

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM



Why Did Jesus Die?

inside . . .

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NOTE: Double click on
highlighted scriptures to open

"Lift up a standard for the people" — [Isa. 62: 10](#)

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Why Did Jesus Die?

“There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” — 1 Tim. 2: 5, 6

THE DEATH OF CHRIST, the offering of Himself as the Ransom, is the heart and soul of the Bible. It is such in its nature and in its effects as only Divine wisdom could plan, as only Divine justice could require, as only Divine love could give, and as only Divine power could operate in its various vast and intricate ramifications.

THE RANSOM

The word “ransom” is in the New Testament translated from the Greek words lutron and anti, either as separate words or as a compound, antilutron (1 Tim. 2: 6; Matt. 20: 28), which by etymology and use in Greek mean “price instead” — that is, a corresponding price. As applied to Jesus, the term implies that He gave for Adam’s redemption and the race condemned in him a price exactly equal to their indebtedness to Divine justice, and so purchases them from Divine justice and its death-exacting sentence.

As the Apostle Paul shows in 1 Cor. 1: 23, Christ crucified was to the Greek foolishness and a stumblingblock to the Jew. Many still reject the idea of the Ransom as the corresponding price that Jesus laid down in exact offset of what Adam forfeited for himself and the race.

Although using the same Biblical terms — “ransom,” “bought with a price” — many interpreters of the Bible today give them a nonliteral meaning, denying an actual purchase as well as the sense of a corresponding price. They employ the terms in the same sense as found in the patriotic American motto, “eternal vigilance is the price of liberty” — that is, figuratively. Not so does the Bible represent the Ransom paid by Christ Jesus.

The Ransom a Legal Transaction

The doctrine of the Ransom is the most important in the Bible. To understand this is to be greatly blessed. It is very difficult to grasp the generalities — not to mention the details — of the

Divine Plan, without recognizing the Ransom’s place in it.

The Bible sets forth the Ransom in the strictest terms and facts of a legal transaction, one which is of the greatest moment in the Plan of God. The doctrine of the Ransom is as the hub of a wheel, from which all the teachings of the Bible emanate, and about which they revolve. It is for this reason that those who deny the Ransom in its literal, Biblical sense, incidentally undermine every other Scriptural teaching.

In this article we will set forth the Ransom as to its nature, accompanied with Scriptural proofs. The nouns “Ransom” and “Ransom-price” are interchangeable for this purpose.

The Ransom: Its Nature

The text at the head of this article is especially helpful on this subject:

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom [antilutron — a price to correspond] for all, to be testified in due time.”

Matthew 20: 28 is another. We quote it with our bracketed comments:

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom [lutron — price] for [anti — instead of] many.”

The Ransom: What It “Corresponds” To

The antecedent of the Ransom lies not only in the effects of Adam’s sin but also in what Adam was. Father Adam, created in the image of God on the human plane, had perfect life in a perfect body and all the rights pertaining to it (perfection in food, climate, habitat, and so forth).

Adam’s perfect existence was continual only on the basis of obedience to God’s will. There was a covenant implied in the relationship between God and Adam (Hos. 6: 7; “man” refers to Adam; see

margin of the King James Version). As long as Adam maintained his part of this covenant, so long God would continue him in all the rights given him as presents at his creation.

Adam's Rights Forfeit

The right to human life and its life-rights, therefore, embraced all those things that Adam as a perfect human being was given in his creation as conditional presents. He was entitled to them only as long as he remained in harmony with the condition upon which they were granted — obedience. He broke the covenant; he chose to disregard his Almighty Friend and Provider and to prefer his wife instead. In consequence, he plunged himself into sin, forfeiting his right to life and his life-rights for himself and the race who would spring forth from him (Gen. 3: 16; Rom. 5: 12-21).

Although his rights were taken from him he was allowed vestiges of them, until, little by little, through the dying process, he lost them in death. The human family, all born of his line, necessarily shared his fate.

This condition in which the human family found itself is the antecedent to the Ransom.

Divine Justice and the Ransom

The requiring cause of the Ransom was God's justice. This impartial attribute of God's character, required a Ransom-price if He would redeem the human race from the condemnation of death. There must be made up for man that which Justice required (Exod. 21: 23-25, Deut. 19: 21).

Rom. 3: 25, 26: "God has set forth [Jesus] to be a propitiation" (Rom. 10: 4; 1 Cor. 1: 30). This refers to the "propitiatory," or Mercy Seat, situated in the Tabernacle. That the propitiatory represents God's Justice is evident from the fact that the atoning blood was sprinkled before it. This is shown in Lev. 16: 4, where the bullock represents the perfect humanity of Jesus and the high priest represents Christ Jesus in his priestly function:

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times."

Divine Wisdom and the Ransom

The planning cause of the Ransom was Divine wisdom. 1 Cor. 1: 23, 24: "But we preach Christ crucified [the ransom], unto the Jews a stumblingblock, and unto the Greeks foolishness;

but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Christ crucified — the Ransom — is shown to be the concentration of God's Wisdom with regard to man's salvation, in His sacrifice by which He laid down the Ransom.

Divine Love and the Ransom

The moving cause of the Ransom was Divine love. It would be a mistake to think that the race's deliverance cost God nothing — He furnished the price in giving up His Son; that which impelled the Father was His love, which was so great as to empty heaven of its dearest treasure and to send the Son of His bosom into the world to become our Ransom.

We read in Rom. 5: 8: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

The beloved text, John 3: 16, is another passage to the point: "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."

Divine Power and the Ransom

The efficient cause of the Ransom was God's power, especially as it operated through the holy Spirit working in our dear Redeemer.

Adam (before his fall) = Jesus

“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous”

Rom. 5: 19

The Significance of “Ransom” and “Redeem”

1 Tim. 2: 5-6, “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”

The word “ransom” has in the New Testament a very limited and very definite signification. It is used in the King James Version three times: in the text quoted above; and twice in our Lord’s own description of the work He was doing (Matt. 20: 28; Mark 10: 45).

The Greek word used by our Lord is lutron-anti, which signifies, “a price in offset, or a price to correspond.” Thus our Lord, in effect, was saying: “I give My life, Myself, as a corresponding price.” The Apostle Paul compounds the same two words as anti-lutron, to the same effect.

The word “redeem” is sometimes used as the translation of the Greek word agorazo, which is defined by Professor Young (of Young’s Concordance) to mean “to acquire at the forum.” Still more literally, it would signify to purchase in the open market; for the root of the word, agora, signifies market-place, and is so used repeatedly throughout the Scriptures: Matt. 20: 3; Mark 12: 38; Luke 7: 32; Acts 16: 19.

In the following texts, agorazo is translated “redeemed”:

“Thou wast slain, and hast redeemed us to God by thy blood” (Rev. 5: 9).

“And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth” (Rev. 14: 3; also verse 4)

The thought in each of these cases is that of public purchase. All the other uses of this word agorazo throughout the New Testament support a commercial signification. We call attention to the significance of this word because of the modern tendency to deny that Jesus actually bought the human race, or, allowing that He did, that it was in a rather vague and general way — that is, figurative and not actual.

This is stated in Acts 3: 8: “God anointed

Jesus of Nazareth with the Holy Spirit and with

power.” This power of God acting in our dear

Redeemer enabled Him to lay down His life as the

Ransom-price (Heb. 9: 14).

Jesus’ Obedience and the Ransom

The meritorious cause of the Ransom was the obedience of our Lord Jesus. That which made it possible for the Ransom to be laid down was His obedient and perfect heart, one that could say in the language of the prophet, “Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart” (Psa. 40: 7, 8; Heb. 10: 1-14).

We read this testimony in Rom. 5: 19: “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” What Jesus obediently laid down in death had a genuine merit, which was by His death made available for all mankind.

EQUIVALENCY — THE BASIS OF THE RANSOM

None of Adam's fallen race could pay the Ransom. Being themselves under the death sentence, none of them had perfect life with its rights as the counterpart to Father Adam's (Psa. 49: 7, 8; Rom. 3: 23). Jesus, therefore, was "made flesh," human — though not Adamic — that He might be the Ransomer (Matt. 1: 18; Luke 1: 30-35; John 1: 14; 2 Cor. 8: 9; Phil. 2: 5-8; Heb. 2: 14-18).

As Adam had to give up himself to Divine justice as his debt, an exact equivalent had to be given to satisfy Divine justice, if the debtor would be freed. Less than this would not do; more than this could not be required. Justice demanded an exact equivalent of the debt.

In short, the only redemption price that Divine justice would accept was that of a perfect man — just as Adam was before his fall. Jesus, the perfect man, was such a price, the substitute for Adam. Being the equal to Adam He paid the complete price — the Ransom.

"Crowned with glory and honour"

Some elements of this equivalency are highlighted in Heb. 2: 6-9. Here we see that a perfect man was given for a perfect man, and the rights of a perfect man for the rights of a perfect man: "Thou madest him [Adam] a little lower than the angels." In the preceding verse the prophet (Psa. 8: 4-8) asks: "What is man, that thou art mindful of him? or the son of man, that visitest him?" (that is, "did have fellowship with him — Adam?").

The first man, Adam, was made a little lower than the angels, since human is a little lower than angelic nature.

Next, we read of certain of his rights — his rights to perfection and the rulership over the earth: "Thou crownedst him with glory and honour." Adam in his perfection of faculty and

disposition was created in the image of God; and just as God was ruler over the universe, the first man was made ruler over the earth, in God's likeness (Gen. 1: 26, 27).

Referring now to Jesus, we read similarly: "But we see Jesus, who was made a little lower than the angels," made a human being for the suffering of death. Jesus was given the same perfection and rights that Adam had — "crowned with glory and honour."

"A living soul"

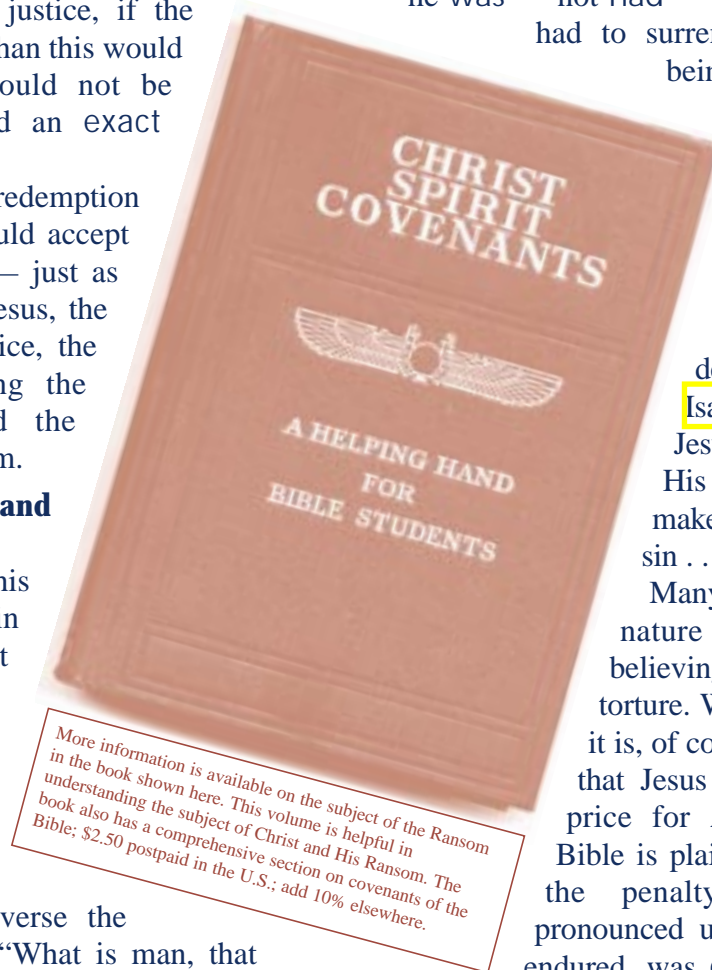
Adam was created a "living soul," that is, he was — not had — a soul (Gen. 2: 7). He had to surrender his soul — his being, himself — in death.

So did Jesus. Matthew chapter 20, verse 28, in its Greek translation, reads "soul" (psuche) for "life."

As Adam suffered death, so did Jesus. In Isa. 53: 10, we read of Jesus' giving His soul — His being: ". . . thou shalt make his soul an offering for sin"

Many do not understand the nature of sin's penalty, believing it to be life in eternal torture. With this point of view, it is, of course, impossible to see that Jesus paid a corresponding price for Adam. However, the Bible is plain in its statement that the penalty that Adam had pronounced upon him, and that he endured, was death — no more, no less.

For example, we read God's statement of the case in Gen. 2 : 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." Again, "Dust thou art, and unto dust shalt thou return" (Gen. 3: 19). That is to say, Adam would revert to the ground from whence he came; from a non-entity he reverted to a non-entity.



BIBLE QUESTION BOX



THE RESURRECTION — HOW PROVED?

Q Scriptural evidence, please, on the resurrection of Christ.

A The two great facts on which God's Plan is pivoted are the death and resurrection of Christ (1 Cor. 15: 3, 4).

1. The first proof of His resurrection is this: God's prophecies guaranteed it.

Jesus' resurrection was repeatedly foretold by God, Who cannot lie or err. Psa. 2: 7 foretold it when it forecast that during the Gospel Age God would bring Jesus to birth on the Divine plane. This occurred at His resurrection (Heb. 1: 1-5).

According to Psa. 16: 8-11, God comforted Him in view of His sufferings and death by the promise that He would not be left in the death state, but would be brought out of it into the fullness of the Divine Nature and life.

2. The second proof of Jesus' resurrection is trustworthy evidence of its factuality.

One set of witnesses were the soldiers guarding His grave, employees of the Romans and the Sanhedrin. We may consider the guards impartial witnesses; up to the time that they were bribed to circulate the lie that His disciples stole His body while they slept, they personally had nothing at stake as to whether He arose or not. Thus, their initial report, as recorded in Scripture (Matt. 28: 11-15), told the truth — Jesus arose from the dead.

The next set of witnesses were the angels. They explicitly affirmed His resurrection — "He is not here" and "He is risen" (Matt. 28: 6). Their testimony is completely trustworthy.

Other witnesses to His resurrection were, at the very least:

- Mary Magdalene (Matt. 28: 1)
- The women who went early to the sepulchre

to

anoint His body (Mark 16: 1)

- Peter and John (John 20: 3-5)
- The two on the way to, and at Emmaus, one of whom may have been James the Lesser (Luke 24: 13)
- The 10 Apostles in the upper room the night following His resurrection (John 20: 19, 24)
- The 10 and Thomas (a week later) (John 20: 26)
- The 7 at the Sea of Tiberius (John 21: 1, 2)
- The upward of 500 in Galilee (1 Cor. 15: 6)
- The 11 at His Ascension (Matt. 28: 16)
- Saul (Paul), on his way to Damascus (9: 1-5)

Prejudiced Testimony?

Sceptics naturally allege that these witnesses, being friends of Jesus, were biased, and that their testimony is unreliable.

To this objection we answer, first of all, they doubted His resurrection until they were given proofs thereof. Again, they had nothing to gain of fame, ease, wealth or power, but much to lose of these for giving witness to it. They endured utmost self-denials, persecution, losses, hardships, necessities, tortures and, in many cases, death, as a result of their testimony. This makes them most credible witnesses.

Jesus' Enemies Witnessed to His Resurrection

Even some of Jesus' enemies gave witness to His resurrection. The first of these were the Sanhedrists. When the guards reported Jesus' resurrection to them, they were powerless to disprove their story. Forced to admit, they enlisted the soldiers by a bribe, as already noted. By bribing the soldiers to publish a report that they knew was false, they thereby admitted His resurrection as an actual occurrence.

Further information on the sufferings, death, and resurrection of Christ will be found in the volume, Christ-Spirit-Covenants, No. 15 in our Epiphany series (\$2.50 postpaid; see advertisement on page 29).

* * *

LETTERS



Dear Bro. Hedman: Grace and peace in the name of our dear Redeemer! Sister and I had a blessed time at the Jacksonville Convention. It was good to fellowship with the brethren we had not seen in a long time. The visit from Bro. and Sr. Seebald was both uplifting and edifying. His pre-Memorial discourse was very much appreciated. Please send us the following

Please convey our greetings to the brethren there with you, especially your wife, Sr. Betty.

Your Brother by His grace,
Earl Procaro, Evangelist

Dear Laymen's Home Missionary Movement:

I'm writing to ask if I can have a one-year subscription to The Bible Standard. I have heart trouble, but I've lived nine months longer than the doctors gave me, because I found the Lord. I have your material and read it over and over. I praise God for your ministry and pray for you all.

In Christ Jesus,
H.B., Utah

Dear Bible Standard Magazine: I am a former Jehovah's Witness. I walked away from the organization of my own accord silently about 4 years ago. I would like to know if there any associates of the LHMM near where I live.

A.H., California

Dear Laymens: Thank you for sending me the information I requested about speaking in tongues. Your booklets helped me to make up my already suspicious mind about the subject. I had serious concerns about "tongues" and you confirmed them Scripturally. I pray that more people start to see the truth behind this issue. Thank you again, and God bless you and your good works. I would like to receive The Bible Standard on a regular basis. Thank you.

R.S., California

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

Recent research in **Denmark** and **Norway** suggests that women have a genetic advantage over men, enabling them to live longer. Apparently, the secret lies in the "X" sex chromosome, the so-called "cell line," which holds all of the genetic instructions needed to make the body function properly. The male has only one such cell line passed on from his parents; the female has two. Each individual body cell uses the cell line when it is created.

The average lifespan of a woman is close to 80 years; the average man lives about four or five years less. Studies on older women reveal that their bodies used one particular cell line more frequently. The hypothesis is that the body has naturally selected the "best" cell line of the two available. In short, women have a better chance of selecting good genes than do men. (In the bird population this genetic structure is reversed; male birds typically outlive the females.) Added to the genetic mix is the fact that women's health "behavior" is generally better than men's.

* * *

The volcano on **Japan's** northern island of Hokkaido is apparently ready to erupt. Several thousand tremors have been felt recently and a military helicopter has observed cracks opening up — some of them over 300 feet long. Thousands of residents have been evacuated, with 10,000 now being housed in schools and public halls. Over 3,000 military personnel are standing by with emergency supplies.

* * *

China's President Jiang Zemin plans to visit Israel and the West Bank in April. This would be the first visit to the region by a Chinese head of state. China's Foreign Ministry said that Mr. Jiang would also visit with President Hosni Mubarak of Egypt. The visit is an effort to promote peace in the area and comes amid intense efforts by the United States to mediate peace agreements between Syria and Israel and to help revive the moribund Oslo Accord between Israel and the Palestinians.

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**PERIODICALS
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announcements . . .

For a detailed listing of our publications please see the November-December 1999 issue. A copy free on request.

GENERAL CONVENTIONS FOR 2000

At-a-glance

U.S.

Massachusetts, April 28-30

Michigan, May 27-29

Bible House locale Convention, July 1-4 (Note: No formal picnic outing at the Bible House; convention is a day longer than usual.)

Ohio, Aug. 25-27

Illinois, Oct. 6-8

Oklahoma, Nov. 17-19

France

Spring: April 23-24

Summer: July 28, 29, 30
August 26, 27

Autumn: October 21-22

Germany

April 21-24

Great Britain

Hyde: August 4-6

Sheffield: October 28, 29

Poland

Krakow: July 17-19

Wroclaw: July 21, 22, 23

Bydgoszcz: July 25-27

Details

United States

Springfield, Massachusetts, April 28-30, 2000 (Friday-Sunday)

Site: Holiday Inn, 245 Whiting Farms Road, Ingleside Exit off I-91, Holyoke, Massachusetts 01040 (half-a-mile north of Mass. I-90 Turnpike, Exit 4). Rate: \$72.00 plus tax; single or double.

Reservations may be made through Mrs. and Mrs. Herbert Hoague (Convention Coordinators), 108 Gerrard Ave., E. Longmeadow, MA 01028.

Muskegon, Michigan, May 27-29, 2000 (Saturday-Monday)

Site: Comfort Inn, U.S. 31 at Sherman Boulevard, Muskegon, Michigan 49444. Rate: \$54-\$59, plus tax; includes Continental breakfast. Reservations may be made by calling the Comfort Inn (231) 739-9092 (have credit card handy; ask for a confirmation number). All other inquiries (after April 17) to Mrs. Carlla Olson, 1503 Carleton Street, Whitehall, MI 49461.

SERVICES BY VISITING MINISTERS

Julius Nielsen

Pilgrim and Rep. for Denmark

German Convention, April 21-24

Piotr Woznicki

Pilgrim and Rep. for Poland-E. Europe

German Convention, April 21-24

Carl Seebald

Manteo, North Carolina, April 1

Norfolk, Virginia, April 2, 3

Roanoke Rapids, Virginia, April 4

Reidsville, North Carolina, April 5, 6

Ralph Herzig

New Haven, Connecticut, March 19

Robert Herzig

Auburn, Massachusetts, March 12

Springfield, Massachusetts, April 2

Jan Wojnar

New Haven, May 21

Richard Blaine

Marietta, Georgia, April 15, 16

Leon Snyder

Derry, Pennsylvania, April 25

Erie, April 26

Springfield, Massachusetts, Convention, April 28-30

Pittsfield, Massachusetts, May 2

Chicago, May 6, 7

Baron Duncan

Pittsfield, Massachusetts, April 9

West Indies Conventions

Jamaica, April 21-24

Barbados, April 26, 27

Trinidad & Tobago, April 29-May 2

Fort Lauderdale, Florida, May 4, 5

Jacksonville, Florida, May 7, 8

Evangelists' Services

Robert Branconnier, Auburn, Massachusetts, May 14; Chester Springs, Pennsylvania, May 17; Manteo, North Carolina, May 18; Wilmington, North Carolina, May 19; Raleigh, North Carolina, May 20; Reidsville, North Carolina, May 21; Norfolk, May 23

Tom Cimbura, Germany; following locations: Wuppertal, May 14; Bad Ems, May 15; Heidelberg, May 16

David Lounsbury, New York, April 2; Reidsville, North Carolina, May 11

Harold Solomon, Boston, May 28

Edward Tomkiewicz, Minneapolis, April 15, 16

Jack Zilch, Chicago, April 1, 2