

ALL STOPS REMOVED TO GOD'S THRONE

"And Jesus cried with a loud voice, and gave up the ghost. And the VEIL of the temple was rent in twain from the top to the bottom," Mark 15:37,38.
"Having therefore, brethren, boldness to enter the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the VEIL, that is to say His flesh," Heb. 10:19-20.

When Christ fulfilled the Old Testament types, He fulfilled the Law. Now, all stops forbidding access to God have been removed. Since the cross, a new and living way is open to the throne of God.

To prove it, God raised Jesus from the dead; making a new and living way available to all men of faith, everywhere. By the accomplishments of Jesus, the veil of separation has been taken out of the way. Massive proof is the curtain that was rent in twain "**from the top to the bottom.**" This Temple miracle gives proof to Jesus and the fact that God accepted His sacrifice for sin (Mark 15:38).

When we go to His cross, man's flesh, which prevented access to God, is crucified. Man is accepted in the Son of God and His eternal offering for sin.

But, make no mistake, the veil of separation is man's flesh. It is the flesh that keeps him from coming to God. Therefore, before an unobstructed passage to God is allowed, man has to undergo death and be reborn. Will man choose flesh over spirit?

Not me! I choose the spirit and thank the LORD for His salvation teaching of substitutionary death. In this teaching, sin has to be removed before salvation is granted. We are accepted in Christ, making it clear that fallen man goes to the cross and meets Jesus before forgiveness is given. This is the only possible way.

The story of Isaac is the story of Jesus. As Isaac was taken in the offering of the ram, so man is taken in Jesus; but a death must occur. However, if man died, it would be simply his just reward for sin. But when a perfect sacrifice dies in man's place, which is accomplished when man meets Jesus at Calvary, the type of Isaac becomes clear - man is taken in ANOTHER; a sinless and innocent one. Man is received in the Person of Jesus, the Christ, only; or, salvation is missed.

At the moment one trusts in Jesus - circumcision, in type and in reality, occur. Paul is crystal clear on the subject of circumcision in Colossians 2:10-14. **1)** We are complete in Him, V10; **2)** Circumcision is made without hands. It's God's work, by the circumcision of Christ; and, **3)** Paul looks at the finished subject in verse 12, saying we were buried by baptism, a past ordinance; and, goes even

further back in verse 13. He speaks of our dead condition; of sin and the uncircumcision of the flesh. But then, Paul sums it all up in Christ by writing, "He hath quickened (us) together with him, having forgiven you all trespasses."

We might ask, '*How did that occur?*' Paul would answer that Jesus, "Blotted out the handwriting of ordinances that was against us...and took it out of the way, **NAILING IT** (the law) **TO THE CROSS**." In short, Christ's circumcision becomes that of the believer; a time that we die with Him and, concurrently, live with Him.

Again, like the sacrifices in the Old Testament, the innocent dies for the guilty. There, at the cross, man dies to sin by the innocent Jesus. He, at the same time, raises up to the new life that Christ secured for him.

Consequently, having gone to the cross, removing the old, the new life of man may now approach God directly. But, here again, it is only through His Son, Jesus; for He is the mediator of the New. From the cross and forward in time, each exercise of faith takes man to God's throne for communication; but only through the mediatorial work of Jesus Christ.

THE JEWS HAD A HARD TIME WITH THIS CHANGE

Christians may not utilize their new position as much as they ought, but at least they accept the way of Jesus. For the Jew, however, Jesus had to spend a lot of time convincing them that the Old was about to be removed and the new established.

We see that the Jews were aware of some change. They noticed that the ones following Jesus had a different lifestyle. "**Why do we and the Pharisees fast oft, but thy disciples fast not?**" (Mt 9:14), they asked. But it was not much more than curiosity, it seems.

However, the Jewish mind should have picked up that a new teaching was before them. Every Jewish leader was well aware of the terms used by Jesus. These terms permeated their Old Testament. But, they failed to convert His reply that his disciples are "**children of the bridechamber**" (Mt 9:15), to a new and living way.

While, a change was clear, the old had a stronger hold on the Jews. The change is coming, nevertheless. And it won't be very long until the disciples become His bride; then married and glorified. This is what the Jews missed; for it was their calling, initially.

Here's how the change would come to man. The Person of Jesus, "**who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men,**" Phil. 2:6-7.

Thus, Jesus appeared as man and humbled Himself. He became obedient, even to the point of death (Phil. 2:8). Then came the resurrection. God raised Jesus from

the dead and, a new man came forth. This is the Person, the resurrected Christ, the One that believers are to be married unto. At Pentecost, this marriage was sealed, uniting man and God together in service. Since Jesus walked the earth, man has not so been elevated to do God's will.

I think it will help if we look at this blessed event this way: *'As Jesus was united to man and his flesh through a fleshly birth, man is united to God by a spiritual birth.* That is, man's spirit is born again. At the resurrection, man receives a glorified body, just like that of Jesus. All this glory was rejected by the Jews when they crucified the Christ. That's the change!

But Jesus wasn't to stay on earth always. He was to go away. The question is, what about His disciples? How do they continue?

Here we must take a hard look at the body of Christ, His church. Having ordained His church during His ministry, Jesus gave them instruction. He told them to **"wait in Jerusalem until you be endued with power from on high,"** Luke 24:49.

It is here, on the day of Pentecost, that we see another installment of the institution of marriage. Having proposed that **"the kingdom of heaven was at hand,"** those who accepted Him became **"children of the Bridechamber."**

As they entered into the Bridechamber, we see His bride waiting for the promise of endowment, the gift of the Holy Spirit - all the while, being faithful to their Head, Jesus.

Thus, on the day of Pentecost, this holy day, God came to man again. Only, on this occasion, man's position changed; along with His new life. Man has holy direction, walking by the power of the Holy Spirit.

Here, in the power of the Holy Spirit, the teaching of John jumps off the pages. His words from the 14th and 16th chapters come alive. The believer is revitalized, once they are understood.

In these verses of John, Jesus told His disciples to **"believe also on Me"** (14:1). He comforts them with the good news of sending another Helper. One, who now **"abides with you, and will be in you"** (V17). Later, in chapter 16, verse 7, Jesus informed them that it was to their advantage that He go away. **"...but if I go, I will send Him to you."**

We have to ask, *'What about the period between the ascension of Jesus and the Holy Spirit being sent?'* The answer is in the instruction that Jesus gave them. He said, **"stay in the city until you are clothed with power from on high,"** Luke 24:49. Thus, for 40 days His disciples waited, just like the **'wise virgins'** of Matthew 25.

Luke, the writer of Acts, says that Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God," Acts 1:3.

So they waited faithfully! Because God speaks to His people in many ways; such as numerically, we have to notice the number forty (40) of Acts. It corresponds to the FORTY years in the wilderness, without question. However, the Book of Hebrews takes up the wilderness journey in more detail about what FORTY represents (See chapters 3 & 4).

Then, on the day of Pentecost, the change took place. Those of the bridechamber, about 120 (Acts 1:15), were baptized with the Holy Spirit (Acts 2:38). Were there more people saved? Of course! But not all the saved were baptized, nor are all the saved in the Lord's Bridechamber waiting faithfully for His return.

However, for the ones in the Bridechamber, and the first time since the Fall, man and God are united together. We see the power detailed by the demonstration of the Apostles. Now, those heeding Peter's words, may walk in the power, serving God on a personal basis; all the while, overcoming the world.

The power of Pentecost was so impressive; the Jews had to ask, "Brethren, what must we do?" (Act 2:37). Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit," Acts 2:38.

Notice that this new change has an order to it. First, marriage came by faith. It is always by faith. Then, the Bridechamber ones were empowered. Later, in the resurrection, we shall enter marriage in actuality.

When we experience the resurrection, we shall be in His make-up. John explains this in 1st John 3:1 & 2. "Behold, what manner of love that Father hath bestowed upon us, that we should be called the sons of God...Beloved, now are we the sons of God, and it doth not yet appear what we shall be: BUT WE KNOW THAT, WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM; FOR WE SHALL SEE HIM AS HE IS."

How did the Jews miss these messages of change? It's because they refused to accept Jesus as their Messiah. Tradition had such a strong hold on this nation that spiritual truths could not penetrate their hearts. While Jesus used illustrations that were true to Scripture and their every day life, a spiritual transfer could not be made.

In the remaining accounts of Matthew 9, we see how strongly imbedded tradition was. Even these miracles could not change the heart of the Jew.