

Two Ransoms #6 What Shall a Man Give in Exchange for His Soul?

Today, while the king is still far away, we must ransom, *give up in exchange* (Mk 8:35-37) our own life and possessions (Lk 14:31-33; 12:32-34).

Exchange is to give something in return for something you want more. So if you hang on to your life and possessions you will lose your life (Mt 16:24-26). Mk 8:37 — *What shall a man give in exchange for his soul?* That which is given in exchange — he has to exchange, barter, or ransom an *equivalent* or ransom (Mt 10:37,38). *Exchange* in Mt 16:26 and Mk 8:37 is #465, which means an equivalent or ransom.

So where is our heart? Where is the heart of Christians? *No one* in Lk 14:33,26,27 is emphatic, meaning that our Master stressed this point and made it totally clear that *no one* who does not give up all of his own possessions, his father and mother, wife and children, and brothers and sisters, and his own life, can be His disciple. This is also explained in Mt 10:34-39 (Mk 10:28-30; Lk 14:33).

So one must *dispossess his own life* to be worthy of Messiah, then Acts 2:44-45 is not so impossible, which is the only way the Church can be. So we must ransom our own father, mother, etc., as God ransomed His own Son for us (Mt 10:37). If a person loves his own life, or his father, or his mother, more than Messiah, so as to still be under their power and authority, he must give them up (Mt 10:34-36). How else will the fire be started? (Lk 12:49-53).

Ransom in Jn 3:16

God loved the world so much that He ransomed His only begotten Son. He loved the world **so** much. Do you see now why the word **so** is used in the verse? *Sooooooooo* — God loved the world **so** much — to this degree, this much, as Messiah explains.

What does *ransom* mean? That which is given up to secure what is more valuable, or what you love more, what is needed more. One son is not enough. He needs many sons for His dwelling place (Rev 21:3).

What kind of tawdry faith would a person claim to have if he would not give up his life and possessions, family and friends, occupation, and houses, and farms for Yahshua? (Mk 10:17,28-30).

Jn 12:25-26 — Yahshua dwells in every place He has caused His name to dwell (Mal 1:11; 1 Tim 2:8), that is, every place that's been established apostolically by those He sends. Before He ascended to heaven He committed Himself to be with those who had that ministry (the Great Commission) of Mt 28:18-20, that is, to make disciples, baptizing them and teaching them to observe all that He commanded. Wherever this takes place is the true body of Messiah, the place that bears His name, the place where He makes His abode (Jn 14:21,23). This is the only place a person can serve Him (Jn 12:26; 14:2,3,17,18). But if one has heard faith it is proven in His obedience to the gospel (Mt 3:7,8; Acts 5:32; Jn 3:36). To receive the royal invitation one must capitulate (Lk 14:26-33,31,32,33; Jn 10:27; 18:37).

A *place* means a community in a township (1 Pet 2:9-15; 1 Tim 2:8; 1 Cor 1:2,10; Mal 1:11). A *place* is the body of Messiah in a certain locality where one terminates his life to serve our Master Yahshua as Jn 12:26 says, "where He is" (1 Cor 12:13; Rom 6:2-5, as Acts 2:38-47; 4:32-35).

He won't have us and we can't have Him unless our faith, as small as it is or may seem, is as real as His, or of the same substance. Faith is revelation from the Spirit (Jn 18:37; 7:17-18; 10:27-29). So we must have the faith to no longer live for ourselves and entrust our lives to Him (2 Cor 5:15). So to do that there must be a way for us to *die*, come to the end of our old life, and this is by *faith*, the faith that produces obedience to the gospel (Rom 10:16,17). Unless we have faith, what the rich man did not have, proven by his lack of obedience, we cannot believe in our hearts what is a miracle (Rom 10:9). It is just as great a miracle to believe it in our heart that God raised Yahshua from the dead, as it was for God to raise Yahshua from the dead (Rom 10:9,10; Col 2:12; 3:1).

Lk 14:31-32 — To come to terms with Messiah one must surrender, give up everything the good news demands, in order to be saved. This means capitulation (Jn 3:36) according to John the Baptist. Lk 14:33 is the logical conclusion of every thing Messiah said in the three paragraphs before from verse 26 on up to verse 33. A logical

conclusion is a conclusion according to reason. It is a clear, cogent, coherent, deducible, rational, sound, well organized, judicious, obvious, plausible, valid, sensible conclusion. Therefore to surrender your life, along with all your possessions, to the greater king Yahshua is the only conclusion one can draw if he is being drawn to Yahshua in order to be saved from the wrath to come (Jn 3:36).

So through the gospel we find the way to die and put an end to our old man so we can live a new life in Messiah's body (1 Cor 12:13). The Holy Spirit cannot do His work *in us* unless He can make His home *in us*. We have to become one spirit with Him (1 Cor 6:17). And so this is why the gospel is preached which is the way *faith* and the Spirit come to a person (Eph 1:13). The twelve tribes by the turn from the first to the second century had a dead faith (James 2:14-27). Verse 19 — Faith without the proper works (Eph 2:10; 4:12) is dead. No longer was the gospel they preached valid, since no sent ones were available to preach faith to anyone. The Church died since the false gospel could not put anyone to death that they might live a new life in Yahshua ha Mashiyach.

If our Father had kept His Son from dying He could not have provided a ransom for us. If we hang on to our life, or hang on to our ransom, we will lose our life. If we keep back our death in baptism we will not have His life (Jn 10:17-18).

When a person sinned in the old covenant he had to provide an atonement, a ransom, to pay the price of his sin. But if he would not provide a ransom, or if his offering was not pure, there could be no forgiveness. It is just like with us. Of course there is the ransom that our Father provided in His Son (Jn 3:16), but then there must be our ransom also in order to lay hold of His ransom. Our ransom is Jn 12:25, the giving up of our life and possessions for Yahshua's and the gospel's sake. This must be a pure offering also. We must give up one for the other.

We can't have both (2 Cor 5:15; Jn 3:18,19). Those who don't want to pay the ransom love the darkness rather than the light. This applies to the old and the new covenant.

If we hang on to our life we will lose our life. If we give up our life we will find our life. What if our Father had hung on to His Son and would not give Him as the price of our redemption (1 Cor 6:20; 2 Cor 5:14-15), or what if the Son had hung on to His own life? It is required of us to give a corresponding sacrifice of our lives (Mt 16:26).

He made us and He bought us. He had to pay something. He had to pay a great price, a ransom. So we are His. He says, "I made you and I bought you — you are mine. *This is redemption*, which required a ransom. Remember *ransom* is that which is given up to secure what is more valuable (Jn 3:16). He provided the ransom for the world, and His royal invitation is, "I love you so, so much that I did this for you." So now He will entrust His own, His very own life, to those who repent and show it by their actions in response to the gospel as Acts 2:38-41. They responded to or obeyed the "many other words" and received faith to obey the gospel (Rom 10:16; Jn 3:36; 2 Cor 5:15). It is required of us to obey the gospel, or what it says for us to do.

Yahshua said, "If anyone desires to *save* his life he will *lose* it. But whoever loses his life for my sake will find it." The word *desire* (#2309) implies prefers, or chooses, or determines, or to will, actually hold on to, refuse to let go, hang on to. A person who wishes or desires to keep his life does so because they love their life in this world. The *world* in Jn 12:25 is #2889. They love the world, the beauty of it. They love their life in this world system. They love the world and all that is in the world (1 Jn 2:15-17; James 4:4; Mt 4:8).

To be worthy of Him, since He ransomed His life for us, we need to do the same and give the ransom of our life.

Jn 3:16 does not say, "God loved His Son so much," but that He loved the world so much that He gave up the Son for something He loved so much more. Mk 8:35 and 10:29-30 is the logical conclusion of obedience to the gospel.

#3779 — So in Jn 3:16 means *in this way*, referring to what comes after the *so much*. He loved us so, so much it hurt Him and hurt His Son (Isa 53:10), *but* to *get* His offspring, who would carry out His will, was *worth* it (verse 11). So #3779 (Jn 3:16) expresses *so, so much*, noting a comparison, or in such a degree, or to that degree that He would give His only begotten Son as a ransom to secure that which

is more valuable to Him. So, in such a manner, in Jn 3:16 expresses the certain degree of His love for us in comparison to His Son being a ransom. He loved us so much that He gave up His own Son. So then, who is worthy of eternal life since the ransom was for the whole world? (Acts 13:46; Jn 7:17). It is clear — it is those who are willing to do His will, His offspring, those in whose hands the good pleasure of the Sovereign will prosper. To see whether or not this ransom is a reality in a person's life requires for all who believe to judge their belief by 2 Cor 5:14-17, since the offspring is the new creation that is compelled by the love of Messiah, to only live for and serve the One who not only died for them, but who also lives for them.