

The Ransom: Fundamental to Everything

Lesson Plan

1. The Necessity of the Ransom
2. The Scriptural Basis
3. The Ransom Combats Basic Errors
4. Jehovah's Attributes Seen in the Ransom
5. Practical Application

2. The Necessity of the Ransom

The Judgment of Death upon Adam is permanent.

Jehovah cannot unilaterally dismiss the sentence of death as it would indicate that God's Law is not firm.

When God laid His law upon Adam, ... thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ([Genesis 2:17](#)), that was God's Law, you obey you live, you disobey you die.

Adam did that, some might ask, "Adam made a mistake, he wasn't thinking clearly and had to learn a little bit, so why didn't God just say, 'Let's do this a second time?'"

Can you imagine the disregard that would produce among all of God's creatures if God did that?

Jehovah Himself would be disrespecting His law. If we served a God like that, we could not depend on Him keeping His word later. So, the judgement of death upon Adam could not be removed. God's Law is what it is. There is nothing that Adam or his progeny can do to get out of the judgment. They are kind of stuck.

How do you get out of this judgement of death?

None *of them* can by any means redeem his brother, nor give to God a Ransom for him: (For the redemption of their life *is* costly, and it faileth for ever:) [Psalms 49:7-8](#)

Let's break this scripture down a little bit. What it is saying is:

It recognizes that Adam and his progeny all coming under the condemnation of the judgement of

Adam. There is nothing that they can do to get out of that.

Nor give to God a Ransom for him: This is really delightful to see a really early reference to the “Ransom”. This sort of suggests that there is a way to get out from underneath that death, but it would require a Ransom. The scripture opens the door just a little bit, that there is a way for this situation to be improved.

Then we have the parenthetical: (For the redemption of their life *is* costly, and it faileth for ever:)

There are two items here: **the redemption for their life is costly**—it was the price of another perfect human being.

and it faileth for ever:--it means that no one from the human race could ever provide that Ransom.

So this scripture is delightful in that it states the problem, it shows that there is a way to get out of it and it's a very precious and costly way, but there is no way that you can provide it.

So, maybe it provides a little hope and a little frustration as well.

Where does that leave us?

The Ransom for Adam must come from outside of the condemned human family. It seems very logical, but that is the situation. There is a Ransom but it can't come from Adam or his progeny.

Thus, we have established the necessity of a substitute from the spiritual realm.

Couldn't Jehovah create another human being that would be able to provide that Ransom?

He could do that, and that probably would work, but now you have the same problem—you have another human being who is in death (it would be permanent death), and he would need a Ransom to get out from it as well and so on and on it goes.

What God had in mind in providing a Ransom from the spiritual realm is something much larger and we will explore that a little bit more as well.

3. The Scriptural Basis

Here is a scripture that all are familiar with, and it says to us who that Ransomer from outside the human race is:

1 Timothy 2:5-6 RV For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, 6 who gave himself a Ransom for all; the testimony *to be borne* in its own times;

The word “ransom” here is very very interesting. Looking at the Greek in the interlinear version of it: You see the word is “antilytron”.

3588 [e]	1325 [e]	1438 [e]	487 [e]	5228 [e]	3956 [e]	3588 [e]	3142 [e]	2540 [e]	2398 [e]		
ho	dous	heauton	antilytron	hyper	pantōn	to	martyrion	kairois	idiois		
6 ὁ	δοὺς	ἑαυτὸν	ἀντίλυτρον	ὑπὲρ	πάντων	,	τὸ	μαρτύριον	καιροῖς	ἰδίαις	,
the [One]	having given	Himself	[as] a ransom	for	all	the	testimony	in proper times	their own		
Art-NMS	V-APA-NMS	RefPro-AM3S	N-ANS	Prep	Adj-GMP	Art-NNS	N-NNS	N-DMP	Adj-DMP		

Lutron means to loose or to free.

Anti means to move up against.

We use the expression Antichrist. In English sometimes “anti” means against, but the idea of “antichrist” is someone who is pretending to be Christ (adjacent to it or equivalent to it, it lays it side by side.)

That is in fact the implication of “antilutron”.

ἀντίλυτρον antilutron

Thayer Definition: Strongs 487

what is given in exchange for another as the price of his redemption, ransom

“Lutron” is sometimes translated “Ransom” as well, but “antilutron” shows that there is some corresponding basis. In fact, one Bible translation says “corresponding ransom” or “corresponding price.” The corresponding is very easy to see. Its on one side Adam—he is the one who needs to be ransomed. And on the other side, the man Jesus who is the ransomer. You can see that there is this equivalency—this ransom.

As we use “ransom” in the language today—its used in connection with kidnapping. There is a connection in value between the kidnap victim and the price that is applied. The Ransomer must be a substitute for Adam. The same applies here there is an equivalency between Adam and Jesus.

So it is no surprise that we find in Jehovah’s Law to ancient Israel a very important principle of Justice in this regard. We find the principle of equivalency and justice occurs in several places, we are going to look at 2.

[Exodus 21:23-25](#) And if *any* mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.

This is God’s standard of Justice. If there is something abused in some way, hurt or destroyed it must be taken care of by something that has the same value.

Deuteronomy 19:21 And thine eye shall not pity; *but life shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

There is no doubt that this very simple principle of justice that God included in the Mosaic Law, so that as we work up to the Christian age that there would be those who would be able understand that the Ransom is just this: you have the condemnation of Adam and then you have the ransoming of Jesus in exchange for Adam. There are many many scriptures that demonstrate this.

And as we study it further, we find more scriptures with examples to this Ransoming exchange of Jesus for Adam. It is really exciting to see just how firmly this is established in scripture.

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.*

Here Jesus uses the word “Ransom” as well.

Notice this equivalency comparison in the following text from the Apostle Paul that shows the Ransom that Jesus would give and its application to Adam and his whole race.

1Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

What more connection could you have but what the Apostle Paul gives here? Adam the first, Jesus the second—the Last Adam. He shows, that Jesus as the Ransomer, taking the place of Adam, is going to be the new life-giver for the human family.

The next important point we want to observe is that if Adam is redeemed from death then so should all of his descendants be. If his progeny suffered the judgment of sin, they should also enjoy the redemption from the sin. This is what makes the principle “a Ransom for all”.

By the way, in looking at some of the false errors of Christendom, you will find if you talk to some of our friends in Christendom, this is one of their arguments that Jesus can’t be a man—Jesus has to be a god-man because only a god-man could die for the whole human race. That’s the error, but you can see that they miss the fundamental principle that just as all are condemned in Adam, all would be redeemed in Adam. You don’t need a god-man, you just need a one for one Ransom.

Romans 5:17-19

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall

many be made righteous.

This repetition is interesting. In just this one set of verse here you have that repetition.

- One Trespass — Death to all.
- One Obedience — Abundance of Grace.
- One Obedience — Gift of Righteousness.
- One Trespass — Judgment unto All Men.
- One Act of Righteousness — Free Gift unto All Men to justification of life.
- One Man's Disobedience — Many be made sinners.
- One's obedience — Many be made Righteous.

That parallelism that back and forth that Paul does is absolutely convincing. This is the magnificent consequence of the RANSOM FOR ALL!

Jesus died for Adam and that is the equivalent of saying that Jesus died for all of us. In as much as we were in Adam at the time of judgment then Jesus' Ransom covers all of us. Just wonderful and very basic things.

1 John 2:2 And he is the propitiation for our sins: and **not for ours only**, but also for *the sins of* the whole world.

John here understands that the Ransom is for all. He is the propitiation for **ALL** our sins. I like this because it separates out the Church which is indeed in a separate category of forgiveness and grace and blessing, but the whole world is included as well.

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.

What part of that is hard to understand? All mankind, everyone who has ever lived has a benefit from the Ransom.

We just want to show the abundance of scriptural evidence of this beautiful doctrine of the Ransom for All.

1 Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Here is a clear statement from scripture that Jesus is a savior for those **that don't believe**. That is a sticking point for those in Christendom. "You have to believe to be saved!" There is a scripture

that says that, “Believe and you will be saved.” There is also a chronological sequence in which this saving takes place. Jesus is the savior of all men, but we have something special—those of us that believe.

John 5:28-29 Marvel not at this: for the hour is coming, in the which **all** that are in the graves shall hear his voice, **29** And shall come forth....

Sometimes we use the expression, “What part of all don’t you understand? All means all!” All that are in the tombs, again a beautiful expression of the Ransom for All and a magnificent testimony to the wonderful Plan that our Heavenly Father Jehovah has done.

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

This idea of the Ransom is in both the Hebrew scriptures and the Christian Greek scriptures.

Hosea 13:14 **I will Ransom** them from the power of the grave; I will redeem them from death:
...

4. The Ransom Combats Basic Errors

We would like to go through some doctrinal errors that we see frequently and show how that once you get the foundation of the Ransom correct and understand it from scripture, then it starts to align other things in harmony with it. It also tends to expose that which is wrong as well.

Here is a big one, the paradigm of the Trinity which permeates Christendom. It is so sad that it really takes away from the glory of Jehovah, and the love that Jesus has for Jehovah and his willingness to do what he has done. It mixes all these things up.

THE TRINITY

This is one of the major doctrines of Christendom. It states that there are three persons in one God, all equal and having the full attributes of God. But the Ransom is clearly at odds with it. Here is an illustration of the difficulty – for this we are going to use a logic tool called the syllogism. A syllogism lets you draw logical conclusions when used correctly. Here is an example:

Major Premise: All carpenters hammer nails

Minor Premise: Charlie is a carpenter

Conclusion: Charlie hammers nails.

This is what syllogism is. It's a logic tool that allows us to draw conclusions that are rigorous. Let's go on to the Trinity using this tool.

Major Premise: God is immortal and cannot die

Minor Premise: Jesus Died

Conclusion: Jesus is not God.

Only God is immortal and cannot die, so if Jesus died, clearly, he cannot be God.

Thus, we see that the doctrine of the Ransom for all, which is dependent upon the concept that Jesus died, he had to pay the penalty for Adam, the same penalty, and if that is true, then he cannot be God who cannot die.

The Ransom denies the Trinity!

DEATH AND IMMORTALITY OF THE SOUL

If you ask one of our friends in Christendom what death is, you will get something like the following definition:

“The Bible presents death as separation: physical death is the separation of the soul from the body, and spiritual death is the separation of the soul from God.” (This definition comes from a pastor in a church)

Let's think about this for a moment. What we want to do is not use a man-made definition of death. (As we go on you will see that they have to define death in this way in order to defend the immortality of the soul.)

We have a very beautiful, simple and clear scriptural definition of what death is.

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Brethren, this is the definition of death. Death is going back to what you were before you were living. You were dust, you were made alive, you go back to dust. So, whatever the condition in preceding condition is, that is what death is. We are not talking about separation of anything except separation from life—going back to what it was. This is the scriptural definition.

Now let's relate this back to the RANSOM.

If Adam's punishment was eternal separation from God and if Jesus is Adam's substitute, then Jesus must suffer eternal separation from God! This is silly! You can see what ridiculous complications the error produces!

It is sort of like someone who tells a lie, then they have to tell another lie to support the first lie and then another and before they get caught in a web of lies—this is what error is like. When you try to defend something that is wrong, then you have to create something else that is wrong and that is how this crazy definition of death came from, trying to support the immortality of the soul.

We know that Jesus came in the flesh and died in the flesh. The Apostle John says in 2nd John that is very important and very sober:

2 John 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

“Confess not that Jesus cometh in the flesh” I wonder how our friends in Christendom handle this because they believe that Jesus is like a god-flesh a flesh-god, there is some combination in there. Very simply here it says that, “Jesus comes in the flesh.”

The death of Jesus as a Ransom is incompatible with the doctrine of the immortality of the soul.

HELLFIRE AND ETERNAL TORMENT

Let also take this to the idea of a burning hell, eternal torture for the unsaved and apply it to Adam. Adam sinned and is unsaved; therefore, in the mind of Christendom, he must be in hell. But again, if hell and torment are the penalty of sin, and Jesus took on himself the penalty of sin, then he must have gone to hell and have been tormented for the sin of Adam! Again, this is very silly!

The death of Jesus as a Ransom is incompatible with the doctrine of hellfire and eternal torment.

CONFUSION OF THE DISTINCTION BETWEEN FLESHLY AND SPIRITUAL NATURES

Within the ideas and concepts of Christendom there is a real confusion over this. We bring this up for one particular reason about which we had some interesting discussion in time past.

This is related to doctrine of the immortal soul, but we bring it up to address an objection that is brought up from time to time relating to one of our Lord's resurrection appearances as recorded in Luke 24.

Luke 24:36-40 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, *Peace be unto you.* **37** **But they were terrified and affrighted, and supposed that they**

had seen a spirit. 38 And he said unto them, **Why are ye troubled? and why do thoughts arise in your hearts?** 39 **Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.** 40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

So our friends in Christendom use this text to assert that it proves that Jesus' resurrection body was some sort of glorified flesh, complete with the wounds from his crucifixion. Obviously this conflicts with the idea of a RANSOM, where Jesus' body died and remains dead, but how to do we answer?

Let's start with what Jesus said. He asserted clearly that what they were seeing was NOT A SPIRIT.

“for a spirit hath not flesh and bones, as ye see me have... ”

Jesus clearly stated that what they beheld was not his spirit body! Interestingly, the Apostle John concurs! This scripture is very powerful in a discussion with this Luke scripture. Remember what we are about to read is coming from a man (The Apostle John) who was in the room when he saw Jesus and yet here is what he says:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

If that resurrection body of Jesus was some type of glorified flesh, John would have said, “We saw what Jesus looked like, we saw his glorified body, we saw him as he is.” But, No, he says: “It doth not yet appear what we will be, and at that time we will see him as he is.” He is testifying and agreeing with Jesus, that it wasn't the glorified body of Jesus that they saw. He was still looking forward to that.

One more point in this account that relates to the RANSOM. Jesus described this materialized body as “flesh and bone.” A very curious choice of words. Remember that Jesus chooses his words very very carefully, especially as a divine resurrected creature. His intellect is very very careful.

When we talk about it, don't we more often say, “Flesh and blood”? That seems to be the more usual way of expressing it. Jesus uses “flesh and bone” here. I think Jesus chose this expression for a very careful way. Remembering that Jesus died—he shed his blood.

Leviticus 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: **for it is the blood that maketh an atonement** for the soul.

This is another way of stating the Ransom. The Ransom is all about dying. Adam was condemned to death and so someone had to be his substitute to take his place, they had to die. The shedding of blood unto death is equivalent with the relinquishing ones life. That is what it says here, “the life of the flesh is in the blood.” So, the blood and the life are connected together.

The Ransom shows this truth very plainly. The flesh of Jesus **is dead forever** taking the place of Adam. Jesus the man will never be brought back to life again because that life has been given

that is the Ransom price. You can't take back the price. The value of his human life as represented in the blood is shed.

The divine new creature Jesus is alive forever, and it can't be any other way.

So, you can see here when Jesus uses the expression, "Flesh and bone", deliberately leaving out the blood, he is letting them know that this is not the body from which the value of that life was taken. This is a materialization, flesh and bone, not flesh and blood, he makes that distinction.

So, as we talk with those about this post-resurrection manifestation of Jesus, we can use both the expressions of Jesus and John and this expression "flesh and bone" to defend our thought.

THE TWO SALVATIONS

Another error that the Ransom combats has to do with the two salvations. Most of Christendom does not believe in two salvations. You go either heaven if you are good or hell if you are bad. The doctrine of the RANSOM requires the two salvations! This is really quite beautiful.

Consider for a moment: What does the RANSOM provide for Adam and his posterity?

Does it provide heavenly life? No! It provides for Adam and his posterity exactly what Adam had. What did he have? He had earthly life.

Adam was never promised anything except life on earth. Obey and you will live and disobey and you will die. The Ransom was a guarantee to earthly life. He was never promised heavenly life! So Jesus' RANSOM could only provide back to Adam what he had lost.

So, this raises an interesting question where does the heavenly hope come from? The heavenly hope is not innate in the Ransom, as the Ransom has to do with earthly life. So where did the heavenly hope come from?

Jehovah understood that for Jesus to die as a RANSOM for Adam meant that he could not be raised back to human life after he died. That is what the Ransom is all about, the substitution of one for another.

Nor could he take back the spirit life he had before coming to earth. He had "emptied himself." (Philippians 2:7) in order to come to earth, exchanging his heavenly existence for earthly.

So Jehovah proposed something entirely new (at least new to those within His system—we will see that Jehovah had this in mind from the very beginning.)— He proposes a call to the Divine Nature! This is a New Creation, it is something new, it is something different. Jesus could get life on the Divine plan by virtue of his righteous sacrifice in the flesh. And not only for himself, but for those the heavenly Father will choose call to follow Jesus!

So, you can see that the “two salvations” are coming out of the idea of the Ransom. In 2 Timothy 1:10 shows that this idea of New Creation and immortality was something new.

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

So the Ransom doctrine brings about the doctrine of the two salvations. It comes about from the necessity of lifting Jesus to another plane of life without taking back the Ransom. Jehovah saved His son through the high calling.

5. Jehovah’s Attributes Seen in the Ransom

Jehovah’s Four Primary Attributes are:

Love

Power

Wisdom

Justice

Interestingly these 4 attributes appear in several places in scripture as symbols. We will not go into these, but they are quite beautiful and makes for our God to be an exceptional God.

How does the Ransom demonstrate these attributes?

1. LOVE

Romans 5:6-8 For when we were yet without strength, in due time Christ died for the ungodly. **7** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. **8 But God commendeth His love toward us**, in that, while we were yet sinners, Christ died for us.

“God commended His love toward us”: He provided a Ransom for us. This shows the expansiveness of God’s love. The Apostle Paul is talking about us, the Church. What about the rest of the world of mankind? We have already demonstrated quite thoroughly that this is taught very clearly in scripture, but he was another scripture that makes sure that all of the world of mankind is included.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

There is it again, “For God so loved the world.” So when we think about the Ransom, we see that it is a beautiful example of God’s attribute of love provided for us.

2. POWER

2 Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, **3** According as his **divine power** hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

“Divine Power” provided the Ransom so that we can have a relationship with God. Such a beautiful idea of the power of God. I also like the way that God’s power solved the problem of how to take care of Jesus and reward Jesus after dying a death he could not recover from as a man. This is the power of God.

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.

God’s Power is greater than the powers of the grave and death! God’s power is shown in the Ransom in so many other ways as well.

3. WISDOM

1 Peter 1:19-20 RV but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: **20** who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake,

I want you to think about this for a moment. The entire plan for Redemption, the entire plan of the Ransom, the entire plan of Atonement, the entire plan that included calling a wife for His son, the entire plan that included restitution (which naturally follows the Ransom)—God knew ahead of time.

There is nothing that surprises God. When Adam sinned, it wasn’t a surprise. God had foreseen it and permitted it because He knew it would be a way to ensure the righteousness of mankind eternally by having some experiences with sin and death. This is our God!

Having been in business for many many years while working, we would come up with plans too. We would always come up with contingencies, Plan B and Plan C. God never needs a Plan B because Plan A always works as indicated.

Ephesians 1:4-5 RV Even as He chose us in him before the foundation of the world, that we should be holy and without blemish before Him in love: **5** having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will,

This is the wisdom of God! Jehovah God saw every detail, even the smallest part of what would happen in His plan and arranged for it and made sure everything would work out. We have that wonderful promise that all things work together. Why do they all work together? Because God

for saw them! God knew them ahead of time. Nothing surprises God. As we walk in the Narrow Way, we should be able to trust Him thoroughly, knowing that He has already seen the outworking of everything and has foreseen the needs that we have in every way.

4. JUSTICE

We talked about Justice earlier when we said that God can't just change His law. In order to have respect for Law and Order and for God's authority, He must remain immutable, He cannot change. This is what "justice" is all about: doing what is right and not abrogating the Law in any way.

Romans 3:26 RV for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

This is a statement that Paul is making, that God has a Law and that He works within that Law to accomplish the requirements of what He wants. He always works within the Law. There is a character lesson for us as well. We must always work within the Law, we must always work within righteousness and do what is right.

In Tabernacle Shadows (pages 123 and 123) we saw Jehovah's attributes there in connection with the Ark of the Covenant. The Ark of the Covenant has several different parts—there is the box itself, which is on the bottom, and then there is the Mercy Seat. Coming up out of the Mercy Seat there are the two Cherubim. Then the one part which is not part of the construction, but part of the operation the Shekinah light which is in the middle. Br. Russell suggests that the four attributes of God are seen in this.

Jehovah's Attributes Seen in the Ransom

The diagram shows a golden Ark of the Covenant with two golden cherubim on top. A bright light emanates from the center of the ark. Four red arrows point from the ark to four red-bordered boxes containing the words: LOVE (top left), POWER (top right), WISDOM (middle left), and JUSTICE (bottom center). A white-bordered box on the right contains the text: See Tabernacle Shadows, 123-125.

LOVE

POWER

WISDOM

JUSTICE

See Tabernacle Shadows, 123-125

The Mercy Seat is where the blood of the Atonement was sprinkled, the value of the life of Jesus was sprinkled there. That would represent Justice. How justice has been satisfied by the substitution of Jesus for Adam.

The wisdom is shown in the Shekinah light. Light we associate with knowledge and understanding. God has all of that and knowledge and understanding is what create wisdom.

We often talk about knowledge, understanding and wisdom and I have found that through the years, defining them in this way has helped keep them in order and see how they relate to one another.

Knowledge is the accumulation of facts. It's just data (facts).

Understanding is putting those facts in order. We can take a fact out of nowhere, but we don't have understanding about it, its just a fact, but if we show how this fact leads to this fact and so on, we start to see a pattern and that is what understanding is: fitting knowledge (facts) into a pattern.

Wisdom is the practical application of knowledge and understanding to the challenges of life.

We have all of God's attributes going on here.

Within the construction of the Tabernacle, there is a beautiful illustration of the Ransom. The Tabernacle and its arrangements are generally involved with the doctrine of the "sin offering": how God's righteousness and how atonement are carried out. But we have little things within the construction of the Tabernacle itself that are suggestive of other things and in this one case we are going to look at the Ransom.

The entire Tabernacle structure: the boards that are all held together, and the curtains and so forth are all on a foundation of silver sockets. There were two sockets per board and there were four sockets in the back, so there were 100 silver sockets. The numerology is very significant as the number 100 represents Jesus. The silver sockets also represent the Ransom, the value of Jesus' life. Just as silver has a monetary value its often used as a picture of the value of Jesus' life.

The whole structure of the Tabernacle rests on this foundation of silver sockets. These silver sockets weighed about a talent. We can look up the word "talent" in a concordance and find that is can be related quite nicely to the value of a human life. The value of Jesus' human life the equivalent to that of Adam is the foundation of all of this.

All of God's plan, all of the plan for salvation, the plan for Atonement, everything—Everything!, rests upon this Ransom. To put it another way, everything has rested upon the obedience of Jesus to his heavenly Father. Brethren, we can't stress enough that obedience to the heavenly Father is the most important thing that we have in our relationship with Him. In order to carry out His will, we must be obedient to it. As consecrated servants of God we have consecrated ourselves to do that very thing.

6. Practical Applications

1) The RANSOM shows Jehovah loved the world of mankind; we also must love the world of mankind!

John 3:16 For God so loved the world... This is not in contradiction to where the Apostle John says we must not love the world (1 John 2:15). It's the worldly things: the world and the things in the world. The people are part of God's creation and it is the people for whom Jesus died. It is the people that Jesus loved.

Brethren, if we believe the Ransom for all and that Jehovah loved the world by providing this Ransom, we must love the world of mankind as well. Sometimes its not easy to do. Jesus says, "you must love your enemies." How do you love your enemy when someone is wanting to kill you?

Throughout the Gospel Age, many of our brothers and sisters in Christ have faced that very thing, that they were threatened with death. Sometimes horrible deaths: eaten by animals in the Colosseums in the first century; burned at the stake because you disagree with the unholy priesthood; or just being a Christian and not being inline with the rest of the world of mankind brethren have had their lives threatened.

How do you love someone?

Here is a suggestion: We know that the Ransom will provide for every man, woman and child a raising from the grave. So, when you are being confronted with someone who is being hateful, someone that maybe even wants to take your life; then it is interesting to think about what that person will be like perhaps 500 years from now.

Example: Joe the Persecutor wants to kill you. What will Joe the Persecutor look like 500 years from now?

Let's think for a moment: He is going to be raised in the Kingdom. He is going to be surrounded by righteousness. All of his errors and his wrong thinking, his erroneous paradigms are going to be washed away, he is going to be exposed to love on every hand. He is going to see beautiful examples of perfect humanity in the princes of the Kingdom (The Ancient Worthies).

Friends, what I am suggesting is that more than likely he is going to change, and he is going to think back and say, "I was ready to kill that person, or I did kill that person and now I see that person as one of my kings and I know that he or she loves me—they have great love for me.— You see how he would change. We are thinking in terms of Restitution of every individual.

So, Brethren, that is one way that we can love those that hate us today, by thinking about what they will be in the Kingdom.

Here is one other way, remember that the Apostle Paul called Jesus "the last Adam". As such, Jesus becomes the "Father" of the human race. "Father" means life-giver. He is going to give the value of his Ransom life (which was unjustly taken from him) back to mankind as part of this Ransom for All, the application of the Ransom

Brethren, you and I are the Body of Christ. We are the Bride of Christ. If you have a husband and you have a bride, you have children. The World of Mankind will be our children.

The next time you go out to the grocery store or see people of the world, start thinking about them as your children. That helps you put up with a lot of pettiness. Children are immature and sometimes they don't behave—they are just being a child. It gives us a lot more patience with our children in the world. It really fills us with love for them, knowing that we are going to be part of making them right, helping them walk on the Highway of Holiness back to perfection again.

2) Jesus came to earth to die as a RANSOM. He was ever anxious to serve Jehovah and others. The Law of God was written in his heart.

(Hebrews 10:9)... Lo, I come to do thy will, O God... We must have that same mind of Christ. (Philippians 2:5), that desire to serve. You can read for yourself in Philippians chapter 2 what that is all about. The “mind of Christ”, desiring to serve others.

Brethren, that is part and parcel an application of the Ransom. We must be anxious to serve Jehovah, our brethren, the Truth and those in the world as we have opportunity to. That desire to serve is what Jehovah is all about. Jehovah didn't need to create everything, but out of the abundance of His love, out of the abundance to serve: this is a concept, thinking about the Supreme Creator of the Universe wanting to serve, and yet Jehovah does want to serve. He wants to serve and bless His creation.

Brethren, we need to get that same heartfelt attitude and mind in ourselves and everything. The great joys in life come from serving and doing things for others.

3) Understanding the RANSOM destroys sectarian pride.

“We are it and God is only dealing with us!” Many religions have this idea, they have this sectarian pride. That sectarian pride, that perspective goes away when you remember that Jesus died for everyone—nobody has to convert to become part of my group to get life. So, the pride for my group starts to dissipate.

It may not be a problem for us, but it is a practical application that we observe in believing the Ransom for all.

4) We all benefit from the RANSOM. Recognize and love the fellow members of the body of Christ! This is God's eternal purpose for us from the beginning.

In the last few hours of Jesus' life if you read in John chapter 13 up to the time that he was arrested, you will find that he emphasized again and again the unity and love that must exist among the members of body of Christ.

He gave a command in John 13: 34, **A new commandment I give unto you, That ye love one another...**"

Brethren, you and I benefited from the Ransom. We have a foundation on which to make a consecration and to strive for the heavenly calling. As we look into the faces of one another, recognize one another as the body of Christ. God is dealing with each one of us in a very precious and special way—all of this was based on the fact that Jesus died for us.

I hope that this is a praise to our Heavenly Father because He created it all. He got it going and we are all so excited to be part of it. The hope that we have in the future of administrating that Ransom, taking the lessons of the sin offering and applying them to mankind to bring them up the Highway of Holiness and to teach them what a wonderful God we serve. That is a wonderful thing that we can look forward to.

May the Lord add His blessing.

D. Stein.