

# פרשיות בהר ובהקתי / Parshiot Behar and Bechukotai

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d  
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## The kinsman redeemer

### השבועות הזה קוראים / This Week's Reading

תורה: Leviticus 25:1-27:34  
הפטרה: Jeremiah 16:19-17:14; 32:6-27  
הברית: Luke 4:16-21, Matthew 21:33-46,  
החדשה: 2 Corinthians 6:14-18

10 Rabbinic scholar Moses ben Maimon (Rambam or Maimonides) said  
“prophecy, in the Tanach, is in truth and in reality an emanation sent forth by G-d  
through the active intellect by mans rational faculty and imaginative faculty”  
Prophecy is the action of foretelling, declaring, describing, or representation of  
15 something future beyond what man is able to foresee. One of the great uses of  
prophecy in the Tanach is that regarding the coming and work of the Messiah  
Yeshua. There are scholars however who believe that the prophets of the Tanach  
spoke only to their own contemporary times and it is claimed that they always  
understood the significance of what they said in which their utterances contained  
20 only moral content and were never of a predictive nature or intent. There is an  
apparent contradiction to that opinion however in the Ketuvei Shelachim  
(Apostolic Writings), for example in *1 Kefa / Peter 1:10-12*.

### *1 Kefa / Peter 1:10-12*

25 *1:10 As to this salvation, the prophets who prophesied of the grace that  
would come to you made careful searches and inquiries, 1:11 seeking to  
know what person or time the Spirit of Christ within them was indicating  
as He predicted the sufferings of Christ and the glories to follow. 1:12 It  
was revealed to them that they were not serving themselves, but you, in  
these things which now have been announced to you through those who  
30 preached the gospel to you by the Holy Spirit sent from heaven things into  
which angels long to look. (NASB)*

In the Tanach, Daniel reports that an angel told him about the future and  
then instructed him to seal up the words: *Daniel 12:4 'But as for you, Daniel,  
35 conceal these words and seal up the book until the end of time; many will go back  
and forth, and knowledge will increase.'* (NASB) Daniel then declares that *12:8 As  
for me, I heard but could not understand; so I said, 'My lord, what will be the  
outcome of these events? 12:9 He said, 'Go your way, Daniel, for these words  
are concealed and sealed up until the end time. (NASB)* In this instance Daniel  
40 was not speaking of contemporary times but of future events. The Messianic  
prophecies already fulfilled by Yeshua show us that the prophets of the Tanach  
did indeed point to Yeshua.

45 One of the greatest prophets in the Tanach was Moshe, and this week Moshe writes about the role of the goel (redeemer). In this week's portion (*Vayikra / Leviticus 25:39–26:46*) we find the source text for what is known as the kinsman redeemer in the Torah. According to the Torah, the redeemer was one who was charged with the duty of restoring the rights of a near relative.

50 The word used in the Torah for redeemer is גאל which is the root word for to liberate, or redeem. The verbal root גאל is very prominent appearing ten times in *Vayikra / Leviticus 25* and seven times in *Bamidbar / Numbers 35:9-34*. For each of these attestations of the goel, the actions of the redeemer are listed. In sefer Vayikra (*Vayikra / Leviticus 25:39-55*) the גאל plays the role of the redemption of a slave. The גאל is freeing his kinsman from servitude through economic redemption. In sefer Bamidbar (*Bamidbar / Numbers 35:9-34*) the גאל takes a different role as an avenger seeking to avenge the death of his kinsman. Outside of these two books (*Vayikra* and *Bamidbar*) גאל appears only thirteen times in the rest of the Tanach.

60 Provision was made in the Torah for the less fortunate (poor) person who was forced to sell part of his property or himself into slavery thus, the kinsman redeemer or "goel" (גאל) was to redeem, receive or buy back. Under such a situation, his nearest family relation could step in and buy back what he was forced to sell (*Vayikra / Leviticus 25:48*). The inheritance of the Promised Land was important and thus the nearest family relative was obligated in a sense to help him buy back his freedom and bring that portion of land back into the family (redeeming the tribal inheritance). The passages in Vayikra 25 conclude with *Vayikra / Leviticus 25:55 "For Bnei Yisrael are servants to Me, they are My servants whom I have taken them out of the land of Egypt, I am the Lord your God."* Studying these concluding passages it should be obvious that the summary passage focuses on servitude (servants), rather than land. The reason is servitude to a fellow man would take away from one's ability to be a servant to HaShem. The summary passage (*25:55*) makes a connection or link back to the events of Yetziat Mitzraim (story of Egypt). We also know that HaShem had forseen Yetziat Mitzraim by the prophetic message that was given to Avraham in *Breishit / Genesis 15:13-18*. Even though man is free and enjoys the right to own land and determine his own destiny (free will); he must remember that his freedom is a gift from God, and thus that freedom should be utilized to serve the Lord.

## ויקרא 25:39-55

39 לְכֶם לְאֱלֹהִים: וְכִי־יִמְוֶה אֶחָיִךָ  
 40 עִמָּךְ וְנִמְכַרְלָךְ לְאֶת־עַבְדְּךָ כִּי עֲבַדְתָּ עַבְדִּי: כְּשֹׂכֵר  
 41 כְּתוֹשֵׁב יְהוּדָה עִמָּךְ עַד־שְׁנַת הַיָּבֵל יַעֲבֹד עִמָּךְ: וַיָּצֵא  
 מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת  
 42 אֲבֹתָיו יָשׁוּב: כִּי־עַבְדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ  
 43 מִצְרַיִם לֹא יִמְכְרוּ מִמִּכְרַת עַבְדִּי: לֹא־תִרְדֶּה כִּי בְפָרְךָ  
 44 וְנִרְאֵת מֵאֲלֹהִים: וְעַבְדְּךָ וְאִמָּתְךָ אֲשֶׁר יִהְיוּ־לְךָ מֵאֵת  
 45 הַגּוֹיִם אֲשֶׁר סְבִיבֹתֶיכֶם מִדֶּם תִּקְנוּ עַבְדִּי וְאִמָּה: וְגַם  
 מִבְּנֵי הַתּוֹשְׁבִים הַגֵּרִים עִמָּכֶם מִדֶּם תִּקְנוּ וּמִמִּשְׁפַּחְתֶּם  
 אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאֶרְצְכֶם וְהָיוּ לְכֶם לְאֲחֻזָּה:  
 46 וְהִתְנַחַלְתֶּם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם לְרִשְׁתָּ אֲחֻזָּה לְעַלְמֵם  
 בָּהֶם תַּעֲבֹדוּ וּבְאֲחֻזֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאֲחוֹ לֹא  
 47 תִּרְדֶּה כִּי בְפָרְךָ: וְכִי תִשְׁיַג יָד גֵּר  
 וְתוֹשֵׁב עִמָּךְ וּמָךְ אֶחָיִךְ עִמּוֹ וְנִמְכַר לְגֵר תּוֹשֵׁב עִמָּךְ  
 48 אִו לְעֵקֶר מִשְׁפַּחַת גֵּר: אַחֲרֵי נִמְכַר נֶאֱלָה תִּהְיֶה־לּוֹ  
 49 אֶחָד מֵאֲחוֹ יִנָּאֲלֵנוּ אִו־דָּדוֹ אִו בְּרָדְדוֹ יִנָּאֲלֵנוּ אִו  
 מִשָּׂאֵר בָּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִנָּאֲלֵנוּ אִו־הַשִּׁינָה יָדוֹ וְנִנָּאֲלָה  
 50 וְחָשַׁב עִסְקָנְהוּ מִשְׁנַת הַמְּכָרוֹ לִו עַד שְׁנַת הַיָּבֵל וְהָיָה  
 51 כְּסֹף מִמְכָרוֹ בְּמִסְפַּר שָׁנִים כִּי־מִי שֹׂכֵר יְהוּדָה עִמּוֹ: אִם־  
 עוֹד רַבּוֹת בְּשָׁנִים לְפִיָּהֵן יָשִׁיב נֶאֱלָתוֹ מִכְּסָף מִקְנָתוֹ:  
 52 וְאִם־מְעַט נִשְׂאָר בְּשָׁנִים עַד־שְׁנַת הַיָּבֵל וְחָשַׁב־לּוֹ כְּפִי  
 53 שָׁנָיו יָשִׁיב אֶת־נֶאֱלָתוֹ כְּשֹׂכֵר שָׁנָה בְּשָׁנָה יְהוּדָה עִמּוֹ  
 54 לֹא־יִרְדֶּנּוּ בְפָרְךָ לְעֵינֶיךָ: וְאִם־לֹא יִנָּאֵל בְּאִלָּה וַיָּצֵא  
 55 בְּשְׁנַת הַיָּבֵל הוּא וּבָנָיו עִמּוֹ: כִּי־לִי בְנֵי־יִשְׂרָאֵל עַבְדִּים  
 עַבְדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה  
 כִּי אֱלֹהֵיכֶם: לֹא־תַעֲשׂוּ לְכֶם אֲלִילִים וַפְּסָל וּמִצְבֵּה לֹא־

Leviticus 25:39-26:46

25:39 'If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service. 25:40 'He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee. 25:41 'He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. 25:42 'For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. 25:43 'You shall not rule over him with severity, but are to revere your God. 25:44 'As for your male and female slaves whom you may have you may acquire male and female slaves from the pagan nations that are around you. 25:45 'Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession. 25:46 'You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another. 25:47 'Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family, 25:48 then he shall have redemption right after he has been sold. One of his brothers may redeem him, 25:49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself. 25:50 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. It is like the days of a hired man that he shall be with him. 25:51 'If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption; 25:52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his redemption. 25:53 'Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight. 25:54 'Even if he is not redeemed by these means, he shall still go out in the year of jubilee, he and his sons with him. 25:55 'For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the Lord your God.

The role of the redeemer in the Torah is connected to that of deliverance from slavery. In modern times there has been a teaching that the redeemer, as described here in the Torah, also has a connection to the Messiah. Where is this connection between the kinsman redeemer and the messiah and how is this connection derived? The doctrine of the kinsman redeemer is strictly derived

from the Tanach. What I mean by that is there is no explicit mention of a kinsman redeemer in the Ketuvei Shelachim (Apostolic Writings). The primary source texts in the Tanach which deal with this principle are found in *Vayikra / Leviticus 25*, *Bamidbar / Numbers 35*, *Devarim / Deuteronomy 19*, and *Rut / Ruth 4*. In our text for this week the primary role of the redeemer is to redeem someone from slavery. As we study the kinsman redeemer there is an interesting parallel that begins to take shape which appears to resemble the Messiah's role as redeemer and deliverer.

Redemption is deliverance from some sort of bondage. The redeemer was to be the nearest blood relative so that the inheritance could return to the family / tribe. Therefore, the redeemer needed to have the right qualifications, and must be free himself; a slave could not free another slave. The redeemer was a wealthy benefactor, a blood relative who could free the debtor by paying the required ransom price.

So, where is the practical application here? The fundamental concept was that no Yisraelite would permanently lose his inheritance. This was designed to reinforce the truth that the land was HaShem's and that it had been given as a gift of the covenant. Similarly, redemption is a gift of the covenant we have in Yeshua the Messiah. This is a common theme throughout the Tanach. We find an excellent example of this concept in the book of Job. Though Job is not considered one from among the prophets, he gives us an interesting insight into the role of the redeemer at the end of days. Job gave witness to the messiah predicting Him as the coming redeemer. It is recorded in the Tanach how Job declared his faith in a living redeemer, and of his own participation in being redeemed by HaShem's. *Job 19:25 'As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. (NASB)*

Yeshua the Messiah is the ultimate fulfillment of the type (kinsman redeemer). It should be noted that our redemption, similar to the redemption of Yisrael from Mitzrayim (Egypt), is the subject of prophecy and the work of the Messiah on our behalf was foreordained (see *1 Peter 1:18-20*). There were four things which were required of the redeemer in sefer Vayikra and Yeshua fulfills these four requirements for him to act as our kinsman redeemer.

1. Yeshua became our kinsman according to the flesh through the incarnation (a living embodiment of the word of G-d). Thus, the incarnation provided the necessary blood relationship with mankind. (see *John 1:1-14; Romans 8:3; Philippians 2:7; and Hebrews 2:17 and 4:15*)
2. Yeshua was willing to pay the ransom price that was demanded in order to free those that are in bondage. The ransom price (payment made for redemption) is blood and death for sin. The ransom price Yeshua made was in his own blood which secures our redemption and establishes Yeshua as our redeemer. (see *Matthew 20:28; Acts 20:28; Romans 3:23 and 24; 1 Corinthians 6:19-20; Galatians 3:13 and 4:4-5; Ephesians 1:7; Colossians 1:14; 1 Timothy 2:6; Titus 2:14; and 1 Peter 1:18-19*)

- 135 3. Yeshua was able to pay the required price since He Himself was not  
burdened with sin or its penalty of death. Yeshua resided outside the slave  
market of sin in which we find ourselves today. (see *Romans 8:3; 1  
Corinthians 7:23; 2 Corinthians 5:21; and Revelation 5:9*)
- 140 4. Yeshua's work has qualified Him to execute HaShem's Mitzvah for the  
redeemer and restore the property rights to planet earth and our  
relationship with HaShem that our ancestor Adam forfeited. This is  
dramatically spoken of in Revelation chapter 5 when it was asked: "Who  
is worthy?" Yeshua is worthy! (see Revelation 11:15-17 and Matthew  
145 5:5)

In summary, Yeshua is our nearest kinsman that set us free from the debt of  
sin that all men face (see *Romans 3:9 and 11:32; Galatians 3:22; John 8:46; Acts  
3:14; Hebrews 4:15 and 7:26; 1 Peter 2:22; and 1 John 3:5*). He has not only  
150 acted on our behalf to restore our freedom and inheritance that HaShem created  
for all of mankind, He will in future events act as the blood avenger during  
Daniel's 70<sup>th</sup> week (*Revelation 6:10, 16:6, and 19:2*). This is where we find the  
parallel in scripture and its application in the eternal perspective. Yeshua took the  
right of redemption (לגא) upon Himself and became our kinsman redeemer. He  
155 purchased us from a foreign master (sin) for a price. Furthermore, this is where  
we find the application on the use of the terminology of "slaves to Christ" (see  
*Ephesians 6:5-6; Colossians 3:11 and 4:12*) by Shaul (Paul) in his letters to the  
Ephesians and Colossians. Yeshua paid the price redeeming us from sin, and so  
we are slaves to Yeshua. Titus gives us a clear definition on our purpose in this  
160 redemption of Yeshua. Having been redeemed we need to be obedient servants of  
the Lord. Our obedience, according to *Titus 2:14* must come from an eager and  
willing heart. Do you have a willing and eager heart to know HaShem in a more  
intimate way? All people are born into the slave trade of sin and need redemption  
from the Most High G-d. Today, right now you too can be redeemed if you will  
165 place your faith upon Yeshua, and begin to live a life that is whole devoted to  
HaShem. Come say the following prayer with me.

Prayer

170 Heavenly Father,

I come before you in prayer, please forgive me of my sins. I believe  
Yeshua died for my sins and by His own blood He became my redeemer. Please  
175 help me to walk according to your ways and live a life which is pleasing to you  
and brings honor to your Name.

In Yeshua's name we pray. Amen.

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**Be Blessed in Yeshua our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever