

Jan. 2002 Bible Study Notes; Page 1 of 2

© 2002 Joyner Weems; 344 Camp Road, Hayden, AL 35079;
Permission to copy in full context only. Our desire is to know more
tomorrow than we do today. Comments welcome.

The Ransom

(Which Christ paid for redemption)

Old Testament redemption often involved a payment to obtain rescue. Such payment could be called a Ransom because it released when the price was paid.

The story of Biblical Redemption begins in Egypt around 1500 B.C. when the descendants of Abraham and Jacob were slaves in bondage to Pharaoh.

The last of the 10 plagues upon Egypt was the death of all the firstborn of man and beast and it was upon all the inhabitants of Egypt, not just Egyptians.

A sentence of Death was pronounced upon all the Firstborn of man and beast and it applied as much to the Israelites as to the Egyptians.

God required Israel to make provision for every family with a substitute death by a chosen Lamb so that no Israelite would die neither his beasts.

This chosen lamb which died for the firstborn was called a Passover Lamb because since death passed on the Lamb it then passed over the first born.

Since most of the Egyptians did not provide a Passover then death passed on the firstborn of man and of beast throughout the land of Egypt.

Since this lambs death was the factor which released Israel from Pharaoh it could be called a ransom payment for these many family lambs had paid with their life so that the condemned firstborn could live.

This Law of Death upon all the firstborn continued upon the redeemed refugees as they fled Egypt. They must continue to redeem their firstborn or else their firstborn must die.

The Egyptian Passover lambs had only redeemed the firstborn in Egypt and caused Pharaoh to release the nation.

The redeemed released nation was instructed to kill a Passover Lamb on every anniversary of

redemption in memory and thanksgiving of their freedom from Pharaoh.

They were also instructed that The Law of Death was still in effect upon the firstborn therefore the firstborn would still need redemption when they were born.

They were required to provide a substitute life to redeem their firstborn children but the redemption of their firstborn beast was optional.

The firstborn Law of Death continued until God chose the Tribe of Levi to belong to Him instead of all the firstborn. (Num. 3:12) (Ex. 34:20)

When this exchange was made there were 22,273 firstborn males which belonged to God (Num. 3:43) but every male of the Tribe of Levi only numbered 22,000 (Num. 3:39). Therefore the 273 more had to be redeemed with five shekels each or 1365 shekels in all.

This ended The Law of Death upon the firstborn and now there exists no more condemnation upon the firstborn because of this redemptive transaction.

We see from this how the ransom was a life for a life until the institution of The Ceremonial Law of Atonement when the remaining firstborn had to be redeemed with money which was given to the Levites for ceremonial service.

We are told that Jesus laid down His Life (not silver or gold) as a Ransom and that He is a Passover Lamb.

This means that His Death just as any substitute ransom death was not His own death but the death of another. The price that he paid was His life and it was paid for another.

The Condemnation of Death which is upon all mankind at his birth because of another (Adam) will pass upon another (Christ) and the Justification of Life which is upon the Redeemed (church) at spiritual birth is also because of another or from another. (Our Passover Lamb).

It means that the ransom was paid to release from a death sentence (not a death penalty) just as any Passover Lamb.

It means there was no death sentence or condemnation upon His own life even though He was a firstborn, therefore He was able to take the

condemnation of another and to die their death.

It means that the death of another was passing on Him while passing over another. He was dying for someone else just as any lamb had died for a firstborn.

It means that someone else is condemned to death and that He tasted the death to which they were condemned.

It means the ransom is His life (not His righteousness) and that no ransom is paid unless and until He dies. No amount of suffering and sorrow pays anything on the price of redemption because that price is His life.

It means that condemnation of death does not pass off of another until it passes upon Him.

If He is a Passover Lamb then His death relates to the condemnation of the firstborn and therefore in no way relates to sin and guilt. As a substitute Passover Lamb He is taking another's death not another's sin or another's wrath or judgment from God.

As a Passover Lamb His death will satisfy a death sentence. It does not satisfy the wrath of God.

Since all are dead and He died for all His death therefore will satisfy the Love of God who spared Him not but freely gave Him for that very purpose.

As a dying Lamb His death satisfied the love of God because He was God's Lamb taking away the death which sin had condemned the world to.

It means that no justice was involved in His ransom death because the condemned firstborn did not deserve to die neither was worthy of death.

It means that this Jesus is God's own Lamb provided by God himself to take away the death which everyone has because of his first birth.

It means that mankind is condemned to death by his first birth and therefore is not worthy or deserving of what he gets from Adam, which is death. But neither is the Christian worthy or deserving of what he gets from the Passover ransom in his second birth which is Life.

It means that Death passes upon all in Adam because of Adamic Birth but Life passes upon all in Christ because of Christian Birth.

A death sentence does indeed pass upon all men at birth from the corrupt seed of man. This death we call natural death as opposed to premature death and all in Adam are condemned to this mortal natural death due to the corrupt seed.

This corrupt seed produces corruption upon conception and condemns the Birth to Death. We could call this Primordial death because it is Primogeniture and contagious from a Primogenitor.

Primordial = beginning, first

Primogeniture = Firstborn

Primogenitor = Ancestor, Father

Then we can see how Equivalent and Substitutionary is the death of Jesus for mankind because of His firstborn Primordial life received from His Primogenitor Father giving Him the same life which primitive man possessed when formed by God but lost by mankind when his seed was mortalized.

By virtue of His Virgin Birth Jesus escaped a firstborn death from an ancestor Father with a corrupt seed but everyone else ever born into the world is condemned to die from a Primogeniture inheritance received from a Primogenitor.

The Virgin Birth gave Jesus a Ransom to release all firstborn from the death, which they received from their Father

The Virgin Birth means that God is the Father of Jesus, therefore He had no mortal progenitor to transmit death to Him, rather God the Father transmitted divine life to His Only Begotten Son.

When the first Adam was formed he received the life of his Creator. When the second Adam was borne he received the life of his Progenitor.

The Ransom is whatever Adam lost when he fell (divine Life) therefore must be possessed by whoever is to pay it.

The Virgin Birth gave to the only begotten of God the ransom price in which to redeem mankind from his fallen estate of death.

This ransom price (life) was given in a transaction at Calvary which fully paid exactly that which Adam lost.

###