

## Redemption, Deliverance & Salvation

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Last Tuesday evening, after Torah study, those who were gathered here at the shul celebrated Rosh Chodesh Abib. At the sighting of the first visible sliver of the New Moon (which actually should be called the “**Renewing Moon**”), as it begins its cycle toward fullness, we witness the “**Head of the Month**” or “**Rosh Chodesh**”. This week, Yah blessed us with a clear sky, just after sunset, so that we could see it here in Vancouver; just as our brothers in Yisra’el saw it about 11 hours earlier. This Rosh Chodesh is a special one. As He was about to deliver the Children of Yisra’el from out of Mitzrayim, Yahweh tells us in **Shemot / Exodus 12:2**; “***This month is the beginning of months for you, it is the first month of the year for you.***”

This month is very important, historically and prophetically, to all Yisra’el, past present and future. As we’ve learned together over the past seven years, Yahweh teaches His people according to the seasons and the Mo’edim, the “**Appointed Times**”, the “**Feasts**”. And, what can we learn at this time of year, as Passover nears and our hearts are drawn to observing this Feast? There are two key things that Yahweh demonstrated in the Passover and bringing B’nei Yisra’el out of the bondage of Mitzrayim (Egypt). The first is “**Redemption**” and the second is “**Deliverance**”. In fact, these two are nearly one and the same, as we’ll see.

There are many scriptures throughout the TaNaK and Brit Chadashah relating to the redemption of land, security on a debt and such. But, what we’ll focus on here is the redemption of “**people**”. Since most of us were taught in the church, we were taught “*redemption of the individual*” or “*personal redemption*”, through faith in the Messiah, Yahoshua. He came and died on a tree for the forgiveness of our sins, so that we might have life eternal with Him. We were taught that through His resurrection; we, like Him, would overcome death and one day be raised like He was, in order to live with Him forever. That’s christianity in a nutshell. And essentially, as far as that goes, it’s correct.

Now, in this “**Movement**” (Messianic Jewish Nazarene Israelite Preparedness), we get a look at what’s referred to in rabbinic teaching as the Jewish view of redemption. If we avoid the Talmud here, we see that it is really a Hebraic view of redemption based on the Torah, the Prophets and the Writings. In a nutshell, this is a view of “*corporate redemption*” or “*national redemption*”. It is redemption of Yahweh’s “**chosen people**”, Yisra’el. In Hebrew thought, the bad thing that Elohim redeems, or saves, us from is not sin and everlasting judgment, but exile. OK, that exile, or separation from Yahweh, is the result of sin. But, the idea here is that through “**teshuva**” or “**repentance**” and doing tov works, Hebrews will fulfill the mandate of Elohim to be the “*light of the world*” and thus through “**Tikkun Olam**” or “**repairing the world**” will usher in the Moshiach who will redeem and deliver his people and gather us back to Eretz Yisra’el.

Now, we could go a lot of places with these statements; especially, when you consider the four major sects of Judaism; not to mention all the splinter groups and varying opinions of the rabbis, dead and living. But, that’s not what this study is about. Let’s look at what the Scriptures have to say on these matters and see if we can’t learn how these two concepts might actually work together to accomplish Yahweh’s will in the “**Restoration of All Things**”.

First, I want to look at the word **“REDEMPTION”**. The Hebrew word is **“GEULAH”** (*gimmel-aleph-lamed-hey*). It is from the root word **“Ga’al”** which means **“Redeemer”** and with a **“chaf”** added on the end, it becomes **“Ga’alach”**, or **“Kinsman Redeemer”**. Now, according to Klein’s Etymological Dictionary of the Hebrew Language, **“Geulah”** also means **“Deliverance”**. We’ll look at **“Deliverance”** in a bit. To keep it simple, if we look at the letters in **“Geulah”**, we see the **“gimmel”** which is the **“bridge”**. We see **“aleph”** which is **“teaching”**, as in divine truth. Then, we see the **“lamed”** or **“shepherd’s staff”** which is what we **“learn”** by and so is **“learning”**. Finally here we see the **“hey”**, which is **“revelation”**. So, in **“redemption”** we see a picture of the bridge between the teaching of truth and the learning of revelation. The truth is, the spark of **“redemption”** within us, starts as the divine truth begins to be revealed, or taught, to us by Ruach HaKodesh (our Teacher).

Following this thought, we have **Yeshayahu / Isaiah 48:17**; ***Thus said YHVH, your Redeemer, the Set-apart One of Yisra’el, “I am YHVH your Elohim, teaching you what is best, leading you by the way you should go.”*** Then, from **Yo’el / Joel 2:23**; ***And you children of Tsiyon, be glad and rejoice in YHVH your Elohim, for He shall give you the Teacher of Righteousness, and cause the rain to come down for you, the former rain and the latter rain, as before.*** And, as **Tehillim / Psalms 111:9-10** declare; ***He sent redemption to His people, He has commanded His covenant forever. Set-apart and awesome is His Name. The fear of YHVH is the beginning of wisdom; All those doing them have a good understanding. His praise is standing forever.***

There are many scriptures regarding Yahweh as the **“Redeemer”** (**“Ga’al”**) of His people. There are quite a few such verses in **Yeshayahu** alone. We need to read a few; such as **Yeshayahu 41:13-14**; ***“For I, YHVH your Elohim, am holding your right hand, saying to you, ‘Do not fear, I shall help you.’ Do not fear, you worm Ya’aqob, you men of Yisra’el! I shall help you,” declares YHVH and your Redeemer, the Set-apart One of Yisra’el.*** The **“Set-apart One of Yisra’el”** is Yahweh and our Redeemer.

Then, we read in **Yeshayahu 44:6-8**; ***“Thus said YHVH, Sovereign of Yisra’el, and his Redeemer, YHVH of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim. And who is like Me? Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them. Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.’”*** Again, we see this duality of Yahweh as King and as the Redeemer, Yahweh of hosts, the First and the Last. Besides Him, there is no Elohim. He’s the all inclusive **“ELHUTA”** in Aramaic or **“God Head”**, if you will, in the English understanding of the term from **Acts 17:29**, **Romans 1:20** and **Colossians 2:9**.

Next in **Verses 21-24**; ***“Remember these matters, O Ya’aqob, and Yisra’el, for you are My servant! I have formed you, you are My servant, O Yisra’el, do not forget Me! I shall wipe out your transgressions like a cloud, and your sins like a mist. Return to Me, for I shall redeem you.” Sing, O heavens, for YHVH shall do it! Shout, O depths of the earth! Break forth into singing, O mountains, forest, and every tree in it! For YHVH shall redeem Ya’aqob, and make Himself clear in Yisra’el. Thus said YHVH, your Redeemer, and He who formed you from the womb, “I am YHVH, doing all, stretching out the heavens all alone, spreading out the earth, with none beside Me...”***

As Nehemyah prayed in **Nehemyah 1:7-11**; ***“We have acted very corruptly against You, and have not guarded the commands, nor the laws, nor the right-rulings which You commanded Your servant Mosheh. Please remember the word that You commanded Your servant Mosheh, saying, ‘If you trespass, I shall scatter you among the peoples, but if you shall turn back to***

*Me, and guard My commands and do them, though you were cast out to the end of the heavens, I shall gather them from there, and bring them to the place which I have chosen, to make My Name dwell there.’ And they are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. O YHVH, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your Name.”* We could go on for quite a while here. My point is that Yahweh is clear in Scripture that **“He will redeem His people”**.

In about ten days, we’ll read about how Yahweh delivered the Children of Yisra’el from out of the hand of Pharaoh and Mitzrayim. But, regarding the promised **“Deliverance”** in the **“last days”**, He says in **Yeshayahu 12:1-6**; *And in that day you shall say, “I thank You YHVH, though You were enraged with me, Your displeasure has turned back, and You have comforted me. See, El is my deliverance, I trust and am not afraid. For Yah, YHVH, is my strength and my song; and He has become my deliverance.” And you shall draw water with joy from the fountains of deliverance. And in that day you shall say, “Praise YHVH, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted. Sing to YHVH, For He has done excellently; this is known in all the earth. Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set-apart One of Yisra’el in your midst!”*

Also, in **Yeshayahu 46:12-13**; *“Listen to Me, you stubborn-hearted, who are far from righteousness: I shall bring My righteousness near, it is not far off, and My deliverance, it is not delayed. And I shall give deliverance in Tsiyon, My esteem to Yisra’el.* And, **Chapter 52:7**; *How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, “Your Elohim reigns!”*

The Hebrew words used in the verses above for **“Deliverance”** are **“Yeshua”** and the variation **“Teshuah”** meaning **“My Salvation”**. The same appears in **Yirmeyahu / Jeremiah 3:22-23**; *“Return, O backsliding children, I shall make your backslidings cease.” “See, we have come to You, for You are YHVH our Elohim. Truly, delusion comes from the high hills, the noisy throng on the mountains. Truly, in YHVH our Elohim is the deliverance of Yisra’el.”* So, here we see the connection between **“Redemption”**, **“Deliverance”** and **“Salvation”**.

We see the Hebrew word **“natsal”**, meaning **“snatched away”** used for **“deliverance”** in **Yirmeyahu 20:13**; *Sing to YHVH! Praise YHVH! For He has delivered the being of the poor from the hand of evil ones.* Also, in **Yehezqel / Ezekiel 34:11-13**; *‘For thus said the Master YHVH, “See, I Myself shall search for My sheep and seek them out. As a shepherd seeks out his flock on the day he is among his scattered sheep, so I shall seek out My sheep and deliver them from all the places where they were scattered in a day of cloud and thick darkness. And I shall bring them out from the peoples and gather them from the lands, and shall bring them to their own land. And I shall feed them on the mountains of Yisra’el, in the valleys, and in all the dwellings of the land.* Then, in **Yirmeyahu 15:21**; *“And I shall deliver you from the hand of evil-doers, and I shall redeem you from the grip of the ruthless.”* Here, the word translated as **“redeem”** is **“padah”** which means also to **“ransom”** and is found in the Scriptures referring to the redemption of the **“first-born”**.

We see **“deliver”**, **“redeem”** and **“salvation”** in the same context, in a prayer you just might recognize from the **“Ma To Vu”** in **Tehillim 69:13-18**; *But as for me, my prayer is to You, O YHVH, At an acceptable time, O Elohim. In the greatness of Your kindness, Answer me in the truth of Your*

*salvation. Deliver me out of the mire, And let me not sink. Let me be rescued from those who hate me, And out of the deep waters. Let not a flood of waters overflow me, Nor let the deep swallow me up, Nor let the pit shut its mouth on me. Answer me, O YHVH, for Your kindness is good. According to the greatness of Your compassion, turn to me. And do not hide Your face from Your servant, For I am in distress; Answer me speedily. Draw near to my being, redeem it; Deliver me because of my enemies.* Here too, we have all of these Hebrew words; “**Y’shua**”, “**Ga’al**”, “**natsal**” and “**padah**”. What’s interesting is that if you do a search of these, and other verses, in multiple translations, such as ISR, KJV, NIV, RSV, ASV, etc., you’ll find that these words are all “*inter-translated*”. I think I just made up a word. From their Hebrew meanings, they can all be used in place of each other to mean the same thing. In their context, one may be simply more descriptive of the action implied, such as; “**redemption**” by “**ransom**” or “**deliverance**” by “**snatching**”.

Except for the last Scripture, the examples we’ve read have all been about “**corporate**” or “**national**” redemption. Before we look further into “personal redemption”, we need to do one thing. If we are to understand the concept of “**redemption**”, whether “**individual**” or “**corporate**”, we need to look at Sefer Ruth or the Book of Ruth. Ruth is typically read at Shavu’ot, because the story culminates at the end of the barley harvest. But, it has many applications to our look at “**Redemption**”. Let me first point out the ordinance of the “**Kinsman Redeemer**” from **Wayyiqra / Leviticus 25:47-49**; **‘Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner’s clan, after he has been sold, there is a right of redemption to him – one of his brothers does redeem him, or his uncle or his uncle’s son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.**

Now Ruth, who was from Mo’ab, married into the tribe of Yahudah, while still in Mo’ab; but, became a widow. She chose to remain with her widowed mother-in-law Na’omi. They both came to the land of Na’omi’s family in Beit Lechem (Bethlehem). They had nothing. So, Ruth gleaned in the fields, at the barley harvest and ended up staying through the wheat harvest. Since she was righteous of heart, Bo’az, her Kinsman Redeemer was taken with her. So, we read from where Bo’az is awakened in the night, as she lay at his feet, in the field; from **Ruth 3:9-19**; **And he said, “Who are you?” And she answered, “I am Ruth, your female servant. Now you shall spread your covering over your female servant – for you are a redeemer.” And he said, “Blessed are you of YHVH, my daughter! For you have shown more kindness at the end than at the beginning, not to go after young men, whether poor or rich. And now, my daughter, do not fear. All that you say I do for you, for all the people of my town know that you are a virtuous woman. And now, it is true that I am your redeemer. However, there is a redeemer nearer than I. Stop over tonight, and in the morning it shall be that if he does redeem you, good – let him do it. But if he is not pleased to redeem you, then I shall redeem you, as YHVH lives! Lie down until morning.” And she lay at his feet until morning, and she arose before one could recognize another. And he said, “Let it not be known that the woman came to the threshing floor.” And he said, “Bring the shawl that is on you and hold it.” So she held it and he measured six measures of barley, and laid it on her. And she went into the city. And when she came to her mother-in-law, she said, “Is that you, my daughter?” And she explained to her all that the man had done for her. And she said, “He gave me these six measures of barley, for he said to me, ‘Do not go empty-handed to your mother-in-law.’” And she said, “Wait, my daughter, until you know how the matter falls, for the man is not going to rest until he has completed the matter this day.”**

Now, let’s finish with **Ruth 4:1-22**; **And Bo’az went up to the gate and sat down there. And see, the redeemer of whom Bo’az had spoken came by. And Bo’az said, “Turn aside, So-and-so, sit**

down here.” And he turned aside and sat down. And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down. He then said to the redeemer, “Na’omi, who has come back from the fields of Mo’ab, sold the piece of land which belonged to our brother Elimelek. And I thought that I should disclose it to you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you do redeem it, redeem it. But if you do not redeem it, inform me, so that I know. For there is no one but you to redeem it, and I am next after you.’ ” And he said, “I redeem it.” And Bo’az said, “On the day you buy the field from the hand of Na’omi, you shall also acquire Ruth the Mo’abitess, the wife of the dead, to raise up the name of the dead on his inheritance.” And the redeemer said, “I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it.” And this was formerly done in Yisra’el concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other, and this was a witness in Yisra’el. So the redeemer said to Bo’az, “Buy it for yourself.” Then he took off his sandal. And Bo’az said to the elders and to all the people, “You are witnesses this day that I have bought all that was Elimelek’s, and all that was Kilyon’s and Mahlon’s, from the hand of Na’omi. And also, Ruth the Mo’abitess, the wife of Mahlon, I have acquired as my wife, to raise up the name of the dead on his inheritance, so that the name of the dead should not be cut off from among his brothers and from the gate of his place. You are witnesses today.” And all the people who were at the gate, and the elders, said, “Witnesses! YHVH make the woman who is coming to your house as Rahel and as Le’ah, the two who built the house of Yisra’el. And prove your worth in Ephrata and proclaim the Name in Beyth Lechem. And let your house be like the house of Perets, whom Tamar bore to Yahudah, of the seed which YHVH does give you from this young woman.” And Bo’az took Ruth and she became his wife. And he went in to her, and YHVH granted her conception, and she bore a son. And the women said to Na’omi, “Blessed be YHVH, who has not left you this day without a redeemer. And let his Name be proclaimed in Yisra’el! And he shall be to you a restorer of life and a sustainer of your old age. For your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.” And Na’omi took the child and laid him on her bosom, and became a nurse to him. And the women, her neighbors, gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He was the father of Yishai, the father of Dawid. And this is the genealogy of Perets: Perets brought forth Hetsron. And Hetsron brought forth Ram, and Ram brought forth Amminadab. And Amminadab brought forth Nahshon, and Nahshon brought forth Salmon. And Salmon brought forth Bo’az, and Bo’az brought forth Obed. And Obed brought forth Yishai, and Yishai brought forth Dawid.

It’s easy for us to see Yahoshua in this picture, as our “**Kinsman Redeemer**”. He took on flesh in order to become like us physically and be tempted; so in every way, He became our “**Kinsman**”. Ruth, the bride, who came out of the “**nations**” sought to come into the kingdom; but, had no standing, was a widow and destitute. However, she was humble of spirit and in seeking covering and protection; she did so by humbling herself and serving. This is what drew Bo’az’s attention to her. He answers her in **Ruth 2:12**; “**YHVH repay your work, and your reward is complete from YHVH Elohim of Yisra’el, under whose wings you have come to seek refuge.**” Remember “**wings**” are what? “**Tzitzit**” our reminder of Torah. She sought covering in Torah.

We can see Yahudah in diaspora in Na’omi, who sojourned by choice in Mo’ab, the world, during “**hard times**” in Yisra’el. Let’s quickly look at **Ruth 1:1-5**; **And it came to be, in the days when the rulers ruled, that there was a scarcity of food in the land. And a man from Beyth Lechem, Yahudah, went to sojourn in the fields of Mo’ab, he and his wife and his two sons. And the name of the man was Elimelek (El is King), and the name of his wife was Na’omi (Delight), and the names of his two sons were Mahlon (Sick) and Kilyon (wasting away) – Ephrathites (ash**

**heaps) of Beyth Lechem, Yahudah. And they went to the fields of Mo'ab and came to be there. And Elimelek, husband of Na'omi, died. And she was left with her two sons. And they took wives of the women of Mo'ab, the name of the one was Orpah (Apostate), and the name of the other Ruth (Beautiful Friend). And they dwelt there about ten years. And Mahlon and Kilyon also died, both of them, so the woman was bereaved of her two sons and of her husband.** So, Na'omi is a widow, separated from Elimelek (King Elohim). She is also bereaved of her sons, who died in the world. As Ruth and I read this, I couldn't help thinking of the Scriptures referring to Yerushalyim as "**widow**" and "**childless**", her children having chosen death over Yahweh.

Apostate Orpah chose to go back to her people and their "*mighty ones*" according to **verses 12-15**. But, Ruth chose Na'omi and Yahweh. Something she had seen or learned from her mother-in-law directed her to a path of righteousness. We see in Ruth, a picture of Ephraim and the true "*gentile*", who have a heart to seek Yahweh and be obedient to His Torah.

What's really great about this story is almost never taught. You see, Ruth (the bride) isn't the only one that gets "**redeemed**". Na'omi, her mother-in-law, a Yahudite, is also redeemed. In fact, think about how this plays out. We see some similarities to Yahoshua's teaching of the "**ten virgins**" (as the bride) in **Mattityahu 25**. The wise maidens had their lamps ready, including their oil, and were asleep while awaiting their Bridegroom. And, at "**midnight**" (the darkest hour), the cry went out that He was coming and to go meet Him. In **Ruth 3** we see her lay down at her Bridegroom / Redeemer's feet to sleep until morning. But, in **verses 8-9** we read; **And it came to be at midnight that the man was startled, and turned himself, and saw a woman lying at his feet! And he said, "Who are you?" And she answered, "I am Ruth, your female servant. Now you shall spread your covering over your female servant for you are a redeemer."**

And, that very night, He promises her redemption in the morning. But, our story isn't over yet. There is another who is "**nearer**" to her than Bo'az. This one, who in Scripture is referred to only as "**pelony almony**" in Hebrew, meaning a "**certain person whose name is concealed**", or "**not important**". This redeemer, a Yahudite also, while willing to redeem the Land for Yahudah, was not willing to share his inheritance with the seed of a "**foreigner**". While that foreigner might be righteous (a ger toshav = righteous gentile), even in the eyes of the entire community as Ruth was (Bo'az pointed this out to her in **3:11**), this "**redeemer**" could not allow the offspring born of this foreigner to inherit what he considered his. Do we perhaps see an attitude here that is prevalent in the Land today?

But, Bo'az was the righteous "**Kinsman Redeemer**" who redeemed not only the Land for his people; but, his "**people**" for their inheritance in the Kingdom. If we really want to understand our Redemption, our Deliverance and our Salvation, let us study the many lessons in the Book of Ruth.

Yahweh is indeed redeeming His "**chosen people**" to their inheritance in Yisra'el (the Land and the Kingdom). Yahoshua said in **Mattityahu 15:24** that He came only for the Lost Sheep of the House of Yisra'el. He paid the redemption price in His blood, as our "**Kinsman Redeemer**". As Yahoshua was explaining to His talmidim what was to come, as we studied **Mattityahu 24**, He said according to **Luke 21:28**; **And when these matters begin to take place, look up and lift up your heads, because your redemption draws near.** Now, in the Aramaic, the word for "**redemption**" is "**Yeshua**" which is "**Salvation**". He came, He redeemed us and He gave us the promise that our "**Redemption**" (Yahoshua Himself) would come for us. In the meantime, He told us to go and make "taught ones" in all the nations (*in which we're scattered*). He also spoke these words in *Galil*, Galilee, Ephraim's land, in **Mark 1:15**; **The time has been filled, and the reign of Elohim has come near. Repent, and believe in the Good News.** B'Shem Yahoshua..... Ahmein.