

Blesses Assurance | Hebrews 10:19-25 | October 9, 2016

Notes taken from [Hymns](#) and Wikipedia:

Blessed Assurance written by **Fanny Crosby** (1820-1915) and written in 1873. Fanny Crosby was an American mission worker, poet, lyricist, and composer. A member of the Sixth Avenue Bible Baptist Church in Brooklyn, New York, she wrote many hymns together with her pastor, Robert Lowry. She was one of the most prolific hymnists in history, writing over 8,000 hymns and gospel songs, with over 100 million copies printed, despite being blind from shortly after birth. She is also known for her teaching, and her rescue mission work. By the end of the 19th century, she was a household name.

One of her good friends was Phoebe Palmer Knapp, wife of the founder of Metropolitan Life Insurance Company. One time when Knapp came to Brooklyn to see Crosby, she brought a tune with her that she had composed. "Play it for me on the organ," Crosby requested. Knapp did and then asked, "What does this tune say?" She turned to see Crosby kneeling in prayer. Knapp played it a second time and then a third. Finally the blind woman responded, "That says, 'Blessed assurance, Jesus is mine! O what a foretaste of glory divine!'"

Known as the "Queen of Gospel Song Writers", and as the "Mother of modern congregational singing in America, with most American hymnals containing her work, as "with the possible exception of Isaac Watts and Charles Wesley, Crosby has generally been represented by the largest number of hymns of any writer of the twentieth century in nonliturgical hymnals." Her gospel songs were "paradigmatic of all revival music", and Ira Sankey attributed the success of the Moody and Sankey evangelical campaigns largely to Crosby's hymns. Some of Crosby's best-known songs include "Pass Me Not, O Gentle Saviour", "Blessed Assurance", "Jesus Is Tenderly Calling You Home", "Praise Him, Praise Him", "Rescue the Perishing", and "To God Be the Glory". Because some publishers were hesitant to have so many hymns by one person in their hymnals, Crosby used nearly 200 different pseudonyms during her career.

Crosby wrote over 1,000 secular poems, and had four books of poetry published, as well as two best-selling autobiographies. Additionally, she co-wrote popular secular songs, as well as political and patriotic songs, and at least five cantatas on biblical and patriotic themes, including *The Flower Queen*, the first secular cantata by an American composer. Crosby was committed to Christian rescue missions, and was known for her public speaking.

Crosby was proud of her Puritan heritage. Crosby traced her ancestry from Anna Brigham and Simon Crosby who arrived in Boston in 1635, and was one of the founders of Harvard College, whose descendants later married into Mayflower families, making Crosby a descendant of Elder William Brewster, Edward Winslow, and Thomas Prence, and later a member of the exclusive Daughters of the Mayflower. Through Simon Crosby, Fanny was also a relative of singers Bing Crosby and his brother, Bob.

[Webster's Dictionary](#)

Assurance = positive declaration intended to give confidence; pledge, guaranty, surety; full confidence; freedom from doubt, certainty; freedom from timidity; self-confidence; courage. 83

TEXT – Hebrews 10:19-25

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

Full Assurance = plerothoria

Lexicon

State of complete certainty, full assurance, certainty... this meaning is probably in the word's occurrences in our literature. "A wealth of assurance, such as understanding brings" Col 2:2... "with full conviction" 1 Thess 1:5 also Heb 6:11 and 10:22. "The assurance that that the Holy Spirit gives"; but in Col 2:2; Heb 6:11; 10:22 the meaning "fullness" also merits attention. Likewise Ro 15:29. 827

TDNT, Vol VI

Literally "supreme fullness," though in non-Christian literature we find only "certainty." The word does not occur in the LXX. In the New Testament it is used only of spiritual goods. In 1 Th. 1:5 the antithesis of [*the word only*] should be noted as well as the parallel [*in the power of the Holy Spirit*]... The word is one of the terms which Paul uses to try to define linguistically the great richness of the divine work in the present life of Christianity. Similarly in Col. 2:2, tautologously with [*riches*], the term denotes the superabundance of a knowledge of God which is not just formally linked with **agape** [*love*], of the Christian understanding of God and life which is epitomized in Christ as the One through whom God actively reveals Himself. According to Hb. 6:11 the readers do not lack the zeal which leads to "full preservation" of the final hope in patient faith, v. 12. On the other hand, the obvious reference in Hb. 10:22 is to the full assurance" of the faith which rests on appropriation of the atoning work of Jesus the High-priest. Purified thereby, the Christian can stand with "full confidence" before God. Formally, of course, the thought of a full measure is still present. 310-311

Hebrews 11:1

*Now faith is the **assurance** of things hoped for...*

Assurance = upostasis

Lexicon

The essential or basic structure/nature of an entity, substantial nature, essence, actual being, reality... of things: among the meanings that can be authenticated for Hb. 11:1 a strong claim can be made for realization of a plan... [Along with this Hb. 11:1 can mean] guarantee of ownership/entitlement, title deed. 1040-1041

TDNT, Vol. VIII

Upostasis is the “underlying reality behind something.” As the “plan” or “purpose,” or as “that which endures,” enclosed in God, **upostasis** used quite precisely for a variety of Hebrew equivalents. 582

Hebrews. The passages in which **upostasis** is used in Hb. 1:3; 3:14; 11:1 are essentially much more difficult to assess. This is especially so in view of the fact that the word has usually been given different meanings and translations in the three, e.g., “essence” in 1:3, “steadfastness” in 3:14, and “standing” in 11:1. A more or less fixed and developed usage is plainest in 1:3 [*He, Jesus, is the radiance of the glory of God and the exact imprint of his nature...*]. Here **upostasis** is parallel to [*glory*]. Both words are obviously describing God’s essence. It is thus inadvisable to render **upostasis** specifically by “essence.” The translation should rather express the degree to which [*glory*] and [*reality*] denote two special qualities in God’s nature that are both present in the Son as their [*radiance*] and [*representation*]... Christ is the wholly valid revelation of this transcendent reality of God. Here, then, **upostasis** as “invisible, transcendent reality” is a term in the vocabulary of dualism. 585

It is best to interpret the best-known of the NT **upostasis** passages primarily in this light, namely, the much quoted definition of faith in Hb. 11:1, “assurance” or “confidence”. In translation of **upostasis** here and in Hb. 3:14 Melancthon advised Luther to use the rendering “sure confidence.” Whereas all patristic [2nd – 4th centuries] and medieval exegesis presupposed that **upostasis** was to be translated **substantia** [*substance*] and understood in the sense of **ousia** [*being*], Luther’s translation introduced a wholly new element into the understanding of Hb. 11:1. Faith is now viewed as personal, subjective conviction. This interpretation has governed Protestant exposition of the passage almost completely, and it has strongly influenced Roman Catholic exegesis. It has also had a broader effect. Yet there can be no question but that this classical Protestant understanding is untenable. The starting-point of exposition must be that **upostasis** in Hb. 11:1 has to have not only a meaning like that in Greek usage elsewhere but also a sense similar to that it bears in the other Hb. references. It should also be noted that **upostasis** here is parallel to [*conviction*] and that it occurs in a sentence full of central theological concepts. Now as regards [*proof*] it is evident that this does not mean subjective non-doubting nor does it have anything at all to do with conviction: it bears the objective sense of “demonstration”. In the first instance, then, [*of proof of things not seen*] is the proof of things one cannot see, i.e., the heavenly world which alone has reality, whereas in Hb. everything visible has only the character of the shadowy and frontal. If one follows the meaning of **upostasis** in Hb. 1:3 then bears a similar sense: it is the reality of the goods hoped for, which have by nature a transcendent quality. Primarily, then, [*proof*] and **upostasis** do not describe faith but define the character of the transcendent future things, and do so in the same sense as Philo and other representatives of Middle Platonism speak of the reality and actuality of God and the world of ideas. In a formulation of incomparable boldness Hb. 11:1 identifies [*faith*] with this transcendent reality: Faith is the reality of what is hoped for in exactly the sense in which Jesus is called the [*imprint*] of the reality of the transcendent God in 1:3. The one formulation is as paradoxical as the other to the degree that the presence of the divine reality is found in the one case in the obedience of a suffering and dying man (cf. Hb. 5:7) and in the other in the faith of the community. But this is the point of Hb. only the work of this Jesus and only participation in this work (=faith) are not subject to the corruptibility of the merely shadowy and prototypical. 586-587

In this light the meaning of the third and last *upostasis* reference in Hb. is evident without further ado... The present reality of God is best elucidated by Hb. 3:2, which says of the [salvation] that it had a wholly real and visible beginning with the proclamation of the Lord. "To cling to the beginning of the reality (of God)" is thus the same as being confident to the very end of the reality of God which has in all actuality commenced in the life of the community, and this in the way in which this divine reality is present in faith (11:1). It is plain, then, that in Hebrews *upostasis* always denotes the "reality" of God which stands contrasted with the corruptible, shadowy, and merely prototypical character of the world but which is paradoxically present in Jesus and is the possession of the community as faith. 587-588