

~RANSOM (2093)

[Hebrew, *ko'pher*, Greek, *ly'tron*]

- A Price That Covers
- The Redemption, Or Releasing
- Not Always A Tangible Price
- Christ Jesus Role As Ransomer

• A price paid to buy back or to bring about release from some obligation or undesirable circumstance. The basic idea of ransom is a **price that covers, as in payment for damages or to satisfy justice**, while redemption emphasizes the **releasing accomplished as a result of the ransom paid**.

• The most significant ransom price is the shed blood of Jesus Christ, which made deliverance from sin and death possible for the offspring of Adam.

• In the various Hebrew and **Greek** terms translated, ransom and redeem, the inherent similarity lies in **the idea of a price, or thing of value, given to effect the ransom, or redemption**.

• The thought of **exchange**, as well as that of **correspondency, equivalence, or substitution**, is common in all. That is, one thing is given for another, satisfying the demands of justice and resulting in a balancing of matters.

See Also RECONCILIATION

• A Price That Covers

• The **Hebrew** noun *ko'pher* comes from the verb *ka-phar'*, meaning, basically, **cover**, as in Noah's **covering** the ark with tar.

• Make for yourself an ark out of wood of a resinous tree. You will make compartments in the ark, and you must **cover** it inside and outside with tar. (**Genesis 6:14**)

• *Ka-phar'*, however, is used almost entirely to describe the **satisfying of justice through the covering of or atoning for sins**. The noun *ko'pher* refers to the thing given to accomplish this, the **ransom price**.

- Things of error have proved mightier than I am. As for our transgressions, you yourself will cover them. (**Psalms 65:3**)
- But he was merciful, he would cover the error and not bring ruin. And many times he made his anger turn back, and he would not rouse up all his rage. (**Psalms 78:38**)
- Do not remember against us the errors of ancestors. Hurry! Let your mercies confront us, for we have become greatly impoverished. (**Psalms 79:8**)
- Help us, O God of our salvation, for the sake of the glory of your name, and deliver us and cover over our sins on account of your name. (**Psalms 79:9**)
- A covering corresponds to the thing it covers, either in its form as in a material lid, such as the **cover**, *kap-po'reth*, of the ark of the covenant;
- And you must make a **cover** of pure gold, two and a half cubits its length and a cubit and a half its width. (**Exodus 25:17**)
- And you must make two cherubs of gold. Of hammered work you are to make them on both ends of the **cover**. (**Exodus 25:18**)
- And make one cherub on this end and one cherub on that end. On the **cover** you are to make the cherubs at its two ends. (**Exodus 25:19**)
- And the cherubs must be spreading out their two wings upward, screening over the **cover** with their wings, with their faces one toward the other. Toward the **cover** the faces of the cherubs should be. (**Exodus 25:20**)
- And you must place the **cover** above upon the Ark, and in the Ark you will place the testimony that I shall give you. (**Exodus 25:21**)
- And I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony, even all that I shall command you for the sons of Israel. (**Exodus 25:22**)
- Or in its value, as in a payment to **cover** the **damages caused by an injury**.

- As a means for **balancing justice and setting matters straight** with his people Israel, Yehowah, in the Law covenant, designated various sacrifices and **offerings to atone for, or cover, sins, including those of the priests and the Levites.**
- And they must eat the things with which atonement has been made to fill their hand with power, in order to sanctify them. But a stranger may not eat them, because they are something holy. **(Exodus 29:33)**
- And if any of the flesh of the installation sacrifice and of the bread should be left over until the morning, then you must burn what is left over with fire. It must not be eaten, because it is something holy. **(Exodus 29:34)**
- And you must do this way to Aaron and his sons according to all that I have commanded you. You will take seven days to fill their hand with power. **(Exodus 29:35)**
- And you will offer the bull of the sin offering daily for an atonement, and you must purify the altar from sin by your making atonement over it, and you must anoint it to sanctify it. **(Exodus 29:36)**
- You will take seven days to make atonement over the altar, and you must sanctify it that it may indeed become a most holy altar. Anyone who touches the altar is to be holy. **(Exodus 29:37)**
- And Aaron must present the bull of the sin offering, which is for himself, and he must make atonement in behalf of himself and his house. **(Leviticus 16:6)**
- And Aaron must present the bull of the sin offering, which is for himself, and make an atonement in behalf of himself and his house, and he must slaughter the bull of the sin offering, which is for himself. **(Leviticus 16:11)**
- Of other individuals, or of the nation as a whole.**
- And he must lay his hand upon the head of the burnt offering, and it must be graciously accepted for him to make atonement for him. **(Leviticus 1:4)**

- **And he must do to the bull just as he did to the other bull of the sin offering. That is the way he will do to it, and the priest must make an atonement for them, and so it must be forgiven them. (Leviticus 4:20)**
- **And he will make all its fat smoke on the altar like the fat of the communion sacrifice, and the priest must make an atonement for him for his sin, and so it must be forgiven him. (Leviticus 4:26)**
- **And he will remove all its fat, just as the fat was removed from off the communion sacrifice, and the priest must make it smoke on the altar as a restful odor to Yehowah, and the priest must make an atonement for him, and so it must be forgiven him. (Leviticus 4:31)**
- **And he will remove all its fat the same as the fat of the young ram of the communion sacrifice is regularly removed, and the priest must make them smoke on the altar upon Yehowah's offerings made by fire, and the priest must make an atonement for him for his sin that he has committed, and so it must be forgiven him. (Leviticus 4:35)**
- **As well as to purify the altar and tabernacle, making atonement because of the sins of the people surrounding these.**
- **And he must make atonement for the holy place concerning the uncleannesses of the sons of Israel and concerning their revolts in all their sins, and that is the way he should do for the tent of meeting, which is residing with them in the midst of their uncleannesses. (Leviticus 16:16)**
- **And no other man should happen to be in the tent of meeting from when he goes in to make atonement in the holy place until he comes out, and he must make atonement in behalf of himself and in behalf of his house and in behalf of the entire congregation of Israel. (Leviticus 16:17)**
- **And he must come out to the altar, which is before Yehowah, and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it upon the horns of the altar round about. (Leviticus 16:18)**
- **He must also spatter some of the blood upon it with his finger seven times and cleanse it and sanctify it from the uncleannesses**

of the sons of Israel. (**Leviticus 16:19**)

- When he has finished making atonement for the holy place and the tent of meeting and the altar, he must also present the live goat. (**Leviticus 16:20**)
- In effect, the life of the animal sacrificed **went in place of the life of the sinner**, its blood making **atonement** on God's altar, that is, to the extent that it could.
- For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make **atonement** for your souls, because it is the blood that makes **atonement** by the soul in it. (**Leviticus 17:11**)
- For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh. (**Hebrews 9:13**)
- How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? (**Hebrews 9:14**)
- For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)
- Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore? (**Hebrews 10:2**)
- To the contrary, by these sacrifices there is a reminding of sins from year to year. (**Hebrews 10:3**)
- For it is not possible for the blood of bulls and of goats to take sins away. (**Hebrews 10:4**)
- The **day of atonement**, *yohm hak-kip-pu-rim'*, could just as properly be referred to as the **day of the ransoms**.
- And Yehowah spoke further to Moses, saying; (**Leviticus 23:26**)

- However, on the tenth of this seventh month is the day of atonement. A holy convention should take place for you, and you must afflict your souls and present an offering made by fire to Yehowah. ([Leviticus 23:27](#))
- And you must do no sort of work on this very day, because it is a day of **atonement** to make **atonement** for you before Yehowah your God. ([Leviticus 23:28](#))
- These sacrifices were required if the nation and its worship were to have and maintain the acceptance and approval of the righteous God.
- Well illustrating the sense of a redeeming exchange is the Law regarding a bull known to gore. If the owner allowed the bull to go loose so that it killed someone, the owner was to be put to death, paying for the life of the slain person with his own life.
- However, since he did not deliberately or directly kill another, if the judges viewed it proper to impose upon him a **ransom, ko'pher**, instead, then he must pay that **redemption price**. The sum assessed and paid was viewed as taking the place of his own life and compensating for the life lost.
- And in case a bull should gore a man or a woman and that one actually dies, the bull is to be stoned without fail, but its flesh is not to be eaten, and the owner of the bull is free from punishment. ([Exodus 21:28](#))
- But if a bull was formerly in the habit of goring and warning was served on its owner but he would not keep it under guard, and it did put a man or a woman to death, the bull is to be stoned and also its owner is to be put to death. ([Exodus 21:29](#))
- If a **ransom** should be imposed upon him, then he must give the redemption price for his soul according to all that may be imposed upon him. ([Exodus 21:30](#))
- Whether it gored a son or gored a daughter, it is to be done to him according to this judicial decision. ([Exodus 21:31](#))
- If it was a slave man or a slave girl that the bull gored, he will give the price of thirty shekels to that ones master, and the bull

- will be stoned. (**Exodus 21:32**)
- And your eye should not feel sorry, soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot. (**Deuteronomy 19:21**)
 - On the other hand, **no ransom** could be accepted for the **deliberate murderer**, only his own life could cover the death of the victim.
 - And you must take **no ransom** for the soul of a murderer who is deserving to die, for without fail he should be put to death. (**Numbers 35:31**)
 - And you must not take a **ransom** for one who has fled to his city of refuge, to resume dwelling in the land before the death of the High Priest. (**Numbers 35:32**)
 - And you must not pollute the land in which you are, because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it. (**Numbers 35:33**)
 - Evidently because a census involved lives, at the time such was taken each male over 20 had to have a **ransom, ko'pher**, of half a shekel (\$1.10) given for his soul to Yehowah, the same price applying whether the individual was rich or poor.
 - And Yehowah went on to speak to Moses, saying; (**Exodus 30:11**)
 - Whenever you take the sum of the sons of Israel as a census of them, then they must each give a **ransom** for his soul to Yehowah when taking a census of them, that there may come to be no plague upon them when taking a census of them. (**Exodus 30:12**)
 - This is what all those will give who pass over to those numbered: a half shekel by the shekel of the holy place. Twenty gerahs equal a shekel. A half shekel is the contribution to Yehowah. (**Exodus 30:13**)
 - Everyone passing over to those registered from twenty years old and upward will give Yehowah's contribution. (**Exodus 30:14**)
 - The rich should not give more, and the lowly must not give less

- than the half shekel, in order to give Yehowah's contribution so as to make atonement for your souls. (**Exodus 30:15**)
- **And you must take the silver money of the atonement from the sons of Israel and give it in behalf of the service of the tent of meeting, that it may indeed serve as a memorial before Yehowah for the sons of Israel, to make atonement for your souls. (**Exodus 30:16**)**
 - **Since any imbalance of justice is displeasing to God, as well as among human's, the **ransom**, or covering, could have the additional effect of averting or quelling anger.**
 - **But you yourself, O Yehowah, well know all their counsel against me for my death. Do not cover over their error, and do not wipe out that sin of theirs from before you, but let them become those who are made to stumble before you. In the time of your anger take action against them. (**Jeremiah 18:23**)**
 - **And you must say also, Here is your servant Jacob behind us. For he said to himself; I may appease him by the gift going ahead of me, and afterward I shall see his face. Perhaps he will give a kindly reception. (**Genesis 32:20**)**
 - **Where appease translates *ka-phar'*. The husband enraged at the man committing adultery with his wife, however, refuses any **ransom** *ko'pher*.**
 - **He will have no consideration for any sort of **ransom**, neither will he show willingness, no matter how large you make the present. (**Proverbs 6:35**)**
 - **The term may also be used with regard to those who **should** execute justice but who instead accept a bribe or gift as hush money *ko'pher*, to cover over the wrongdoing in their sight.**
 - **Here I am. Answer against me in front of Yehowah and in front of his anointed one; Whose bull have I taken or whose ass have I taken or whom have I defrauded or whom have I crushed or from whose hand have I accepted hush money that I should hide my eyes with it? And I shall make restoration to you people. (**1 Samuel 12:3**)**
 - **For I have known how many your revolts are and how mighty**

your sins are, O you who are showing hostility toward someone righteous, you who are taking hush money, and the ones who have turned aside poor people even in the gate. (**Amos 5:12**)

•• The Redemption, Or Releasing

- The Hebrew verb *pa-dhah'* means, **redeem**, and the related noun *pidh-yohn'*, means, **redemption price**.
- If a **ransom** should be imposed upon him, then he must give the redemption price for his soul according to all that may be imposed upon him. (**Exodus 21:30**)
- These terms evidently emphasize the **releasing** accomplished by the redemption price, while *ka-phar'* places stress on the **quality** or **content** of the price and its **efficacy** in balancing the scales of justice. The releasing, or redeeming, *pa-dhah'*, may be from slavery.
- Now in case a man lies down with a woman and has an emission of semen, when she is a maidservant designated for another man, and she has not in any way been redeemed nor has freedom been given her, punishment should take place. They should not be put to death, because she was not set free. (**Leviticus 19:20**)
- But it was because of Yehowah's loving you, and because of his keeping the sworn statement that he had sworn to your forefathers, that Yehowah brought you out with a strong hand, that he might redeem you from the house of slaves, from the hand of Pharaoh the king of Egypt. (**Deuteronomy 7:8**)
- From other distressing or oppressive conditions,
- However, David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them; As Yehowah who redeemed my soul out of all distress is living. (**2 Samuel 4:9**)
- And rescue me out of the hand of an adversary, and out of the hand of tyrants you men should redeem me? (**Job 6:23**)
- He will certainly redeem and put my soul in peace from the fight that is against me, for in multitudes they have come to be against me. (**Psalms 55:18**)

- **Or from death and the grave.**
- **He has redeemed my soul from passing into the pit, and my life itself will see the light. (Job 33:28)**
- **However, God himself will redeem my soul from the hand of Sheol, for he will receive me. (Psalms 49:15)**
- **Frequent reference is made to Yehowah's redeeming the nation of Israel from Egypt to be his private property.**
- **And I began to make supplication to Yehowah and to say; O Sovereign Lord Yehowah, do not bring to ruin your people, even your private property, whom you redeemed with your greatness, whom you brought out of Egypt with a strong hand. (Deuteronomy 9:26)**
- **They did not remember his hand, the day that he redeemed them from the adversary. (Psalms 78:42)**
- **And to his redeeming them from Assyrian and Babylonian exile many centuries later.**
- **And the very ones redeemed by Yehowah will return and certainly come to Zion with a joyful cry, and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain, and grief and sighing must flee away. (Isaiah 35:10)**
- **Then the redeemed ones of Yehowah themselves will return and must come to Zion with a joyful outcry, and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain. Grief and sighing will certainly flee away. (Isaiah 51:11)**
- **For Yehowah will actually redeem Jacob and reclaim him out of the hand of the one stronger than he is. (Jeremiah 31:11)**
- **And they will certainly come and cry out joyfully on the height of Zion and become radiant over the goodness of Yehowah, over the grain and over the new wine and over the oil and over the young ones of the flock and the cattle. And their soul will simply become like a well-watered garden, and no more will they languish again. (Jeremiah 31:12)**

- **I will whistle for them and collect them together, for I shall certainly redeem them, and they must become many, just like those who have become many. (Zechariah 10:8)**
- **And I shall scatter them like seed among the peoples, and in the distant places they will remember me, and they must revive with their sons and return. (Zechariah 10:9)**
- **And I must bring them back from the land of Egypt, and from Assyria I shall collect them together, and to the land of Gilead and Lebanon I shall bring them, and no room will be found for them. (Zechariah 10:10)**
- **Here, too, the redemption involved a price, an exchange. In redeeming Israel from Egypt, Yehowah evidently caused the price to be paid by Egypt.**
- **Israel was, in effect, God's firstborn, and Yehowah warned Pharaoh that his stubborn refusal to release Israel would cause the life of Pharaoh's firstborn and the firstborn of all Egypt, human and animals, to be exacted.**
- **And Yehowah went on to say to Moses; After you have gone and returned to Egypt see that you men actually perform all the miracles that I have put in your hand before Pharaoh. As for me, I shall let his heart become obstinate, and he will not send the people away. (Exodus 4:21)**
- **And you must say to Pharaoh, This is what Yehowah has said; Israel is my son, my firstborn. (Exodus 4:22)**
- **And I say to you; Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your firstborn. (Exodus 4:23)**
- **And Moses went on to say; This is what Yehowah has said; About midnight I am going out into the midst of Egypt. (Exodus 11:4)**
- **And every firstborn in the land of Egypt must die, from the firstborn of Pharaoh who is sitting on his throne to the firstborn of the maidservant who is at the hand mill and every firstborn of beast. (Exodus 11:5)**

- And there will certainly occur a great outcry in all the land of Egypt, the like of which has never yet occurred, and the like of which will never be brought about again. (**Exodus 11:6**)
- But against any of the sons of Israel will no dog move eagerly its tongue, from man to beast, in order, that you people may know that Yehowah can make a distinction between the Egyptians and the sons of Israel. (**Exodus 11:7**)
- And all these servants of yours will certainly come down to me and prostrate themselves to me, saying; Go, you and all the people who follow your steps. And after that I shall go out. With that he went out from Pharaoh in the heat of anger. (**Exodus 11:8**)
- Similarly, in return for Cyrus overthrow of Babylon and his liberation of the Jews from their exiled state, Yehowah gave Egypt as a **ransom**, form of *ko'pher*, for his people, Ethiopia and Seba in their place.
- The Persian Empire thus later conquered those regions, and so national groups were given in place of the Israelites' souls.
- And now this is what Yehowah has said, Your Creator, O Jacob, and your Former, O Israel; Do not be afraid, for I have repurchased you. I have called you by your name. You are mine. (**Isaiah 43:1**)
- In case you should pass through the waters, I will be with you, and through the rivers, they will not flood over you. In case you should walk through the fire, you will not be scorched, neither will the flame itself singe you. (**Isaiah 43:2**)
- For I am Yehowah your God, the Holy One of Israel your Savior. I have given Egypt as a **ransom** for you, Ethiopia and Seba in place of you. (**Isaiah 43:3**)
- Owing to the fact that you have been precious in my eyes, you have been considered honorable, and I myself have loved you. And I shall give men in place of you, and national groups in place of your soul. (**Isaiah 43:4**)

- These exchanges are in harmony with the inspired declaration that the wicked is, or serves as, a **ransom**, *ko'pher*, for the righteous one, and the one dealing treacherously takes the place of the upright ones.
- The wicked is a **ransom** for the righteous one, and the one dealing treacherously takes the place of the upright ones. (**Proverbs 21:18**)
- Another **Hebrew** term associated with redemption is *ga- 'al'*, and this conveys primarily the thought of reclaiming, recovering, or repurchasing.
- Here is Hanamel the son of Shallum your paternal uncle coming in to you, saying; Buy for yourself the field of mine that is in Anathoth, because the right of **repurchase** belongs to you for buying it. (**Jeremiah 32:7**)
- In time Hanamel the son of my paternal uncle came in to me, according to the word of Yehowah, into the Courtyard of the Guard, and proceeded to say to me; Buy, please, the field of mine that is in Anathoth, which is in the land of Benjamin, for the right of hereditary possession is yours, and the repurchasing power is yours. Buy it for yourself. At that I knew that it had been the word of Yehowah. (**Jeremiah 32:8**)
- Its similarity to *pa-dhah'* is seen by its parallel use with that term at;
- From the hand of Sheol I shall **redeem** them, from death I shall **recover** them. Where are your stings, O Death? Where is your destructiveness, O Sheol? Compassion itself will be concealed from my eyes. (**Hosea 13:14**)
- From the hand of Sheol I shall redeem, form of *pa-dhah'*, them, from death I shall recover, form of *ga- 'al'*, them.
- Do come near to my soul, **reclaim** it, on account of my enemies **redeem** me. (**Psalms 69:18**)
- *Ga- 'al'* gives emphasis to the **right of reclaiming or repurchasing**, either by a near kinsman of a person whose property or whose very person needed to be **repurchased or reclaimed**, or by the original

owner or seller himself. A near kinsman, called a *go- 'el'*, was thus a **repurchaser**.

- At that Naomi said to her daughter-in-law; Blessed be he of Yehowah, who has not left his loving-kindness toward the living and the dead. And Naomi went on to say to her; The man is related to us. He is one of our **repurchasers**. (**Ruth 2:20**)
- Then he said; Who are you? In turn she said; I am Ruth your slave girl, and you must spread out your skirt over your slave girl, for you are a **repurchaser**. (**Ruth 3:9**)
- Lodge here tonight, and it must occur in the morning that if he will repurchase you, fine! Let him do the repurchasing. But if he does not take delight in **repurchasing** you, I will then repurchase you, I myself, as sure as Yehowah lives. Keep lying down until the morning. (**Ruth 3:13**)
- Or, in cases where a murder was involved, a blood avenger.
- And the cities must serve you as a refuge from the blood **avenger**, that the manslayer may not die until he stands before the assembly for judgment. (**Numbers 35:12**)
- The Law provided that in the case of a poor Israelite whose circumstances forced him to sell his hereditary lands, his city house, or even to sell himself into servitude, a **repurchaser** closely related to him, or *go- 'el'*, had the right to buy back, *ga- 'al'*, what his brother sold, or the seller could do so himself if funds became available to him.
- So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint. (**Leviticus 25:23**)
- And in all the land of your possession you should grant to the land the right of buying back. (**Leviticus 25:24**)
- In case your brother grows poor and has to sell some of his possession, a **repurchaser** closely related to him must also come and buy back what his brother sold. (**Leviticus 25:25**)
- And in case anyone proves to have no **repurchaser** and his own hand does make gain and he does find enough for its repurchase. (**Leviticus 25:26**)

- **He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. (Leviticus 25:27)**
- **Now in case a man should sell a dwelling house in a walled city, his right of repurchase must also continue till the year from the time of his sale finishes out, his right of repurchase should continue a whole year. (Leviticus 25:29)**
- **But if it should not be bought back before the complete year has come to the full for him, the house that is in the city that has a wall must also stand in perpetuity as the property of its purchaser during his generations. It should not go out in the Jubilee. (Leviticus 25:30)**
- **However, the houses of settlements that have no wall about them should be accounted as part of the field of the country. Right of repurchase should continue for it, and in the Jubilee it should go out. (Leviticus 25:31)**
- **As for cities of the Levites with the houses of the cities of their possession, the right of **repurchase** should continue to time indefinite for the Levites. (Leviticus 25:32)**
- **And where property of the Levites is not bought back, the house sold in the city of his possession must also go out in the Jubilee, because the houses of the cities of the Levites are their possession in the midst of the sons of Israel. (Leviticus 25:33)**
- **Moreover, the field of pasture ground of their cities may not be sold, because it is a possession to time indefinite for them. (Leviticus 25:34)**
- **But in case the hand of the alien resident or the settler with you becomes wealthy, and your brother has become poor alongside him and must sell himself to the alien resident or the settler with you, or to a member of the family of the alien resident. (Leviticus 25:47)**
- **After he has sold himself, the right of **repurchase** will continue in his case. One of his brothers may buy him back. (Leviticus 25:48)**

- Or his uncle or the son of his uncle may buy him back, or any blood relative of his flesh, one of his family, may buy him back. Or if his own hand has become wealthy, he must also buy himself back. (**Leviticus 25:49**)
- As for Boaz, he went up to the gate and began to sit there. And, look! the repurchaser was passing by, whom Boaz had mentioned. Then he said; Do turn aside, do sit down here, So-and-so. Hence he turned aside and sat down. (**Ruth 4:1**)
- After that he took ten men of the older men of the city and said; Sit down here. So they sat down. (**Ruth 4:2**)
- He now said to the repurchaser; The tract of the field that belonged to our brother Elimelech, Naomi, who has returned from the field of Moab, must sell. (**Ruth 4:3**)
- As for me, I thought that I should disclose it to you, saying; Buy it in front of the inhabitants and the older men of my people. If you will repurchase it, repurchase it, but if you will not repurchase it, do tell me, that I may know, for there is no one else but you to do the repurchasing, and I am next to you. At that he said; I shall be the one to repurchase it. (**Ruth 4:4**)
- Then Boaz said; On the day that you buy the field from Naomi's hand, it is also from Ruth the Moabitess, the wife of the dead man, that you must buy it so as to cause the name of the dead man to rise upon his inheritance. (**Ruth 4:5**)
- To this the repurchaser said; I am unable to **repurchase** it for myself, for fear I may ruin my own inheritance. You repurchase it for yourself with my right of repurchase, because I am not able to do the **repurchasing**. (**Ruth 4:6**)
- Now this was the custom of former times in Israel concerning the right of **repurchase** and concerning the exchange, to establish every sort of thing. A man had to draw his sandal off and give it to his fellow, and this was the attestation in Israel. (**Ruth 4:7**)
- So when the **repurchaser** said to Boaz; Buy it for yourself, he proceeded to draw his sandal off. (**Ruth 4:8**)
- Then Boaz said to the older men and all the people; You are

- witnesses today, that I do buy all that belonged to Elimelech and all that belonged to Chilion and Mahlon from the hand of Naomi. **(Ruth 4:9)**
- **And also Ruth the Moabitess, the wife of Mahlon, I do buy for myself as a wife to cause the name of the dead man to rise upon his inheritance and that the name of the dead man may not be cut off from among his brothers and from the gate of his place. You are witnesses today. (Ruth 4:10)**
 - **At this all the people that were in the gate and the older men said; Witnesses! May Yehowah grant the wife who is coming into your house to be like Rachel and like Leah, both of whom built the house of Israel, and you prove your worth in Ephrathah and make a notable name in Bethlehem. (Ruth 4:11)**
 - **And may your house become like the house of Perez, whom Tamar bore to Judah, from the offspring that Yehowah will give you out of this young woman. (Ruth 4:12)**
 - **Accordingly Boaz took Ruth and she became his wife and he had relations with her. So Yehowah granted her conception and she bore a son. (Ruth 4:13)**
 - **And the women began to say to Naomi; Blessed be Yehowah, who has not let a repurchaser fail for you today, that his name may be proclaimed in Israel. (Ruth 4:14)**
 - **And he has become a restorer of your soul and one to nourish your old age, because your daughter-in-law who does love you, who is better to you than seven sons, has given birth to him. (Ruth 4:15)**
 - **If a man should make a vow offering to God of a house or a field and then desire to buy it back, he had to pay the valuation placed on the property plus a fifth in addition to that estimated value.**
 - **Now in case a man should sanctify his house as something holy to Yehowah, the priest must then make a valuation of it whether it is good or bad. According to what valuation the priest makes of it, so much it should cost. (Leviticus 27:14)**
 - **But if the sanctifier wants to buy his house back, he must then give a fifth of the money of the estimated value in addition to it,**

and it must become his. (**Leviticus 27:15**)

- And if it is some of the field of his possession that a man would sanctify to Yehowah, the value must then be estimated in proportion to its seed, if a homer of barley seed, then at fifty shekels of silver. (**Leviticus 27:16**)
- If he should sanctify his field from the year of Jubilee on, it should cost according to the estimated value. (**Leviticus 27:17**)
- And if it is after the Jubilee that he sanctifies his field, the priest must then calculate for him the price in proportion to the years that are left over until the next year of Jubilee, and a deduction should be made from the estimated value. (**Leviticus 27:18**)
- But if the sanctifier of it would at all buy the field back, he must then give a fifth of the money of the estimated value in addition to it, and it must stand fast as his. (**Leviticus 27:19**)
- However, no exchange could be made for anything devoted to destruction.
- Only no sort of devoted thing that a man might devote to Yehowah for destruction out of all that is his, whether from mankind or beasts or from the field of his possession, may be sold, and no sort of devoted thing may be bought back. It is something most holy to Yehowah. (**Leviticus 27:28**)
- No devoted person who might be devoted to destruction from among mankind may be **redeemed**. He should be put to death without fail. (**Leviticus 27:29**)
- In the case of murder, the murderer was not allowed sanctuary in the appointed cities of refuge but, after the judicial hearing, was turned over by the judges to the **avenger, go- 'el'**, of blood, a near kinsman of the victim, who then put the murderer to death.
- Since no **ransom, ko'pher**, was allowed for the murderer and since the near kinsman with right of **repurchase** could not **reclaim** or **recover** the life of his dead relative, he rightfully **claimed** the life of the one who had taken his relatives life by murder.
- And Yehowah continued to speak to Moses, saying; (**Numbers 35:9**)

- **Speak to the sons of Israel, and you must say to them, you are crossing the Jordan to the land of Canaan. (Numbers 35:10)**
- **And you must choose cities convenient for yourselves. As cities of refuge they will serve for you, and the manslayer must flee there who fatally strikes a soul unintentionally. (Numbers 35:11)**
- **And the cities must serve you as a refuge from the blood avenger, that the manslayer may not die until he stands before the assembly for judgment. (Numbers 35:12)**
- **And the cities that you will give, the six cities of refuge, will be at your service. (Numbers 35:13)**
- **Three cities you will give on this side of the Jordan, and three cities you will give in the land of Canaan. As cities of refuge they will serve. (Numbers 35:14)**
- **For the sons of Israel and for the alien resident and for the settler in the midst of them these six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally. (Numbers 35:15)**
- **Now if it was with an instrument of iron that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. (Numbers 35:16)**
- **And if it was with a small stone by which he could die that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. (Numbers 35:17)**
- **And if it was with a small instrument of wood by which he could die that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. (Numbers 35:18)**
- **The avenger of blood is the one who will put the murderer to death. When he chances upon him he himself will put him to death. (Numbers 35:19)**
- **And if in hatred he was pushing him or he has thrown at him while lying in wait that he might die. (Numbers 35:20)**

- Or in enmity he has struck him with his hand that he might die, without fail the striker should be put to death. He is a murderer. The avenger of blood will put the murderer to death when he chances upon him. (**Numbers 35:21**)
- But if it was unexpectedly without enmity that he has pushed him or has thrown any article toward him without lying in wait. (**Numbers 35:22**)
- Or any stone by which he could die without seeing him or he should cause it to fall upon him, so that he died, while he was not at enmity with him and was not seeking his injury. (**Numbers 35:23**)
- The assembly must then judge between the striker and the avenger of blood according to these judgments. (**Numbers 35:24**)
- And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the High Priest who was anointed with the holy oil. (**Numbers 35:25**)
- But if the manslayer without fail goes out of the boundary of his city of refuge to which he may flee. (**Numbers 35:26**)
- And the avenger of blood does find him outside the boundary of his city of refuge, and the avenger of blood does slay the manslayer, he has no bloodguilt. (**Numbers 35:27**)
- For he ought to dwell in his city of refuge until the High Priest's death, and after the High Priest's death the manslayer may return to the land of his possession. (**Numbers 35:28**)
- And these must serve as a statute of judgment for you throughout your generations in all your dwelling places. (**Numbers 35:29**)
- Every fatal striker of a soul should be slain as a murderer at the mouth of witnesses, and one witness may not testify against a soul for him to die. (**Numbers 35:30**)
- And you must take no **ransom** for the soul of a murderer who is deserving to die, for without fail he should be put to death.

(Numbers 35:31)

- **And you must not take a ransom for one who has fled to his city of refuge, to resume dwelling in the land before the death of the High Priest. (Numbers 35:32)**
- **When Yehowah your God cuts off the nations whose land Yehowah your God is giving you, and you have dispossessed them and have dwelt in their cities and their houses. (Deuteronomy 19:1)**
- **You will set apart three cities for yourself in the midst of your land that Yehowah your God is giving you to take possession of it. (Deuteronomy 19:2)**
- **You will prepare for yourself the way, and you must divide up the territory of your land that Yehowah your God proceeded to give you as a possession into three parts, and it must be for any manslayer to flee there. (Deuteronomy 19:3)**
- **Now this is the case of the manslayer who may flee there and has to live: When he strikes his fellowman without knowing it and he was no hater of him formerly. (Deuteronomy 19:4)**
- **Or when he goes with his fellowman into the woods to gather wood, and his hand has been raised to strike with the ax to cut the tree, and the iron has slipped off from the wooden handle, and it has hit his fellowman and he has died, he himself should flee to one of these cities and must live. (Deuteronomy 19:5)**
- **Otherwise, the avenger of blood may, because his heart is hot, chase after the manslayer and actually overtake him, since the way is great, and he may indeed strike his soul fatally, whereas there is no sentence of death for him, because he was no hater of him formerly. (Deuteronomy 19:6)**
- **That is why I am commanding you, saying; Three cities you will set apart for yourself. (Deuteronomy 19:7)**
- **And if Yehowah your God widens out your territory according to what he swore to your forefathers, and he has given you all the land that he promised to give to your forefathers. (Deuteronomy 19:8)**

- Because you will keep all this commandment that I am commanding you today by doing it, to love Yehowah your God and to walk in his ways always, you must then add three other cities for yourself to these three. (**Deuteronomy 19:9**)
- That no innocent blood may be spilled in the midst of your land that Yehowah your God is giving you as an inheritance, and no bloodguilt has to be upon you. (**Deuteronomy 19:10**)
- But in case there should happen to be a man hating his fellowman, and he has lain in wait for him and has risen up against him and struck his soul fatally and he has died, and the man has fled to one of these cities. (**Deuteronomy 19:11**)
- The older men of his city must then send and take him from there, and they must deliver him into the hand of the avenger of blood, and he must die. (**Deuteronomy 19:12**)
- Your eye should not feel sorry for him, and you must clear away the guilt of innocent blood out of Israel, that you may have good. (**Deuteronomy 19:13**)

•• Not Always A Tangible Price

- As has been shown, Yehowah redeemed, *pa-dhah'*, or **reclaimed** *ga- 'al'*, Israel from Egypt.
- Therefore say to the sons of Israel, I am Yehowah, and I shall certainly bring you out from under the burdens of the Egyptians and deliver you from their slavery, and I shall indeed reclaim you with an outstretched arm and with great judgments. (**Exodus 6:6**)
- Are you not the one that dried up the sea, the waters of the vast deep? The one that made the depths of the sea a way for the repurchased ones to go across? (**Isaiah 51:10**)
- Then the redeemed ones of Yehowah themselves will return and must come to Zion with a joyful outcry, and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain. Grief and sighing will certainly flee away. (**Isaiah 51:11**)

- **Later, because the Israelites kept selling themselves to do what was bad.**
- **And they kept leaving all the commandments of Yehowah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal. (2 Kings 17:16)**
- **And they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens, and they kept selling themselves to do what was bad in the eyes of Yehowah, to offend him. (2 Kings 17:17)**
- **Yehowah on several occasions sold them into the hands of their enemies.**
- **How could one pursue a thousand, and two put ten thousand to flight? Not unless their Rock had sold them and Yehowah had surrendered them. (Deuteronomy 32:30)**
- **At this Yehowah's anger blazed against Israel, so that he gave them into the hands of the pillagers, and they began to pillage them, and he proceeded to sell them into the hand of their enemies round about, and they were no longer able to stand before their enemies. (Judges 2:14)**
- **At this Yehowah's anger blazed against Israel, so that he sold them into the hand of Cushan-rishathaim the king of Mesopotamia, and the sons of Israel continued to serve Cushan-rishathaim eight years. (Judges 3:8)**
- **At this Yehowah's anger blazed against Israel, so that he sold them into the hand of the Philistines and into the hand of the sons of Ammon. (Judges 10:7)**
- **And they went forgetting Yehowah their God, so that he sold them into the hand of Sisera the chief of the army of Hazor and into the hand of the Philistines and into the hand of the king of Moab, and they kept fighting against them. (1 Samuel 12:9)**
- **Their repentance caused him to buy them back, or reclaim them, out of distress or exile.**
- **Let the reclaimed ones of Yehowah say so, whom he has**

- reclaimed from the hand of the adversary. (**Psalms 107:2**)
- **And whom he has collected together even from the lands, from the sunrise and from the sunset, from the north and from the south. (**Psalms 107:3**)**
 - **No lion will prove to be there, and the rapacious sort of wild beasts will not come up on it. None will be found there, and the repurchased ones must walk there. (**Isaiah 35:9**)**
 - **And the very ones redeemed by Yehowah will return and certainly come to Zion with a joyful cry, and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain, and grief and sighing must flee away. (**Isaiah 35:10**)**
 - **Be in severe pains and burst forth, O daughter of Zion, like a woman giving birth, for now you will go forth from a town, and you will have to reside in the field. And you will have to come as far as to Babylon. There you will be delivered. There Yehowah will buy you back out of the palm of your enemies. (**Micah 4:10**)**
 - **Thereby performing the work of a *Go- 'el*, a **Repurchaser** related to them inasmuch as he had espoused the nation to himself.**
 - **And now this is what Yehowah has said, your Creator, O Jacob, and your Former, O Israel; Do not be afraid, for I have repurchased you. I have called you by your name. You are mine. (**Isaiah 43:1**)**
 - **This is what Yehowah has said, the Repurchaser of you people, the Holy One of Israel; For your sakes I will send to Babylon and cause the bars of the prisons to come down, and the Chaldeans in the ships with whining cries on their part. (**Isaiah 43:14**)**
 - **Go forth, you people, out of Babylon! Run away from the Chaldeans. Tell forth even with the sound of a joyful cry, cause this to be heard. Make it to go forth to the extremity of the earth. Say; Yehowah has **repurchased** his servant Jacob. (**Isaiah 48:20**)**
 - **And I will make those maltreating you eat their own flesh, and as with the sweet wine they will become drunk with their own blood. And all flesh will have to know that I, Yehowah, am your**

Savior and your **Repurchaser**, the Powerful One of Jacob. (**Isaiah 49:26**)

- This is what Yehowah has said; Where, then, is the divorce certificate of the mother of you people, whom I sent away? Or which one of my creditors is it to whom I have sold you people? Look! Because of your own errors you have been sold, and because of your own transgressions your mother has been sent away. (**Isaiah 50:1**)
- Why is it that, when I came in, there was no one? When I called, there was nobody answering? Has my hand become in fact so short that it cannot redeem, or is there in me no power to deliver? Look! With my rebuke I dry up the sea, I make rivers a wilderness. Their fish stink due to there being no water, and they die because of thirst. (**Isaiah 50:2**)
- For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. (**Isaiah 54:5**)
- For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. (**Isaiah 54:6**)
- For a little moment I left you entirely, but with great mercies I shall collect you together. (**Isaiah 54:7**)
- In selling them, Yehowah was not paid some material compensation by the pagan nations. His payment was the satisfaction of his justice and the fulfillment of his purpose to have them corrected and disciplined for their rebellion and disrespect.
- This is what Yehowah has said, your **Repurchaser**, the Holy One of Israel; I, Yehowah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk. (**Isaiah 48:17**)
- O if only you would actually pay attention to my commandments! Then your peace would become just like a river, and your righteousness like the waves of the sea. (**Isaiah 48:18**)

- God's **repurchasing** likewise need not involve the payment of something tangible. When Yehowah **repurchased** the Israelites exiled in Babylon, Cyrus willingly liberated them, without tangible compensation.
- However, when **redeeming** his people from oppressor nations that had acted with malice against Israel, Yehowah exacted the price **from the oppressors themselves**, making them pay with their own lives.
- And so he saved them from the hand of the hater and reclaimed them from the hand of the enemy. (**Psalms 106:10**)
- And the waters came covering their adversaries, not one of them was left. (**Psalms 106:11**)
- Look! All those getting heated up against you will become ashamed and be humiliated. The men in a quarrel with you will become as nothing and will perish. (**Isaiah 41:11**)
- You will search for them, but you will not find them, those men in a struggle with you. They will become as something nonexistent and as nothing, those men at war with you. (**Isaiah 41:12**)
- For I, Yehowah your God, am grasping your right hand, the One saying to you; Do not be afraid. I myself will help you. (**Isaiah 41:13**)
- Do not be afraid, you worm Jacob, you men of Israel. I myself will help you, is the utterance of Yehowah, even your Repurchaser, the Holy One of Israel. (**Isaiah 41:14**)
- And I will make those maltreating you eat their own flesh, and as with the sweet wine they will become drunk with their own blood. And all flesh will have to know that I, Yehowah, am your Savior and your **Repurchaser**, the Powerful One of Jacob. (**Isaiah 49:26**)
- When his people were sold to pagan nations, they received nothing from their enslavers in the way of true benefit or relief, and Yehowah therefore needed to make no payment to their captors to balance matters out. Instead, he effected the **repurchase** through the power of his holy arm.
- For this is what Yehowah has said; It was for nothing that you

people were sold, and it will be without money that you will be **repurchased**. (**Isaiah 52:3**)

- For this is what the Sovereign Lord Yehowah has said; It was to Egypt that my people went down in the first instance to reside there as aliens, and without cause Assyria, for its part, oppressed them. (**Isaiah 52:4**)
- And now, what interest do I have here, is the utterance of Yehowah? For my people were taken for nothing. The very ones ruling over them kept howling, is the utterance of Yehowah, and constantly, all day long, my name was being treated with disrespect. (**Isaiah 52:5**)
- For that reason my people will know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I. (**Isaiah 52:6**)
- How comely upon the mountains are the feet of the one bringing Good News, the one publishing peace, the one bringing Good News of something better, the one publishing salvation, the one saying to Zion; Your God has become king! (**Isaiah 52:7**)
- Listen! Your own watchmen have raised their voice. In unison they keep crying out joyfully, for it will be eye into eye that they will see when Yehowah gathers back Zion. (**Isaiah 52:8**)
- Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Yehowah has comforted his people, he has repurchased Jerusalem. (**Isaiah 52:9**)
- Yehowah has bared his holy arm before the eyes of all the nations, and all the ends of the earth must see the salvation of our God. (**Isaiah 52:10**)
- You are the true God, doing marvelously. Among the peoples you have made your strength known. (**Psalms 77:14**)
- With your arm you have recovered your people, the sons of Jacob and of Joseph. (**Psalms 77:15**)
- Yehowah's role of *Go- 'el'* thus embraced the avenging of wrongs done to his servants and resulted in the sanctifying and vindicating of

his own name against those who used Israel's distress as an excuse to reproach him.

- **And they began to remember that God was their Rock, and that God the Most High was their Avenger. ([Psalms 78:35](#))**
- **And the truth proves to be missing, and anyone turning away from badness is being despoiled. And Yehowah got to see, and it was bad in his eyes that there was no justice. ([Isaiah 59:15](#))**
- **And when he saw that there was no man, he began to show himself astonished that there was no one interposing. And his arm proceeded to save for him, and his own righteousness was the thing that supported him. ([Isaiah 59:16](#))**
- **Then he put on righteousness as a coat of mail, and the helmet of salvation upon his head. Furthermore, he put on the garments of vengeance as raiment and enwrapped himself with zeal as if a sleeveless coat. ([Isaiah 59:17](#))**
- **In accordance with the dealings he will reward correspondingly, rage to his adversaries, due treatment to his enemies. To the islands he will recompense due treatment. ([Isaiah 59:18](#))**
- **And from the sunset they will begin to fear the name of Yehowah, and from the rising of the sun the glory of him, for he will come in like a distressing river, which the very spirit of Yehowah has driven along. ([Isaiah 59:19](#))**
- **And to Zion the Repurchaser will certainly come, and to those turning from transgression in Jacob, is the utterance of Yehowah. ([Isaiah 59:20](#))**
- **The wine trough I have trodden by myself, while there was no man with me from the peoples. And I kept treading them in my anger, and I kept trampling them down in my rage. And their spurting blood kept spattering upon my garments, and all my clothing I have polluted. ([Isaiah 63:3](#))**
- **For the day of vengeance is in my heart, and the very year of my repurchased ones has come. ([Isaiah 63:4](#))**
- **And I kept looking, but there was no helper, and I began to show myself astonished, but there was no one offering support. So my**

- arm furnished me salvation, and my rage was what supported me. (**Isaiah 63:5**)
- And I kept stamping down peoples in my anger, and I proceeded to make them drunk with my rage and to bring down to the earth their spurting blood. (**Isaiah 63:6**)
 - During all their distress it was distressing to him. And his own personal messenger saved them. In his love and in his compassion he himself **repurchased** them, and he proceeded to lift them up and carry them all the days of long ago. (**Isaiah 63:9**)
 - As the Great Kinsman and **Redeemer** of both the nation and its individuals, he conducted their legal case to effect justice.
 - O see my affliction, and rescue me, for I have not forgotten your own Law. (**Psalms 119:153**)
 - O do conduct my legal case and recover me, preserve me alive in agreement with your saying; (**Psalms 119:154**)
 - This is what Yehowah of armies has said; The sons of Israel and the sons of Judah are being oppressed together, and all those taking them captive have laid hold on them. They have refused to let them go. (**Jeremiah 50:33**)
 - Their **Repurchaser** is strong, Yehowah of armies being his name. Without fail he will conduct their legal case, in order, that he may actually give repose to the land and cause agitation to the inhabitants of Babylon. (**Jeremiah 50:34**)
 - You have taken up, O Yehowah, the contests of my soul. You have repurchased my life. (**Lamentations 3:58**)
 - You have seen, O Yehowah, the wrong done to me. O do conduct the judgment for me. (**Lamentations 3:59**)
 - You have seen all their vengeance, all their thoughts against me. (**Lamentations 3:60**)
 - Do not move back the boundary of long ago, and into the field of fatherless boys do not enter. (**Proverbs 23:10**)
 - For their **Redeemer** is strong, he himself will plead their cause

with you. (**Proverbs 23:11**)

- **Though living before and outside the nation of Israel, the disease-stricken Job said,**
- **And I myself well know that my redeemer is alive, and that, coming after me, he will rise up over the dust. (**Job 19:25**)**
- **Do come near to my soul, reclaim it, on account of my enemies redeem me. (**Psalms 69:18**)**
- **Who is reclaiming your life from the very pit, who is crowning you with loving-kindness and mercies. (**Psalms 103:4**)**
- **Following God's own example, Israel's king was to act as a redeemer in behalf of the lowly and poor ones of the nation.**
- **O God, give your own judicial decisions to the king, and your righteousness to the son of the king. (**Psalms 72:1**)**
- **May he plead the cause of your people with righteousness and of your afflicted ones with judicial decision. (**Psalms 72:2**)**
- **From oppression and from violence he will redeem their soul, and their blood will be precious in his eyes. (**Psalms 72:14**)**

•• **Christ Jesus Role As Ransomer**

- **The foregoing information lays the basis for understanding the ransom provided for humankind through God's Son, Christ Jesus. Mankind's need for a ransom came about through the rebellion in Eden.**
- **Adam sold himself to do evil for the selfish pleasure of keeping continued company with his wife, now a sinful transgressor, so he shared the same condemned standing with her before God.**
- **He thereby sold himself and his descendants into slavery to sin and to death, the price that God's justice required.**
- **That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)**
- **For until the Law sin was in the world, but sin is not charged**

against anyone when there is no law. (**Romans 5:13**)

- Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (**Romans 5:14**)
- But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. (**Romans 5:15**)
- Also, it is not with the free gift as it was with the way things worked through the one man that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. (**Romans 5:16**)
- For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ. (**Romans 5:17**)
- So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. (**Romans 5:18**)
- For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous. (**Romans 5:19**)
- For we know that the Law is spiritual, but I am fleshly, sold under sin. (**Romans 7:14**)
- For what I am working out I do not know. For what I wish, this I do not practice, but what I hate is what I do. (**Romans 7:15**)
- However, if what I do not wish is what I do, I agree that the Law is fine. (**Romans 7:16**)
- But now the one working it out is no longer I, but sin that resides in me. (**Romans 7:17**)

- **For I know that in me, that is, in my flesh, there dwells nothing good, for ability to wish is present with me, but ability to work out what is fine is not present. (Romans 7:18)**
- **For the good that I wish I do not do, but the bad that I do not wish is what I practice. (Romans 7:19)**
- **If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me. (Romans 7:20)**
- **I find, then, this Law in my case, that when I wish to do what is right, what is bad is present with me. (Romans 7:21)**
- **I really delight in the Law of God according to the man I am within. (Romans 7:22)**
- **But I behold in my members another Law warring against the Law of my mind and leading me captive to sins Law that is in my members. (Romans 7:23)**
- **Miserable man that I am! Who will rescue me from the body undergoing this death? (Romans 7:24)**
- **Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sins law. (Romans 7:25)**
- **Having possessed human perfection, Adam lost this valuable possession for himself and all his offspring.**
- **The Law, which had a shadow of the good things to come, provided for animal sacrifices as a covering for sin. This, however, was only a symbolic or token covering, since such animals were inferior to man, hence, it was not possible for the blood of bulls and of goats actually to take sins away, as the apostle points out.**
- **For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (Hebrews 10:1)**
- **Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore?**

(Hebrews 10:2)

- **To the contrary, by these sacrifices there is a reminding of sins from year to year. (Hebrews 10:3)**
- **For it is not possible for the blood of bulls and of goats to take sins away. (Hebrews 10:4)**
- **Those pictorial animal sacrifices had to be without blemish, perfect specimens.**
- **And in case a man should present a communion sacrifice to Yehowah in order to pay a vow or as a voluntary offering, it should prove to be a sound one among the herd or the flock, in order to gain approval. No defect at all should prove to be in it. (Leviticus 22:21)**
- **The real ransom sacrifice, a human actually capable of removing sins, must therefore also be perfect, free from blemish. He would have to correspond to the perfect Adam and possess human perfection, if he were to pay the price of redemption that would release Adam's offspring from the debt, disability, and enslavement into which their first father Adam had sold them.**
- **For we know that the Law is spiritual, but I am fleshly, sold under sin. (Romans 7:14)**
- **Look! With error I was brought forth with birth pains, and in sin my mother conceived me. (Psalms 51:5)**
- **Only thereby could he satisfy God's perfect justice that requires like for like, a soul for a soul.**
- **But if a fatal accident should occur, then you must give soul for soul. (Exodus 21:23)**
- **Eye for eye, tooth for tooth, hand for hand, foot for foot. (Exodus 21:24)**
- **Branding for branding, wound for wound, blow for blow. (Exodus 21:25)**
- **And your eye should not feel sorry, soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot. (Deuteronomy**

19:21)

- **The strictness of God's justice made it impossible for mankind itself to provide its own redeemer.**
- **Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches. (Psalms 49:6)**
- **Not one of them can by any means redeem even a brother, nor give to God a ransom for him. (Psalms 49:7)**
- **And the redemption price of their soul is so precious that it has ceased to time indefinite. (Psalms 49:8)**
- **That he should still live forever and not see the pit. (Psalms 49:9)**
- **However, this results in the magnifying of God's own love and mercy in that he met his own requirements at tremendous cost to himself, giving the life of his own Son to provide the redemption price.**
- **For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. (Romans 5:6)**
- **For hardly will anyone die for a righteous man, indeed, for the good man, perhaps, someone even dares to die. (Romans 5:7)**
- **But God recommends his own love to us in that, while we were yet sinners, Christ died for us. (Romans 5:8)**
- **This required his Sons becoming human to correspond to the perfect Adam. God accomplished this by transferring his Sons life from heaven to the womb of the Jewish virgin Mary.**
- **In her sixth month the angel Gabriel was sent forth from God to a city of Galilee named Nazareth. (Luke 1:26)**
- **To a virgin promised in marriage to a man named Joseph of David's house, and the name of the virgin was Mary. (Luke 1:27)**
- **And when he went in before her he said; Good day, highly favored one, Yehowah is with you. (Luke 1:28)**
- **But she was deeply disturbed at the saying and began to reason out what sort of greeting this might be. (Luke 1:29)**

- **So the angel said to her; Have no fear, Mary, for you have found favor with God. (Luke 1:30)**
- **And, look! You will conceive in your womb and give birth to a son, and you are to call his name Jesus. (Luke 1:31)**
- **This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. (Luke 1:32)**
- **And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. (Luke 1:33)**
- **But Mary said to the angel; How is this to be, since I am having no intercourse with a man? (Luke 1:34)**
- **In answer the angel said to her; Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. (Luke 1:35)**
- **And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman. (Luke 1:36)**
- **Because with God no declaration will be an impossibility. (Luke 1:37)**
- **So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth. (John 1:14)**
- **Since Jesus did not owe his life to any human father descended from the sinner Adam, and since God's Holy Spirit overshadowed Mary, evidently from the time she conceived until the time of Jesus birth, Jesus was born free from any inheritance of sin or imperfection, being, as it were, an unblemished and spotless lamb, whose blood could prove to be an acceptable sacrifice.**
- **In answer the angel said to her; Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. (Luke**

1:35)

- **The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (John 1:29)**
- **For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers. (1 Peter 1:18)**
- **But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. (1 Peter 1:19)**
- **He maintained that sinless state throughout his life and thus did not disqualify himself.**
- **For we have as High Priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. (Hebrews 4:15)**
- **For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. (Hebrews 7:26)**
- **He committed no sin, nor was deception found in his mouth. (1 Peter 2:22)**
- **As a sharer of blood and flesh, he was a near kinsman of mankind and he had the thing of value, his own perfect life maintained pure through tests of integrity, with which to repurchase mankind, emancipate them.**
- **Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. (Hebrews 2:14)**
- **And that he might emancipate all those who for fear of death were subject to slavery all through their lives. (Hebrews 2:15)**
- **The Christian Greek Scriptures make clear that the release from sin and death is indeed by the paying of a price. Christians are said to be bought with a price.**

- For you were **bought** with a price. By all means, glorify God in the body of you people. (**1 Corinthians 6:20**)
- You were **bought** with a price, stop becoming slaves of men. (**1 Corinthians 7:23**)
- Having an owner that **bought** them.
- However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that **bought** them, bringing speedy destruction upon themselves. (**2 Peter 2:1**)
- And Jesus is presented as the Lamb who was slaughtered and with his blood **bought** persons for God out of every tribe, tongue, and nation.
- And they sing a new song, saying; You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you **bought** persons for God out of every tribe and tongue and people and nation. (**Revelation 5:9**)
- In these texts the verb *a-go-ra'zo* is used, meaning simply buy at the market, *a-go-ra'*. The related *e-xa-go-ra'zo*, **release by purchase**, is used by Paul in showing that Christ released, by **purchase** those under Law through his death on the stake.
- That he might **release by purchase** those under Law, that we, in turn, might receive the adoption as sons. (**Galatians 4:5**)
- Christ by **purchase released** us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man hanged upon a stake. (**Galatians 3:13**)
- But the thought of **redemption** or **ransoming** is more frequently and more fully expressed by the Greek *ly'tron* and related terms.
- *Ly'tron*, from the verb *ly'o*, meaning, **loose**, was especially used by Greek writers to refer to a **price paid to ransom prisoners** of war or to release those under bond or in slavery.
- Women received their dead by resurrection, but other men were

- tortured because they would not accept **release by some ransom**, in order, that they might attain a better resurrection. (**Hebrews 11:35**)
- **In its two Scriptural occurrences it describes Christ's giving his soul a **ransom in exchange for many**.**
 - **Just as the Son of man came, not to be ministered to, but to minister and to give his soul a **ransom in exchange for many**. (**Matthew 20:28**)**
 - **For even the Son of man came, not to be ministered to, but to minister and to give his soul a **ransom in exchange for many**. (**Mark 10:45**)**
 - **The related word *an-ti'ly-tron* appears at;**
 - **Who gave himself a **corresponding ransom** for all, this is what is to be witnessed to at its own particular times. (**1 Timothy 2:6**)**
 - **Parkhurst's Greek and English Lexicon to the New Testament says it means, a ransom, price of redemption, or rather a correspondent ransom.**
 - **He quotes Hyperius as saying; It properly signifies a price by which captives are *redeemed* from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another. He concludes by saying, So Aristotle uses the verb, *an-ti-ly-tro'o*, for redeeming life by life. [London, 1845, p. 47] Thus Christ gave himself a **corresponding ransom for all**.**
 - **For there is one God, and one mediator between God and men, a man, Christ Jesus. (**1 Timothy 2:5**)**
 - **Who gave himself a **corresponding ransom** for all, this is what is to be witnessed to at its own particular times. (**1 Timothy 2:6**)**
 - **Other related words are *ly-tro'o-mai*, loose by **ransom**.**
 - **Who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works. (**Titus 2:14**)**
 - **For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of**

conduct received by tradition from your forefathers. (**1 Peter 1:18**)

- But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. (**1 Peter 1:19**)
- And *a-po-ly'tro-sis*, a releasing by ransom.
- By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness. (**Ephesians 1:7**)
- Which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise. (**Ephesians 1:14**)
- By means of whom we have our release by ransom, the forgiveness of our sins. (**Colossians 1:14**)
- The similarity of the usage of these words with that of the Hebrew terms considered is evident. They describe, not an ordinary purchase or releasing, but a redeeming or ransoming, a deliverance effected by payment of a corresponding price.
- Though available to all, Christ's ransom sacrifice is not accepted by all, and the wrath of God remains upon those not accepting it, as it also comes upon those who first accept and then turn away from that provision.
- He that exercises faith in the Son has everlasting life, he that disobeys the Son will not see life, but the wrath of God remains upon him. (**John 3:36**)
- For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left. (**Hebrews 10:26**)
- But there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. (**Hebrews 10:27**)
- Any man that has disregarded the Law of Moses dies without compassion, upon the testimony of two or three. (**Hebrews**

10:28)

- **Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? (**Hebrews 10:29**)**
- **Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath. (**Romans 5:9**)**
- **For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. (**Romans 5:10**)**
- **They gain no deliverance from the enslavement to Sin and Death.**
- **To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (**Romans 5:21**)**
- **Under the Law the deliberate murderer could not be **ransomed**. Adam, by his willful course, brought death on all mankind, hence was a murderer.**
- **That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)**
- **Thus, the sacrificed life of Jesus is not acceptable to God as a **ransom** for the sinner Adam.**
- **But God is pleased to approve the application of the **ransom** to redeem those of Adam's offspring who avail themselves of such a release. As Paul states, as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous.**
- **So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. (**Romans 5:18**)**

- **For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous. (Romans 5:19)**
- **At the time of Adam's sin and his being sentenced to death, his offspring or race were all unborn in his loins and so all died with him.**
- **Behold, then, how great this man was to whom Abraham, the family head, gave a tenth out of the chief spoils. (Hebrews 7:4)**
- **True, the men from the sons of Levi who receive their priestly office have a commandment to collect tithes from the people according to the Law, that is, from their brothers, even if these have issued from the loins of Abraham. (Hebrews 7:5)**
- **But the man who did not trace his genealogy from them took tithes from Abraham and blessed him who had the promises. (Hebrews 7:6)**
- **Now without any dispute, the less is blessed by the greater. (Hebrews 7:7)**
- **And in the one case it is men who are dying that receive tithes, but in the other case it is someone of whom it is witnessed that he lives. (Hebrews 7:8)**
- **And, if I may use the expression, through Abraham even Levi who receives tithes has paid tithes. (Hebrews 7:9)**
- **For he was still in the loins of his forefather when Melchizedek met him. (Hebrews 7:10)**
- **Jesus as a perfect man, the last Adam.**
- **It is even so written: The first man Adam became a living soul. The last Adam became a life-giving spirit. (1 Corinthians 15:45)**
- **Had a race or offspring unborn in his loins, and when he died innocently as a perfect human sacrifice this potential human race died with him. He had willingly abstained from producing a family of his own by natural procreation.**

- **Instead, Jesus uses the authority granted by Yehowah on the basis of his **ransom** to give life to all those who accept this provision.**
- **It is even so written: The first man Adam became a living soul. The last Adam became a life-giving spirit. (1 Corinthians 15:45)**
- **But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. (Romans 5:15)**
- **Also, it is not with the free gift as it was with the way things worked through the one man that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. (Romans 5:16)**
- **For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ. (Romans 5:17)**
- **Thus, Jesus was indeed a **corresponding ransom**, not for the **redemption** of the one sinner, Adam, but for the **redemption** of all mankind descended from Adam.**
- **He repurchased them so that they could become his family, doing this by presenting the full value of his **ransom** sacrifice to the God of absolute justice in heaven.**
- **For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. (Hebrews 9:24)**
- **He thereby gains a Bride, a heavenly congregation formed of his followers.**
- **Because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. (Ephesians 5:23)**
- **In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. (Ephesians 5:24)**

- **Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. (Ephesians 5:25)**
- **That he might sanctify it, cleansing it with the bath of water by means of the word. (Ephesians 5:26)**
- **That he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish. (Ephesians 5:27)**
- **And from Jesus Christ, the Faithful Witness, The firstborn from the dead, and The Ruler of the kings of the earth. To him that loves us and that loosed us from our sins by means of his own blood. (Revelation 1:5)**
- **And he made us to be a kingdom, priests to his God and Father, yes, to him be the glory and the might forever. Amen. (Revelation 1:6)**
- **And they sing a new song, saying; You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation. (Revelation 5:9)**
- **And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. (Revelation 5:10)**
- **And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (Revelation 14:3)**
- **These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. (Revelation 14:4)**
- **Messianic prophecies also show he will have offspring as an Eternal Father.**
- **But Yehowah himself took delight in crushing him, he made him sick. If you will set his soul as a guilt offering, he will see his**

offspring, he will prolong his days, and in his hand what is the delight of Yehowah will succeed. ([Isaiah 53:10](#))

- Because of the trouble of his soul he will see, he will be satisfied. By means of his knowledge the righteous one, my servant, will bring a righteous standing to many people, and their errors he himself will bear. ([Isaiah 53:11](#))
- For that reason I shall deal him a portion among the many, and it will be with the mighty ones that he will apportion the spoil, due to the fact that he poured out his soul to the very death, and it was with the transgressors that he was counted in, and he himself carried the very sin of many people, and for the transgressors he proceeded to interpose. ([Isaiah 53:12](#))
- For there has been a child born to us, there has been a son given to us. The princely rule will come to be upon his shoulder. His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ([Isaiah 9:6](#))
- To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Yehowah of armies will do this. ([Isaiah 9:7](#))
- To be such, his **ransom** must embrace more than those of his Bride. In addition to those bought from among mankind as **firstfruits** to form that heavenly congregation, therefore, others are to benefit from his **ransom sacrifice** and gain everlasting life through the removal of their sins and accompanying imperfection.
- These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. ([Revelation 14:4](#))
- My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. ([1 John 2:1](#))
- And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's. ([1 John 2:2](#))

- **Since those of the heavenly congregation serve with Christ as priests and kings over the earth, such other recipients of the ransom benefits must be earthly subjects of Christ's Kingdom, and as children of an Eternal Father they attain everlasting life.**
- **And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. (Revelation 5:10)**
- **Happy and holy is anyone having part in the first resurrection, over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (Revelation 20:6)**
- **I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (Revelation 21:2)**
- **With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. (Revelation 21:3)**
- **And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. (Revelation 21:4)**
- **And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said; Come here, I will show you the bride, the Lambs wife. (Revelation 21:9)**
- **So he carried me away in the power of the spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God. (Revelation 21:10)**
- **And the spirit and the bride keep on saying; Come! And let anyone hearing say; Come! And let anyone thirsting come, let anyone that wishes take lifes water free. (Revelation 22:17)**
- **Bless Yehowah, O my soul, and do not forget all his doings. (Psalms 103:2)**
- **Him who is forgiving all your error, who is healing all your**

maladies. (**Psalms 103:3**)

- Who is reclaiming your life from the very pit, who is crowning you with loving-kindness and mercies. (**Psalms 103:4**)
- Who is satisfying your lifetime with what is good, your youth keeps renewing itself just like that of an eagle. (**Psalms 103:5**)
- **The entire arrangement manifests Yehowah's wisdom and his righteousness in perfectly balancing the scales of justice while showing undeserved kindness and forgiving sins.**
- **But now apart from Law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets. (**Romans 3:21**)**
- **Yes, God's righteousness through the faith in Jesus Christ, for all those having faith. For there is no distinction. (**Romans 3:22**)**
- **For all have sinned and fall short of the glory of God. (**Romans 3:23**)**
- **And it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the **ransom** paid by Christ Jesus. (**Romans 3:24**)**
- **God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. (**Romans 3:25**)**
- **So as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus. (**Romans 3:26**)**