

REDEEMED FROM AMONG MEN (WHO ARE THE OBJECTS OF CHRIST'S REDEMPTION?)

Revelation 14:4(c): *“These were redeemed from among men, being the firstfruits unto God and to the Lamb.”*

Under the category of **Hebrew 4:12**, I will mostly quote Bible verses today, if that is okay. **Hebrews 4:12:** *“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

The Greek for “redeemed” means bought. *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth.” (Revelation 5:9-10).*

These are a special and distinct people; these are “redeemed from the earth” (**Revelation 14:3**), that is, redeemed from among the inhabitants of the earth. One of the prime purposes is described in **Titus 2:14:** *“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”* **Revelation 14:3:** *“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.”*

The inspired writers loved to use the pronoun “us” in connection with the death of Christ and our redemption by it; thereby pointing to a particular people, as the context shows: *“Christ died for us”*; God *“delivered him up for us all”*; *“who gave himself for us that he might redeem us”*; and *“hath redeemed us unto God by thy blood”*, **Romans 5:8, 8:32, Titus 2:4, and Revelation 14:3.** **Romans 5:8:** *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”* **Romans 8:32:** *“He that spared not his own Son, but delivered him up for us all, how shall he not with also freely give us all things?”* (See **Titus 2:14** quoted above)

They are **many** whom Christ has “given his life a ransom”, a ransom price, the price of redemption. **Matthew 20:28:** *“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”* “Yet

*it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify **many**: for he shall bear their iniquities.”* **Isaiah 53:10-11**. They are so described to manifest that they are a peculiar people. *“And when the Gentiles heard this; they were glad, and glorified the Lord: and as **many** as were ordained to eternal life believe.”* (**Acts 13:48**) *“As thou has given him power over all flesh, that he should give eternal life to as **many** as thou hast given him.”* (**John 17:2**) *“For this is the blood of the new testament, which is shed for **many** for the remission of sins.”* (**Matthew 26:28**) *“For as by one man’s disobedience many were made sinners, so by the obedience of one shall **many** be made righteous.”* (**Roman 5:19**) *“For it became him, for whom are all things, and by whom are all things, in bringing **many** sons unto glory, to make the captain of their salvation perfect through sufferings.”* (**Hebrews 2:10**)

That the objects of redemption are a special people will appear by the following:

The objects of redemption are such who are the objects of God’s love, because redemption flows from the love of God and Christ. And it is not that general kindness as shown in general in the providence of God to all men, as the creatures of God; but is special and discriminating love. It is the favor which he bears to his own people, as distinct from others: *“Jacob have I loved, but Esau have I hated”* (**Romans 9:13**). And the love which Christ has expressed in redemption is towards his own that were in the world (**John 17:11-13**), whom he has a special right and ownership in. They are described as his people (**Luke 1:68**, etc.), his sheep (**John 10**, etc.), and his church (**Matthew 16:18; Acts 20:28**). **John 17:11-13**: *“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”* **Luke 1:68**: *“Blessed be the Lord God of Israel: for he hath visited and redeemed his people.”* From John 10, which whole chapter is about his “sheep,” I give you

some examples: “And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” (**John 10:4-5**) “I am the good shepherd: the good shepherd giveth his life for the sheep.” (**John 10:11**) “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” (**John 10:27-28**). **Matthew 16:18**: “And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.” **Acts 20:28**: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

The objects of election and redemption are the same. “Who shall lay anything to the charge of God’s elect?--It is Christ that justified.³!” (**Romans 8:33**) He died for the elect. **Romans 8:32**: “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?” So the same, us all, for whom God delivered up his Son, are those whom he foreknew, and whom he predestinated; and whose calling, justification, and glorification are secured thereby. **Romans 8:29-30**: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” And the same us, who are said to be chosen in Christ, before the foundation of the world, have redemption in him through his blood, **Ephesians 1:4,7**: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before in love: ... In whom we have redemption through his blood, the forgiveness of sons, according to the riches of his grace[.]” Election and redemption are of equal extent; no more are redeemed by Christ than are chosen in him. These are a special people: what is said of the objects of the one is true of the objects of the other. Are the elect the beloved of the Lord? And does the act of election spring from love? **Romans 8:29**: “For whom he did [fore love], he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Election presupposes love: so the redeemed are the beloved of God and Christ; and their redemption flows from love. Are the elect a people whom God has

chosen for his peculiar treasure? **Psalm 135:4**: “*For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.*” The redeemed are purified by Christ, to be a peculiar people to himself. **Titus 2:14**. Do the vessels of mercy, afore prepared for glory, consist of Jews and Gentiles; even of them who are called of both? (Yes, see **Romans 9:23-24**: “*And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?*”) So Christ is the propitiation, not for the sins of the Jews only, or the Redeemer of them only; but for the sins of the Gentile world also, or the Redeemer of his people among them. Are the elect of God a great number, of all nations, kindreds, people, and tongues? Yes. See for example **Revelation 7:9**: “*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.*” Christ has redeemed those he has redeemed unto God, out of every kindred, tongue, people, and nation. Is it true of the elect, that they cannot be totally and finally deceived and perish? Yes. See **Matthew 24:24**: “*For there shall arise false prophets, and shall shew great signs and wonders; insomuch that, if were possible, they shall deceive the very elect.*” It is true of the ransomed of the Lord, that they shall come to Zion with everlasting joy; Christ will never lose any part of the purchase of his blood. **Isaiah 51:11**: “*Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.*” **Acts 20:28**: “*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*” **John 6:37, 39**: “*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. ... And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*”

Those for whom Christ has died, and has redeemed by his blood, are no other than those for whom he became a Surety. Now Christ was the Surety of the better testament, or covenant of grace; and of course became a Surety for those, and for no other, than who were interested in that covenant. They are third party beneficiaries. In that covenant he engaged to be their Redeemer: Christ’s suretyship is the ground and foundation of redemption. This is the true reason

of the sin of his people, and the punishment of it, being laid upon him, and of his bearing it. The reason he paid in full the debts of his people, and redeemed them out of the hands of justice; was because he engaged as a Surety, and laid himself under obligation to do all this. But for those for whom he did not become a Surety, he was not obliged to pay their debts, nor to suffer and die in their room and stead. Christ's suretyship and redemption are of equal extent, and reach to the same objects; they are his beloved (See, for example the book of the **Song of Solomon**). Christ, the antitype of Judah (**Genesis 49:10**: "*The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*"), became a surety for, and laid himself under obligation to bring them safe to glory, and present them to his divine Father. **Jude 1:24-25**: "*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*" Please consult these verses for more specifics on this very comforting doctrine of the Suretyship of Jesus Christ: **Genesis 43:9, Proverbs 22:26-27, Isaiah 38:14, Psalm 119:122, Philemon 1:18-19, and Hebrews 7:22**. From those verses, I quote **Psalm 119:122**: "*Be surety for thy servant for good: let not the proud oppress me.*" Gill in expounding **Psalm 119:122**: "He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their legal place and stead, and became responsible to law and justice for them; engaged to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good."

The objects of redemption are described by such characters as to show them to be a special and distinct people; particularly they are called, the people of God and Christ. (e.g., **Hebrews 4:9**: "*There remaineth therefore a rest to the people of God.*") "*For the transgressions of my people,*" saith the Lord, "*was he stricken*"; that is, Christ was, or would be, stricken by the rod of justice, to make satisfaction for their sins, and thereby redeem them from them, **Isaiah 53:8**. And when he was about to come to earth and redeem them, Zacharias, the father of John the Baptist, at his birth said, "*Blessed be the Lord God of Israel! for he hath visited and redeemed his people*"; by sending Christ, "*the dayspring from on high*" to visit them, and redeem them by his blood, **Luke 1:68,78**. Therefore, also, the angel that appeared to Joseph, and instructed him

to call the Son that should be born of his wife by the name of Jesus, gives this reason, "*for he shall save his people from their sins,*" **Matthew 1:21**. Now though all men are, in a sense, the people of God, as they are his creatures, and the care of his providence; yet they are not all redeemed by Christ; because those that are redeemed by Christ are redeemed "*out of every people*"; and therefore cannot be every or all people, **Revelation 5:9**. The redeemed are God's covenant people; of whom he says, "**They shall be my people, and I will be their God.**" (**Jeremiah 32:38**) They are his portion and his inheritance (**Deuteronomy 32:9**: "*For the Lord's portion is his people; Jacob is the lot of his inheritance.*"; a people near unto him (**Psalms 148:14**: "*He also exalteth the horn of his people, the praise of all his saints: even of the children of Israel, a people near unto him. Praise ye the Lord.*"), both with respect to union and communion; a people given to Christ (**John 6:37**: "*All that the Father giveth to me, shall come unto me; and him that cometh to me I shall in no wise cast out*"), to be redeemed and saved by him; of whom it is said, "*Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*" (**Psalms 110:3**)

The objects of redemption; or those for whom Christ laid down his life a ransom price, are described as "sheep" (**John 10:15**: "*As the father knoweth me so know I the Father: and I lay down my life for the sheep.*") As the sheep of Christ, in whom he has a special interest, being given him of his Father (**John 6:37**); and who are represented as distinct from others, who are not his sheep, **John 10:15** (above), **26** ("*But ye believe not, because ye are not of my sheep, as I said unto you.*"), and **29** ("*My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*") And the things which are said of them as can only agree with some particular persons; as, that they are known by Christ; "*I know my sheep*" (**John 10:14**). Not merely by his omniscience, so he knows all men; but he knows them distinctly as his own from others: "*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*" (**2 Timothy 2:19**) He has knowledge of them, joined with special love and affection for them. To those he doesn't know in this manner, he will say, "Depart from me: I know you not". (**Matthew 7:23 and 25:41**). Likewise Christ is "known" by those sheep of his that he has laid down his life for. **John 10:14**: "*I am the good shepherd, and know my sheep, and am known of mine.*" His sheep know him in his person, offices, and

grace; whereas there are some that neither know the Father nor the Son. **2 Thessalonians 1:8**: *“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”* But those know the voice of Christ (*“for they know his voice”* **John 10:4**); that is, the gospel of Christ, the joyful sound (**Psalm 89:15**: *“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance”*); whereas the gospel is *“hid to them that are lost”* (**2 Corinthians 4:3**). The sheep Christ has died for “follow” him (**John 10:4**), including to imitate him in the exercise of grace, of love, patience, humility, and in the performance of duty; and this is said of the redeemed from among men; that they *“follow the Lamb whithersoever he goeth,”* **Revelation 14:4**. It is also affirmed of those sheep, that they shall *“never perish”*; whereas the goats, set on Christ’s left hand, shall he bid to go, as *“cursed,”* into everlasting fire, **Matthew 25:33-34, 41**.

The objects of redemption are the sons of God; redemption and adoption belong to the same persons. According to the prophecy of Caiaphas, Christ was to die, not for the elect among the nation of the Jews only, but to *“gather together in one the children of God that were scattered abroad”* throughout the Gentile world, **John 11:52**. Those who are predestinated to adoption by Christ are said to have redemption in him, through his blood, at **Ephesians 1:5** and **7**: *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will...In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”* The blessing of adoption, in the full enjoyment of it, in the resurrection, is called *“the redemption of the body”*; when redemption, as to the application of it, will be complete. **Romans 8:23**: *“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”* Now these sons, or children of God, are a peculiar number of men, who are given of God to Christ (**John 6:37**), to redeem; the seed promised to him in covenant, that he should see and enjoy (**Isaiah 53:10**, quoted above; and, **Zephaniah 3:17**: *“The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.”*). To these he stands in the relation of the everlasting Father (**Isaiah 9:6**). These are they on whose account he became incarnate, took part of the same flesh and blood (**Hebrews 2:14**); and these are the many sons he

brings to glory (**Hebrews 2:10**). Now these are not all men from Adam until the last man born. "*The children of the flesh,*" (**Romans 9:8**) or such as are never born again, they are "*not the children of God*" (**Romans 9:8**). Only such are openly and manifestly the children of God who believe in Christ; and this is owing to special grace, to distinguishing love; and is a favor that is only conferred on some. See, e.g., **Romans 9:6-8**: "*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*" **Galatians 3:26**: "*For ye are all the children of God by faith in Christ Jesus.*" **John 1:12-13**: "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" **1 John 3:1-3**: "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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. And every man that hath this hope in him purifieth himself, even as he is pure.*"

The objects of redemption are the church and spouse of Christ. It is the church he has loved, and given himself as a sacrifice and ransom price for. It is the church he has purchased with his blood (**Acts 20:28**); even the general assembly, the church of the firstborn, whose names are written in heaven (**Hebrews 12:23**); that is, the elect of God, whose names are written in the "*Lamb's book of life*", **Revelation 21:27**. **Ephesians 5:25**: "*Husbands, love your wives, even as Christ also loved the church, and gave himself for it.*" Of that church of which Christ is the head and husband, he is the Redeemer; "*thy Maker is thine husband; and thy Redeemer the Holy One of Israel!*" **Isaiah 54:5**. This cannot be said of all communities and bodies of men. The whore of Babylon (**Revelation 17**) is not the spouse of Christ. There are countless religious sects under the influence of false teachers, and though there may be "*threescore queens, and fourscore concubines,*" (**Song of Solomon 6:8**) of this sort; yet, says Christ, "*my dove, my undefiled, is but one*"; and who only is redeemed by Christ, and espoused to him, **Song of Solomon 6:9**.

Now from all this it appears, that redemption is not universal, is not of all men; for though they are many for whom the ransom price is paid; yet though all are many, many are not all. If the redeemed are such who are the objects of God's special love and favor, then not all men; for there are some of whom it is said, "*He that made them, will not have mercy on them; and he that formed them, will show them no favour,*" **Isaiah 27:11**. If they are the elect of God who are redeemed by Christ, and them only, then not all men; for all are not chosen. "*The election hath obtained it*"; and "*the rest are blinded,*" **Romans 11:7**. If only those are redeemed for whom Christ became a surety, then not all men; since Christ did not engage to pay the debts of all men. If they are the people of God and Christ, then not all; since there are some on whom God writes a "*Loammi,*" saying, "*Ye are not my people; and I will not be your God,*" **Hosea 1:9**. And if they are the sheep of Christ, to whom he gives eternal life; then not the goats, who will go into everlasting punishment. (**Matthew 25:46**). And if they are the children of God, and the church and spouse of Christ; then not all men; for all do not bear these characters, nor stand in these relations. It should be observed, that it is agreed on both sides of this ancient debate, that all men are not eventually saved. Could universal salvation be established, there would be no objection to universal redemption; the former not being the case the latter cannot be true; Christ certainly saves all whom he redeems.

I am very pleased and anxious to deliver the next in the series on this subject, when I will produce some arguments against the universal scheme of redemption, a not so clever doctrine of Satan's messengers. The "L" in the T.U.L.I.P. doctrines has always been one of my five favorite from that powerful acronym. "**L**imited Design in the Atonement" or scheme of redemption is the doctrine that the Bible teaches; and I am a big believer in **1 Timothy 4:16**: "*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*"

This explication will include that universal redemption reflects highly on the perfections of God, to put them in a scandalously bad light; in that they are contrary to the divine perfections of God and cannot be true; for God cannot deny himself, nor say, nor do anything contrary to his nature and attributes. The attributes of God I refer to include at least these: the true love of God to men, the wisdom of God, the justice of God, the power of God, the immutability of God as to his love and his counsel, and the universal scheme disappoints God of his chief end by robbing him of his glory.

Also, the universal scheme of redemption reflects on the grace and work of Christ to put them in a false light. Whatever obscures, or lessens, the grace of Christ in redemption, or disparages or belittles his work as a Redeemer, can never be true. The universal scheme slanders the love and grace of Christ, the work of Christ; particularly his work of satisfaction. It deliberately misrepresents the death of Christ, because with respect to multitudes, for whom he is said to die, that atonement must be in vain. It separates the works of Christ, the work of redemption, and the work of intercession; and makes them to belong to different persons. If Christ died for all men, but all men are not saved, Christ will not see of the travail of his soul and be satisfied, which is the opposite of what he was promised in the covenant of grace (**Isaiah 53:11**).

Plus, other arguments against universal redemption may be taken from the uselessness of it to great numbers of men, whose sins are unpardonable. Redemption, if for all, must be useless to those who never were favored with the means of grace. The universal scheme affords no encouragement to faith and hope in Christ's redemption. Therefore, even to those who are redeemed and saved, it lays no foundation for, nor does it furnish with any argument to engage to love Christ, to be thankful to him, and to praise him for the redemption of them, because it is not due to Jesus Christ, but self, under the universal redemption lie. **Romans 7:24**: "*O wretched man that I am! who shall deliver me from the body of this death?*" The Total depravity of man renders "self" grossly inadequate for the first step towards redemption. Bishop Denis of Paris did not pick up his head and walk miles preaching Catholic hellaverse all the while. It's Catholic fairy tales.

I love you all, and remind you of this: "*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*" (**Jude 1:24-25**)