

Two Ransoms #2Life for Life

A *ransom* is Jn 3:16 — “God loved the world so much that He ransomed His only begotten Son.”

As He did for us, dying on our behalf (2 Cor 5:15), so we, too, as Mt 10:37-39, as Lk 14:33, had to ransom all things, even our loved ones (Lk 14:26) and all our other things as Mk 10:28-30. We don’t hate our parents in the way the English language understands the word *hate* (Lk 14:26), but in comparison to our love for our Master, we love them less. Our Master is our first love (Mt 10:37). But as Lk 14:26 says, even our own life we hate, which is our life in this present evil world or age, our life in the secular society which is the perverse society (Jn 12:25).

This is essential for receiving the good news, the royal invitation for eternal life (Acts 13:46; 2:38-41). The *many other words* that the 3,000 heard at Pentecost before they were baptized were the same as *the word of the Sovereign* the jailer and those in his house heard before they were baptized as Acts 16:31-34.

We must go back to the beginning, back to Acts 2:42, which is the result of the gospel the apostles preached, and see what the apostles say, and see what these many other words were, and what it means to have fellowship with them and share all goods (Acts 4:32-37). “Being with them is the only way I have come to know faith” (Rom 10:17), the faith which causes us to obey the demands of the gospel as Jn 3:36, unless we be judged already (Jn 3:18).

God is establishing His kingdom on earth in this age as a foretaste before Messiah can come back as Acts 3:21 says. So before Messiah comes back Mk 9:12 needs to take place to restore all things.

First Things First

Nothing can be restored unless the gospel is restored. We have to go back to the beginning, to the gospel that the apostles preached at Pentecost, the gospel that Yahshua Himself taught them which they proclaimed in the power of Ruach ha Kodesh.

So a ransom is necessary to gain what you want more, as Jn 3:16 teaches us what it cost God to have the *many sons* that He needed (Isa 62:12; Heb 2:10,11). Isa 62:12 means that we are necessary, wanted, needed. The Hebrew word for this is *derusha*. So much were we needed that it required God to make a ransom (Jn 3:16) and it is life for life. Our death in baptism must be just as real as His death (Rom 6:2-5), and this is tested in our own ransom of our own possessions, even our fondest dreams, our own parents if need be, as Mk 10:17-30 teaches the teachable (Isa 50:4,5; Lk 14:26-33).

So it is certain that we ourselves cannot pay the ransom price for our sins. But we must pay our flesh to be crucified with Messiah, and be baptized when we call upon His name, the name above all names, confessing His sovereignty (Rom 10:9,13) after hearing the sent one (verses 14-17).

Verse 15 — A sent one is a person who is commissioned by Messiah, set apart to go for Him as His very representative. A sent one is an ambassador of Messiah with His full backing and authority (Jn 7:18; 20:21) to make disciples (Mt 28:19,20).

The holy in Rev 22:11 were made holy as God is holy, or as God is set apart for His people who do His will.

Isa 53:10-11 — The offspring that He gave Himself as a guilt offering for and in whose hands His good pleasure will prosper, are His people. This offspring is the royal priesthood in 1 Pet 2:9-10. To be holy or set apart for God and His purpose one must be *ransomed*, redeemed.

Ex 21:30 #3724a

Ex 30:12 #3724a

Num 35:31 #3724a

Pr 13:8 #3724a — The ransom of a man’s life is his riches (Lk 14:33; Mk 10:17,23,24,25; Lk 12:31-33; Mt 13:34).

1 Tim 2:6 # 487

Mk 10:45 # 3083

Mt 20:28 # 3083

Hos 13:14 # 6299

So we have the word *ransom* with how many meanings?

487 — 1 Tim 2:6 — Redemption price

3083 — Mk 10:45 — Redemption price

3724 — In the old covenant *ransom* meant the price of a life.

Hos 13:14 — # 6299 means the same thing.

Ransom means the price paid for what is redeemed.

We were ransomed or freed, rescued from captivity, from the bondage of living for ourselves in this abnormal society, and baptized into the reality of the Body of Messiah (Acts 2:44-45). We were redeemed from being in the possession of an enemy (2 Cor 5:14-15).

The word *ransom* is used in Pr 13:8, "The ransom of a man's life is his riches," or as our Master put it in Lk 12:33,34, "Sell your possessions ... and make yourselves an unfailing treasure in heaven."

So ransom means: That which is given up to secure what is more valuable.

What is more valuable than eternal life?

Lk 12:33; 14:33

1 Tim 6 explains how to speak to the rich people of the world who you have an ongoing relationship with.

In Mt 10:37-39 a man must ransom his own life to have what is more valuable. A man must ransom what he loves to have what is more valuable. If one hangs on to his own life, or will not forsake what he must forsake in order to have Messiah, he is not worthy to have Him or eternal life (1 Jn 5:12).

So ransom means: To give what you love in exchange for what you love more.

What is better than a good conscience? (1 Pet 3:21). To keep a good conscience requires Lk 9:23 — daily ransoming or crucifying the flesh, exchanging your fleshly desires for a good conscience (1 Jn 3:22).

Mt 16:24-26; Mk 8:35-37

"What will a man exchange..." Mk 8:37 asks, or what will a man *ransom*? What is the price, what value is eternal life to him? It is the same exchange as in Mk 10:17-30. Mt 10:34-39 — A man must exchange his old life and all his possessions and his family, his dream home, and occupation (Mk 10:21). But verse 22 showed that the man did not value eternal life (verse 17) as much as he did his own life and possessions.

Lk 14:33; Mk 10:28-30 — These things were the ransom price.

God so loved the world (Jn 3:16) that He gave up what He loved for something He loved more. So we are to do the same if we are worthy of Him (Mt 10:37,38).

Mk 10:29 — You must ransom your house, brothers, sisters, wife, father, mother, children, farms. What else is there one could ransom? Should he hold on to anything at all if he trusts the One who is saving him? He can't save us with all our junk or precious possessions and loved ones. You simply can't get into the kingdom with them (Mk 10:23-25).

Phil 3:7-11; verse 8 — that I might *gain* Messiah and *attain* to the resurrection. *Gain* in Phil 3:8 is to secure, win, to get by prevailing over one's personal attachments or possessions, by suffering detrimentally, by paying the cost of discipleship (Lk 9:23; 14:33), by suffering the loss of all things (Mk 10:28; Mt 19:28). So Peter asked the question in Mt 19:28, "Therefore what shall we have in return?" which Messiah answered in Mk 10:29-30 and Mt 19:28-29 — "Not only the kingdom but eternal life."

Paul also answered the question in Phil 3:7-8 by saying, "Messiah" which according to 1 Jn 5:12 is eternal life. Those who have left everything and follow Messiah will inherit the kingdom age (Mt 19:28) but also as verse 29 says..." and everyone who has ransomed all they have shall receive one hundredfold in this present age and shall inherit eternal life." This is gaining Messiah (Phil 3:8) by one's own ransom. This is winning His trust so He would entrust Himself to a person. By one's ransom one gains, secures eternal life by proving to be worthy of it (Mt 10:37,38; Acts 13:46; Jn 3:18, 19). "Worthy of Him" means to gain Him, win Him. The Jn 2:23 kind of belief did not win Messiah over to them.

If it were not for the many other words on the day of Pentecost in Acts 2:37,41, which were the commandments Messiah commanded the apostles, which they in turn were commanded to communicate in the good news in

order to make disciples, the Holy Spirit would have been withheld in baptism from those who were pierced in their heart, after they heard who Yahshua was, what He did, and what they did to Him (Acts 2:38,41). All who gladly received these many other words were baptized into Messiah and were sealed with the Holy Spirit of promise (Acts 2:37). Those who were convicted by what Peter proclaimed, asked, "What shall we do?" And Peter continued with the many other words of what they should do to save themselves from the condemnation that will be poured out upon this wicked generation in the world.

The message was what they could do to win, gain, be worthy of Messiah. Repentance needed to be more than being convicted in their heart. They needed to know what they had to do to be disciples of Messiah as Messiah commanded His apostles in Mt 28:19-20 to make disciples. The gospels are filled with what one must obey (Acts 5:32; Jn 3:36; 2 Ths 1:8). No one can have eternal life granted to them unless they prove worthy of Messiah, and no one can enter the kingdom unless they walk in a manner worthy of Him (Col 1:10).

Eternal life can't be achieved by one's own merit or worked for. It is just granted by Messiah to whomever He deems is worthy of it. Eternal life is a gift to all who obey Him (Mk 8:35; 10:29-30). Regardless of what a person does or how much he obeys the gospel or His words, only Messiah can grant eternal life to whomever He wills, for He knows all men's heart (Jn 2:24-25; 5:21). So He knows whom He cannot and whom He can entrust Himself to (Jn 14:18; Eph 1:13; Jn 6:37,39,40,44,45,47,53,54,65). As verse 66 says, the basis of their belief was false (verses 30,64,68,69).