



Redemption—Yes? No? Maybe?

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“The Scarlet Thread of Redemption that began in a promise to Eve—that her seed would one day crush the head of the serpent—ran through Abraham’s founding of a nation, through the first Passover, through the Law and the Prophets, culminated in the cross of Jesus Christ, and now leads to His Church. We are God’s agents of redemption and restoration on earth.”—Pastor Robert Morris, *The Blessed Church*

Redemption. The Church stands on it and uses the word frequently, but a couple valid questions are: Do we really know what it means? Are we really living it?

I have asked myself these very questions many times. Why? Because after examining my own life and then looking at the Church as a whole, I find that we have a problem with redemption. Oh, for certain, many believe in the redemption of Jesus Christ to get them into Heaven and of course, redemption is the power to do just that. But, is there more to redemption that we have left behind or even omitted from our belief system. Redemption is founded on the power of the Blood of Jesus Christ. If there is “*power in the Blood*”, are we witnessing that *power* in our personal lives as well as corporately in the Church today?

If we believe there is power in the Blood, why is it making such a stink? Why have Bible translators removed references to the Blood of Christ? According to Pastor E. L. Bynum: “Redemption” has been *completely* removed from the GOOD NEWS FOR MODERN MAN—The New Testament in *Today’s English version (TEV)* and “blood” has been removed in many places. Why have publishers and song writers removed songs about the Blood from song books and have stopped writing Christian music about the Blood? And why are we seeing so many denominations literally change their doctrine to accommodate sin? Why are we seeing so many Believers struggle with sin, sickness (emotional and physical) with seemingly no hope in sight for restoration? Why are we still seeing churches evade the Mark 16 command to go and preach the gospel with signs following--those of casting out demons and healing the sick? All of these are more have to do with *redemption, the power of the Blood*.

Jesus did not just redeem us from sin so we could get to Heaven, which is powerful in and of itself; but He redeemed us *from* sin and the sin-maker, satan; and He redeemed us *to* LIFE. Think about that: we’re redeemed from sin to LIFE by the Blood of the Lamb. We are given *life*—abundant life, to the full, overflowing (John 10:10), which includes deliverance, healing, and restoration.

I’m finding that many don’t and can’t receive this life to the full—instead they would rather believe the lie that redemption doesn’t include deliverance, healing, and restoration—that redemption doesn’t work. Maybe some are afraid of redemption? Nevertheless, redemption, given us through Jesus Christ’s own blood, is the most powerful phenomenon ever given to mankind and it holds within it complete supernatural deliverance, healing and restoration.

Rick Renner in his powerful book, *Dressed To Kill*, gave four astounding Greek words used in the New Testament that together describe the fullness of redemption.

The first word translated redemption is, *agoridzo*, which means, “*I buy*” as in a slave market place. The full concept of the word, *agoridzo*, in the context of *redemption*, means that Jesus came to examine our condition and make *pur-*

chases [buy] in the slave marketplace. Christ's sole intention was to purchase us from the slave marketplace, transferring our ownership from the devil back to God.

As Paul said twice in his letter to the Corinthians regarding this first part of the redemptive work of Christ, ". . . *You were bought at a price,*" (1 Corinthians 6:20) and again, "*You were bought at a price; do not become slaves of human beings,*" (1 Corinthians 7:23). The word, *bought*, in both verses is the word *agoridzo*—"I buy."

The second word is, *exagoridzo*, which conveys the idea of *removal*. It signifies *the purchase of a slave in order to permanently set the slave FREE from the heinous place of slavery, never to be put on the trading block of slavery again.* The word, *exagoridzo*, pictures a slave who has been liberated *out of* the terrible slave market forever.

Paul uses the word *exagoridzo* several times in his epistles to paint a picture of Jesus' redemptive work to remove us from slavery. For instance, in Galatians 3:13 Paul says, "*Christ redeemed us from the curse of the law . . .*"

Rick Renner says, "By using the word *exagoridzo* in connection with Jesus *redeeming* us from the curse of the Law, Paul is telling us plainly that Jesus' sacrificial death not only paid the penalty for our sin, but His death also removed us from living under the curse from henceforth!"

The third Greek word used to describe *redemption* is taken from the word *lutroo*. *Lutroo* means *to set a captive free by the payment of a ransom.* *Lutroo* focuses on the *ransom price or the payment of the ransom.*

In Paul using the word, *lutroo*, several times, he is reminding us that our freedom was not free in any respect. Quite the contrary! Our freedom from Satan's power was extremely costly. Rick Renner reminds us, "In fact, the price Jesus paid for us was the highest price ever paid for a slave in the history of mankind. What was the ransom that Jesus paid in order to procure our freedom from Satan's ownership? His own Blood!"

"In Him we have redemption through His blood, . . ." (Ephesians 1:7 NIV).

"In whom we have redemption through His blood, even the forgiveness of sins . . .," (Colossians 1:14 KJV).

"And through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross," (Colossians 1:20 NIV).

"He did not enter by means of the blood of goats and calves; but He entered the Most Holy Place once for all by His own blood, thus obtaining eternal redemption," (Hebrews 9:12).

"For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, . . . ," (1 Peter 1:18-19).

Finally, the fourth word for redemption used in the New Testament is *apolutrosis*. *Apolutrosis* means *to release on payment of ransom.* It means *buying back from, re-purchasing what was previously forfeited (lost).* However, *apolutrosis* focuses on the idea of the actual *release.* *Apolutrosis* emphasizes the distance that results between the rescued person and what previously enslaved them. In other words, *purchasing us from the debt of sin, releasing us totally from it, and bringing us to our new status of being in Christ—belonging now to Him and His Kingdom.*

Paul uses this fourth word in Ephesians 1:7—"In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace."

Apolutrosis connects the ransom payment of Christ's blood with the effective work of God's grace.

Why do we need to know all of this? Without this information, we do not know or understand the fullness of redemption. All four of these *redemptive words* point to a complete and thorough redemption. A *finished work* that has freed us from the enslavement and all the works of the Enemy in every respect and freed us to salvation LIFE—being saved, healed and delivered. A finished work that is to affect and empower our entire being—spirit, soul, body and our life on earth, in general.

Redemption is the most powerful and personal matter in our belief in Christ Jesus. Jesus paid the price with His own Blood to free and restore us completely and give us salvation (sozo)—to save, heal and deliver.

Redemption not only brings us near to God, but releases Him *into us* through His Holy Spirit. The Spirit of the living Christ lives within and empowers us to live His holy and righteous life. We are conquerors—overcomers because of Christ's redemption. Stop and think about how powerful that is. It's a mind-blower! At the same time, what is impossible with Holy Spirit dwelling within us? Nothing! Absolutely nothing. We can have and experience healing, deliverance and restoration because the Almighty God lives within us through the redemption of His only Son, Jesus Christ. We can live and obey the Word of God because of the redemption of Jesus Christ. We can minister to others with power because of the redemption of Jesus Christ. We can stand the test of time and even persecutions because of the redemption of Jesus Christ.

Redemption puts Jesus Christ as our Purchaser, Owner and King, in which we live by His Kingdom—not our own kingdom or satan's dark kingdom. Christ's redemption and salvation are the factors that the Kingdom of God is built upon. Without His Kingship and Kingdom in place, both redemption and salvation are something good Jesus has done for us, but with no real activation or power in our life to perform them.

I believe that little of the Church today truly understands the fullness of redemption in accordance with the original language used to describe it. Until we ask and lean on Holy Spirit to give us wisdom and revelation and until 5-fold ministry leaders begin to teach and preach the *finished work and fullness of redemption*, it is going to come up short of healing, delivering and restoring people's lives back to God. Without the fullness of redemption in place, it will be the norm then to make excuses for sin; to live defeated lives; reject Holy Spirit's influence; change and dishonor the Bible—the Word of God to suit our life-styles; believe that God is unjust and even has a bad/evil side; believe that God is distant and views us "from a distance"; and more.

Believers in Christ Jesus are redeemed by the Blood of the Lamb! Let us know, believe and pursue this supernatural and powerful redemption in our own life to not only save us from hell to Heaven; but free us from sin to LIFE here, now and forevermore!

And, if the Church is going to impact the world righteously and powerfully in this hour in which we are in, we must take up the *fullness* of redemption--leaving nothing of it out. As Pastor Morris said, "We are God agents of redemption and restoration on earth."