invites us to enjoy access purchased by Christ, and it examines the honesty, faith, conscience, and conduct with which we come.

There is no reason for the redeemed believer to remain at a distance. The sacrifice has been accepted. The veil has been opened. The blood has been applied. The High Priest is present. The throne is accessible. Therefore, draw near—not through your goodness, but through His grace; not through your merit, but through His blood; not with pretence, but with a true heart; not with uncertainty, but in full assurance of faith; not carrying the condemnation of forgiven sin, but with a conscience purged by Christ; and not living carelessly, but walking in the cleansing light of the Word of God.

Truth to Carry

I do not live a cleansed life to earn access to God; I pursue holiness because Christ has already brought me near.

Consider

1. What area of my outward conduct is the Word of God presently correcting?
2. Do I read Scripture merely for information, or do I take heed to it in obedience?
3. What specific change will I make today because my body and life belong to God?

Prayer

Lord, thank You that my standing is settled through the blood of Christ. Bring my daily practice under the authority of Your Word. Reveal what must change, and give me grace to obey without delay. Let inward cleansing produce outward holiness, and teach me to glorify You in my body and spirit. Amen.