

A NEW TESTAMENT EXAMINATION OF REDEMPTION THROUGH CHRIST: -

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NOTE: - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

☞ The common understanding held by most professed Christians concerning this vital subject, is that Christ finished his work of redemption upon the cross, when he shed his blood for our sins. And this work of redemption by Christ, only involved freeing us from the penalty of our sins, In other words according to this commonly held belief, Jesus is in reality viewed as “**a fire escape**” for us, from the fiery wrath of God.

What are the true Biblical facts concerning this vital subject? To answer this question, we shall examine the following areas, which will help us to see the deeper aspects of this subject.

- 1.] Redemption through Christ. This will include a brief examination of the subject of “the blood of Christ”, and how it brings spiritual blessings and victories in the life of the repentant believer.
- 2.] The eternal inheritance of the saints, purchased by the redemption price of Christ’s blood.

1.] REDEMPTION THROUGH CHRIST: -

Firstly, we need to have a correct understanding of what the word “**redeem**” actually means. “To pay the price of release, or a ransom; especially also the ransom money for the ***manumission of slaves.**”

* “Manumission of slaves = the payment of a price to free a slave.”

With this simple definition before us, we shall briefly examine the redemption we have through Christ, and the purpose of this redemption, and the means used by Christ to accomplish it.

Jesus came to give his life as a ransom or redemption price for many.

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.**”

The expression “many” in the above verse, is actually explained by Paul in the next passage, to mean **all**.

1st Timothy 2:5 & 6: - "For [there is] one God, and one mediator between God and men, the man **Christ Jesus; Who gave himself a ransom for all**, to be testified in due time."

Christ gave himself as a ransom for **all**, because **all** have sinned. Christ came to save sinners.

Romans 3:9 & 23: - "What then? are we better [than they]? No, in no wise: **for we have before proved both Jews and Gentiles, that they are all under sin; ... For all have sinned**, and come short of the glory of God."

Galatians 3:22: - "**But the scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe."

1st Timothy 1:15: - "This [is] a faithful saying, and worthy of all acceptation, **that Christ Jesus came into the world to save sinners; of whom I am chief.**"

1st John 4:14: - "And we have seen and do testify **that the Father sent the Son [to be] the Saviour of the world.**"

☞ Christ came as our Saviour and Redeemer, to give himself as a ransom for **all** the world, both Jew and Gentile, because we have **all** sinned. And this simple, foundational truth, has a direct bearing upon the subject of redemption through Christ, as brought out in our next passage.

Paul tells us in his Book of Galatians, that God sent his Son Jesus into the world, to redeem those who were under the law.

Galatians 4:4 & 5: - "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."

From what we have already read from the previous passages listed, we should immediately be able to realize, that as **all humanity**, both Jew and Gentile have sinned; and that Christ came into the world to save sinners, and to give himself a ransom for **all**, it follows from this passage in Galatians 4, that **all the world "were under the law"**, for whom Christ gave himself as a ransom. And this is exactly what we find to be the truth in the Book of Romans.

Romans 3:19: - "Now we know that **what things soever the law saith, it saith to them who are under the law**: that every mouth may be stopped, **and all the world may become guilty before God.**"

NOTE: - The law speaks to those who are **under the law**, so that "**all the world may become guilty before God**". In this verse Paul has defined for us his expression **under the law**, to mean "**guilty before God**". In other words, to be **under the law** means to **be under the condemnation of the law**. And it is **only** those people who are **under the law** that Christ came to redeem.

Paul also teaches us that Christ has redeemed us from "the curse of the law", when he died upon the cross.

Galatians 3:13: - "**Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree."

Paul has defined “the curse of the law” a few verses previously, as **not doing all the things which are written in the law.**

Galatians 3:10: - “For as many as are of the works of the law are under the curse: for it is written, **Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.**”

The fact that Jesus has redeemed us from “**the curse of the law**” [that is, Christ has redeemed us from the violation of the written law], is further established by the following two passages, concerning redemption through Christ.

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.**”

NOTE: - Christ gave himself for us, so that he might redeem us from **all** iniquity, and to purify unto himself, a people who are zealous of good works. “**The curse of the law**” which Christ has redeemed us from, is iniquity or sin.

Hebrews 9:15: - “And for this cause he is the mediator of the new testament, **that by means of death, for the redemption of the transgressions [that were] under the first testament,** they which are called might receive the promise of eternal inheritance.”

NOTE: - Christ’s death redeemed the transgressions of God’s Law that were committed under the first testament. Clearly, iniquity or the transgression of God’s Law, is “**the curse of law**” which Christ has redeemed us from.



The Scriptures leave us in no doubt, that the blood of Christ, is the means by which our redemption is accomplished. Christ’s redeeming blood, does more than just provide for the forgiveness of our sins. It gives the true believer victory over sin in their lives, and it also sanctifies them.

Through Christ’s redeeming blood, we have both justification and the forgiveness of our sins.

Romans 3:24 & 25: - “**Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth [to be] a propitiation through faith in his blood,** to declare his righteousness **for the remission of sins that are past,** through the forbearance of God.”

Ephesians 1:7: - “**In whom we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace.”

Colossians 1:13 & 14: - “Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of **his dear Son: In whom we have redemption through his blood, [even] the forgiveness of sins.**”

Christ has redeemed us with his own precious blood, from our vain conversation [that is, from our unprofitable behavior] of our sinful lives, which we lived before we came to Jesus.

1st Peter 1:18 & 19: - “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.**”

Christ has purchased or redeemed his church [that is, his faithful people] with his own blood. The true disciples of Christ are a **blood bought people!**

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.**”

Because Christ gave his own blood for his people, our bodies belong to God, and we should therefore glorify God in our bodies.

1st Corinthians 6:19 & 20: - “What? know **ye not that your body is the temple of the Holy Ghost [which is] in you**, which ye have of God, and ye are not your own? For **ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**”

The blood of Christ is able to purify us from dead works, so that we can serve the Living God.

Hebrews 9:14: - “How much more shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God?**”

Jesus suffered for us upon the cross [where he gave his life to pay the price of our redemption], that by the means of his blood, he might sanctify [that is, make holy] his people.

Hebrews 13:12: - “Wherefore **Jesus** also, **that he might sanctify the people with his own blood**, suffered without the gate.”

Through Christ's blood [which Paul calls “the blood of the everlasting covenant], God will perfect us in every good work.


Hebrews 13:20 & 21: - “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant, make you perfect in every good work to do his will**, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.”

The saints who will be finally saved in the everlasting kingdom of God, will have washed their robes of character in the blood of the Lamb. In other words, the blood of Christ, will have cleansed their characters from their sinful habits and traits.


Revelation 7:13 & 14: - “And one of the elders answered, saying unto me, What are these **which are arrayed in white robes?** and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**”

Through the blood of the Lamb and the word of their testimony, the saints will gain the victory over Satan.

Revelation 12:11: - “**And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**”

 The redeeming power of Christ's blood, not only provides for the forgiveness of our sins, but also for the complete sanctification of our characters, to give us victory over sin in our lives. **There is certainly power in the blood of the Lamb!**

2.] THE ETERNAL INHERITANCE OF THE SAINTS, PURCHASED BY THE REDEMPTION PRICE OF CHRIST'S BLOOD: -

 In our examination under this SECTION, we will also come to a Scriptural answer to the vital question, Was redemption finished upon the cross, when Jesus shed his blood?

In the following Scriptures, the eternal inheritance of the saints, is linked together with Redemption through Christ.

Ephesians 1:12 – 14: - “That we should be to the praise of his glory, who first trusted in Christ. In whom ye also [trusted], after that ye heard the word of truth, **the gospel of your salvation:** in whom also after that ye believed, **ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**”

NOTE: - The Holy Spirit is the **earnest** or **deposit** or **pledge** of the saint's inheritance, **until** the redemption of the purchased possession. Verse 14 is indicating that there is a **future** redemption through the gospel of Christ, and does **not** confine redemption only to Jesus' shedding his blood upon the cross.

Hebrews 9:15: - “And for this cause he is the mediator of the new testament, **that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.**”

NOTE: - We can also see from this passage, that the death of Christ, was to redeem the transgressions or sins committed by the people who lived in the time of the first covenant. And one of the purposes of redemption through Christ is so that his people may receive the promise of their eternal inheritance.

☞ These two passages leads us to consider the second coming of Jesus, and its relation to redemption, and the saints receiving their promised eternal inheritance.

As we have already read from Ephesians 1:12 – 14, Paul does teach a **future** redemption in relation to the saints inheritance. In this next verse, he clearly teaches that there is indeed a **future** day of redemption.

Ephesians 4:30: - “And grieve not **the holy Spirit of God**, whereby **ye are sealed unto the day of redemption.**”

Jesus taught his disciples, that when they see Christ coming in the clouds of heaven the second time, they are to look up, for their redemption is near at hand.

Luke 21:27 & 28: - “And then shall they **see the Son of man coming in a cloud with power and great glory.** And when these things begin to come to pass, then look up, and lift up your heads; **for your redemption draweth nigh.**”

Paul has plainly taught that the saints are **waiting** to be freed from the bondage of corruption, and for the redemption of their bodies.

Romans 8:21 – 23: - “Because the creature itself also **shall be delivered from the bondage of corruption** into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. 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.**”

NOTE: - In VS. 23, Paul refers to the saints as those who have “the firstfruits of the Spirit”. This directly harmonizes with Ephesians 1:12 – 14, where Paul states that the saints were sealed with the holy Spirit, which is the **earnest** or **deposit** or **pledge** of the saint’s inheritance, **until** the redemption of the purchased possession.

When does the redemption of our corruptible bodies take place? At the second coming of Jesus Christ.

Philippians 3:20 & 21: - “For our conversation is in heaven; **from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.”

The question that needs to be answered now is: - Is the redemption of the saints’ corruptible bodies, essential to their receiving their eternal inheritance? The answer from Paul’s pen is emphatically YES!

1st Corinthians 15:50 – 55: - “Now this I say, brethren, **that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.** Behold, I show you a mystery; We shall not all sleep, but **we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.** For this corruptible **MUST** put on incorruption, and this mortal **[MUST]** put on immortality. **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where [is] thy sting? O grave, where [is] thy victory?”**

NOTE: - Obviously from this passage, the saints **cannot** inherit the Kingdom of God, unless their corruptible bodies are redeemed at the last trump, when the 2nd coming of Jesus takes place. This is the time when the saints put on incorruption and immortality, and they **then** inherit the Kingdom of God. In VS. 54, we notice that Paul is quoting from the Book of Isaiah, when he states “Death is swallowed up in victory”; and then in VS. 55, he quotes from the Book of Hosea, when he states “O death, where is thy sting? O grave, where is thy victory?” And both of these passages have a direct bearing on the redemption [and therefore the salvation] which takes place for the saints at the resurrection of the just, at the second coming of Jesus.

Isaiah 25:8 & 9: - **“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken [it]. And it shall be said in that day, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation.”**

NOTE: - The day when the Lord will swallow up death in victory [which Paul informs us takes place at the last trump in 1st Corinthians 15:52], the saints will rejoice in the salvation which the Lord will bring to them at that time.

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.”**

NOTE: - The resurrection of the saints at the last trump, to redeem them from corruption and mortality, ransoms or redeems the saints from the power of death and the grave, so that they can inherit the Kingdom of God. O day of glorious redemption!

When does the resurrection of the saints take place? At the second coming of Jesus Christ.

1st Corinthians 15:20 & 23: - **“But now is Christ risen from the dead, [and] become the firstfruits of them that slept. ... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.”**

This redemption of the saints at the second coming of Jesus, through their resurrection and glorification, is essential to their being able to receive their eternal inheritance, as this inheritance is incorruptible. And only incorruptible people can receive this incorruptible inheritance.

1st Peter 1:4: - **“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”**

Jesus did **not** separate the saints being raised at the resurrection at the last day, from the time **when** the saints **actually** receive everlasting life.

John 6:40 & 54: - **“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”**

Jesus taught that “in the regeneration”, when Christ shall sit upon the throne of his glory, he will reward his disciples [those who have forsaken all for him], with the inheritance of eternal life.

Matthew 19:28 & 29: - “And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration when the Son of man shall sit in the throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, **and shall inherit everlasting life.**”

It is when Christ sits upon the throne of his glory, after his second coming, that the saints having put on incorruption and immortality, enter into eternal life, and inherit the Kingdom of God.

Matthew 25:31, 34 & 46: - “**When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory**: ... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom prepared for you from the foundation of the world**: ... And these shall go away into everlasting punishment: **but the righteous into life eternal.**”


Paul has left us in doubt, that at the second coming of Jesus, the saints ultimately receive salvation.

Romans 13:11: - “And that, knowing the time, that now [it is] high time to awake out of sleep: **for now [is] our salvation nearer than when we believed.**”

Hebrews 9:28: - “So Christ was once offered to bear the sins of many; **and unto them that look for him shall he appear the second time without sin unto salvation.**”

Is it any wonder therefore, that Paul refers to the saints, as being those “who shall be heirs of salvation”?

Hebrews 1:14: - “Are they not all ministering spirits, sent forth to minister **for them who shall be heirs of salvation?**”

 Clearly, the Scriptures teach that for the saints of God, redemption is **NOT** finished or completed, until the second coming of Jesus in glory, and the resurrection of the just. It is unfortunate that the vast majority of Christians do not have a correct understanding of the plan of redemption through Christ, as revealed throughout the Scriptures. It comes as no surprise therefore, that Paul refers to the second coming of Jesus as “that blessed hope” - Titus 2:13. O glorious day of long looked for redemption! “Even so, come, Lord Jesus.” – Revelation 22:20.