

REDEMPTION; CAUSES AND PURPOSES.

(Second in a Series on Redemption)

Delivered to the saints of the Most High God at Topeka, Kansas, on March 17, 2024.

*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. **1 Peter 1:18-23***

The next thing to be considered are the causes of redemption; what it springs from, by whom, and by what means it is obtained; and for what ends and purposes it is wrought or worked out. Wrought. As in Numbers 23:23: "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

First, the moving cause of redemption, or the source from where springs and flows; and that is, the everlasting love of God; **Jeremiah 31:3**: "*The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*" Everlasting love is the source and spring of every blessing of grace; including election, regeneration, and effectual calling; so of redemption. The gift of Christ to be the Redeemer of his people flows from this love. Christ was given to be a Redeemer before he was sent; when he was given for a covenant to the people he was given in covenant to be the Redeemer of them. **Isaiah 42:6**: "*I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles[.]*" And, see **Isaiah 49:8**: "*Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages[.]*" (The verses following this verse in Isaiah Chapter 49 tell in a most excellent and elegant manner the nature of that redemption). This gift of redemption was the effect of love; to this Christ himself ascribes it; "*God so loved the world, that he gave his only begotten Son*" (**John 3:16**). [From henceforth and for ever more; when you see, think about or hear "John 3:16" you must read Ben's sermon of April 24, 2016, entitled "John 3:16."]

Before Christ came in the flesh, Job had knowledge of him as his living Redeemer. **Job 19:25**: “*For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth[.]*” All the Old Testament saints waited for him as such. Their Redeemer. We all wait for him as such. Our Redeemer. See for example, **Psalm 19:14**: “*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*” See Isaiah 54:5 and 59:20-21. And, the father of John the Baptist, Zacharias, being filled with the Holy Spirit, testifies to this fact in **Luke 1:67-80**.

The mission of Christ in the fullness of time (**Galatians 4:4-5**), to be the propitiation for the sins of God’s elect, and to redeem them from them, is given as a manifest, clear, and undoubted instance of his love; “*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him, herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*” (**1 John 4:9-10**). God’s not sparing his Son (**Romans 8:32**), but delivering him into the hands of justice and death, to die in the place and stead of sinners, while they were such, is a full demonstration and high commendation of his great love unto them. **Roman 5:8**. “*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*” Strong’s concordance for “commendeth”:

- 1) to place together, to set in the same place, to bring or band together
 - 1a) to stand with (or near)
 - 2) to set one with another
 - 2a) by way of presenting or introducing him
 - 2b) to comprehend
 - 3) to put together by way of composition or combination, to teach by combining and comparing
 - 3a) to show, prove, establish, exhibit
 - 4) to put together, unite parts into one whole
 - 4a) to be composed of, consist

The free grace of God, for grace, if it is not altogether free is not grace; and which is no other than unmerited love, clear of all conditions, merit and motives in the creature; it is at the bottom of our redemption by Christ. For as we are “*justified freely by his grace, through the redemption that is in Jesus Christ*” (**Romans 3:24**); so that redemption that is in and by Christ is of free grace; the gift of Christ is a free grace gift. His being sent and delivered up to death are owing to the grace of God; it is “*by the grace of God he tasted death for [everyone]*” (**Hebrews 2:9**: “*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that*

he by the grace of God should taste death for every man”); for every one of the sons of God.

This cannot be attributed to any merit or desert in those for whom Christ died; since they were without strength, ungodly wicked sinners, the chief of sinners, and enemies in their minds, by wicked works, all the while. See **Romans 5:6-8,10; 1 Timothy 1:9, 15; Colossians 1:21**. Mercy, which is no other than the love and grace of God, exercised towards miserable creatures, gives rise to this blessing of redemption. God first resolved to have mercy on sinful men; and then determined to redeem and save them by his Son; and it is through the “*tender mercy*” of our God, that Christ, the “*dayspring from on high*” “*visited*” and “*redeemed*” his people; and so performed the mercy promised to men, See previously referenced Holy Spirit-inspired speech of Zacharius at **Luke 1:68,69,72,78**.

Therefore God is said to save men according to his mercy; and mercy is glorified in their salvation and redemption by Christ; and they are under obligation to sing of mercy, to praise the Lord, and give thanks unto him, on account of it. See, for example: **Titus 3:5-6**: “*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.*” **Psalm 107:1-2**: “*O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy[.]*” **Psalm 136-23-24**: “*Who remembered us in our low estate: for his mercy endureth for ever: and hath redeemed us from our enemies: for his mercy endureth for ever.*”

It is now, by the love, grace, and mercy of God to sinful men, that his will is determined, and his resolution fixed, to redeem them; for redemption is according to an eternal purpose he has purposed in Christ. Who was foreordained before the foundation of the world (**Ephesian 1:4; 1 Peter 1:20**), to redeem men from a vain conversation (**1 Peter 1:18**), with his precious blood: he was set forth, in the decrees and purposes of God, to be the propitiation for sin (**Romans 3:25**). God appointed him to be the Savior and Redeemer (**Isaiah 49:26**); and appointed men, not unto wrath, which they deserved, but to obtain salvation by him (**1 Thessalonians 5:9**); even the vessels of mercy afore prepared for glory (**Romans 9:23**). And being moved, from his love, grace, and mercy, within himself, to determine upon the redemption of them, his wisdom was set to work to find out the best way and method of doing it: upon this a Council was held (called by some, the Council of Peace). God was, in Christ, forming a scheme of peace, reconciliation, and redemption; in which he has “*abounded toward us in all wisdom and prudence*” (**Ephesian 1:8**), in fixing upon the most proper person, and the most proper means, whereby to effect it. If God Almighty purposes and creates it for effectuating salvation of his elect; that is the very epitome of efficacious. (The outrage of the doctrine

of universal atonement! The gross insult towards God and his power to effectuate!) “Prudence” in that verse means knowledge and holy love of the will of God. Therefore the scheme of redemption, as formed in the eternal mind and council of God, is called *“the manifold wisdom of God.”* (**Ephesian 3:10**) **Ephesians 1:7-8:** *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.”* And **Ephesians 3:10:** *“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”*

All these workings in the heart and will of God, resulted in a covenant between him and his Son; in which he proposed to his Son, that he should be the Raiser up, Restorer, and Redeemer of his people (**Isaiah 49:6, 48:12 and 61:14**), both among Jews and Gentiles; and to which he agreed. He said, *“Lo, I come to do thy will!”* which was no other, than to work out the redemption of his people, **Isaiah 49:5-6 and Psalm 40:7,8**. Therefore this covenant is by some called the covenant of redemption, in which this great affair was settled and secured. Now upon all this, the love, grace, and mercy of God, the good will and purpose of his heart, his council and covenant, the plot of man’s redemption is formed; this is the source and spring of it. The implications of such determination and will of God include this reality: there is no one who can quibble with God’s determination and will; and there is nothing that can frustrate these purposes, and certainly it cannot depend upon directly or indirectly the will of man. You know I could produce dozens of verses in support of this proposition. Today, I really like this sample: **Isaiah 14:24, 27**, to wit: *“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: ... For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”* Not to even mention the powerful and case specific words of **Isaiah 53:10-12**.

The procuring cause, or author of redemption, is Christ, the Son of God. He was appointed to it, and assented to it. He was prophesied of as the Redeemer that should come to Zion (**Isaiah 59:20:** *“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.”*); he was sent to redeem them that were under the law (**Galatians 4:5**); and he has obtained eternal redemption for them (**Hebrews 9:12**). So, in him believers have it, through his blood, and he is of God made redemption to them. **1 Corinthians 1:30**.

Christ came to be the Redeemer because the love, grace, and mercy of God the Father moved him to resolve upon redemption and appoint his Son, and call him to this work. (You know and I know and any honest person knows; that God could have reasonably concluded the whole mass of humanity was not worth redemption by virtue of their own merits – See **Isaiah 64:6:** *“But we are all as an unclean thing, and all our*

righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”) And it was the same love, grace, and mercy, wrought in the heart of the Son of God to accept of this call, and engage in this work. The love of Christ, which was in his heart from everlasting, and was a love of complacency and delight; moved him to join this purpose of God. This has manifest itself in various acts, and especially in giving himself for his people to redeem them; in giving himself an offering and a sacrifice for their sins; in laying down his life for them; all which is frequently ascribed to his love. See, for example these verses: **Titus 2:13-14**: “*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*” **Ephesians 5:2,25**: “*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour...Husbands, love your wives, even as Christ also loved the church, and gave himself for it[.]*” **1 John 3:16**: “*Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*” Lay down our lives for the brethren is what we ought to do. Imagine the mindset which that person must have; you may say it is the opposite of holding a grudge which is condemned in the strongest language in **James 5:9**. **1 John 3:16** shall be immediately transferred into Brent’s famous sermon.

This love is unmerited, as appears from the characters of the persons for whom he died; and so is called the grace of Christ (**Galatians 1:6**); free grace, unmoved and unmerited by anything in the creature. To this is attributed the whole affair of our redemption and salvation by Christ, to his pity and compassion in his heart towards his people in their miserable and enslaved state. This moved him to undertake and perform the work of their redemption, as explained in **Isaiah 63:9**: “*In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*” In his love and in his pity he redeemed them, as he did Israel of old. This love, grace, and mercy influenced and engaged him to resolve upon the redemption of them; hence he said, “*I will ransom them,*” and “*I will redeem them*”; as from the grave and death, so from every other enemy. **Hosea 13:14**: “*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*” As he entered into covenant engagements with his Father from everlasting, he considered himself as under obligation to perform this work, and therefore spoke in language which imports the same; as that he must work the works of him that sent him. (**John 9:4**: “*I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*”) The principal work being that he ought to suffer and die as he did; and that he “must” bring in those the Father gave him, and he undertook for, and bring them safe to glory. (**John 6:36-40**; and **Hebrews 2:10**: “*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.”)

The fitness of Christ to be a Redeemer of his people is worth our closer attention. As he engaged in it he was every way fit for it; none so fit as he, none fit for it but himself—no creature, man or angel. No man, for all have sinned (**Romans 3:23**), and so every man needs a redeemer from sin, and can neither redeem himself nor any other (**Psalms 49:7**). Nor could an angel redeem any of the sons of men; God has put no trust of this kind in those his servants, the angels (**Job 4:18**), knowing that they were unequal to it. (**Hebrews 1:5**) The angel Jacob speaks of, that redeemed him from all evil (**Genesis 48:16**), was not a created but the uncreated angel; the angel and messenger of the covenant (**Malachi 3:1**), the Messiah, which means The Anointed One.

Christ's fitness for the work of redemption lies in his being God and man in one person. It was the Son of God that was sent to redeem men, who is of the same nature, and possessed of the same perfections as his divine Father. Christ is the brightness of his glory, and the express image of his person (**Hebrews 1:3**); who was in the form of God, and thought it no robbery to be equal to him (**Philippians 2:6**). This Son of God is the true God (**1 John 5:20**), the great God (**Titus 2:13; Revelation 19:17**), and so fit to be the Redeemer and Savior of men. A mighty redeemer (**Proverbs 23:11**) he must be, since he is Jehovah (**Isaiah 12:2**), the Lord of hosts (**Isaiah 44:6**), and therefore equal to such a work as this. *“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4-5. “Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, ...” Jeremiah 50:34(a).*

He is both God and man; he is the child born and son given told of in **Isaiah 9:6**, and as a divine person (**2 Peter 1:2-4**); he is Immanuel, God with us (**Isaiah 7:14; Matthew 1:23**). He is God in our nature (**Hebrews 2:16**), God manifest in the flesh (**1 Timothy 3:16**), and so fit to be a mediator between God and man (**1 Timothy 2:5**); and to be a daysman to lay hands on both (**Job 9:33**); and to do the work required of a redeemer of men (**John 9:4**), to make reconciliation for their sins, and to take care of things pertaining to the glory of God, his justice and holiness (**Hebrews 2:17**). (Always remember and never forget that *“mercy and truth are met together; righteousness and peace have kissed each other.” (Psalm 85:10)*). As man he could be made, as he was made, under the law (**Galatians 4:4**), and so capable of yielding obedience to it (**Romans 5:19; Romans 6:16; Hebrews 5:8**), and of bearing the penalty of it (**Isaiah 53:6**). Which it was necessary he should, as the surety and redeemer of men (**Isaiah 63:16; Hebrews 7:22**). As man, he had blood to shed (**Matthew 26:28**), with which that most precious blood he could redeem them unto God (**1 Peter 1:18-19 Ephesians**

2:16; Galatians 4:4-5). And, he had a life to lay down (**John 10:15**), a sufficient ransom price for his people (**Job 33:24; Hosea 13:14; Matthew 20:28**), and was capable of suffering and dying in their room and stead (**Hebrews 2:9**), and so of making full satisfaction for them (**Job 33:24** (Ransom here means “a price of a life”-Strong’s); **1 Corinthians 6:20; 1 Corinthians 7:23**).

So as both God and man he had a right to redeem. As the “*Lord of all*” (**Acts 10:36**), he had a right as well as power to redeem them that were his (**Galatians 4:5**). And being, as man, their near kinsman (**Romans 8:17**), the right of redemption belonged to him, and therefore he bears the name of *Gawall* (the Hebrew word for Redeemer, is pronounced by us here as “Go El”) which signifies a redeemer, and a near kinsman; see the law of the Kinsman Redeemer in **Leviticus 25:47-49**:

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

Who is so fit to be the redeemer of the church as he who is her head and her husband?

The means by which redemption is wrought out by Christ; and that is by his blood, his life, to which it is often explained as the cause, as seen in **Ephesians 1:7** (“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace[.]”), **1 Peter 1:18,19** (quoted above) and **Revelation 5:9**: “*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 hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*” His blood was shed, and shed freely, for the remission of sins, and for the redemption of men. Had it been shed involuntarily, by accident, or by force, against his will, it would not have been a proper redemption price, or been satisfactory as an answer; but it was purposely and voluntarily shed, and with full consent. Christ, as he had the full disposal of his own life, freely gave his life a ransom price for many; “*I lay down my life for the sheep,*” says he, as a ransom price for them; “*I lay it down of myself,*” **Matthew 20:28** and **John 10:15,17**.

The blood that was thus freely shed was the same as that of those for whom it was shed, which was necessary. Not the blood of bulls and goats, which could not be an adequate price of redemption, but human blood. (**Hebrews 10:4-10**). Christ partook of the same

flesh and blood with the children for whom he died (**Hebrews 2:14**); only with this difference, it was not tainted with sin as theirs is. Which is another requisite of the ransom price; it must be the blood of an innocent person, as Christ was. Much notice is taken in scripture of the innocence, holiness, and righteousness of the Redeemer; that he was holy in his nature, blameless in life, knew no sin, nor ever committed any; that he, the just and Holy One, suffered for the unjust. A great emphasis is put upon this, that the price with which men are redeemed is "*the precious blood of Christ, as of a Lamb without blemish and without spot,*" **1 Peter 1:18,19**. See, for example also: **Isaiah 53:9, Matthew 27:4, 24, Luke 1:35, 23:41, 47, Acts 3:14, 4:27, 13:28, 13:35, 2 Corinthians 5:21, 1 Peter 1:22, 3:18, 1 John 3:5, and Revelation 3:7**. For if he had had any sin in him, he could not have been a redeemer from sin, nor his blood the price of redemption. And yet more than all this, it is necessary to make this price a full and adequate one, it must not be the blood of a mere creature, but of one that is God as well as man. And such is Christ; hence God, who is Christ, is said to "*purchase the church with his own blood*" (**Acts 20:28**); being God and man in one person. This gave his blood a sufficient virtue to make such a purchase; and a peculiar emphasis is put upon his blood, being the "*blood of*" Jesus Christ *the Son of God*, which "*cleanseth us from all sin,*" **Acts 20:28 1 John 1:7**.

Now this price is paid into the hands of God, whose justice is offended, whose law is broken, and who is the lawgiver, that is able to save and to destroy (**Isaiah 33:22; James 4:12**); and against whom all sin is committed (**Genesis 39:9**): and who will not clear the guilty unless his justice is satisfied (**Exodus 34:7**). For he is the judge of all the earth, who will do right (**Genesis 18:25**); wherefore Christ is said "*to redeem*" men "*unto God by his blood,*" **Revelation 5:9**. The price of redemption, which is the blood of Christ, was paid unto God, whereby redemption from vindictive justice was obtained. Justice of God had a legal right to shut them up, and detain them as prisoners, till satisfaction was given; and therefore redemption from avenging justice, which is properly the redemption that is by Christ, is by a price paid to justice for the ransom of them. God shuts them up and God releases them pursuant to his sovereign prerogative. Free will hasn't ever resulted in the release of a single person from prison. We call that "escape from custody;" another serious felony crime. Our Lord Jesus Christ is identified by that picture in Revelation 1:18. See **Deuteronomy 32:30, Job 11:10** ("If he ... shut up, ... then who can hinder him?"), **Psalm 31:8, Psalm 69:33, 102:20, 142:7, 146:7, Isaiah 42:7, 49:9 and 61:1. Zechariah 9:11**: "*As for thee also, by the blood of thy*

covenant I have sent forth thy prisoners out of the pit wherein is no water.” Note that: “by the blood of thy covenant.”

The final causes, or ends, for which redemption was wrought out and obtained by Christ in this way, are these:

That the justice of God might be satisfied in the salvation of a sinner. That God might appear to be just, while he is the justifier of him that believes in Jesus; and be just and faithful in forgiving sins, and cleansing from all unrighteousness, and that the attributes of his justice, holiness, truth, and faithfulness, might be glorified in the redemption of men. **Romans 3:25-26:** “*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*” **1 John 1:9:** “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” **Psalm 85:10:** “*Mercy and truth are met together; righteousness and peace have kissed each other.*”

That the people of God might be reconciled unto him, and have peace with him, and joy through believing in Christ; for the price of redemption being paid for them, and satisfaction given. They are reconciled to God by the death of his Son; even to his justice, as they always stood in his love and favor. Peace is made by the blood of Christ on such a footing, they may joy in God through Christ, by whom they have received the atonement. **Romans 5:10-11:** “*For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*”

Another end of redemption by Christ is, that the redeemed might enjoy the blessing of adoption; for so it is said, that God sent his Son “*to redeem them that were under the law, that we might receive the adoption of sons,*” **Galatians 4:4-5.** For though the saints are predestinated to the adoption of children in the purpose of God from everlasting (**Ephesians 1:5**); and this blessing is provided and secured in the covenant of grace; yet sin having thrown an obstruction in the way of the enjoyment of it in their own persons, consistent with the holiness and justice of God, this is removed by the redemption which is through Christ. So that they come to receive and enjoy this blessing of grace in themselves by virtue of their redemption by Christ, and through believing in him.

But when the fulness of the time was come, God sent forth his Son, 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 ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. (Galatians 4:4-8)

The sanctification of God's elect is another purpose of redemption by Christ. "*Who gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people zealous of good works.*" **Titus 2:14**. Christ is said to love the church, and give himself for it, a ransom price for it, "*that he might sanctify and cleanse it.*" **Ephesians 5:25-26**. The redeemed are said to be redeemed by his blood "*from a vain conversation,*" **1 Peter 1:18**. That is, a useless manner of life. In consequence of redemption by Christ, the Spirit of Christ comes as a Spirit of sanctification, and begins and carries on that work in the souls of God's people; and by applying the grace and benefit of redemption, places them under the highest obligation to holiness of life and conversation. See **Galatians 3:14**.

The end of Christ's redeeming his people is, that they might be freed from all evil (**Genesis 48:16; Psalm 121:7; Matthew 6:13**), from every enemy (**Psalm 107:2; Psalm 136:24**), and all that is hurtful (**Daniel 3:17**), sin (**Psalm 79:9**), Satan (**Colossians 1:13**), the world (**Galatians 1:4**), the curse of the law (**Galatians 3:13**), hell (**1 Thessalonians 1:10**), and death (**2 Corinthians 1:10**); and that they might be put into the possession of every good thing. "*Christ has redeemed them from the curse of the law, being made a curse for them, that the blessing of Abraham,*" even all the blessings of the covenant of grace, in which Abraham was interested, "*might come on them through Jesus Christ,*" **Galatians 3:13,14**.

The subordinate end of redemption is the everlasting salvation of God's elect, and their eternal life and happiness; and the ultimate end is the glory of God, of his grace and justice, and of all the perfections of his nature. Where does man's free will enter into any of this? As my English friends like to say, they'll just **muck it up!**

I love you. Amen.