

## W499\_Accepted\_and\_Access\_9.mp3

[00:00:02] This is the recording made in the chapel of the opened book and is number nine of the series entitled Access at Acceptance. It is been our joy to trace in Colossians chapter one from verse 12, where we give thanks to the Father, which hath made us measure up to or meet for the inheritance of the saints in the light down to the final act. Verse 22, in the body of his flesh through death to present you holy and unblameable and in Unretrievable in his sight. Is the light in his sight, wholly unblamable and approvable. When you say, Well, that's the end of it, there's no more to be said. That is true from one aspect, but we start all over again now, friends. Because if you will allow the apostle himself. Not me or somebody else to remind you. Will you glimpse at verse 28 of this selfsame chapter? He's speaking about Christ. Whom we preach, warning every man and teaching him every man in all wisdom that we may present every man perfect in Christ Jesus. Present. What if you got to be presented? It says in the verse 22 present you holy and blamable and unretrievable in his sight. Now it says, I want to present you. And if you turn to the fourth chapter, you'll see the somebody else on the same track helping the Apostle. Verse 12. Epacris, which is one of you, a servant of Christ, saluted you, always laboring fervently for you in prayers that he may stand, that ye may stand perfect and complete in all the will of God.

[00:02:10] Perfect and complete is praying for you. You could turn around to him and say what it says in the epistle to the Ephesians. Ye are complete in him. What are you worrying about? But don't you see it's one thing to be holy unblameable and approvable in Christ. It's another thing for that to be the description of your corresponding walk in this life. We are not in any major questioning or altering the fact that no charge can be laid against God's elect. So far as their acceptance in Christ is concerned, there is no condemnation to them which are in Christ Jesus. But the same time, we are reminded that every one of us shall stand before the judgment seat of Christ that we may have. He's commendation or his comment. But our service, our walk and our witness. You see, we've got to be so careful we don't confuse the issues. One person stresses by grace are ye saved through faith and that not of yourselves. It is the gift of God, not of works, lest any man should boast and stops there. And another person reminds him that we are saved unto good works. While we are not saved by our good works, suffer distress. His salvation is not of works. And yet Philippians says work out your own salvation. He doesn't say work for it. But he says work it out. So we've got figures.

[00:03:51] Some figures are using a tree which is rooted and grounded, and then the one who has rooted and grounded. That tree comes along presently and looks for fruit. The route is there. The fruit may or may not be there. And so we have to take this a stage further this morning. That he who has made us acceptable or accepted in the beloved is now saying to us, Well, won't you walk acceptably? Take another instance. We have been made nigh. By the blood of Christ. What does the Scripture say? Let us draw near. One thing. It's one thing to be made nigh in Christ and another thing for you to stand upon that ground and draw near as a consequence. The passage we had read in one Corinthians is well known to us. They all. Pass through the Red Sea. They all partook of the the water. They all oh, they did many things. But with many of them, God was not well pleased. Look at the striking example. Moses, a man honored by God more than any other man in the Old Testament. He said to an ordinary prophet, I make myself known by a vision or a dream. But with Moses, my servant is not so. To him, will I speak as man to man, mouth to mouth of the similitude of God, shall he behold, so on. Yet Moses, because of his high position, forfeited the land of promise and never went in. Joshua took the lead.

[00:05:47] There's more to it than that, of course. Moses stands for law, and the best of the law could do would bring you to the edge of the River Jordan and stop there. It's only Joshua whose name is Jesus in the New Testament, who goes through the River Jordan and takes you into the land of Promise. But still, you see, there are two sides of those so often is to this question. There is no possibility of us earning our salvation or making ourselves clean or making ourselves accepted. But when once we have that position in Christ, the apostle says, Well, now my preaching and epaphras praying is that you may be presented or stand perfect. And you say that's a difficult word because how could you perfect this? Well, would you just give it back to the second Corinthians? Just to see his use of it there. Two Corinthians Chapter six. He says in verse 14, Be ye, not unequally yoked together with unbelievers. For what fellowship has light as righteousness. Without righteousness and what communion hath light with darkness and so on right the way down. Then in chapter seven, he says, having therefore these promises, dearly beloved, let us cleanse ourselves. We're not cleansing ourselves in the sense that we're making ourselves acceptable to God in the original sense. But surely there should be a thought If I am absolutely spotless in the presence of God, should I go splashing about in all the mud of this world? Because it doesn't matter.

[00:07:39] So, he says, having therefore these promises, dearly beloved, let us cleanse ourselves. It should have a reflex action. From all filthiness of the flesh and spirit perfecting holiness. Will you say now that that's incomprehensible? Even Shakespeare has put his finger on it and says, You're talking as though you can gild the lily or paint the rose? Oh, no. We are only saying that that which is ours in Christ should be reflected of what is in our own, as it were, particular pathway. And so we had read to us in our scripture reading Psalm 91. You may know that Psalm 90 and Psalm 91 are, so far as we know, were both written by Moses. Psalm 90. They spend their days a year as a day that is told. They count their days and they won't live out because that refers to those who were 40 years old and upward, who went into the wilderness and forfeited the land of promise. And they murmured and said, The children that we brought out are going to die. And God says they're very children that you've murmured about will outlive you. And so Psalm 91 says, you need not be afraid of the pestilence or the arrow that flies by noonday and so on. Is he? So now we are facing another aspect of truth. They are both in the Word of God and they balance each other. First of all, we are completely and forever accepted in Christ.

[00:09:17] Nothing can alter our righteous standing before God, and one day we shall be presented without spot in that holy presence. But then when it comes to our manner of life and our service or what differences there are there, not one of us can say with regard to our service, it's it's absolutely perfect. The very saying of it would mark us as ones who have very little discretion. That mustn't make us, as it were, cast down. It should only make us thankful that God stoops to use such earthen vessels. But on the other hand, it does say that although God uses earthen vessels, he says, Be ye, clean, ye that bare the service of the Lord. So what now? To just enlarge upon this Colossians chapter one, verse 28, whom we preach, warning every man. You don't warn anybody. About the fact that you are righteous in Christ and no warning there. But warning every man. There are possibilities of slipping and danger. Warning every man and teaching every man in all wisdom. Not preaching to him salvation, but teaching him that we may present every man perfect in Christ Jesus. That you may stand perfect and complete in Christ. As the prayer goes. Well, I think it's now saying, Well, what do you mean by this word perfect? Well, that's proper. That's right. We should not use terms that have no meaning. As far as I can just give an idea about the English word Perfect. It's made of

two parts per, which means generally through like perspective, seeing through glass and perspire going through and so on.

[00:11:15] And fit is the word fat. And what the apostle is saying practically is, look, make this standing, which you have in Christ, which is sure simply by grace, make it into a living fact if you can, or at least aim at it. If none of us can ever reach perfection in the fullest sense, it will be pleasing to God to think that we sought to do so, although we slipped back many, many times. So here is another aspect of truth. I think the next thing I want to do is to ask you to become acquainted with the word that gives us the word perfect and its different varieties. I think you can stand it. The basic word of this is tele or telos and it means the end. One Corinthians 15:24 is the word telos. Oh, of course, it comes many times. One Corinthians 15:24. Then cometh the end. The eighth. That's the end of time. The aid of opportunity, the end of the ages and the resurrection and coming of Christ. So that's fairly straightforward. Now teneo's that's taken from it we find in. For quite a number of passages. Let's turn to Teleo two. Timothy 4:7. Two. Timothy 4:7. It's the apostle speaking of himself. I have fought a good fight. This isn't salvation. This is service. I have finished my course. That's ready for the word is Dromos, which exists today in the word Hippodrome.

[00:13:27] Hippo. Being a horse like hippopotamus is a river horse and Dromos is a course. So he says, I finished my course. I kept the faith. In other words, as a runner, he's touched the tape. He finished? So there we have the word. Teddy out. There we have the word I mentioned just now in another form, Hebrews Chapter 6. Teleostei. I'm not asking you to become Greek scholars. I'm asking you to listen to the sound of the word which anybody can become conscious. And Hebrews says Chapter 6. Therefore, leaving the principles of the Doctrine of Christ, which is a shocking translation in modern terms, because we are mourning the fact that so many teachers of preachers are actually leaving the principles of the doctrine of Christ. That's because the word principles, as in some measure, changed its meaning. The literal translation is therefore leaving the word of the beginning of Christ. Let us go on to perfection or the end. You see. It's contrasted with the beginning. It's going on to the end. And if you will, glimpse at. The preceding context. Verse 13. Chapter 5. So when for the time ye ought to be teachers See the time has slipped by. Ye have need that one teach you again which be the first principles of the oracles of God. You want the beginnings and

are become such as have need of milk and not a strong meat. For every one that uses milk is unskillful in the word of righteousness.

[00:15:29] For he is a babe. That's a little word of warning to suddenly saying to somebody, Here, will you take the Sunday school class? And you don't know just where they are? If they are babes taking milk. There may be a danger to the others because they shall not perhaps minister the word as it should be. For everyone that uses milk is unskillful in the word of righteousness, for he is a babe but strongly belongs to them that are perfect. Perfect foliage. This is the same word coming up again. Doesn't mean to say they are perfect in our sense of the word, but they've grown up. And are able have their senses exercised to discern both good and evil. Therefore, leaving the word of the beginning of Christ, let us go on unto the end. Not all were standing and staying and emphasizing the first few fundamentals. Then we have in the acts of the Apostles or while we've got Hebrews. Let's look at chapter 12, verse two. Suppose we read verse one wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us. So it's very obvious we have the racecourse course in view again, not salvation. And let us run with patience. The race that is set before us looking, not merely looking, but looking away from looking away from all the examples in Chapter 11, Abraham and Isaac and all the others that are set forth there, looking away from all else unto Jesus, the author and finisher, the captain as it comes in.

[00:17:27] Chapter two and the Perfecter Felicia. So they've actually got the word Felicia instead of the word Perfecter showing that they had in mind reaching the end. Of our faith, who, for the joy that was set before him, endured the cross despising the shame and is set down at the right hand of the throne of God. Well, then let's pursue this. Because if you've got this in the back of your mind, you've got the gist of the matter. The Acts of the Apostles 2024. The Acts of the Apostles. 2024. But none of these things move. Me neither. Count. I myself, dear. My life, dear unto myself so that I might finish my course with joy. That's what he owed in the axe. That's what he attained as according to two Timothy two. And then. One more passage, one Peter, chapter one, verse 13, and then I won't load you with any more. But I think if you have any interest in the inspired Word of God, you'll realize that this is a group of words that does that will pay for very careful examination. One Peter 113. Wherefore gird up the loins of your

mind. Be sober and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ. So let me just go over these words.

[00:19:19] You'll hear the word e I coming in every case. And if you have a television, that's the word which has been brought into modern use. I don't mean to say that a television is perfect, as far as I know, some who've got them say they have just the opposite. But the real meaning of the word television means to see at a distance. At the end, you're at the end, you're seeing something that's far off. Just the same as telescope is to see a long way off or a telegram is to write something a long way off or a telephone is to hear something a long way off. We've got it. You see, it's with us. So here we have the apostle saying, I'm warning you and I'm teaching you that you may attain the end for which you have been saved. You see, salvation is a complete thing in itself. But God says yes, but I saved you for something. And the preparation of that is going on now in our walk, in our witness, in the fruit we bear, in the experiences we pass through, in the failures we make. They could all be overruled and blessed so that we may go on and to, as he says, perfection. So we have given you to Elias. Teto's Telio. Colitis. Tell I'o. Tell us. And tell. Tell. You see, there are all variants of the word tell, which means distance and some sort of idea of a long way off.

[00:21:04] Well, now we have many contrasts. But you wouldn't if you were coming back to Colossians. The parallels that there are in this. With regard to these two men. Colossians, chapter one, the apostle says. Whom we preach. Warning every man. If you look a bit further down in chapter two. Verse 18. Let no man beguile you. What are your salvation? No. Can't do it. But if your reward. Let no man beguile you of your reward. Look a bit earlier. Verse seven. Rooted and built up in him and established in the faith. That, he says after all that verse eight, Beware lest any man spoil you. Beware that anyone beguile you. So you see, while we're on our traveling at home, we are passing through enemy country. And the evil one cannot rob us of our acceptance in the beloved. But he could do a tremendous amount of harm in our daily walk and witness and fellowship with the Lord. So please don't go away and say I've undone all that we have done by going through the passage in Colossians. It's based upon redemption, reconciliation, the blood of his cross and can never be altered. If you are in this position by grace, you're there forever. Once in Christ. In Christ forever. Thus the eternal covenant stands. And then it goes on. None can pluck you, None can pluck you from

the strength of. From the strength. From the. Who? From the strength of whatever the title of God was.

[00:23:10] I forget that Emmanuel's hands like that. There it is. So we've got these two other ballots. You see they ballots and the word ballots is a scriptural term, although it's translated worthy in Ephesians. You do know and most of you do know that the three chapters one, two and three give us the revelation of our position or as we might write across the top of it, doctrine. It doesn't tell you what you are to do. It tells you what God has purposed and planned and accomplished and will do. And then chapters four, five and six, another three chapters says, Well, now. Walk worthy. Walk worthy. At this calling worthy is the pudding the balance, what it is worth. Like that. The actual word is borrowed from the beam of a balance. Now, don't be alarmed, Friends. You won't discover that your beam of balance is perfectly horizontal. Not in this life. But it should be your prayer that it should get a little more horizontal as the days go by. And you mustn't despair if it never does. Because there's not one of us. Not even the apostle Paul who was so perfect as dead. But it's encouraging to know that God will never forget even a cup of cold water given in the name of Christ. So we go on. Whenever we have. This. Uh oh. One of the things which links these two passages is we continue whom we preach warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus.

[00:25:12] Whereunto I also labor striving according to his working, which worketh in me mightily. He said, Oh, I'm doing it, friends, don't forget. I know I'm an apostle. I know I have supernatural powers. But oh, he said, if you only knew the conflict that goes in my heart sometimes. Is you remember I've already written to the Romans. A little opening of that always said when I would do good, evil is present with me, all wretched man that I am. And then he ends up by saying not. He says, O wretched man that I am. Therefore, there is now no condemnation to them which are in Christ Jesus. That's not what you might call an ordinary sequel, is it? But you see, he says, I'm not questioning my salvation. I'm not questioning my justification before God. I'm not saying there's a possibility I may be condemned. I never can. But all he said. For any one of us to say we've reached the end and touched the tape. Have we reached perfection is simply because we do not realise what perfection involves and what a righteous ending includes. And so we have here, he says. Whereunto I also labor striving according to his working, which worketh in me mightily. A little earlier I quoted Philippians Work out your

own salvation. Have you had a try at that? Well, don't before you read the next verse for it is God that worketh in you? To try to work it out without him is just to ask for misery, but to cooperate with the working of God through His spirit and his word is to slowly and tottering be like a little baby falling down so many times, but getting up again, learning how to walk.

[00:27:12] And one day, friends, we are going to stand in his presence upright and staggered over. But here again, another thought. Verse four. For I would that she knew what great conflict I have. This word conflict gives us our word to be agonizing. It was a real agony for him. For you or for them at Laodicea. Now, will you look at chapter four? Verse 12. Epaphras Who is one of you? A servant of Christ, saluted you, always laboring fervently. He is the same man, the same word agonizing. In prayers that ye may stand perfect and complete in all the will of God. For I bear him record that he hath great zeal for you and for them that are in layer A. If the word lay a desire doesn't come in a very context to say to yourself here, He said that before. Yes. And you go back and your conscience. Why? God has arranged his word for us, for slipshod readers. Laodicea. Laodicea. Paul Warning and preaching that you may stand perfect. The other men pray that you may stand perfect. Let's thank God for the way he's written his word for us slipshod readers.

[00:28:39] Well now. We've got 2 or 3 words, as I've suggested in this very passage. Let's look at them again. The warning words he said, I warn you. A verse seven, verse six, as ye have therefore receive Christ Jesus the Lord. Paul. Have you received him? Is the gift of God. He's my savior without anything that I can do to make my salvation possible. Right. As you have therefore received Christ, Jesus, the Lord. So walk in Him. So walk in him still go on thy faith and grace as ye have therefore be rooted and built up in Him. He combines together the two figures that he uses elsewhere. Rooted as a tree, built up as a building. And if you were to say to him, Well, you can't mix them up, he says, Wait a minute, I know, but I'm using living stones, not merely granite and so on. So rooted and built up is all right. As you have been told, now established in the faith abounding therein with Thanksgiving. And then he says, now beware, beware, lest any man spoil you. Through philosophy. Now, true philosophy must be true. Because it simply means the love of wisdom. But the scripture is nearly always pointing to the wisdom of this world which comes to naught, which never leads to Christ. And Christ is

the wisdom of God. So beware of being spoiled. The word is a word taken from battle to robber the person of his armor having stricken him down.

[00:30:27] Beware. Not only philosophy, but a vain, deceitful philosophy, because it's not quite true to say and. A fine deceit, but it's a vain, deceitful philosophy that you've got to watch out for. After the tradition of men. Just find out where it comes from and who said it. After the rudiments of the world, all those elementary things that people accept without questioning. And then the final test. And not after Christ. The simplest of us, The very babies among us. If we could only remember. Is this in harmony with Christ? Yes or no? Well, many of life's problems would never have bothered us if we could have only offset like little children and made that question and got the answer. As Eddie says, they are counting on robbing you of anything. Don't think I'm cheating you or anything. For in him. Dwells all the fullness of the. Godhead bodily. Is there anything you could ever want that he cannot supply? And if he doesn't supply it, he's the wisdom of God as well as the power of God. So there's a reason why. And then he goes on to say, and ye are complete in him. And the fellow worker with him prays that we may stand perfect and complete. Is not saying is going to add to the completion. That's impossible. But he says it is a point to realize your completeness and act in harmony with your completeness in him. This is a fullness indeed. And then further down.

[00:32:35] It says with regard because he's up against a philosophic aspect of teaching and he's up against the introduction of some of the elementary rudimentary things of law that were creeping in, like in Galatians. And so he says. In verse. Verse 14. Blotting out the handwriting of ordinances that was against us. That was contrary to us and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, it looks as though principalities and powers stooped sometimes to mislead God's people. Even with regard to these things, he made a show of them openly triumphing over them in it. Well, now, if that's been done. This is the answer. Let no man therefore, judge you. Don't go about judging your brother friend, and don't let him judge you. You stand in the presence of God and get the judgment there as far as it's humanly possible. Let no man, therefore, judge you with regard to meat or drink or respect of a holy day or to the new moon or to the Sabbath days. Now, all these things are in the Old Testament scriptures. And you remember a man who broke the Sabbath day. God said he must be stoned to death. What a change. Writing to the Romans. Paul, Who knew that, said one

man observes One day he does it to the Lord and man doesn't observe any dates and he doesn't observe any of them, does it? The same spirit to the Lord.

[00:34:18] All. Let's be careful we don't load some of our friends. With burdens which they never ought to bear now for they've all been taken. Let no man, therefore judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath days. We are very glad to be here on this chapel on Sunday morning. It's convenient, but there is no holiness about Sunday morning. If we met any other morning, it wouldn't make any difference. Not to us or to the Lord. And so he goes on. These are shadows. Shadows. The law, having a shadow of good things to come and not the very image of those things can never know how it goes on. Take away sin, satisfy the conscience. So he says, We've done. We've shed. Which are the shadow of things to come. But the body. Now, this isn't referring to the church, which is the body. It's the contrast of the shadow. The shadow is past. The reality is here, and we are blessed and accepted in the reality. Now is this. You need to put yourself under all these obligations. As it comes further down verse 20. Wherefore if ye be dead with Christ. That's his answer. He never says now turning over a new leaf and don't. Oh, no, he says. How shall you continue in sin if you've died to it? That's his answer to one problem. Here it is again. Wherefore if he be dead with Christ from the rudiments or the elements of the world, why, as though living in the world are ye subject to ordinances.

[00:36:13] And then he enumerates some touched on taste, not handle, not which all are to perish with the using after the commandments and doctrines of men. Have a show indeed of wisdom. Oh, another church might come along and say, Well, you can't call yourself a church. You don't have ordinances. You haven't got a priest. I'm just going to say something here. Have you noticed that? I never say. The Lord bless you and keep you. For that's the word of a priest talking to his congregation. I say the Lord bless us and keep us for our justice, same as you are, exactly on the same footing. The only priesthood that we recognize is the one there at the right hand of God. Not down here. So he says, which things in have indeed a show of wisdom in will worship and humility and neglecting of the body. Oh, you say, are they good people? But he says, You look what the consequence is. Not in any honor. To the satisfying of the flesh. They are satisfying the very flesh they neglected. Or what strange creatures we are, aren't we? If I've got anything at all to illuminate this thought that we are perfectly accepted in

the beloved. Let us just walk in the straight and the light of that truth and seek by grace to walk worthy.