

(Following the Footsteps of Christ) Redemption

by Willie Mullan

Redemption is a divine choice made by God before the foundation of the world, linked with the shed blood of Christ, and brings us out of bondage and captivity into the family of God through adoption.

Duration: 54:15

Scripture: Exodus 13:11, Leviticus 25:23, Luke 2:22-23, Galatians 4:1-3

Topics: "Redemption"

Description

In this sermon, the preacher focuses on the concept of bondage and freedom in the context of the grace of God. He references Galatians chapter 4 and Titus 2 verse 11 to emphasize that the grace of God brings salvation to all people, not just a select few. The preacher also highlights the story of a widow in the temple who gives thanks to the Lord and speaks of redemption to all who require it. He further explains the significance of the redemption of a donkey's firstborn, relating it to the redemption of humanity through the blood of Jesus. Overall, the sermon emphasizes the need for individuals to be redeemed by the blood of the Lamb to avoid condemnation by the law.

Transcript

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And I had letters from some folks about this. One person said they'll never forget this night until they die. They were at the cross, all right.

Last week we took time with that first saying of the soldier, of the soldiers near them to the tree. You remember his lips moved and he said, Father, forgive them, they know not what they do. Well, we're entering into the depths of the cross work this evening.

And we're going to deal with redemption. Next week we'll go deeper and deal with atonement. Because redemption and atonement are two different things.

But we're dealing with redemption this evening. And this word redemption in the New Testament, it comes up again and again and again. Let me show you it once or twice.

We're at 1 Corinthians and we're at the first chapter. Paul's first letter to the Corinthians and we're at the first chapter. And Paul writing to these Corinthians said, verse 26.

Now that's a tremendous word and in fact it's a tremendous doctrine. That takes us way back to before the foundation of the world, when we were chosen in Christ before the foundation of the world. And Paul's pointing out here that God hath chosen the foolish things of the world to confound the wise.

And God hath chosen the rich things of the world to confound the things which are mighty. And those things of the world are things which are despised, half God chosen. Yea, and things which are not, to bring to naught things that are that no flesh should draw in as presences.

But of Him are ye in Christ Jesus. Who of God is made under us wisdom and righteousness and sanctification and redemption. I want you to get the hold of that.

Because you know this sovereign choice that God made before the world began. Remember it grew to this redemption that was not out of Calvary. I think that folks who come to argue about predestination and choice and all the rest of it don't know too much about this.

Have a look at Ephesians chapter 1 and maybe you'll see it even clearer. Paul's letter to the Ephesians and we're at that first chapter. And Paul says, verse 3, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him. And the stop should be at the word Him. The next sentence begins, In love having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, through the praise of the glory of His grace wherein He hath made us accepted in the beloved, in whom we have redemption through His blood.

You can see that this divine choice is always linked with this great doctrine of redemption. And you can see that Christ is made unto us redemption. And you can see that in Christ we have redemption to make lovers a bit harder now through His blood.

For redemption comes to all those of whom God made stubborn choice. Redemption comes to them through the shed blood of the Lamb. Have a look at Romans, and we are at the third chapter.

Paul's letter to the Romans, chapter 3, and verse 23. Paul says, 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, whom God hath set forth to be a propitiation through faith in His blood. You can see that divine choice is always linked with this great work of redemption.

And that this great work of redemption is brought out by the shed blood of Christ. And this predestination, and this redemption, and this justification being justified freely, and this propitiation. You see what it says, whom God hath set forth to be a propitiation.

It's all ours through faith in His blood. And if you haven't faith in the shed blood of Jesus, I wouldn't know where you're heading for. Yes, it's a very important doctrine, this, but I think we'd better do it properly so

that you'll see it properly.

There are so many things to know. So let's begin in Luke's gospel, and we're at the second chapter. Luke's gospel, and we're at the second chapter.

And I think you remember this when we were following the footsteps of Christ. I think you remember that when Christ was so many days old that they brought Him to the temple. And it says here, verse 25, where it Luke's gospel, chapter 2, verse 25.

And behold, there was a man in Jerusalem, whose name was Simeon. And the same man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was upon him.

And remember, it wasn't the dispensation of the Holy Ghost. He was living in the dispensation when the Holy Ghost could come upon whom He would, when He would, where He would. But the Holy Ghost was upon this man, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord Christ.

And he came by the Spirit into the temple. But it can lead you to the very spot at times. And when the parents brought in the child Jesus to do for Him after the custom of the law, then took He Him up in His arms and blessed God and said, Lord, now lettest thou thy servant depart in peace, causing to die would, for mine eyes have seen thy salvation.

Now I want you to get this, at the same moment, there was a woman there, an old woman, verse 36. And there was one Anna, a prophetess. Make no mistakes at all about it, that she was a prophetess.

In case you think that God rules out the ladies, you just face it now and it will be all right for you. She was a prophetess. She was the daughter of Samuel of the tribe of Asher.

Now that's very thrilling, you know. Some people come to talk to me and say some of the tribes were lost and they don't know where they were. Ah, well I assure you, she knew what tribe she belonged to.

And certainly Asher wasn't lost. And of course I could go on with that sort of stuff. Benjamin wasn't lost.

Well Paul belonged to the tribe of Benjamin. And you wouldn't want me to go on, would you? Yes, you see, Asher means happy. So that she wasn't only prophesying, but she was a pleasant woman.

She was of a great age and had lived with her husband seven years from her virginity. She was a pure woman. A prophetess, a pleasant woman, pure woman.

And she was the widow of a dark sword, scored in four years. That's only the time she was a widow. She was a widow for 84 years.

And you know, friend, she was a powerful character. She was still in the temple. Except here, which departed not from the temple, but served God with fasting and prayers night and day.

She was a prophesying woman. She was a peasant woman. She was a pure woman.

She was a powerful woman. She was a praying woman. Do you get that? Because that would do you for a woman's meeting, if you wanted.

But here's the bit. And she, coming in that instant, the very second that Simeon was brought in by the Holy Ghost, so was she. Coming in that instant, gave thanks.

She was a praising woman, if you like. Gave thanks likewise unto the Lord on spiritual. She was a preaching woman.

Speak of him to all them that look for redemption. That's what we're about this evening. Because I think you want to be careful with the word redemption at times.

You see, all these Jews in Jerusalem, they were looking for what we would call a national redemption. They were under the power of Rome just then. The Roman governor was in Judea.

And the Roman patriarch, Herod, was in Galilee. And the whole nation was in bondage to Rome. But the whole nation, and even the followers of Christ, even his disciples, even his apostles, at the end of the day, when he rose again, said, We bow at this time.

Restore the kingdom to Israel. They were just sort of nationalists, you know. The sort of national redemption they were looking for.

Ah, there are redemptions in this book in that sense, but that's not the full sense. They were looking for a deliverance by power. By the power of their king.

They believed he was the king. They believed that he would take the kingdom. That he would restore the kingdom to Israel.

And Anna went out to speak to all them that waited for redemption, or that looked for redemption. Let's go back to the book of Exodus, just for a moment or two. Chapter 13.

Exodus. Chapter 13. And this is the most interesting one.

You know God has brought his people out of Egypt. And they're going to go towards the promised land. And he says this to them in Exodus chapter 13 and verse 11.

And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee. Sometimes I think that the amillennialists can't read. If they tell me, you know, that God gave these people the world.

I think it says the land of the Canaanites, just where you are now. And I don't think you can spiritualize it no matter what way you stand on your hands either. Happens to be the land of the Canaanites.

As he swore unto thee and to thy fathers, and shall give it thee. Now when you come into the land of the Canaanites. Verse 12.

That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be the laws. And every firstling of an ass thou shalt redeem with a lamb. You know that's really tremendous, isn't it? Now watch this bit.

And if thou wilt not redeem it, then thou shalt break his neck. You see this little corpse of an ass, do you? Well if you ever saw the foal of a donkey, I think it's one of the funniest things you could look upon. Farmers here know more about it than I do.

But the little foal of a donkey, it's got three long ears when it's born, and it's got three long heads. It's quite a funny looking little thing. Well you know God laid it down here, that even this funny looking little creature, the firstling of an ass, it had to be redeemed with the blood of the lamb.

You see the moment it was born, it was condemned already. The law condemned it. And the neck will be broken if it's not redeemed.

And for this we ask, it was either redemption by blood, or condemnation by law. The law condemned it. And let me tell you that that became with you, when you were born.

Yes, you were born in sin, and the blood of Jesus covered you, until you became a responsible baby. But the day that you became responsible, you came under the condemnation of the law, and you'll either be redeemed by the blood of the lamb, or you'll be cursed by the law. There's no mistakes about it.

But God is putting this in just to fill the picture. It's what you call animal redemption, if you like. Now I want you to go on to Leviticus, chapter 25.

Leviticus, chapter 25. I'm starting to read at verse 23. Now there's a great lot spoken of about the land of Palestine in this book.

And it's a good thing to take note of it every time. Verse 23 says, The land shall not be sold forever, for the land is mine. I wish the Arabs only knew this.

I remember arguing with an old Arab outside Jerusalem's walls. I think Mr. Torrance was there just then. And he says, we know this.

We come from Ishmael. And Ishmael was the firstborn. And I said, friend, I'll tell you it belongs to God.

Not yours at all. And I'll tell you who he's going to give it to, not the firstborn. You know that Esau and Jacob were brothers.

And Esau was the firstborn. He lost his birthright, you know. I can tell you that this book makes it clear in a thousand places that God gave the land to Israel.

And God just warning them, the land shall not be sold forever for the land is mine. For ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

For if my brother be weak and poor and have sold away some of his possession and if any of his kin come to redeem it then shall he redeem that which his brother sold. It's what you call material redemption, isn't it? Ah, you know, friends, it'll all work out in the picture. We were condemned by the law and we were sold on the sin.

But you can see how God works the pictures out. And I think something we must establish just now is this. Let's go to Romans chapter 8. Letter to the Romans.

And we're at the eighth chapter. Romans chapter 8. This is one of the great chapters of the book. Paul says in verse 18, writing to believers just like we are, he says, For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature, and that word there should be the creation, because the creature and the creation are almost the same. And I think you'll see it clearer if you get the word creation in, and you'll see why in a moment. For the earnest expectation of the creation, the whole creation, which is for the manifestation of the sons of God.

There's a day coming when we believers are going to be manifested before all creation as the sons of God. Verse 24. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the failing hope.

Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation, and do you see that our old writers of this book put the word creation in there? It's a pity they didn't keep it in all the time. But they have put it in now.

For we know that the whole creation groaneth and surveilleth in pain together unto now. And not only they, not only does the whole creation groan tonight, but ourselves also, which have the first fruits of the Spirit. Even we ourselves groan within ourselves, waiting for the adoption to which the redemption of the body.

You know that's tremendous, isn't it? Because that's what you call typical redemption. You see this old body, it's true that in a spiritual sense, as we'll see in a moment, that I am redeemed. And it's true that we have redemption in that sense this evening, through Christ's blood.

And it's true that we have that redemption without money and without price. We know that we are not redeemed with corruptible things such as silver or gold this evening, we know that. But while we sing, I am redeemed, while we say Christ hath beneath redemption unto us, and while we say we have redemption through blood, this old body, it's still desiring.

I'm getting older, I can't half see. There's so many things going on. I'm waiting.

I've groaned within me for times. So do you older ones. Some of you young ones too.

But there's a day coming when I'll groan no longer, when this body will be perfectly redeemed. What a wonderful day it will be. There are old folks lying on beds of pain this evening, just waiting for the redemption of the body.

It's a moment it will be. So I think you're following the subject all right. You know about national redemption now, and animal redemption, and material redemption, and physical redemption.

Let's have a look at Psalm 106 just for a moment. Psalm 106. And I think this is really thrilling to me.

The psalmist says, verse 7, Our fathers understood not thy wonders in Egypt. They remembered not the multitude of thy nations, but rebuked him at the upper sea, even at the red sea. Nevertheless he saved them for his namesake, that he might make his mighty power to be known.

He rebuked the red sea also, and it was dried up. Doesn't make a matter what the modernists say. The book says he rebuked the red sea, and it was dried up.

So he led them through the depths and through the wilderness, and he saved them from the hand of him that hit them, and redeemed them from the hand of the enemy. Oh, that's what I call typical redemption. You know the Lord has taken me out of the kingdom of darkness.

The old devil held me captive for a long time and seemed to have a terrible grip of me. But I'm out tonight. I'm redeemed out of the hand of the enemy.

That pit is mine right now. And whom is son set free? Religion. I'll never be in bondage to the devil again.

I'm out. Yes, that's what we might call typical. Now, let's get this bit in.

Let's go to Galatians, and we're at Galatians chapter 4. Letter to the Galatians. I think it's one of the sweetest passages in the New Testament. Paul's trying to lead these generations into the wonder and clarity of this.

And he says to them in verse 1, Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under thresholds and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman.

Isn't that tremendous, isn't it? Of course, there are folks who argue with me about the virgin birth, you know, but they don't seem to mark this. You know, it's a mighty thing when you begin to think what Christ was made. It's mightier when you think that all things were made by him.

Can you say the maker was made? You can say that the maker was willing to become made. You know, he who made all things. He was in the world, and the world was made by him.

And without him was not anything made that was made. He made everything. Now he was made, through all the angels.

Let me tell you this, he was made of a woman. You cannot enter into the mystery of that. And when he went to the cross, he was made sin.

For us. And in the deep depths of the cross, his soul was made, an offering for sin. And when he rose again, and went back again, and sat down again, he was made higher than the heavens.

But we just want to get this little bit in. When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem. That's what it came for.

To redeem them that were under the law, that we might receive the adoption of sons. You know, this redemption brings us not only out of the bondage, not only out of the captivity, but brings us right into the family of God. You know, this adoption is not the same word that we use.

Somebody said to me once, are we just adopted children? Ah no, it doesn't mean that at all. You see, this adoption of sons is a tremendous doctrine. You see, all Jacob, God permitted him, God didn't direct him, he had four or five wives, and God put up with that.

Because he had a lot of children. Now there must come a time in his life when the fullness of the time is come. That's what we're talking about.

That's what it was always called, when the fullness of the time was come. And all the children were looking forward to that. Then he would go down to the gates of the city, and before all the judges, he would say, which one wants to be his heir? That's the one that was to get the double portion of everything he had.

It was called the adoption of sons. And you know, in this dispensation just now, God has come out into the open, has let all the created beings in heaven see that we who have put our faith in Jesus, now are we the sons of God. God has openly declared, everything that's Christ is mine.

You see, I'm not only an heir of God, I'm a joint heir with Jesus Christ. I can't believe it myself sometimes, but that's what it says. I'm a joint heir.

Whatever belongs to him belongs to me. We'll share it for all eternity, even his glory. I want you to see what this means.

It says, made of a woman made under the law to redeem them that were under the law, that we might receive the adoption of sons, and because we are sons, God has sent forth the spirit of his son into your hearts, crying, I am a father, I am a father. Yes, we're in the family now. You see friend, that's what spiritual redemption is all about.

Brings me out from the slavery and the bondage of Satan and the kingdom of darkness. I'm absolutely free this evening. I am redeemed.

I'm the son of God, or a son of God. I can lift up my heart and I can say, father. Call him father.

Now, there's one thing in every subject, and this is what I try to impress on some of the boys sometimes, that no matter how deep you go into any subject, no matter how broad you stretch it out, no matter what heights you attempt, unless it becomes practical, you're only fiddling around, everything must become practical. Now, watch this very carefully. Paul's writing to Titus, and at the second chapter, he says this.

Now, follow it right through and I think you'll get it. Verse 11. Titus 2 verse 11.

For the grace of God that bringeth salvation hath appeared to all men. You know, I can't believe that there's the limited atonement. I don't believe that the grace of God can do that.

That wouldn't be grace. What sort of grace would it be, if it's only for some? I don't think that would be grace at all. If it's the grace of God, it is good to be the grace of God.

Well, it must abound even further than ten abounds. For the grace of God bringeth salvation to all men. It doesn't mean that all men will accept it.

Some do, they spout from the very spirit of grace. But the grace of God that bringeth salvation hath appeared to all men. And those of us who have accepted that salvation by that grace, that grace begins to teach us, teaching us that denying all godliness and worldly lusts, we should live soberly, righteously and godly in this pleasant world.

That's the way we're to live. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Mind you, when he comes back in glory, there'll be no questions about his deity.

He'll be the great God. Who gave himself for us, that's the bit, that he might redeem us from all iniquity. We're coming into a practical world now.

What are you talking about, I am redeemed? If you're living in sin, what are you talking about? God, you know, he came to redeem us from all iniquity. Did you get it? Don't be shouting too loud until you're pretty

sure of the practical side. Because there is a practical side.

And when he redeems us from all iniquity, you know, he purifies unto himself the peculiar people, you become a sort of peculiar people. There's things that other folks can do in the business that you can't do. There's things that other folks can do in the home that you can't do.

You're redeemed. You see, it's a tremendous doctrine, isn't it? You can see it in the national sense, in the animal and in the material. We're looking for the physical.

You know about the technical now. And the spiritual, and this is practical. Let's go to Hebrews chapter 9 just for a moment.

And we're at Hebrews, and not the 9th chapter. And Paul talking here about Christ in verse 11 says, But Christ being come and high priest of good things to come. We know now that the cross is over, and the bodily resurrection is taking place, and the ascension, that he's now a great high priest.

He's become a high priest of good things to come. By a greater and more perfect double-nickel, not made with hands, that is to say, not of this building, neither by the blood of goats and cows, but by his own blood. And that's a tremendous word, his own blood.

Mind you, that badly had no human power. That's a tremendous point, but we won't get into it this evening. The blood that flows in his veins is his own blood.

Blood that flows in yours is your father's. That's not really flesh and blood, because there wasn't anything like it before. But we don't want to get down into that tonight.

I want you to get the hold of this. Verse 12 in the middle of the verse. But by his own blood he entered in, once into the holy place, having obtained eternal redemption for us.

You on the walls, boys, who talk about being lost again, because I'd like to meet you, you know. I would like you to explain to me what eternal redemption means, because I think it means eternal redemption. I think there's a whole lot of people who do a whole lot of silly talking like that, who know nothing about this, and who know nothing about the cross, and certainly know nothing about redemption.

The redemption that I'm addressing in tonight happens to be eternal redemption. Now, when we go on next week into the depths of this, and look at the appointments, you'll just begin to see the mighty things that Jesus Christ did at the place called Calvary. Jesus, oh my God, I don't think I've ever heard it sung in my life.

And I think that we can sing it. 893, and it's only so verses I'm worshiping at all. 893, I know that my Redeemer lives, and ever prays for me.

A token of His love He gives, a pledge of liberty. I think in lifting up my head, He brings salvation near, His presence lifts me free in need. He will soon appear.

892, thank you. 893, and it's only so verses I'm worshiping at all. 893, I know that my Redeemer lives, and ever prays for me.

A token of His love He gives, and ever prays for me. Lord, even we who have the firstfruits of the Spirit, we grow in within ourselves. Lord, we're waiting for the adoption to lift, the redemption of the body.

We thank Thee for Thy great redemption. By Thy grace and by Thy Spirit and by Thy Word, make us to be that peculiar people. Lord, we thank Thee for the eternal things this evening.

Thank Thee that we'll have eternal life. Thank Thee that Thou art the author of eternal salvation. Thank Thee that we'll have eternal redemption.

We thank Thee that Thy love is everlasting love. We thank Thee that we have everlasting consolation in Thee. The day that Thou didst call us out of darkness, Thou didst call us unto Thine eternal glory.

We're heading for home tonight, Lord. Marching to Thine. Thou wilt most surely come, and claim us for Thyself.

Make us Thine in all its glorious fullness, forever and ever. Hark, I'll send Thy fear and with Thy blessing for Thine own sake. Amen.

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