

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER TWO

THE WORKER'S ACCEPTANCE

“He hath made us accepted in the Beloved” (Ephesians 1:6)

ONE of the most essential things for the Christian worker, is, that he should be perfectly clear as to his personal acceptance in Christ, for if he is in doubt about this, and sees men as trees walking, he is not likely to be helpful in his ministry to others, for his testimony will be weak and wavering.

A well-known and much loved servant of Christ, in giving a Bible reading, said: “There are four rules I lay down for Bible study. First, I consider the text; second, I notice words and phrases; third, I refer to the context; and fourth, I give a practical exposition of the subject.”

Let us follow, in some measure, the same line, in looking at this subject.

1. THE TEXT. We shall give the whole of Ephesians 1:6, although we only call special attention to that part of it which speaks of the believer's acceptance in the Beloved. **“To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.”**

Green, in his twofold Commentary, explains it: “In order” (speaking of God's good pleasure) “to a glorious praise of His grace, wherein He dealt graciously with us in the Beloved.”

Rotherham paraphrases it: “Unto the praise of the glory of His favour, wherewith He favoured us in the Beloved One.”

Dean Alford gives it: “To the praise of the glory of His grace, which He freely bestowed upon us in the Beloved One.”

Quaint Trapp, says: “To the praise of God's glorious grace, wherein He hath freely made us well thought of in the Beloved.”

II. NOTICE THE WORD “ACCEPTED.” The Greek word *“karitoo,”* means *to be endued with special honour*. It only occurs in one other place in the New Testament. This is in Luke 1:28, and is rendered **“highly favoured;”** it is in connection with Mary as the mother of Jesus when the angel said to her: **“Hail! thou that art highly favored** (or, as the margin has it, ‘graciously accepted, or much graced ‘), **the Lord is with thee!”**

III. LOOK AT THE CONTEXT. The apostle, in the third verse of Ephesians 1, praises the Lord because He hath blessed us in Christ with all spiritual blessings; and then he goes on to enumerate them:-

Chosen according to His own mind for one purpose, viz,

- That we should be holy and without blame before Him in love;
- And making us His own children, according to His own pleasure, that He Himself might be glorified by what He has done for us, on the ground of His own delight in us, and by virtue of His Son's atoning death;
- And now it is His own pleasure and delight to deal with us, and bless us according to the riches of His grace.

IV. EXPOSITION. Vole shall take the different readings as bringing out, in some measure, the meaning and fulness of the Scripture.

1. **"He hath made us accepted in the Beloved"**

A gracious Provider to praise - "**He.**" Not our prayers, not our repentance, not our faith, not our attendance upon the means of grace, not our efforts, not our holiness, not what we are or can promise to do, not our good works, not anything that is of us or man, but He, Himself, because He would, and because Christ died.

A blessed certainty - "**hath.**" Not may, or has, or will, but blessed Divine certainty - "**hath.**" A present, blessed, and eternal "**hath.**" As true as God lives, as certain as Christ died and rose again, as stable as God's stedfast throne, as sure as His ever abiding Word.

A wondrous manufacturer - "**Made.**" We by our sins had made God hide His face from us (Isaiah 59:2, margin); and before He could bless us, Christ had to be made sin for us, that we might be made the righteousness of God in Him (II Corinthians 5:21). Now God has made Christ unto us, Wisdom, Righteousness, Sanctification, and Redemption, and also made us accepted in the Beloved.

Unworthy receivers - "**us.**"

- We, who were once dead in trespasses and sins, hath He quickened;
- We, who were once rebels, hath He reconciled;
- We, who were once under the curse, hath He blessed;
- We, who were once under condemnation, hath He justified;
- We, who were once in the world, hath He taken out, and put in the children's place.

A glorious truth - "**Accepted.**" Let us look at three illustrations of this truth, in the Old Testament.

First, Genesis 4:7: "**If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;**" or, as Newberry has it: "*A sin-offering croucheth at the entrance.*"

It seems as if God said to Cain: “Abel has been accepted because he came as a sinner, and by bringing the burnt-offering, has confessed his need of atonement, and by faith has laid hold of, and is resting in the work of My Son, which in the fulness of time He shall accomplish. But you have come and brought me a cursed offering, by bringing the fruit of the earth, which is cursed on account of sin. Why not come in My own way? There is even now a lamb crouching at the door, and if you come in My way you shall be accepted as much as Abel.”

This brings before us four points-

- (1) There must be the confession of the need of atonement on the part of the sinner;
- (2) There must be atonement made by another;
- (3) There must be faith in the atonement made;
- (4) And the result is, the one who rests in Christ is accepted by God.

Again, look at Leviticus 1:4: “**And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make an atonement for him.**” The burnt offering brings before us Christ, as the One wholly devoted to do His Father’s will, the One in whom the Father delighted, the One in whom He was well pleased, and who perfectly glorified Him. The Israelite who brought the offering, and laid his hand upon it, was thus identified with it, and accepted. In a far higher sense are we accepted, namely, in all the worthiness of what Christ is to God.

Again, turn to Exodus 28:36-38: “**And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holiness to the Lord . . . and it shall be always upon Aaron’s forehead, that they may be accepted before the Lord.**”

- The pure gold brings before us Christ, as the Son of God.
- The engraving, like the engraving of a signet, and the words “**Holiness to the Lord,**” tell us of what Christ is as Man - the Holy One to God.

Aaron wore the golden plate on the mitre for a definite purpose, namely, that the children of Israel (who were identified and represented by him) might “**always be accepted before the Lord.**”

Our Divine High Priest, in all the glory of His person, the completeness and worth of His work, the spotlessness of His humanity, and the sureness of His holy character, represents every believer, and in Him every child of God is accepted.

- Because He is accepted, so are we;
- Because He is holy, so are we;
- Because He is righteous, so are we;
- Because He is the Object of God’s delight, so are we;
- Because He lives, so shall we;
- Because He abideth ever, so shall we. [21]

A secure position, and a wondrous fact - “**in the Beloved.**”

As Goodwin says:

“The sun, you know, shines upon all the world; but if you take a burning glass and hold it in the point of union or concentration, between the shining sun and something that you would have inflamed, hereby the sunbeams are contracted, and fall upon that object with a more intense heat and fervor, even to an inflammation of it; and this, by reason, that the beams were first contracted in the center of the glass and then diffused, and with more vehemence darted upon the object under it. Thus God loveth all His creatures; His love is over all His works - so the Scripture expresseth it - but He loves them not in His Beloved; He accepts them not in Him. But now for the sons of men, that Son of God who is His Beloved, contracts all the beams of God’s love in Himself, and they fall upon Him first; and then they, through Him, shine and diffuse themselves upon us all, with a ray infinitely more strong and vigorous than they would have done, if we had been considered in ourselves alone. And this is the advantage of being accepted in the Beloved. God loves us with the same love wherewith He loves His Son.”

“So dear, so very dear to God, More dear I cannot be;
The love wherewith He loves the Son, Such is His love to me.”

II - T. S. Green, M.A.

- Dealt with us, not as we deserve, but as Christ deserves.
 - Dealt with us, not according to law, but according to the riches of His grace.
 - Dealt with us, not according to justice, but according to His own loving purpose.
 - Dealt with us, not as a rich man doling out charity, but as His equals.
 - Dealt with us, not merely in pity, but plenteously; not grudgingly, but graciously; not as man, but as God.
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- Uncomely stones we were, in the quarry of sin, but He has made us precious and comely in His building;
 - Beggars we were, on the dunghill of the world, but He has set us among princes;
 - Slaves to Satan we were, but sons of God we are;
 - Brands we were, fit only for burning, but branches we are of the Living Vine; and
 - Poor as Lazarus we were, but rich as Christ we are.

III - Rotherham

We are favoured, because in Christ. God has set His love upon us, even as Ahasuerus loved Esther above all the women, and she obtained grace and favour in his sight (Esther 2:17).

God hath favoured us in His Favorite One, even as Pharaoh favoured Hadad the favorite, and gave him the queen’s sister to be his wife (I Kings 11:19).

He has brought us into favour, even as He did Daniel with the prince of the eunuchs (Daniel 1:9); only in our case, it is with Himself.

By His love He has granted us life and favour, even as Job confessed (Job 10:12).

In His favour there is life (Psalm 30:7).

He satisfies us with favour, even as Naphtali was satisfied (Deuteronomy 33:23).

And, verily, His favour is as dew upon the grass (Proverbs 19:12), refreshing, stimulating, and satisfying.

IV - Dean Alford

Two precious "B's" - "Bestowed," "Beloved." Christ as our Head, is our Beloved, and therefore we are enriched by the bestowment of His blessings, but it is in the Beloved.

As Dyer says:

"Why was the Bread of Life hungry, but that He might feed the hungry with the Bread of Life? Why was the Rest Himself weary, but to give the weary rest? Why was the Prince of Peace in trouble, but that the troubled might have peace? None but the Image of God, could restore us to God's image; none but the beloved of God, could make us dear to God; none but the natural Son, could make us sons! none but the Wisdom of God, could make us wise; none but the Prince of Peace, could bring the God of peace and the peace of God to poor sinners."

V - Trapp

Three times in the Song of Solomon, do we find the Bride referring to the fact, that she has the Beloved, and the Beloved has her; but we also find progress in the apprehension of the fact. First she says: "**My Beloved is mine, and I am His;**" second: "**I am my Beloved's, and my Beloved is mine;**" and third: "**I am my Beloved's, and His desire is toward me**" (Song of Solomon 2:16; 6:3; 7:10). At first she is taken up with the fact that she has got the Beloved; second, she recognizes that the Beloved has got her; and third, she finds that the Beloved delights in her, and His desire is toward her. God thinks a good deal of His people. They are-

- (1) His portion - "**The Lord's portion is His people**" (Deuteronomy 32:9).
- (2) His treasure - "**Peculiar treasure unto Me**" (Exodus 19:5).
- (3) His joy - "**Joy in My people**" (Isaiah 65:9).
- (4) His crown of glory - "**Thou shalt also be a crown of glory**" (Isaiah 62:3).
- (5) His inheritance - "**His inheritance in the saints**" (Ephesians 1:18).
- (6) His habitation - "**Habitation of God through the Spirit**" (Ephesians 2:22).
- (7) His rest - "**This is My rest for ever**" (Psalm 132:14).

VI. - "He hath highly favoured us in the Beloved."

In Luke 1:28, the word "*accepted*," is rendered "**highly favoured**."

Reading these words into Ephesians 1:6, they make it read, "He hath highly favoured us in the Beloved."

Why did God single out Mary to be the mother of Jesus? Was she better than other women? No. But He did so because He would.

Why did the Lord Jesus select a hundred and fifty and three great fishes at the Sea of Tiberias, and leave the small ones? Because He chose to do so.

‘Why did God choose Israel as it nation, and not reckon them among the nations? Because it was His pleasure.

- Why were the twelve disciples chosen?
- Naaman the leper cleansed before all other lepers?
- The widow of Sarepta fed before all other widows?
- Saul of Tarsus chosen to be Paul the Apostle before all other persecutors?

Because it pleased the Lord.

Why has He so highly favoured us who are His? Because we are better than others? No. He has taken us out of the world, to be a people for Himself, to be His love gift to Christ, and to be the body and bride of Christ, because it is His purpose.

“Chosen not for good in me;
Wakened up from wrath to flee;
Hidden in the Saviour’s side:
By the Spirit sanctified:
Teach me, Lord, on earth to show,
By my love, how much I owe.”

VII. - **“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved”**

We shall briefly refer to two points, viz., the freeness of the blessings bestowed, and the fullness of the grace given.

The freeness of the blessings bestowed.

Why, if we go right back to the beginning, we find God dealing thus with our first parents. He told them they might eat freely of every tree except the tree of knowledge of good and evil (Genesis 2:16), but they abused His goodness. Now, Christ having died and risen again, God will give every thirsty soul the Fountain of Life freely (Revelation 21:6).

The invitation is free and full: **“Whosoever will, let him take the Water of Life freely.”** Having done so, we are justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24). And the measure of His dealings with us now, is according to His own loving purpose and the worthiness of His Son; and since this is the case, may we not ask the question, with the apostle Paul, **“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”** (Romans 8:32).

And the Spirit of God has been given to us, that we may know the things that are freely given to us of Him (I Corinthians 2:12).

Oh, how free are His blessings!

They are:

- As free as the air we breathe, as the water we drink - more free - for there are no rates to pay;
- Free as the sun that shines alike on mud hut and mansion;
- Free as the food that Christ gave the five thousand; and
- Free as the year of jubilee was to the Israelite of old.

The fulness of the grace given - Endued with grace. Grace upon grace, and yet it is grace the same. Grace to suit and meet our varied need, and yet always the grace of God. Think of what that means. It means that He has given us all things, yea His fulness.

- There is fulness of acceptance for us in Him, therefore do not doubt Him;
- There is fulness of peace, therefore trust Him;
- There is fulness of life, therefore abide in Him;
- There is fulness of blessing, therefore delight in Him;
- There is fulness of power, therefore wait upon Him;
- There is fulness of grace, therefore receive from Him;
- There is fulness of love, therefore be taken up with Him;
- There is fulness of teaching, therefore learn of Him;
- There is fulness of joy, therefore rejoice in Him;
- There is fulness of fulness in Him, therefore be full in Him;
- There is fulness of riches, therefore count upon Him;
- There is fulness of strength, therefore lean upon Him;
- There is fulness of light, therefore walk with Him; and
- There is fulness of energy, therefore be subject to Him.

~ end of chapter 2 ~

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