

# Declaring the wonder of redemption (Quality: Good, quiet)

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Preacher: Collier, Gilbert (1900-1984)

- [ 0 : 00 ]     This evening again to the 107th Psalm, verse 2, where we have these words.
- Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.
- I think there is one thing that this text demonstrates very clearly, and that is God's desire and willingness and purpose.
- That his redeemed people should declare the wonders, the realities of his redemption.
- We were trying to open up this truth this morning to show what a great subject it is.
- [ 1 : 12 ]     To have any relationship with, to be a partaker of the redeeming grace of God through Christ Jesus, is one of the, and indeed one might say the greatest, richest, most glorious blessing that ever could come upon men.
- And it is the redeemed. There is a certain degree of exclusiveness about our text, because this isn't for, this isn't a command for all and sundry.
- To do this, what our text says, but it is exclusively directed to and for the redeemed of the Lord.
- And we were trying this morning to establish by various ways, examination of various truths and experiences, how that redemption can be perceived, believed in, and received by the redeemed believer.
- Of course there are those in the Lord's family who, while they are redeemed, they have no desire to be partakers of the grace and the glory and wonder of redemption.
- [ 3 : 06 ]     You see, they haven't been called by God's grace. They're not brought into that relationship with God. They haven't seen the need that they have of redemption.
- They haven't known the great truth that all must know and come to know indeed, and that is without redemption there's no salvation.
- There's no possibility of entering into heaven without the redemption of Jesus Christ.
- These are very plain things, but there are very few that really lay hold upon them. Now, tonight we want to look a little further, if we can, into redemption itself, and what it does, what it is, how it affects the redeemed of the Lord.
- And there are some very great and glorious things, and one feels the need of great wisdom to open up and unfold these great matters of redemption.
- [ 4 : 33 ]     Now, one of the first things that becomes very clear and evident to those who are the redeemed of the Lord is from what the Lord has redeemed them.
- It's not a mere phrase. It's not merely a great truth, though it is indeed a great truth, but it's a glorious and wondrous reality, and it is made a reality in every one of the redeemed.
- They come to know from what they have been redeemed. And therefore, in coming to that knowledge, they come to realize how much they need redemption.

And what a high and glorious thing it is that God has provided it. And they may read in the Word of God how angels, even, the sinless creatures that God has around him in his service, how they desire to look into redemption, and cannot.

And the reason that they cannot, although they're perfect creatures, is because they've never known what it is to need it.

[ 6 : 21 ] Therefore, they've never seen the value of it. But we read in the epistle of Peter how angels desire to look into these things and cannot.

So then, the redeemed of the Lord are in a very special high favor in the sight of God. Because they are brought to see what God teaches them.

that the greatest thing they ever needed in this world, far above all temporal things, and even above all spiritual things, was to have their souls redeemed by the precious blood of Jesus Christ.

And to be washed from all their filth and guilt of both original and inherent and practical sin.

Sin in thought and deed and word and every kind of way. They need, they come to realize this, sometimes it's a very sudden realization, they're awakened with this amazing discovery that they need to be redeemed and with the precious blood of Christ.

[ 8 : 12 ] Now, let us look then for one or two things that will be very prominent in the experience of these redeemed people.

And why I'm talking about the redeemed people of the Lord this evening, it is that I hope and pray that you who hear my words may have a real longing desire to know the truth and reality of what redemption is, to look into it, to discover it, to pray that the Lord might make it known and apply it in all its fullness and wonder to your heart and to your life.

And that will be a very wonderful prayer if it comes from your heart. And it's a prayer that we all need to pray without exception.

There's no creature on earth ever was since Adam's day and will be to the end of time. Of whom it could be said with truth they had no need of redemption.

There are, of course, a great multitude of people who never desire to know it and never receive it and know nothing of it and will pass out of this wide world in time without the glorious benefits the rich wonders and saving mercies of that redemption that is in Christ Jesus the Lord.

[ 10 : 07 ] Well now, let us look then at what one of the redeemed will feel and know and recognize. and we have it in our text. Let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy.

That's a tremendous word, you know. You come to weigh up what it means the enemy. Anyway, one great thing you will be very conscious of is this, that you have an enemy, a real enemy opposing your path and your way at every possible juncture.

And that enemy, of course, is Satan. He's a strong man described in the word of God by the Lord Jesus Christ himself, a strong man that keepeth the goods of those who he holds mastery over.

And from there, his power, they cannot escape. But here is one that is stronger, the redeemer is stronger than Satan and that is why salvation is so sure and so blessed and so certain.

[ 11 : 55 ] And that strong man comes and delivers the poor, harassed, benighted sinner, dragged down by every means whatever into the filth and mire of sin and guilt by Satan's influence and power.

This strong man comes, this redeemer comes, and he saves the redeemed, his redeemed sheep, out of the hand of the enemy.

If you think you can do mastery or get the mastery over Satan, you are taking on something that none could ever achieve except the dear son of God himself.

He is a mighty enemy, subtle foe, insidious in his methods, comes sometimes as an angel of light to deceive and put people off their guard, comes with suggestions to the mind, evil suggestions which they are so easily captivated by, and turns the thought of a man or woman in the direction of sin and sensual pleasure and such like things in a moment.

The hand of the enemy. And when these people begin to see what a terrible plight they are in, and how they are no match for the devil or for his ways, they look to, they wait for, and they want more than anything in this wall, this world, but that the redeemer should come and lay his mighty hand upon them and deliver them out of the hand of their enemy.

[ 14 : 09 ] Now that's redemption, deliverance of the redeemed from the hands of their enemies.

Of course Satan is not the only one, he is the chief enemy, but their sin. Oh, thou pregnant monster, sin, what a curse hast thou brought in.

all creation groans by the pregnant cause of misery. It's not the sins of the world, it's my sin.

This is a weighty matter, a mountainous matter indeed, that seems to blot out all hope of light and comfort and denies all hope of mercy.

Sin, I'm a sinner. Now when you come to realize that you're a sinner, you're on the first stages of finding redemption, because this is God's own way his own path marked out by himself or his redeemed people, that they should first realize what sin is, how it is an awful affront to the majesty of heaven, how it is a great and awful blot upon their own hearts and lives, how it will end in death as sure as anything, and when they begin to realize this, they may only do it in gradual terms, but they will want one thing, and that is to be washed and cleansed in the precious blood of

[ 16 : 20 ] Christ, the Redeemer's blood, the blood of redemption. So then, sin.

People try to do away with this idea today. They say, oh, we've finished with that, we've got beyond that, that's all right for our fathers and grandparents and so on, but we've got into more enlightened age, and we see sin in all kinds of ways, different things altogether, and it isn't after all such that we were taught, it was, but what does the word of God say?

Sin separates the soul from God. God, you cannot have more solemn words than those words. It separates from God and will do forever, unless it is removed and atoned for by the redeeming blood of Christ.

And there again is something you cannot throw away or overcome or cleanse yourself. So foolish it is, the thought that is ever entertained by men, that if they go on doing good deeds, continue and do more and more of them, they will have blotted out those sins of the youth.

But to tell the truth today will not blot out the lie of yesterday. it is written in the book and there will be a day, my friends, when the books will be opened and every act and deed of everyone will be laid bare before their eyes.

[ 18 : 33 ] Then they will see that no sin could possibly be atoned for by their deeds, good services and sacrifices but only by the blood of Christ.

Well then, there is another enemy and that is self. I believe it would be right for me to say tonight we need as much salvation and deliverance and redemption from ourselves as we do from our sins.

Because that's where our trouble lies, that's the root of it all. This self of ours, this willful, this determined self that uses the language of the Lord Jesus Christ when he described those people in the parable, we will not have this man to reign over us.

That's self, you see. Or like the man, the other man of the two sons of the father who bade them go and work in his vision.

And the one said, I go, but he went not. Self came in the way, prevented him. He had more designs for himself than to go and work in his father's vineyard.

[ 20 : 16 ] Yourself, do you find yourself loving to lie down on the pleasant bed of ease and comfort and find the pleasure of sin to be a very attractive thing?

sin? Or do you find on the contrary that the sin is troubling you more and more day by day increasingly? It's getting heavier.

It's becoming more ugly. You feel you need to be delivered from it. And you cannot see much deliverance in any direction, but there's one, one direction only, and that is the blood of Christ, the redemption that our text is speaking about.

And it's through this redemption that God delivers his redeemed people out of the hands of their enemies. Oh, what a wonderful thing when grace divine humbles the self in us and brings us in as meek, humble, longing souls, waiting for the Lord to appear and made willing in the day of his power, to own him and receive his truth in our hearts.

Now, those are the enemies, you see. There are, of course, other enemies. There are many things confronting various ones that do not confront others.

[ 22 : 09 ] But these are the general enemies, the main source of enmity, enemies, opposition. And it's from such a hand of the enemy that the Lord delivers his people by redemption.

And so the Lord says to his people whom he has redeemed out of the hand of their enemy, let the redeemed of the Lord say so.

You know, it's very tardy, and I feel we are guilty about this. It's very tardy, isn't it, to receive so much and acknowledge so little.

if he has given us what he has, he's worthy of the greatest of our praises.

And he cannot give more than his redemption, his redeeming love, whereby he has bought us with a price, and cleansed us from all our guilt and sin, washed us, and made our sins as white as snow.

[ 23 : 40 ] If he has done this for us, I say he's worthy of true acknowledgement.

Let the redeemed of the Lord to say so. How people can go on through lives professing religion and never saying anything about what the Lord has done, only rather suggest that he's done nothing for them.

And that's an awful thing, a solemn thing. But I feel this, if you are one of those who have been opened, openly revealed, to whom has been openly revealed, these great things of which I've been speaking, there's nothing that you will desire more.

And you will desire it day by day, and that is to be more capable, more earnest, more urgent, in acknowledging the great things God has done for you.

the psalmist said, the Lord hath done great things for us, whereof we are glad. And a glad, cheerful countenance, or a soul, that is filled with the joy of the Lord among God's people, is a real delight, a real pleasure to those with whom they travel, in the way of salvation.

[ 25 : 20 ] Now, I'll say this tonight, you say, well, how can I say things? I feel so tongue-tied, so dumb at best, my language is lame, my courage fails me.

Yes, but it's not always the mouth that makes use of these acknowledgements. I was saying this this morning, and I won't go over it again, but there's one way, you know, that we ought to say so, if the Lord has begun his work in us, and showed us our need of his redemption, and that is to speak to the people of God.

my dear friends, there's nothing that is more pleasurable among the children of God than to hear a soul come.

Feeble it may be, their testimony, it will be, but to see that soul come and tell of how they were sinners, but they believe with all their heart that Christ died for their sins.

Let the redeemed of the Lord say so. Psalmist says, come all ye that love the Lord, that fear the Lord, and I will tell them what he has done for for my soul.

[ 27 : 09 ] I will tell them. Well, that's one way, and that's a very important way, very necessary way. If we hide our innermost feelings from the church of God, it's a solemn mark against us.

How can we claim to be exposing our thoughts and hearts to the Lord himself if we cannot bring ourselves to disclose something, at least, to his people?

Now, let the redeemed of the Lord say so. Now, what I've been trying to trace out has been what a redeemed person has come to recognize and realize that they are in the hand of a great enemy and they need deliverance.

That deliverance they are taught to see is only through redemption. Well, then you see, the Lord, and if you notice in our reading tonight, we read that most magnificent portion of the Lord's sufferings.

He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him and by his stripes we are healed.

[ 29 : 01 ] And then I read on, you remember, ten verses in the 54th of Isaiah. Did you notice what the first words were after that solemn chapter where it tells us how the Lord in his death was numbered with the transgressors because he bore the sin of many and made intercession for the transgressors.

Then it says this, and you know we ought to eliminate these chapters really because they've been put there by man. Sing, O barren, thou that didst not bear, break forth into singing.

and cry aloud, thou that didst not travel with child, for more are the children of the desolate than the children of the married wife, saith the Lord.

Enlarge. See this, see the thought here that is laid down in the word of God. Sing, make a noise to the Lord of praise, and then enlarge.

you've been living in a narrow confine, you've been restricted, you haven't been at liberty at all, you've been hemmed in by legal restraint.

[ 30 : 37 ] now the word of the Lord says to his redeemed, enlarge the place of thy tent, let them stretch forth the curtains of thy inhabitations, things.

And I take that to mean let there be room enough for others to be embraced. Spare not, do not try to save yourself any cost in these great matters, or to say well I'm prepared to go so far but I cannot go any further.

It would interfere with my rights, my way of life and so on. No, God says to his redeemed people, if you're one of them he speaks to you, he says spare not, lengthen thy cords and strengthen thy stakes.

Now that's the answer God gives you see, having set forth before us the beauties and glories of his redeeming work in the Son of God, he says, sing.

As he says here in this verse, let the redeemed of the Lord say so. I hope this word will not fall to the ground or be lost in oblivion.

[ 32 : 16 ] I hope it may have some effect upon our people and beyond our people. If you spare not and lengthen the cords and strengthen the stakes and widen the curtains, that doesn't mean to say you've got to widen the truth that you hold or make it more palatable to the world.

No, hold the truth and hold it dearly. Buy the truth and sell it not. Try the spirits to see whether they are of God or not.

But there is also in, with the long side of all this, there's that which embraces and takes in and shows kindness.

We may make many mistakes and we shall. We may have many disappointments. People whom we hoped were showing signs of being one with us, we shall find that they were really enemies and not friends.

We're bound to have this, but this should not deter for one moment. Hold the word of God dear in your hearts, you redeemed of the Lord, and strengthen thy stakes, and widen thy cords or lengthen thy cords, that thou mightest be in a position to serve the Lord and his people with all diligence and purpose of heart.

[ 34 : 06 ] redemption. Oh, my friends, what a wonderful thing redemption is. I think of those words as I close tonight, of dear Mr.

Hart, where he says, speaking about the angels, he says, if perfect innocence be theirs, redemption, all is ours.

And may we know the truth of that word. Amen. where must the sinner fly, who feels the guilty load, and stands condemned to die, out of the mouth of God.

And any door hope be found, not any shore, on nature's ground. In 146, to the promise of you.

At Let us pray.

[ 36 : 08 ] Let us pray.

Let us pray.

Let us pray. Let us pray. Let us pray. Let us pray. Let us pray.

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Let us pray. Let us pray. Let us pray. Let us pray. Let us pray. Let us pray.

[ 37 : 44 ] Let us pray. Let us pray. Let us pray. Let us pray.

Such drawing things as me Save hope and justice Life and mercy Of enemies For have comfort To seek refuge Amen And the evil That is made Jesus, thy helping hand And make the content sing

May all fish go in And both the best The justice And justice And desire for me Praise the Savior And saving as you To see the lost and poor Who thou blest in thy face

And all that mercy's joy In taste of peace Thy God in Christ And fill the Savior In their hearts O heavenly Messiah Who holds us with thy heart Our gracious children To bring us back to God

On earth we sing Thy faith in God And all to see thy grace Make us, O Lord, we pray thee To find in our hearts Such desires that we have sung in the hymn And help us to praise thee For thy bleeding love And help us to long to see thee To see thy face above Bless thy word we pray thee today And carry us to our various homes In peace and safety And may the grace of the Lord Jesus

[ 42 : 05 ] The love of God And the communion of the Holy Ghost Be with us Now and evermore Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Amen Thank you.