

(Following the Footsteps of Christ) the Atonement

by Willie Mullan

The sermon explores the profound significance of Atonement in the context of Christ's sacrifice and its implications for believers' reconciliation with God.

Duration: 54:51

Scripture: Genesis 6:13, Leviticus 16:14, Matthew 6:33, Galatians 2:20, Ephesians 5:25, 1 Timothy 2:6, Titus 2:14

Topics: "Atonement"

Description

In this sermon, the preacher emphasizes the identity of Jesus Christ as the man who came to save humanity. He highlights how Jesus willingly took on the form of a servant and sacrificed himself on the cross to redeem mankind. The preacher also mentions the importance of singing and praising God, urging believers to express their gratitude and worship through song. The sermon then delves into the topic of following in the footsteps of Christ, specifically focusing on the significance of his crucifixion and the depth of redemption achieved through his shed blood. The preacher concludes by encouraging evangelism and sharing the gospel with others.

Transcript

Coming to our subject this evening, and you notice that it's the Atonement that we're up this evening. I want you to get this very carefully. You see, in following the footsteps of Christ, for the past three weeks we've been standing at the cross.

You remember that first evening we looked at the cruel, brutal Roman crucifixion. And then on the second evening we listened to that cry from the cross, Father, forgive them, they know not what they do. Last Tuesday we went on into the death and looked at the death of redemption.

And we find out that when Christ had paid the price of our redemption by his own shed blood, that he obtained eternal redemption for us. But we want to get the difference between these things. Crucifixion and redemption are neither at Atonement.

Let's put it like this. Crucifixion was something that the soldiers did to him. They nailed him to the tree.

Redemption was something that was brought by him for every believer. Crucifixion was something that was done to him. Redemption was something that was brought by him.

Now Atonement was something that was brought to him. That's different again. And of course, we have reconciliation and propitiation, and there are so many sides to this wonderful cross look of Christ.

But this word Atonement, it's an Old Testament word. You find it only once in the New Testament, and indeed it's only in a sort of marginal reference. In fact, some of the translations don't help us at all.

It's the Hebrew word the whole way through. It's the Hebrew word Kappa. K-A-P-H-A-R.

Kappa. And if you know Hebrew tonight, the moment I would say Kappa, the word Atonement would ring in your mind. Or there's another English word, the word Kappa, or the word Kappa.

Because Atonement means to cover. But let's keep this book quite correct. That when we talk about covering, we're not using the word in the sense that God covered our sin.

Not in that sense. Let's keep this quite clear, that there is not only this great work of redemption done at the place called Calvary, and not only this mighty work of Atonement, but there was another work which is called substitution. You see, our Lord became the substitute for every belief.

Which actually means that God laid our sins at home. And that He bore our sins away. This is substitution.

And He's taking it away. And He's taking it away forever. So that we're not just covering our sin, you know.

But you see, the Atonement means this. That when the cross of redemption is paid, and sins are now substituted and removed, then you have atoned. That means the whole requirement of a holy God for all eternity.

And that's the bit of the look of the cross that went up this evening. It's the Atonement, it's the covering. Now, let me show you it like this.

Let's go to 2 Corinthians chapter 5. 2 Corinthians chapter 5. And speaking about God here, Paul says, in the very last verse, verse 21. 2 Corinthians 5, 21. For God hath made Him, the Lord Jesus, to be sin for us.

You know, that's a sort of staggering statement. If you can see Him hanging on the throne here, He's like the serpent on the throne. He's made sin for us.

The great, godly, Dr. Camden Morgan looked at this once, and he said, I looked at it for quite a long time. And I looked at the cross. And I tried to picture Him being made sin.

And I looked up to God and I said, If He's made sin, who's sin? And he said, God seemed to whisper down from heaven, Who do you think? Dr. Camden Morgan said, He bare my sins. His own body on the tree. But Jesus will never accept the truth.

God hath made Him to be sin for us. Who knew no sin? That we must be made the righteousness of God. I must become Him again.

That's how I stand before God tonight. Clad in beauty, not my own. Deep with my sin.

He has changed with me. For it's the righteousness of God. Because if I'm standing in the righteousness of God this evening, then I'm not being acceptable to God.

If God doesn't accept His own righteousness, then where would I be? I've always said there's nothing purer, nothing nobler, nothing more beautiful, nothing more righteous, nothing more holy, than the righteousness of God. And that's the covering I have. Let me just please us still, if we go to Romans chapter 5, the letter to the Romans, and get out the fifth chapter.

Now this is the very thrilling fifth chapter. It's sometimes you do it like this. If you take all the we were's in the chapter, see verse 6, For when we were yet without strength, there was a time when we had no strength at all.

If you go to verse 8 it reads, But God commended His love toward us, in that while we were yet thin. Once upon a time we were without strength, once upon a time we were thinners. Verse 10, For us when we were enemies.

Have you got those? Once upon a time we were without strength, you know. Once upon a time we were thinners. Once upon a time we were enemies.

I was an enemy of God's. For us when we were enemies, we were reconciled to God by the death of His Son. And that's reconciliation.

Being reconciled, we shall be saved by His life. You know this risen, exalted life of His comes into this salvation of ours saved only because Jesus lives. And not only so, verse 11, But we also join God through our Lord Jesus Christ by whom we have now received the atonement.

And you can see there's a number of it there because it's a marginal reference. And actually it has more to do with reconciliation there than it has to do with atonement that we use the word. I think you can see that this old medieval word, chaffer, that you can see that it means a covering that makes us acceptable to God.

And what I want to do for you in the class this evening, I want to show you some pictures of this covering in the Old Testament. And then I want to show you the prophecy concerning this covering. And then we're going to come to the actual prophecy.

Now let's go back to Genesis and we're at the third chapter. The book of Genesis. And we're at chapter three.

And we're right in the garden of Eden just then. And you know how the serpent beguiled Eve? And you remember that Paul records this in 2 Corinthians as the serpent beguiled Eve, he said. So he had forgot that Paul had got this story.

None at all. And the Lord Jesus Christ in Matthew chapter 19 from the book of Genesis chapter 2 said he believed this story. And if Paul believed and Jesus believed then I'm a very simple creature following on, I believe too.

And because he beguiled Eve and she did eat of the forbidden fruit and then she gave to her husband and he did eat. And it says in verse 7 the moment that they had both disobeyed God and the eyes of them both were opened and they knew that they were wicked. But did they not know before that? No, I don't think so.

You see if we would go back into this wonderful creation that God made we would hear God say let us make man in our own image. And in the image of God man was made. You know when David's writing the

hundred and first psalm he says thou hast clothed thyself with light as with a garment.

You know God doesn't put clothes on in the morning. God is clothed with light and the great light there is revealed for glory. And I have a feeling you know that when he made man they were clothed with light.

They were made in God's image. But the moment man fell the light went. He didn't have kingdom of darkness no.

And he knows that he is mercy. There isn't any problem in my mind about that. Now Gregory he knew he needed a covering now to meet God.

Because he was not a church. And the eyes of the church were open and they knew that they were naked and they sewed, sewed knees together made themselves opulence. You see Adam knew that he needed some sort of covering now to meet a holy God.

And he finds that at second verse and they heard the voice of the Lord God walking in the garden in the King of the dead. And Adam and his wife took themselves from the presence of the Lord God amongst the trees of the garden. You know the very presence of God exposed the foolishness of a man's mind.

It was a foolish thing to think that his own sinful hands could make a remedy that would make him acceptable to God. Now of course the church didn't look at this yet. They'd gone to church and all men and all the rest were the only sick leaves.

And of course they'd say to me I go to church every week you know and I give my money and I do my best and I pay my bills and they think they'll go to heaven, they'll go to hell there's not one word about Christ in the whole thing. They haven't got any Christ. They just protest that they know God.

The sick leaves they have. But the very presence of God exposes this thing. As it appears from around behind the trees of the garden and you these sick leaves are no good and I want you to get the hold of this.

You see verse 11 Verse 11 Verse 11 Adam said I led my wife in the garden and I was afraid because I was naked and I hid myself. And God said they told me that I was naked. You see God not only exposes the foolishness of the man's mind but God is revealing the sinfulness of the man's act.

He says you must have disobeyed me who told you that you were naked. Now when we come down the chapter a little bit just to take time in verse 21 it says on through Adam also and through his wife did the Lord God make proof of sin to prove them of the good information that for the first time that they did put it in the garden. They have put on the proof just to hide their nakedness.

And we needn't be too shrankly about it. Some people say you were always nice and tidy Mr. Mark. Well I know that, sure I know that.

But I always come to see that because I was brought up a tramp I should just be tidy for the Lord. That's all the reason that I keep myself tidy. Because I'm a tramp no longer.

I'm the child of the king now. But this is the first place that you get the word couch. Now you know the Lord not only exposes the foolishness of this man's mind and not only remove the sin from us but we remove the goodness of this man's wish to keep the fig leaves off him.

Because if God is going to make me acceptable to himself you have to stand before a mathematics sinner. Yes and it's told you. And unless you come to the place to see that you're a sinner in need of a covering the requirement of a holy God will never be saved.

So God stripped him. It makes you stand in his presence a mathematics sinner. And you notice that God made them coats of stones.

So there must have been a sacrifice there. There must have been blood shedding. God shed the blood of phenomenal animals to make a covering to make me still acceptable in his presence.

That's the first hint we have in this book about atonement. It's the covering that God gave. But we'll get deeper into it.

Here's something that I didn't put in the notes but it doesn't matter because I haven't you know the time in these notes. You read Genesis chapter 6. You remember this story. This is the story of God going to destroy the world that then was.

It was so wicked that God couldn't go on with it anymore. And God said to Noah, verse 14 Make me an ark of gold for you. Then shall God make an ark and shall pitch it with him and without you pitch.

So they won't pitch. But I assure you, though I need to be scholarly to you I assure you it's a good chapter. Oh that's funny isn't it.

And you know right now that pitch is for covering things. Or at least you ought to know. When the painters come to paint the house they talk about putting on coats of paint.

That's to watch the painters you know. They say they put on three coats and they'd only put on two. But we don't need to watch our painters because they belong to the assembly.

But you know that painters talk to God like this. Coats of paint. They give us a coat of paint.

That's what she says to you sometimes. We'll be good with a coat of paint, doesn't she? Yes. Well you just start them till you see where you'll be.

She'll have the paint in the whole house, that's all. But this is going through you. The ark was pitched.

I want you to get this. Pitch it within. That would come first.

And without the pitch. You know you can easily see the outside of it. It was pitched on the outside.

Because that was to make all the storm and all the laugh. It was the gun. It never touched the pitch that was inside.

Because it was the pitch that covered. It never fell in there. You say if it was pitched outside it would be enough.

That's true. But you see when it's pitched inside you're looking at the covering all the time. Because God never wants you to forget about the covering.

Never mind how safe you are. You need to meet on the first day of the week, you know. To remember the covering that was made for you to cover.

Pitched within. And without. It's good with the song of Solomon and I think that you'll see this very clearly.

Without the song of Solomon and without the second chapter. This has always been delightful for me. Now this is the bride.

In the song of Solomon. And she's talking about how beloved. Now this was the language she used.

Without the second chapter of the song of Solomon and without the third verse. Of the apple tree. Among the trees of the woods.

So is my beloved among the suns. Now you can see what she hoots about the apple tree. Do you know me and Logan, we're not far from the apple country here.

I'm going to stop there, I'm rounding the streets there tonight from the apple country. Now the apple tree is the union tree among the trees. Whether you like it or whether you don't.

You know you just went to the dance we left over. When Apple Johnson joined us there. And the trees.

Alone. Never mind the greeting of the flowers. Was followed by the fruits.

Because when you get the fruit, the fruit and the flowers and the fruit together. You begin to see the richness. Of the tree.

And the bride knew this. She says of the apple tree. Among the trees of the woods.

So is my beloved among the suns. There's nobody like him. He's incomparable.

And then she says I sat down under his shadow. With great delight. Tell me what was covering her then.

His shadow. Tell me how the shadow comes. There is a circle that's lifted up between me and the sun.

That's what made the covering. And then incomparable. Lord Jesus was lifted up.

On the trees. He made the covering. For all those who have put their trust in him.

And you can sit down under his shadow. With great delight. And with recovery.

You know she went on with this type of talk. Verse four she said. He brought me to his bankrupting house.

And he brought it over me. With love. Ah that was the covering that was there.

You know I think that there's a sign of Solomon. The spirit of the covenant. Covering.

Go on to the first chapter while you're there. See this one. Verse thirteen.

A bundle of myrrh is my beloved unto me. See verse fourteen. My beloved is unto me as a cluster of chain fire.

In the gym logs of an Jedi. See the word chain fire there. Well I assure you and there are heavy scholars need to prove it.

That it's the word chapel. And I assure you that I couldn't understand that for a long time. And I was riding along.

Talking to this old Arab fellow who guided us in Palestine. And I happened with my old boy who sat in the front seat to ask the questions. And I said to him.

Do you know anything about the cluster of chain fire? He said well where did you get that from? I said he knew right well where I got it from. From the song of Solomon. He said you know that's wonderful because I can tell you all about that.

He said you know. This chain fire. It's really the old henna flower.

And I would like you young ladies to get the hold of this. Because the henna flower grows about this length. It's pink it's got a long cluster.

And sometimes the young lady going to bed in Palestine at night. With this grown in the garden this cluster of chain fire. She'll just cut a piece off and take it into the bedroom.

And if she rubs the petals between her thumbs like that. Her hands become dyed. Beautiful, lovely touch.

And then she rubs it all over herself. And she rubs more. And she rubs the arms.

And she rubs her body. And she couples herself with this. And she says my beloved.

It's magical. Just like that. That's where we are tonight you know.

We are in Christ. That's the covering. It's most amazing you know.

Here's another one that's not in the notes but we'll do it just the same. It's Isaiah 28. It's Isaiah and it stops at 28.

Now this is a very wonderful one. And it's only because of this red cover you would ever find it. We'll accept the 28th and we'll address the 2nd.

God is talking to Israel here. And He's saying in due covenant with death. Shall be disannulled.

See the word disannulled. You know it's the word chaffer. It can be pitch.

It can be lots of things you know. It can be coats. It's covering it doesn't matter.

You see when a covenant was made in those days. It was usually cut out on stone. You know the letters were cut out on stone.

And this is the covenant with death that He's talking about. This is behind the lightning that was against us. And sometimes when there is covenant that has been cut out on stone.

How could it be disannulled? There is a wonderful word disannulled. What they did with this. They got lead.

And they put it in a pot and they put it on the fire. And they melted it. And we were girls.

We used to get lead and put it in an old pan and melt it. And burn it all into one lump. And take it down to the drug store to sell it.

You don't take it to one lump. They would have known where it came from. But once you melted it you say I don't want to lead me into this.

Just believe me that's all. I did it a thousand times. But here is what they did in olden times.

When this covenant was written on the stone. Cut out on stone. They wanted to disannull it.

They melted this lead. And then they poured it over this writing. And they brought it out.

It came out. They were hand-waving it against you. Glory to God.

Believe me. This is not. This is the atonement you know.

This is what Christ did it carefully. Now let's get away from the pictures now. Haven't you realised I have taken Jesus when you were there? And I think you get this quite easily.

Verse 2. And a man shall be on hiding place. Oh what a mighty statement to say it. A man shall be on hiding place.

A covert from the tempest. You know who the man is don't you? It's the man Christ Jesus. And he stepped out of the glory.

And took upon himself the form of a serpent. And he went through the cruel bloodstained rugged cross. And was crucified.

And shed his precious blood. At the cross of our redemption. Took all sin, the dominant.

Bore them away. And he went bobbed to the tree. That was substitution.

And at the same time. He became a trouble for us. Yes we are clothed in the righteousness of God this evening.

Let's go back to Leviticus 17 and see this. The book of Leviticus. And we are at the 17th chapter.

Verse 11. For the life of the flesh is in the blood. That's a tremendous token if you know.

Because that's how we know that Christ's blood was different from any other person's blood. You see we were talking about just in time. It was light and Sunday night.

We were talking about the blood of the soul. With more fertility. That's the sort of life that was in his blood.

We were talking about God. Talking about living. After the stupid sect of Pharisees.

That's what we call Pharisees for living. That's the life that was in his blood. So that not one of us could give our blood as an atonement because we are untrue.

We have to find God with life in it. That God made him absolutely spotless, pure, without blemish. And I thought like this only blood.

Maybe you will get the hold of it then. I will remind them to be the covering for us. A precious blood.

More precious than any one of us will ever expound. And this is what God is saying. Verse 11.

For the life of the flesh is in the blood. And I have given it to you upon the altar to make an atonement for your soul. For it is the blood that makes it an atonement for the soul.

You know I remember I was preaching at the table in Sunday morning. And we took the church and gave themselves for us. And we were all told.

Let me say that. Before we go any further. He was sitting beside me and I could see him looking at the book and looking it up and down.

And I was eyeing him with the tail of my eye. And I was wondering how long he was going to dilly-dally with this. Because I can tell you young fellows that if God gives you a message for this table on Sunday morning.

If you dilly-dally too much the devil will take it out of you. Because the God has given you something. Get on your feet and speak out.

Don't be afraid of anybody around you. And then he got up. He did tremendously well.

And he took the text and he gave himself for us. And he did the whole at the beginning. He gave himself for us.

Now who in this New Testament will find this again and again. He gave himself. He loved me and gave himself for me.

He loved the church. He gave himself for us. Now if you don't take the words.

He gave himself. Then you are at the atonement. Because it was by himself.

He followed. The other one followed. My friends.

When we are by himself. Friends is the word. It's cowardly the word.

Now if you just take the phrase. He gave himself. You are at the atonement.

If you take the phrase he gave himself for. Put the word for in. You are at the substitution aren't you.

Because he gave himself for me. He gave himself for you. He gave himself for the church.

He gave himself for us. We are at substitution now. Now it's good like this.

He gave himself and I am him. And that's different. You have redemption now.

You see there is redemption for all for now. Don't look on the face of God as you know. Don't have a picture in the foot of the toes.

Oh no. In the precious shed blood of the lamb. There is sufficiency.

To buy that all. What in the world. Two pounds.

Heavy equipment. There is sufficiency for all. But it will only suffice.

For those who believe. So that is he gave himself. You are at the atonement.

If you say he gave himself for all. You are at the substitution. If you say he gave himself for I am you.

You are at the redemption. If you say he gave himself to God. This is one of the statements of Paul.

He gave himself to God as a sweet smelling saviour. You are at the preparation now. Is satisfying God.

Oh you are beginning to learn about the cross are you. Because the cross is a mighty place. The things you talk about being left again.

You are left in the pile. About the cross. I have been sick listening to your litany.

I might as well tell you. It is exactly the litany of angel and the last thing I have read the cross. You are like a witch about yourself.

I have said long long ago. I am filled. With the righteousness of God.

This is today. I have got the conscience that God prepares for me. Which is Christ.

I am in Christ. Yes God I am living because of. And he gives.

And let me tell you. It is eternal redemption. And let me ask you this.

If you would see my friends. And do my things. If you didn't take them all.

If you left me out. I am damned. He is not coming back to do it ever again you know.

If he missed one when he was there I am finished. He didn't miss any. All this might be because of the cross.

Now we have looked at the crucifixion. That was something that was done to him. We have looked at the redemption.

That was something that was done by him. We have looked at the repentance. That was something that was brought to him.

And I ask you. We are being superstitious. We are going to deal with the Lord's death.

I never will tell you the scornful. I never take it. But when I talk about the Lord's death.

Then be the Lord. The Lord of glory. Died for me.

That staggers me you know. I am a very simple believer. I can believe anything that is in this book.

But this staggers me. That the Lord of glory. The Lord might be risen again.

To God. To God. For me.

You don't think I need to do anything else do you? You Roman Catholics. You don't think that I need Mary after that do you? You don't think that I need a sickly speech do you? That I am looking for absolution at the end of the day do you? You don't know a thing about what you are talking about. You don't need candles.

No money. No property. When I shall lay.

The wondrous cross. On which the Prince. Of glory died.

My riches. Gained. I can't get lost.

Poor contempt. All my pride. I am just a sinful thing.

That he gloriously says. To end. Beyond the glory.

God bless what of ages. I am hiding. In me.

Let's sing a couple of verses about it. 519 groups. 519.

Now you remember that next Tuesday. We are on the Lord's Day. And I have prepared a lovely little ditto that I would like to introduce you to tonight.

We will not be telling them tonight but next Tuesday. It is called perishing fullness. Now it is a message that I preached.

And I have told you all about it. It was very beautifully designed that. It was my son sitting down there who designed it.

And I put it in stocks. The preaching of the cross. Is to them that perish fullnessness.

And there is another translation. I think it makes it clearer. The preaching of the cross is to them that are perishing fullnessness.

So I don't just go with the perishing crowd. To take my time about that. Just to let the perishing crowd sing her perishing lullaby.

And then I took up the preaching of the cross. And it is something that I do know something about. The preaching of the cross.

So I went with the perishing crowd. And then the preaching of the cross. And then I dealt with the problem in the congregation.

From the preaching of the cross to them that are perishing fullnessness. That is the problem. You are perishing fullnessness.

Now we went into this very carefully. Now when you think that this has to be prepared. And preached.

And taken off the tape and written down. And edited. And the full stacks and the columns and the paragraphs all put in.

And then it's got to be stenciled. Then it's got to be run off in its hundreds and thousands of pages. Then it's got to be gathered and it's got to be filtered.

Got to be prepared. And as you may request the paper today. If I ask you five new pens for that.

You're not even paying for it I assure you. But we don't want to make money out of it. See what I want you to do.

Use the gospel message. In fact it's one of the best I've ever preached. In fact every day I preach this on my holidays.

I don't mind telling you pictures. I preached it every day I went on my holidays. That's part of all.

All the people said that we can't. So it's the message that God used to save many souls. Now I want you to do a bit of evangelizing.

It will only cost you five new pens to take it. And send it to some old man. Maybe you'll never get enough of the message.

You can post it to your own memory now. If you haven't got the guts to talk to him. You can post it to the school library now.

You can post it anywhere. You can post it to the hospital. You can take these and revise your life.

More books than I've ever seen. I've told you that the old mothers should kill the youth. But the kids don't get them.

She's a woman now. She's only ten this year. But she used to take these books.

And put them on the table for the men. I'm telling you she did. I'm telling you her little daughter comes down and says give me a lot of those.

And I put them on the table for the bishops. This is evangelizing. I put a bottle full into it.

And just take the gospel to somebody. See you next Tuesday. All being well.

Thank you. Two verses. 5-9-2.

First and last verses now. First and last. Don't shift to the rock with the fire of the night.

5-9-2 please. 5-9-2. And so I'll hold you tight.

So tenderly, so tenderly. I'll lie beside you. And then I'll always.

I'll lie beside you. And then I'll always. I'll lie beside you.

Now I don't think that you're singing the way you should, you know. If you're in Christ, my friend. And you're clothed with the righteousness of God.

And you're covered with the atonement. Then we need to open our mouths and sing. Every one of us.

Every single soul in this building. Singing at your very loudest. Never mind about your best.

I'm never at my best. I just shout. Now you're singing.

And as soon as you're in the seat. If you're not singing, I'm stopping the chorus. You'll listen for me stopping you.

And I'm bringing you up and you're on your own from that moment. Old or young. We need to sing.

Let's sing. Sing for the Lord tonight. For often the conflict when pressed by the polls.

I fled to my refuge and greed dodged my woe. For often when trials like Siebel of Zul are hidden in me. Oh thou rock of my soul.

Like every stock now, all together. I fled to my refuge and greed dodged my woe. For often when trials like Siebel of Zul are hidden in me.

Dear Lord, part us in thy fear and with thy blessing. And take us to our homes in safety. Remember those who mourn for a soldier tonight.

Get us thy blessing. For thy name's sake. Amen.

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