

I. What Does Redemption Mean?

- A. In modern religious language, “redemption” is often treated as an abstract spiritual concept. Many think of redemption in terms of escaping punishment..It does carry that understanding to some degree.
- B. But in Torah, redemption is much deeper. It is:
 - 1. relational
 - 2. covenantal
 - 3. economic
 - 4. familial
 - 5. restorative
- C. The Torah’s concept of redemption is rooted in real-life restoration:
 - 1. restoring land
 - 2. restoring freedom
 - 3. restoring inheritance
 - 4. restoring family identity
- D. The Hebrew concept of redemption is far more concrete than many people realize.

II. Hebrew Word Study: Ga’al, Geulah, and the Go’el

- A. גָּאֵל (Ga’al)
 - 1. The foundational Hebrew root behind redemption language is: גִּמֵּל-לָמֶד (Gimel–Aleph–Lamed)

Redemption (Gəulah): The Kinsman-Redeemer Pattern – Leviticus 25:25–55

2. Ga'al is a verb
3. Its meaning:
 - a) he redeems
 - b) he reclaims
 - c) he recovers
 - d) he buys back
 - e) he acts as a kinsman-redeemer
4. This is not merely a commercial transaction word. It is a covenant-family responsibility word.
5. In Torah thought, redemption is usually connected to:
 - a) kinship
 - b) inheritance
 - c) covenant obligation

B. גְּאוּלָּה (geulah)

C. Pronunciation: **guh-oo-LAH**

D. Meaning:

1. redemption
2. recovery
3. restoration
4. reclaiming of rightful inheritance

E. Geulah is the **noun form** derived from the verb *ga'al*.

F. Important Conceptual Insight

1. Biblical redemption is not primarily:
 - a) emotional
 - b) mystical
 - c) abstract
2. It is usually:
 - a) covenantal
 - b) relational
 - c) legal
 - d) restorative
3. The goal of geulah is restoring something back to its proper covenant condition.

III. גֹּאֵל The Go'el — גֹּאֵל

A. Pronunciation: **go-EIL**

1. Meaning:
 - a) redeemer
 - b) kinsman-redeemer
 - c) family protector
 - d) covenant restorer
2. Go'el is the **active participle** of the verb *ga'al*.
3. It literally means: “the one who redeems” or “the redeeming one”

B. Why the Go'el Was Important

1. The go'el was usually the nearest capable relative responsible for protecting family integrity.
2. His responsibilities could include:
 - a) Leviticus 25:25 – redeeming land, thus preventing permanent loss of family inheritance.
 - b) Leviticus 25:47–49 – redeeming relatives from servitude, thus restoring freedom and dignity to impoverished family members.
 - c) Book of Ruth – preserving family lineage, thus ensuring the family line and inheritance continued.
 - d) Numbers 35 – protecting justice

(1) The go'el could act as an avenger in matters involving bloodshed.

(2) This demonstrates that redemption includes:

(a) justice

(b) restoration

(c) covenant accountability

C. The Almighty as Go'el

1. One of the remarkable developments in the Hebrew Scriptures is that The Almighty Himself is called Israel's Redeemer.

a) Examples:

(1) Isaiah 41:14 – “I Myself will help you,” declares The Almighty, “your Redeemer, the Holy One of Israel.”

(2) *Isaiah 43:14 – “Thus says The Almighty, your Redeemer...”*

(3) *Isaiah 44:24 – “Thus says The Almighty, your Redeemer, and the One who formed you from the womb...”*

(4) *Psalms 19:14 – “...O LORD, my rock and my redeemer.”*

IV. The Torah Foundation of Redemption

A. Leviticus 25:25 – “If your brother becomes poor and sells some of his property, then his nearest redeemer shall come and redeem what his brother sold.”

B. Redemption of Land

1. The land belonged to The Almighty.
2. Families possessed inheritance rights, but permanent loss of inheritance was not the covenant ideal.
3. Important Principle – Redemption restores what poverty caused to be lost.

C. Redemption of Persons

1. Leviticus 25:47–49
2. If an Israelite became impoverished and sold himself into servitude, a relative could redeem him.
3. This teaches:
 - a) covenant community responsibility
 - b) preservation of dignity
 - c) restoration over exploitation

4. Redemption Prevented Generational Collapse
5. Without redemption:
 - a) families could permanently lose inheritance
 - b) poverty could become multigenerational
 - c) covenant structure could collapse
6. The redemption system acted as a safeguard against permanent societal fragmentation.

V. Messianic Implications of Redemption

A. Redemption Requires Relationship

1. The redeemer had to be:
 - a) related
 - b) near
 - c) connected to the people
2. This becomes important in Messianic thought because redemption is not detached from covenant identity.

B. Yeshua Within the Redemption Pattern

1. From a Messianic perspective:
 - a) Yeshua functions within the biblical redemption framework
 - b) not as abolishing Torah
 - c) but as participating in covenant restoration themes

2. Themes connected to redemption:
 - a) release from bondage to sin
 - b) restoration to covenant faithfulness
 - c) reconciliation to The Almighty
 - d) restoration of inheritance
3. Hebrews 1:2 – Yeshua is the Moshiach, the one through whom The Almighty works and speaks to us.

C. Redemption Is About Restoration, Not Escape

1. Biblical redemption does not primarily focus on:
 - a) escaping the physical world
 - b) abandoning creation
2. Instead, it focuses on:
 - a) restoring covenant order
 - b) repairing brokenness
 - c) returning people to faithful relationship with The Almighty

VI. Practical Application for Covenant Communities

- A. We Are Responsible for One Another
- B. The redemption laws assume covenant people do not abandon struggling members.
 1. Galatians 6:2
 2. “Bear one another’s burdens.”

- a) Restoration Should Be a Community Goal

3. The Torah model aims to:

- a) restore dignity
- b) restore stability
- c) restore participation in community life
- d) Not merely provide temporary relief.

C. Redemption Requires Action

1. The go'el acted sacrificially:

- a) spending resources
- b) taking responsibility
- c) intervening personally

2. Redemption is not passive sympathy.

VII. Closing Exhortation

A. The Torah's redemption system teaches us that covenant life is deeply relational.

B. The Almighty did not create a covenant built on isolated individuals.

C. He created a people responsible for:

- 1. restoration
- 2. compassion
- 3. justice
- 4. covenant faithfulness

D. The pattern of geulah reminds us:

1. no loss must be viewed as permanent
2. restoration is central to covenant life
3. redemption reflects the character of The Almighty Himself

Ha Sof—The End