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[00:00:02] This is a recording made in the Chapel of the Open Book and is number four of the series entitled Accepted and Accessed or Made Meek, of which we borrow from Colossians Chapter one. I would remind you that we first of all, were looking at Ephesians chapter one to get some of the basic facts concerning the high calling and revelation of the mystery, where we have in the first chapter the words made us accepted in the beloved. Now, although the word made accepted in Ephesians is not the same word used in Colossians, the principle underlying it is the same. We are accepted in the beloved and we have forgiveness of sins through faith in his blood. And so we turned to Paul's own expansion. It's very wise if a man like Paul has devoted another epistle and gone into the question of acceptance and what it involves rather than speculating ourselves. And so we have looked for 2 or 3 of these Sunday mornings at the passage in Colossians one, starting with verse 12 and ending with verse 22. Verse 12 says, Giving thanks unto the Father which hath made us meet. And I drew your attention that the word to be made meet in the English language is rather illustrative because it is the word that gives us also a meter a measure. God has made us measure up to. But what? Measure up to an inheritance which is in the heavens, holiest of all.

[00:01:59] And in the light and in his sight. Would you say those things? You've already said that that is not within the power of any one of us to provide ourselves. The best we could do would never measure up to the presence of God. Who is holy and cannot look upon sin. We live in a day. Any of us who have passed through a certain amount of life's pilgrimage. We can live. We live in a day when some of the things that we enjoy now and take as a matter of course. We're not even thought of. They were. They were only miracles to be conceived when I was at school. When I was at school. It never, never An aeroplane crossed the sky. Never. A motorcar ran along the road. And yet look at the progress we've made. But in what direction? Are. We are wholly a nation. Is the world a better place? When you say I don't quite think it is. Well, that's true enough. Nothing that man can do. Can take the place of the one essential thing. Now we look at what it says here in Colossians one again. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light. That is what he has done. But this is how he has done it. Who hath delivered us? And that were delivered without it was to take by force.

[00:03:40] We were under an authority called the Authority of Darkness. And Ephesians, we have the Prince of the Power of the Air. We have the principalities and world rulers of this darkness. And we are told you were sometimes darkness. You see the very first chapter of Genesis. Darkness was upon the face of the deep. There have been something take place about which we know very little. But there are hints. And before ever there could be a new creation come into existence as it did on those succeeding days. God said, Let there be light. Now you and I cannot create that light. It either comes from God or it will never come at all. All the enlightenment of modern science and philosophic speculation and better conditions of life. They can never bring God's light into this world. They haven't got it, and it's not within their power. So we have been delivered from the authority of darkness, and we've also been translated. And that takes you back to the time of Enoch. And the Colossians were like Enoch for it says, Why? As though living in the world. So by their very translation, as it says here, they were not looked upon as living in the world in the sense that the average man is. Well, now we must proceed further and consider how this deliverance was effected. And here's a sad thing to record.

[00:05:24] You see over and over again, there are modern preacher man of great dignity, man of great scholarship is questioning whether the sacrificial element of the Bible is not a worn out theme, a remnant of more primitive times and not fit for our present time. I was astounded to read. I'm not going to say names one who contributes a very helpful paragraph in one of our daily papers saying practically that the blood of Christ is something we must rule out, not not use it again. Now, here's a point that I think we do well to remember. If the blood of Christ is just an Old Testament little savage element about it no longer to be included in our witness today, how is it that you only reach verse seven in such an epistle as Ephesians before you have redemption through his blood? How is it? Would you have such an epistle as Colossians? We have peace through the blood of his cross. How is it that if you go to the law, the prophets, the Psalms, the Gospels, the acts, the epistles and the book of the revelation, you will never find any omission. Every part of the Bible, Old Testament and New focuses attention upon that one fact. Now this can be misconstrued. Uh, I imagine myself standing down at that famous spot, Hyde Park corner. And then you get a confusion and a Babel. And there are some who stand to witness for God's truth and some who seek to point the other direction.

[00:07:17] And there's an appeal made like this, Ken, And you have to have a little break and a sob in your voice for these friends. I don't know as I'm going to manage it, but he says, Can you imagine a loving father demanding a bleeding sacrifice? And of course, he gets a lot of E's in that bleeding, a bleeding sacrifice before he will forgive his little child. And everybody says, Oh, I couldn't accept that. But that's a travesty. So it is a weak piping voice says to this orator. Please, sir. Who made the sacrifice? God has never asked you or me to make a sacrifice. He never asked us to shed our blood or anybody else's. It's God who made the sacrifice. God spared. Not his own son, but freely gave him up for us all. Now, you see, this takes us to another aspect of things. Why should it have been necessary for God to have sent his Son to shed his blood? Because friends, he's a just God. As well as a savior. The two go together. Almighty power could have saved us anyhow, but it would have wrecked the universe. For if the universe is ruled by one who has no respect for righteousness, it won't last. But the universe is ruled by one who is just and holy and cannot look upon sin with pleasure.

[00:08:58] And yet he is a god of love. And he alone could solve that problem. And he did. And the solution of that problem is the solution of all problems, the gift of Christ. So we are going to look this morning just in passing without being able to do too much in the time at some of the references in this chapter, Colossians one, as to how this deliverance from the authority of darkness was brought about. And the first statement is in whom we have redemption. And you will notice he hath delivered us. We have redemption. It's not a thing in the future. It's a thing that's been accomplished in whom we have redemption. Now, first of all, what's this word? Redemption. The essential meaning of this particular word redemption may be discovered possibly in Isaiah 2922. Will you glance back to that? Because it's no good us attempting to invent meanings. A God alone can tell us his own meaning, and he's embedded it in the scriptures if we search and see. Isaiah 29. 22. A. Therefore thus saith the Lord who redeemed Abraham. He redeemed Abraham, and the word means he separated him. That's what he did. He separated him from all nations of the earth and gave him a calling and a covenant. But the essential fact was he separated him. Now, will you follow that by Exodus 823? I'll have to do these things quickly, friends.

[00:10:47] Otherwise, all our time will be spent on one aspect. But I hope you'll be able to follow me without too much delay. Exodus 823. Now then, where are we? 23. And I

will put a division between thy people, my people and thy people. Tomorrow shall this sign be. I will put a division. And you remember it says in the book of Exodus, the children of Israel had light in their dwellings. But there was a palpable darkness that ruled over Egypt. Now, that would put a division. Is the word translated redeem? Goddess put a division between those who are redeemed by Christ and those who have failed to accept that redemption. So there's a basic thought there. Put our redemption. And then we have one that is translated in Exodus 21. While we have Exodus. We might as well look at that. Exodus 2130. Oh, is it not? 21? Oh, what is it? Exodus 2130. Oh, yes. Thank you. If there be laid on him a sum of money, then he shall give for the ransom of his life. Whatsoever is laid on him. This is a part of the law. He gives a ransom, but he somehow is able to get an equivalent that will satisfy the claims of justice. And in the New Testament, that word ransom is still repeated. Our savior, said the son of man, came not to be ministered unto, but to minister and to give himself a ransom for many.

[00:13:05] A ransom is a neutron, a neutron, and that is from Luo to set free. And it is also associated with the word anti. And it occurs twice the passage of read and later on in the epistle and anti deuterion. Our ransom for many. So without being able to speculate and impose upon the words that which may be foreign to them, there were some equivalents. We were doomed. We were subject to death. We were under judgment and Christ came because God loved. But God was just. He is said to be a just God, not a savior. And aren't you glad that your salvation has been brought about in such a way that it can never be challenged? It's been settled. You haven't settled it. But God has. There are two aspects of this element of redemption. One is the law court. Where? You have been brought in guilty. And then someone has come forward and redeemed you. So that justice is satisfied before the whole world. And then there is the temple aspect. You not only take an act from the dominion of darkness, but you're translated into the kingdom of God's love. And this involves the atonement. Redemption delivers you out of atonement. Makes you near. This provides you with a robe of righteousness, with a spotless ness, with that which has to do with the perfection of one who is like a priest in the presence of God.

[00:15:04] And so we notice these wondrous words. Now, Exodus chapter six, while we have it, will throw us back onto the passage we had read just now. The Book of Ruth Exodus Chapter six, verse six. Wherfore say unto the children of Israel, I am the Lord

and I will bring you out from under the burdens of the Egyptians and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments. Now, this is a very wonderful word. This particular word is found. I won't turn to the passage. You know it so well. I know that my redeemer liveth. And the word in Exodus, which we've just read, and the word in job, which we've just quoted, is the Kinsman redeemer. In fact, there's no word redeemer there. It's simply the kinsman. And of course, that means that we should have a little idea as to what the kids men stood for in Old Testament legal position. You get the set out for you in the book of Ruth in one aspect. Amen. And his wife and his sons are driven by famine down to another land. And then tragedy happens. They marry, and then the three men. Husbands die. Leave three widows. Then they learn that his. Food in Bethlehem and the mother. She says, Now you stop here.

[00:16:46] You marry again. I'll go back. But they say, Oh, no, we'll come with you. But one turns back. I notice she's the one who kissed her mother in law. A Ruth didn't kiss her mother in law. At least not said so. But she says, Where thou goest? I will go? And Ruth goes back. And then. Ruth volunteers to go out and do some gleanings because it was harvest time. And her mother very wisely doesn't give her any direction. She's waiting for the hand of the Lord to be exhibited. And it says her hat was just happened, that she turned this way instead of that way. And she gleaned in a field of a man named Bias. At which he came back and exhibited what she what she had. She said to her, Where have you been today? And she said all the name of the man whose field I was in, I think was married. She said, Blessed be God. This is a start. And he won't leave off now. She says, Don't you know that Boaz is your next of kin and he has the right to redeem? And then she told Ruth to do a very strange thing from modern point of view. She said, Now wash yourself and put your best clothes on and wait till it's dark and then make your way to the field where you will find Boaz asleep on his threshing floor.

[00:18:14] Because he wasn't there, he'd have it all stolen. And she says when he's quite asleep now you draw right near to him and say to him, Spread your skirt over me. Look, she said. We might say, Oh, what a strange thing to do. Not so she was claiming. The right of the Kinsman redeemer to marry her so that the name of her inheritance should not be blotted out. And that's what took place. Now, that's not law in this land and couldn't be. But that's the kinsman. Oh, Do you see the wonderful thought of Christ? He's a king's man. And this word guile or guile spelled different ways you could

look it up. Is the word that comes over and over again in the Old Testament. The Lord, Thy God is thy kinsman. The one who stretched out the heavens and laid the foundation of the earth is thy kinsman. You say, Does it make sense? Not to us, but it made sense to that people. For the kinsman was the one who had the right to redeem. And you see. When that man married Ruth, the first child of that marriage was not returned his. It was written to the man that was dead, that his name should not be blotted out for his inheritance. I when Christ died for us, it wasn't that he should gain something. It's that we should be ransomed and redeemed and restored.

[00:19:51] Oh, what a poor show are making of this wonderful fact. But don't you see how it was humanly impossible for any one to invent a story? And here it is embedded in this Old Testament picture. So Christ came in the flesh. God manifest in the flesh. He became man that we may be redeemed by our next of kin. And so we have these wonderful thoughts. Now, we have in the New Testament, we've looked at the Old Testament. We have in the New Testament another aspect. Will you now turn with me to the first Corinthians Chapter six, verse 20. First Corinthians chapter six, verse 20. For ye are bought. With a price. Therefore glorify God in your body and in your spirit which are His. You are bought with a price. X Agoso. Now the word agora is the marketplace. The marketplace and you will find that in Acts 17 where they went into the marketplace. And it occurs in the passage in Colossians chapter four, where it says redeeming the time. Now the word is to go into a marketplace and for a stall, you've got the word for a stall. You four stall somebody else and you snatch a bargain. People do it today. There's a salon up in Oxford Street, so they take their turbo flasks and seat and a blanket and sit there all night in order to be able to forestall somebody. All that we were as keen to redeem the time forestall, but it's to go into a marketplace and buy something like that.

[00:22:11] But it has a deeper meaning. A deeper meaning. It was used also in the days of the Apostle to go into the marketplace and see somebody there up for sale. Because slaves were sold in the marketplace as well as articles. And some. Paid the price to set that slave free. Not because he wanted him himself, but to give him his liberty. That was the word ex Agoso. And we have an inscription still that we can read where it says a certain slave whose name is given was bought with a price. The very words that Paul uses in his epistle. They were in constant use, bought with a price. Can you understand? Then the passage in Corinthians when he said to those Corinthians, if you

can be free, use it. But if not because there were slaves in the Christian church. If not, you're free in Christ. It would comfort them to know that this freedom was theirs in Christ and would be entered into when it was. Freedom indeed are what are called liberty. There is in Paul's writings, especially like one of the epistle to the Galatians and so on. And so we have this emphasis. The word which I mentioned just now, Neutron Luo to set free, also comes before us in 1 or 2 passages. Will you turn to Romans? 324? Romans.

[00:23:56] 324. At this says, I think we ought to read the context. A verse 20. Therefore, by the deeds of the law, shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now here's the change. The righteousness of God without the law is manifested being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. So there is no there is no difference for all have sinned and come short of the glory of God being justified freely by His grace through the redemption that is in Christ Jesus. A setting free. You were in bondage. You were there. A slave. You couldn't do anything to pay the price he did to set free. And I'd like to turn you back to two passages in the Old Testament. First of all, Leviticus 2530. A Leviticus 2530. And Leviticus of course, particularly connected with the sacrificial offerings and other methods of relief. Leviticus 2530 and this is to do with the property. I suppose, if we look at. Oh, how far can we go back? Look at verse 29. At 25, if thy brother be waxen poor and have sold away some of his possession, and if any of his kin come to redeem it, then should he redeem that which his brother sold? And if the man have none to redeem it and himself be able to redeem it, then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it.

[00:26:16] That he may return unto his possession. But if he be not able to restore it to him, then that which he sold shall remain in the hand of him that hath bought it until the year of Jubilee. You see, in the law of Moses, you could never have a freehold longer than 50 years. It doesn't matter what you paid. It was yours until the year of release. And then every debt canceled. Everyone set free. Everyone going back to his possessions. That is a picture of what God intends to do in the Great Jubilee, which is awaiting us at the end of the Age. But that's another story. And in the jubilee it shall go out and ye shall return unto his possession. Verse 29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year, with a whole year

after it is sold within a full year. May he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it throughout his generations. It shall not go out in the Jubilee.

[00:27:37] So there was a difference between a possession and a house built in a walled city. Things that belong to God. Things that were made by man. And you must puzzle a lot of that out as you go further into it. And so we have a stress even in the epistles of the highest spiritual value of the basic fact of the sacrifice of Christ. We have redemption through his blood. We have peace through the blood of his cross. And you may say to somebody may ask the question, why this stress upon the shedding of blood? Is God savage? No. He has embedded in the law of Moses. That blood was to be was to be looked upon as something separate. And I think perhaps a better term to the passage, I was going to avoid it. But I think we've just time. Leviticus 17 will give you a little idea of what is involved. Leviticus 17, of course, has to do with the law which doesn't obtain today. But it was a very salutary law in the days of Moses. He says with regard to the prohibition of any blood being allowed to remain in the food which Israel ate. You know the Chicago board. Have little labels and a kosher butcher exhibits a fact that the animal has been slain according to the law of Moses. The blood is drained away. And, of course, if there's any, any disease at all, it'll be in the blood.

[00:29:20] So it's a very safe thing. But here it says verse 40, verse 11, The reason for the life of the flesh is in the blood. Now, that word life is the word soul. And you won't get many people. Many people agree with you that the soul is in the blood or they say, No, no, no. That's the spiritual element of a man. Whereas the Bible says Adam was made a living soul and the last Adam was a life giving spirit. So it makes a difference between soul and spirit in the Bible. But of course, you must believe the Bible first before you accept that for the soul of the flesh is in the blood. And I have given it to you upon the altar to make an atonement for your souls. All you see is some equivalence now. He is the balance again. He is the just weighted measure ransomed price paid equivalent. Justice Satisfied. Now it is thought it is the blood that maketh atonement for the soul. Whereas the translation, which is more exactly literal, it is the blood that maketh an atonement by reason of the soul. It makes an atonement because soul is offered for soul. So you must be on your guard against that. Sweeping aside of the basic attitude of God with regard to all these things. I refer to the idea that the eye for an eye and a tooth for a tooth is a bloodthirsty remnant of savage days.

[00:31:00] We don't want it today. But what is an eye for an eye? Is the days of Moses as or as we need. Many other times since a whole village would be wiped out because of one person's transgression knows as Moses, an eye for an eye, a tooth for a tooth, up to date, 16oz to the pound. I've said this before, but I've never heard of anybody turning round to somebody who's in a shop and says, Oh, you bloodthirsty antediluvian creature, you're demanding 16oz to the pound. Have you heard that? Well, that's justice. And so even Shakespeare will put you right, he says. In the course of justice, none of us would see salvation. None of us could offer 16oz to the pound. As Romans three says, we've come short. So the blood of Christ, the soul, he poured out his soul unto death. He was wounded for our transgressions. The chastisement of our peace was upon him. And by his stripes, we are healed. Oh, friends, this is a subject that goes deep down to the very foundations of all our hopes. If Christ and His sacrificial work be set aside, what can we hope to bring to God to make us accepted? It's a vain attempt. A vain hope. Beloved, let us rejoice that he hath made us meet. He hath delivered us. He hath redeemed us. He hath made us accepted in the beloved.