

W530_Access.mp3

[00:00:02] I think I'm right in saying that when we last met together around the world, we were dealing with the thought of being accepted in the Beloved. Accepted. Or arising out of that comes the next step. We have access. If we are accepted, we have no need to hesitate and tap on the door and wonder. By nature, we were far off. We were even further off to the people of Israel, for they were a coveted people. But we Gentiles were far off. And so far as our. Attitude of God was concerned. We were like the prodigal. We were in rags instead of a robe of righteousness. And we hesitate to think, can we possibly be accepted? Can we possibly go there? Well, that's what we have to consider when we go and rejoice before ever I start. That the grace of God in the gift of His son has taken away all that would prevent us from entering into that holy presence. And so we not only have access, but we have access boldly. Boldly, which is even more wonderful as it is ours by grace, not by belt, but by sheer loving gift. And although it's very possible that every one of you sitting here have already rejoiced in it for years. The very fact that, you know it will make you say, let's hear it again. For it is the very climax of the grace of God that not only forgives, that a negative takes away, but puts a robe on that's positive and cleanses and opens a door and says, Come in.

[00:02:11] So arising out of the first, we are accepted in the beloved Ephesians one. Let's see the passage for ourselves, although we know it so well. It says in verse. Five of Chapter one having predestinated, and some people get rather bothered over that. It simply is the word to mark off beforehand. It's not fate or destiny that's not here. It's simply the fact that God has marked off beforehand certain people that they should be numbered among the redeemed and the heirs of glory. And if you think you can turn around and ask God why he should do such a thing, well, that's beyond us. But to think that we, knowing ourselves and our circumstances, should have been in the mind and heart of God before the foundation of the world is so overwhelming that the only thing to do is to bow in his presence and accept this wondrous gift of grace. So it says, having marked us off beforehand. Until the adoption of children. Now, the word adoption can make a very strange figure come into our minds. Poor little child adopted. They do their best to make him feel at home, but it never does quite feel that. But that's not the word here. This is an honor. The adoption was to take us one that was already your son and give him a firstborns position and make him the one in whom the inheritance would pass on.

[00:03:59] It was not something that was conferred upon an outsider, but it was an additional honor to one already in the family of faith. But that needs to be taken by itself. And there's every possibility we may have to take it as a subject next time we meet together. But that will have to do for the moment. So we have adoption by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Well, now the acceptance leads in the next step to the access Chapter two of Ephesians. Chapter two, verse 18. First of all, that is why it is introduced. It is in verse 13 now. I'm sorry. I must go back to verse 12. That at that time ye were without Christ. Well, there's no possibility of either acceptance or access to a person who is without Christ. For no man. Cometh unto the Father, he said, But by me. I am the way. I am the door. But to ignore that is just practically spiritual suicide. So he says here in this chapter that at that time ye were without Christ. Being aliens from the Commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world.

[00:05:47] You think of each one of those statements? What a desperate position to be in spiritually. Without God, without hope in the world. And then come to those blessed words. That now. That always indicates a difference and links together two that are alike. No ads now. But. But now. Oh, what a contrast between the outside position and that which is now going to be expressed. But now in Christ Jesus. Never forget that. It's utterly impossible outside of Christ Jesus. The will leave the cleanest life and exhibited the ways wonderful generosity is still outside of Christ and all that He does. The Scripture says we, in comparison with what is demanded of that holy place is like filthy rags. And there's no possibility of filthy rags entering into that place. The God who knows that has provided for her complete acceptance. So it says, But now in Christ Jesus ye, who sometimes are far off Amini. For the blood of Christ, not merely by preaching, not merely by God exhibiting his love, but the way which he did it. Now, some people take objection to the emphasis upon the shedding of blood. Now we could understand perhaps their feelings. But sin is such a deep thing and God's righteousness is such a wonderful thing that there could be no compromise. Are given to understand. Of course, we are a bit prejudiced in our own. Uh, history and so on was given to understand was a bit of a rascal when I was a boy.

[00:07:56] Of course, I've grown out of that now. I'm very polite and so on. Structure. Occasionally I was conscious that my dad had to hold his hand because he had to say to himself, Well, I don't know. I'm just as bad. But you see where we come into the presence of God. Oh, there's nothing like that there. This is the real holiness. And so there must be. There must be an exhibition on the part of God. That scene. This scene. And instead of making us the offering, he went to the extreme of sparing not his own son. A person who can plan that father teaching will never make Moccasin again. It cost the heart of God and the blood of Christ to make a way into his presence possible. So we are drawing now to the subject which is before us. Last time made acceptable. This time we have access. What a what a gracious thought to think that we by nature are outsiders, both because we are Gentiles. We are far off. And then because we have sinned and come short of the glory of God. And then we find we have access. Access into his presence. And so I felt it would be a right thing to continue from the thought of being acceptable to putting it into some measure of practice. If we are not acceptable, then it would be presumption to open the door and walk in.

[00:09:40] But if we are accepted in the beloved, we go in with his covering. We go in because of him. And so we have welcome into the father's home. Access. Let's turn again. To 1 or 2 other passages where this may be explained in this Ephesians. We have in chapter 218. For through him. For through him. We now the word both has got the Article V in front of it. It's to pick it out and say I'm dealing with this company at the moment. For through him we the both. Who's the boss? Well, it was the Jew and the Gentile. With all the differences between Jew and Gentile gone, and they stand there as sinners needing a savior and the sacrifice is being provided and accepted. And we the boat without any distinction between us. For through him. We both have access by one spirit. After the father. And isn't it nice to read unto the father? It could have said into the presence of the Lord God Almighty. But it's under the father. Because this now is dealing with the family of faith. We have become children of God. Sons of God. And we enter into his presence as children and sons, not as slaves or servants. And the next thought, I suppose, comes into our mind. Our saviour knew the heart of the father that sent him. He told them that parable about the prodigal son, the prodigal son.

[00:11:44] And he didn't he didn't say the prodigal son approached. And hesitated. And the father said, Let him come right up and knock at the door before we open it. I'm afraid that's what some fathers here in this world would have done. He went out. Let come

back. Okay. He was cutting back in rags. That he was coming back, a penitent would arise and go to my father and say unto him. I have sinned. And the father. Sent the message, Bring him in. Give him a change of raiment. This my son was dead and is alive again. Was lost and is found. That's the God we're dealing with. Friends. That's the gospel. We have to preach. That's the attitude we have access. The barrier. God removed by Christ at the infinite cost of his own precious blood. So. The next thing to notice is chapter 312. Again are missing a tremendous amount of teaching. But what could we do? It says in verse 11, according to the eternal purpose which he purposed in Christ Jesus, our Lord. That takes you back to what we call eternity. It's a word we use. We can never comprehend it. A purpose that goes back before the ages. Visualized you and me and prepared. And so it goes on from that to say. In whom? We have access. Is that so? No more. In whom? We have boldness and access. Not merely timidly coming and standing outside and wondering, but boldness.

[00:13:52] Not an unholy boldness. But I suppose. I could say this to everyone that is listening to me at this moment. That way you go to your home, you don't stand there dithering outside the door and you're not quite sure whether you're not or whether you'll put the key. And it never enters your mind. That's the boldness we have. It's so complete. We are accepted in the beloved. So we have boldness of access. And instead of the sort of shrinking back and saying, I'm not worthy being something that's commendable, it may be something which is not quite accepted in the presence of God because you now need to shrink back. He has taken off the filthy garments. He's given you a change of raiment. He says this. My son was lost and is found. He was dead and is alive again. Put the best robe on in a ring on his feet and choose the ring on his finger and shoes on his feet and prepare a banquet. That's God in the language of his son, telling us in picture form what God's attitude is to any person, anywhere who says, I would arise and go to my father. So we have access and we have fullness of access. Now, we had a portion read from the Epistle to the Hebrews, which speaks about that tabernacle in the wilderness. Of that tabernacle in the wilderness was very much to do with access.

[00:15:29] First of all, there was an enclosure right the way round and a door. And you couldn't go through that door without standing in front of the great high altar before ever you got to the door of the tabernacle. And when you got to the door of the tabernacle, there was a laver to wash your feet. All this emphasizing the holiness of the God. In

whose presence you were approaching. And then you went past the first curtain veil into the holy place. But you haven't gone completely yet. There was another part. There was another vial. And into the second. Went the high priest once a year. Not really. They had planned once a year. The high priest went right into the holiest of all. Now you see, friends, you and I rejoice in an access and acceptance. Which goes far beyond that. Far beyond that because that was only a type and a shadow. But we don't draw near to God in a type and a shadow. We draw near to God in reality. It doesn't matter where we are or what the circumstance is. Our acceptance is in the beloved and our access is not to a tent or a tabernacle. It is the very presence of God himself. And so I felt that, having touched upon the word accepted, we should go a stage further and see some of its consequences. And this is the first one we had access.

[00:17:20] When I turn to the Epistle, to the Hebrews, it's not possible to deal with a subject like this without dealing with some of the statements made in that epistle. Chapter ten, verse 19. I think we just go back a little bit. It is in verse 14, for by one offering he hath made, he hath perfected forever them that are sanctified. That is in contrast to the sacrifices. The grounds of the Old Covenant. So they have to be renewed over and over and over again. But by one offering. Never to be repeated. He has perfected. Now the word forever can translate several words. And this one is the word that means eternity in saints. That no other word in the New Testament came. And the only way we can use a part of our language is to say he has perfected unto perpetuity. I know it sounds a mouthful. But this is a perfect team that will never be altered. Never can be set aside. That's your position, friends. That's mine. If Christ is your redeemer, the blood that he shed has so completely taken away sin and its consequences that we can enter not merely into a tabernacle made with hands, but we can enter into the very presence of the living God without being destroyed by that holy presence as it would be. So should we had not had that price discovery. So.

[00:19:14] For by one offering he hath perfected forever. Or unto perpetuity. Them that are sanctified whereof the Holy Ghost also is a witness to us. For after that he had said before, This is the covenant that I will make with them. After those days saith the Lord, I will put my laws into their hearts and in their minds will I write them and their sins and iniquities? Will I remember no more? I've got what they call a very good forgettery. I don't know whether you're troubled with the inability to remember. But that's what happens as you get a bit older, I suppose. But God. He's got a most barbarous

forgettery. You could remember everything against us if he would. He says their sins and iniquities will. I remember no more. When you get to glory friends, you need never stop and think. Oh, dear. No. The score gone. It will never be brought up by Angel principality power or by the father himself. What a wonderful acceptance. What a wonderful access. Right there in that holy presence. Unashamed. That is the 19th verse of this chapter ten. Having therefore brethren boldness of access, that word to enter is this word that gives us also the word access. We have boldness of access. See, it's one thing to timidly come and tap on the door. It's another thing to go straight up as though you have a right. That's what we've got. Friends. There's no presumption about it.

[00:21:10] And to hesitate and dither about, instead of being a very gracious thing, it may be an unbelieving thing. If God has spared not his son and given him up for us all. And if the blood he shed has taken away all those consequences, that would forever shut us out. Then this boldness is an act of humble faith. We say we believe it. We know that God is going to respect the work of his son. And so we have not really access it, which is wonderful enough, but boldness of access. August 19th, having therefore brethren boldness to enter into. That's a good access. The holiest site, is that not really into the holy place? Not really Where the priest offered every day? Oh, no. Into the holiest into which the high priest went once a year only. So we have now this glorious acceptance that we have in the person and work of Christ. Having therefore brethren boldness of access into the holiest by the blood of Jesus, by a new and living way. You know, knowest our savior spoke. The Scriptures speak of a true and living way. And he said, I am the way. The truth. And the life and not three things are mentioned there. It's a I am the true and living wife, and the word true doesn't stand in opposition to something which is false or a lie. It sometimes stands in opposition to that which is a type or a shadow.

[00:23:05] The Passover lamb. Was a type and a shadow. Christ is the true lamb of God that taketh away the sin of the world. So we have this access. By a new and living way, which he hath consecrated for us through the veil. And that his lips in the words, that is to say, his flesh. His flesh is likened to the veil. And what he did is likened to the work of the priest. And the consequences are in those types and shadows of access into the presence of God in type and shadow. So we have boldness of access. Supposing we look at chapter nine, verse eight, going back a little bit. The verse eight. Of course, saying that we must go back a bit earlier. I think we'll go right back to the beginning of

the chapter. Then verily, the first covenant had also ordinances of divine service in a worldly sanctuary. For there was a tabernacle made the first wherein was the candlestick and the table and the showbread, which is called the Sanctuary. And after the second time, the tabernacle, which is called the holiest of all. This is God impressing upon the people His essential character. Holy. That is deeper. The righteous. Any amount of you friends in the course of your life have spoken about being right or that you are just and you'd be right to do so. But I doubt whether any one of us are ever said in ordinary, everyday terms anything to do with being holy.

[00:25:05] That's beyond all the affairs of this life. And so we have here. There was a tabernacle built the first. Wherein was the candlestick and the table and the showbread, which is the sanctuary or the holy place? And after the second veil. The tabernacle, which is called the holiest of all. So there was that holiest of all. And there were these instruments that were used in the worship of God, which are now named. And then we have in the. Eighth verse. After all that summary. The Holy Ghost. This signifying. And it is good to remember that God has put His seal upon these types. I know you can run away with them and make some fantastic teachings, but that doesn't alter the fact that these were shadows of good things to come. And we miss a lot of teaching if we ignore them. We need to have shadows and types because we cannot grasp the original things. The language would be impossible. So God has stooped to use a lamb to represent the offering of his son. And we don't mix the two. But we are thankful for the title. So picking it up again, it says the Holy Ghost. This signifying that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing, which was a figure.

[00:26:49] For the time then present in which were offered both gifts and sacrifices. Now comes the negative. In spite of all that fact that they were ordained by God and accepted by Him. As a consequence, they could not make him that did the service perfect as pertaining to the conscience. You may have your body washed in clean water, but that doesn't alter a bad conscience. But the work of Christ goes deeper and external and internal accepted in the beloved is our glorious position. As it says here. Which stood only in meats and drinks and divers, washings and carnal ordinances imposed on them until the time. Our reformation. And so you go on with this priceless chapter. This access is illustrated in many ways. We read a portion of the Book of Esther. And if we go through that book of Esther, we see just a picture of what

access into the presence of the king in those days involved. Now, Esther was beloved, apparently by the king. She was chosen. But she dared not go into that presence unless that King extended the golden scepter. For the rule was that if anyone dared to do that, he did so at the cost of his life. Friends. That may just be a little word to you and me that while we have boldness of access, it's not presumption. If it were not for something that is extended to us by the hand of God, and that is to say, the cross of Christ, with all its meaning, it would be fatal to enter that presence.

[00:29:08] Got all those now today who can produce such light that it be utterly impossible for anybody without protection to enter into it. How much more with regard to the spiritual equivalent? And how wonderful it is when you say all that. And when you have to really admit that in yourself, you could not possibly hope to be accepted. You not only have access, but you have boldness of access because of a finished and accepted work of God's beloved son. So I offer that as my little contribution to a weighty subject this morning. Now, if you will take those two words and consider their bearing and their occurrence accepted. Z axis and then boldness of access. You'll understand the language. This is so near, so very near to God. Nearer. I could not be. For in the person of his son. I am as near as he. And in spite of the fact that our time is up, I'm going to say it all over again. So, dear. Not really near so dear, so very dear to God. Nearer. I could not be. For in the person of his son. I am as dear as he. Friends, What a gospel we have. What a position we have. What a reason there is for us to live, in some measure, at least with an attempt to walk worthy of such a calling.