

*But while he thought on these things, behold, the Messenger of Yahuah appeared unto him in a dream, saying, Yoseph, you son of David, fear not to take unto you Miriam your wife: for that which is conceived in her is of the Set-apart Spirit. And she shall bring forth a son, and you shall call his name Yahusha: for he shall save his people from their sins.*

1 MATTITHYAHU (MATTHEW) 1:20-21

## Redemption is a Pattern

We have fully identified the problem found within the Laws of our Father. The problem IS in the Torah but it is NOT the whole Torah because the Laws of our Father also provide the solution to our problem. Bereshith (Genesis) 3:14-24 stands against us but the rest of our Father's Laws favor us. These Laws pave the way for us to go back home to the Garden of Eden.

As previously stated, our Father operates according to established Laws and is Just. Rich men who steal receive the same consequences as poor men who steal. He is fair and equitable. If we want to avoid negative consequences then we simply avoid doing those things that would bring negative consequences into our lives. For example, if we don't want a speeding ticket, we maintain speeds within their established limits. We operate within the bounds of the Laws to avoid consequences.



His Laws are essentially patterns that are repeated over and over because they are permissible actions within the bounds of His Laws. His justice balances the punishment in direct proportion to its crime. It works in the opposite direction as well. If we forgive others, He will forgive us. If we hear His Words, He will hear our words, prayers and pleas. If we are good to others, He will be good to us. If we are generous, He will be generous to us. We can reap goodness by sowing goodness in our lives right now. It is still the Law of Sowing and Reaping. It works both ways. Here is testimony from our Messiah confirming this position.

**For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.** (Mattithyahu/Matthew 6:14-15)

The Law of Sowing and Reaping is a pattern that can be counted upon like any Natural Law. Our Messiah understood the Law of Sowing and Reaping because he knew and understood the Law of Moshe and the Prophets.

**Principle:** The Law of Sowing and Reaping is a judgement equivalent to the transgression committed. It is also a reward equivalent to the sacrifice endured. This principle is based upon the following Law:

And if a man causes a blemish in his neighbor; **as he has done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again.** And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death. (Vayiqra/Leviticus 24:19-21)

Link to Study: **[What is the Law of Sowing and Reaping?](#)**

Testimony says that Messiah Yahusha Ben David laid down his life for us of his own freewill. Our Father has rewarded him for his suffering and death in direct proportion to those things he experienced on behalf of others. Yahuah made him King over all the earth and has entrusted Yahusha to rule and reign according to His Laws on His behalf. Yahusha will be King for eternity. He has inherited the nations of the earth and they belong to him. ALL people will answer to him. They cannot bypass him and go directly to the Father. Yahuah made Yahusha the “door”. If people want to approach the Father, they must go through Yahusha who is the “door” to our Father.



People who reject Yahusha, will be rejected by him as well as our Father because Yahusha and Yahuah are Covenant Partners. Yahusha’s enemies are his Father’s enemies and vice versa. People who rebel against our Father’s Laws are also rebelling against Messiah Yahusha. People will reap what they sow. It is a Natural Law of the Universe observed by other religious belief systems as “karma”. It is expressed in the idiom, “What goes around, comes around”. People know the Laws of Sowing and Reaping are Natural Laws of the Universe and they originated in our Father’s Natural Laws. They are “Patterns”.

**When we understand this concept, it is important to ensure our actions today garner reward and not punishment.**

**It is wise to be kind, generous, loving, forgiving, humble, grateful and compassionate.**

Yahuah Elohiym established Laws to resolve our situation through Redemption. Yahuah cannot prevent or delete the event requiring redemption but, He has provided a way out of the situation. The prophet Hoshea is a witness providing testimony of this redemption from death:

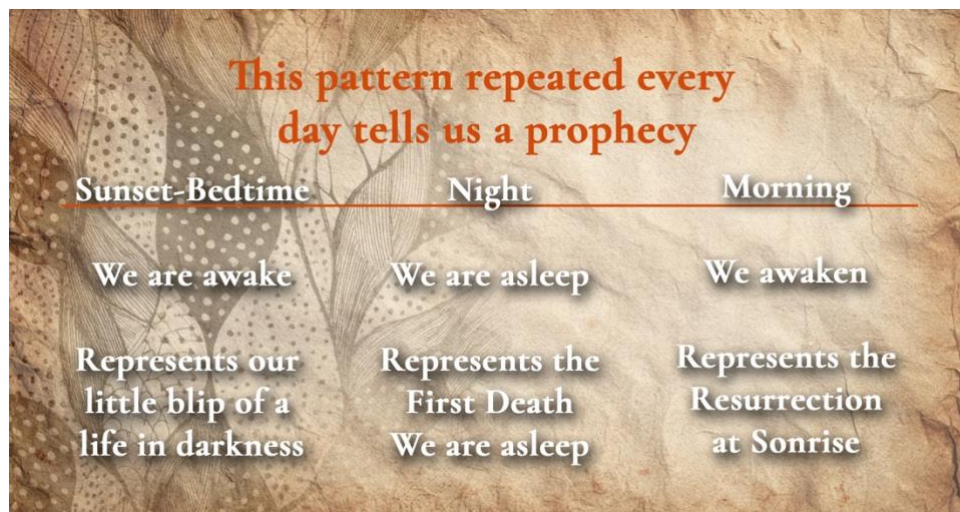
The iniquity of Ephrayim *is* bound up; his sin *is* hidden. The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O sheol [grave], I will be your destruction: repentance shall be hidden from my eyes. (*Hoshea/Hosea 13:12-14*)

Hoshea says, Yahuah will ransom Ephrayim from the power of sheol or the grave through redemption. Hoshea is a prophet speaking the Word of Yahuah Elohiym which

cannot be changed or deleted. He serves as witness to a resurrection from death through redemption. The following passage is a second witness. The Tehillah says Yahuah will “redeem” man’s soul from the power of sheol or the grave.

They that trust in their wealth, and boast themselves in the multitude of their riches; **None of them can by any means redeem his brother, nor give to Elohiym a ransom for him:** (For the redemption of their soul *is* precious, and it ceases forever:) That he should still live forever, *and* not see corruption. For he sees *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought *is, that* their houses *shall continue* forever, *and* their dwelling places to all generations; they call *their* lands after their own names. **Nevertheless, man being in honor abides not: he is like the beasts that perish.** This their way *is* their folly: yet their posterity approves their sayings. Selah. **Like sheep they are laid in sheol [grave]; death shall feed on them; and the upright shall have dominion over them in the morning;** and their beauty shall consume in the grave from their dwelling. **But Elohiym will redeem my soul from the power of Sheol [grave]: for he shall receive me.** **Selah.** (Tehillim/Psalms 49:6-15)

This passage is speaking about a resurrection from the first death through redemption. This Tehillah (Psalm) says the “upright shall have dominion over them in the morning” after they awaken from their sleep, which is the resurrection from the first death. The author is making a parallel between the resurrection and awakening in the morning every day of our lives.



This pattern assures us that the First Death is like going to sleep at night. We do not comprehend the passage of time while sleeping. The same is true in death. This is a “pattern” repeated everyday of our lives that tells us a message.

The English word “redeem” means to buy back with money or exchange something. It can also mean to restore one’s honor. This is similar to the ancient Hebrew definition.

The Hebrew word translated as “redeem” is defined by *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner as:

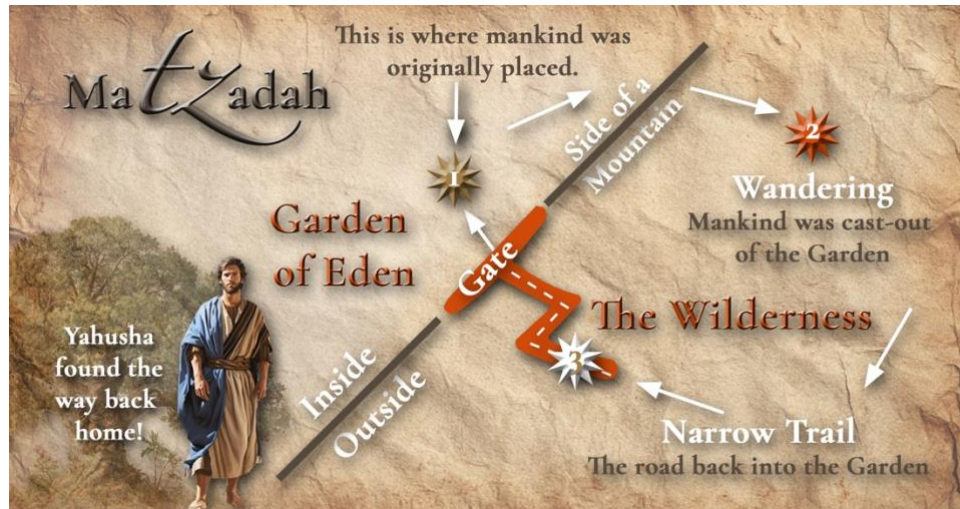
לָגַד ( לָגַד ) **Definition:** The buying back, a bringing back around, of someone or something.

לָגַד ( common, לָגַד / g.a.l ) **Translation:** REDEEM (V) **Definition:** To buy back. Restore one to his original position or avenge his death. In the participle form this verb means "avenger," as it is the role of the nearest relative to buy back one in slavery or avenge his murder. **KJV Translations:** redeem, redeemer, kinsman, revenger, avenger, ransom, deliver, kinsfolks, kinsman's, part, purchase, stain, wise **Strong's Hebrew #:** h.1350

“Redemption” is the process of “restoring one to their original position or avenging the death of a loved one”. The resurrection restores mankind to their original intended position which is in the Garden of Eden in the Presence of Yahuah Elohiym with access to the Tree of Life. This is confirmed in the following passage:

And Yahuah Elohiym planted a Garden eastward in Eden; and **there he put the man whom he had formed.** (*Bereshith/Genesis 2:8*)

The Garden of Eden was created for mankind and this is where we were originally intended to live. “Redemption” is the process of restoring us back to this original location. Here is our roadmap showing a “circular” pattern which is a key element in the concept of “redemption”.



### Map Key illustrating Redemption

**Location 1:** We started inside the Garden of Eden.

**Location 2:** Then, we were cast-out of the Garden and placed in the Wilderness. Many of us are just wandering in the Wilderness like the children of Yashar'El wandered in the Wilderness for 40 years.

**Location 3:** Some of us find the Narrow Trail that leads back home and re-enter the Garden of Eden in the resurrection completing our redemption.

This is redemption. Yahuah is restoring us back to our original position.

“Redemption” is a circular pattern. The two-lettered Hebrew root word for “ga'al” is related to something that is round. *The Ancient Hebrew Lexicon of the Bible* defines it as:

∟✓ (גל) **Action:** Roll, Uncover, Round, Wrap, Shave **Object:** Circle, Wheel, Drop, Infant, Boundary **Abstract:** Redeem **Definition:** Something that is round or a second time around of a time or event. A dancing in a circle.

The letter “gam” is a picture of a foot associated with walking. The letter “gam” means “gather at the water”. Shepherds would walk long distances to water. It was a place where all shepherds gathered. The “lamed” is a picture of a shepherd’s staff and represents “authority”. Here are the pictures representing these letters.



Together, they mean “gather authority”. The House of Yashar’El are going to help our Messiah rule and reign over all the nations of the earth for eternity. They will be the “authority” in the earth. They also will be “gathered TO the Authority” which is our Father. He is also the lifegiving water. Messiah Yahusha confirms this:

Yahusha answered and said unto her, If you knew the gift of Elohiym, and who it is that says to you, Give me to drink; you would have asked of him, and **he would have given you living water.** The woman saith unto him, Sir, you have nothing to draw with, and the well is deep: from where then have you that living water? Are you greater than our father Ya’aqob, which gave us the well, and drank from it himself, and his children, and his cattle? **Yahusha answered and said unto her, Whosoever drinks of this water shall thirst again: But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.** (Yochanan/John 4:10-14)

Messiah Yahusha had the words of everlasting life. He gave people Living Water which comes from our Father in Heaven. His Words give us Life. In order for people to gather to our Authority, the Living Water, we must travel back home which creates a “circular” pattern. “Redemption” is the process of making a completed circle back to the beginning.

We have several examples of this circular pattern. Abraham was living in the land promised to him. This parallels Adam living in the Garden of Eden. Abraham’s offspring voluntarily fled to Egypt to avoid the famine. Adam voluntarily left the Garden of Eden by eating the forbidden fruit.

Eventually, the offspring of Abraham were enslaved by Pharaoh and were treated harshly. Life was difficult for them. Likewise, the offspring of Adam were enslaved by sin and its associated curses making life unpleasant with heavy taxation, inflation, high

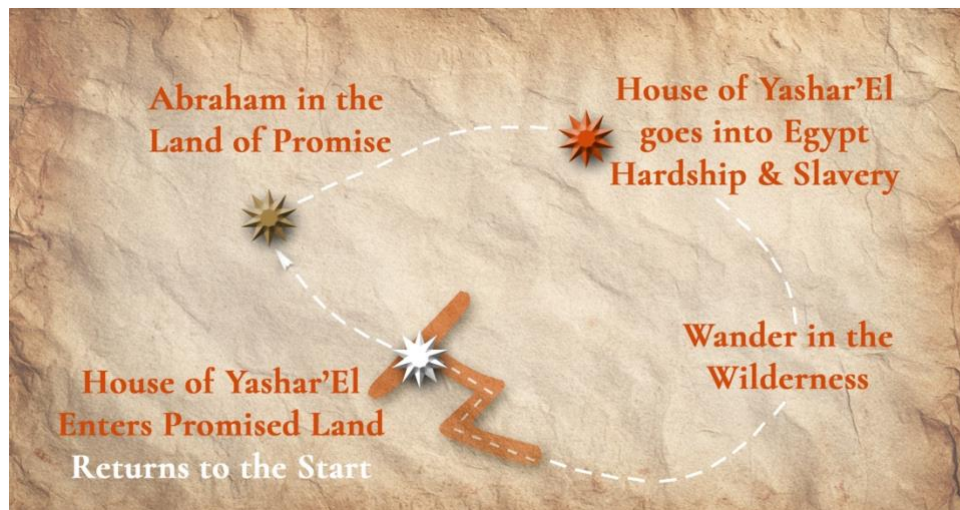
interest rates, weeds, oppressive leaders, war, strife, deception, loss, struggle and disease.

While the children of Yashar'El were in Egypt, Yahuah sent the Prophet Moshe to redeem them from slavery. Likewise, while we have been in the Wilderness under oppressive rulers, Yahuah sent Yahusha Ben David to redeem us from slavery.

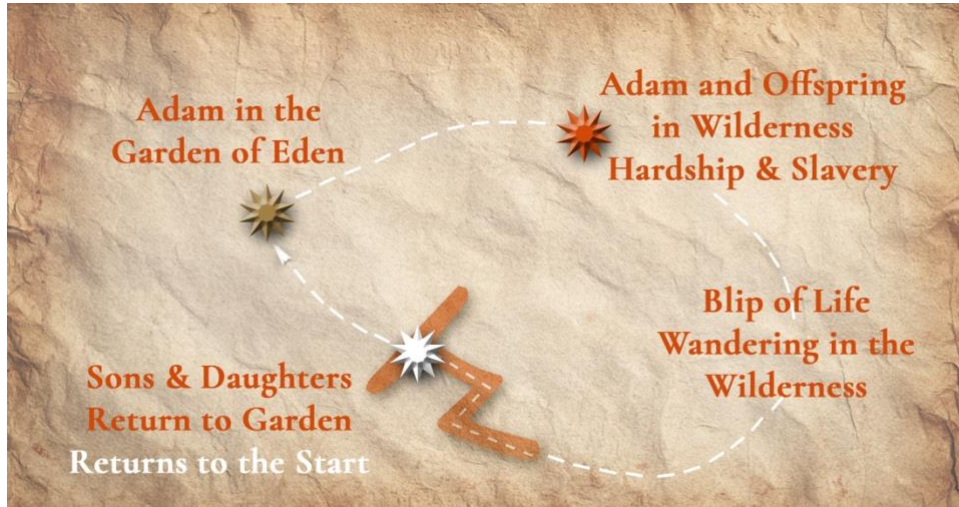
The Prophet Moshe led the children of Yashar'El out of Egypt. Likewise, Messiah Yahusha is leading us out of this current world system back home but it is not to a plot of land still subject to oppressive rulers. Yahusha is leading us back to the Garden of Eden where we started. Just as a mixed multitude left Egypt, a mixed multitude is leaving this current world system to go back home. "Redemption" is available to ALL people and not just the House of Yashar'El because we are ALL subject to these curses.



Each example is a circular pattern in which people return to their original place. This is "redemption" or "ga'al". Here is the circular pattern illustrated with Abraham and his offspring.



The same pattern can be seen with the sons and daughters of Adam:



The story of the prodigal son told by our Messiah is the same prophetic picture and follows the same pattern. The son started at his father's house just like Adam.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after **the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.** (Luke 15:11-13)

This picture represents Adam leaving his Father's House in the Garden of Eden and choosing to live in the Wilderness. It also represents us because we also started in the Garden of Eden. When life is good, we are enjoying the moment and not thinking about our Father's House. But then, life is not always good. The prodigal son began to be in need.

And when he had spent all, there arose a mighty famine in that land; and **he began to be in want.** And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (Luke 15:14-16)

The son had sold himself into slavery to a citizen of the nation by spending all of his money and now was experiencing an unpleasant life. He was hungry. This represents oppression under cruel and greedy leadership. It is during these times when we remember our Father's House and reach out to Him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, **Father, I have sinned against heaven, and before you, And am no more worthy to be called your son: make me as one of your hired servants.** (Luke 15:17-19)

The prodigal son humbled himself because he did not feel worthy to be called a “Son” to his Father. He was content to be a hired servant to his Father. This is the process of repentance from sin. We must turn back to our Father first. This is our part in the process of redemption. The underlying Hebrew word “shuv” pronounced “shoov” is defined by *The Ancient Hebrew Lexicon of the Bible* as:

שׁוּב ( common, שׁוּב / sh.w.b) **Translation:** TURN.BACK (V) **Definition:** To return to a previous place or state. **Alternate Translations:** return (when written in the hiphil [causative] form) **Edenics:** shove **KJV Translations:** return, again, turn, back, away, restore, bring, render, answer, recompense, recover, deliver, put, withdraw, requite **Strong's Hebrew #:** h.7725 **Aramaic Spelling:** תׁוּב **Strong's Aramaic #:** a.8421

It is the action of returning to a previous place or state. Our previous “state” of existence was without sin. Adam and Chavah (Eve) could stay in the Garden if they had not sinned. We are subject to the same standard. We cannot be in the Garden of Eden and still practice sin. if our Father could allow people who practice sin into the Garden then He would have allowed Adam and Chavah to remain in the Garden. But this is not what the text says.

And Yahuah Elohiym said, Behold, the man is become as one of us, to know function and dysfunction: and now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever: Therefore, Yahuah sent him forth from the Garden of Eden, to till the ground from where he was taken. (Bereshith/Genesis 3:22-23)

“Knowing” sin or “experiencing” sin in our flesh prevents us from entering the Garden of Eden and staying there. Under no circumstances can we corrupt our resurrected bodies

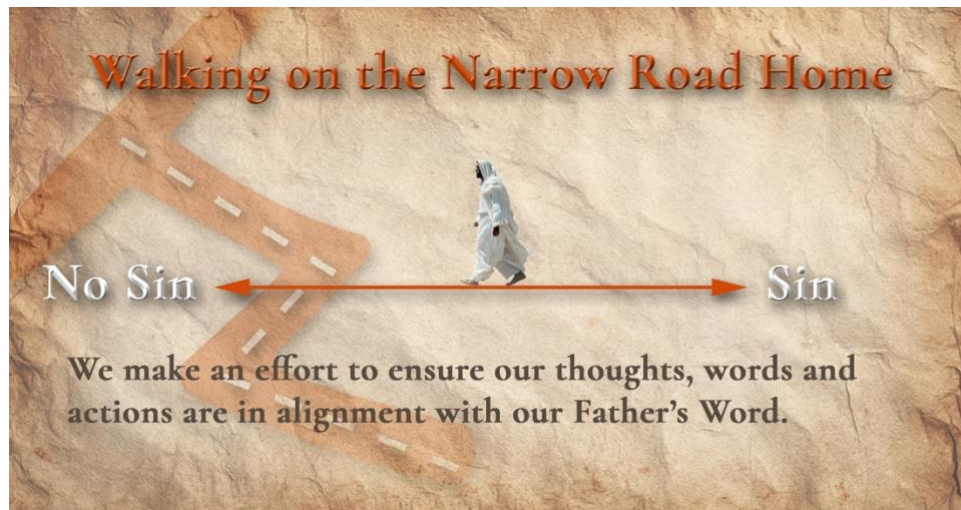


by “experiencing” sin. We must turn back to our previous state of existence by purging sin from our lives and living as if we were in the Garden of Eden today. This first step to repentance is conveyed in the following passage:

And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahuah your Elohiym has driven you, And shall return unto Yahuah your Elohiym, and shall obey His Voice according to all that I command you this day, you and your children, with all your

heart, and with all your soul; (*Debarim/Deuteronomy 30:1-2*)

The House of Yashar'El is scattered among the nations and will be in want. They are a picture of the prodigal son who left his father's house and is living and working among the nations. The House of Yashar'El will realize they are cursed and that life is hard under oppressive leaders. They humble themselves and return to Yahuah. This happens first which parallels the story of the prodigal son. While the son was a fair distance from home, his father saw him and ran to him. His father did not go to the nations and retrieve him. The father waited until he saw his son walking towards him. This is the action of walking in repentance from sin every day.



The prodigal son was walking towards the nations and sin. When he turned around walking away from sin, he was walking towards his father. It was at this moment in time his father came out to meet him.

And he arose, and came to his father. **But when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.** (*Luke 15:20*)

This is what our Father does when we start turning around and walking in His direction. He has compassion for us and is so glad that we are walking home. He comes and helps us. This is also expressed in the next section of Debarim (Deuteronomy).

That **THEN Yahuah your Elohiym will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where Yahuah your Elohiym has scattered you.** If any of yours be driven out unto the outmost parts of heaven, from there will **Yahuah your Elohiym gather you, and from there will He fetch you: And Yahuah your Elohiym will bring you into the land which your fathers possessed,** and you shall possess it; and He will do you good, and multiply you above your fathers.  
*(Debarim/Deuteronomy 30:3-5)*

Just like the father in the parable of the prodigal son, Yahuah has compassion upon us and will gather us and bring us into the land possessed by our fathers which originally was the Garden of Eden. This is “redemption”. We return to our original state by repenting from ALL of our sins and Yahuah restores us back to our original position in the Garden which is represented by this next part in Yahusha’s parable.

And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son. **But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring here the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.** *(Luke 15:21-24)*

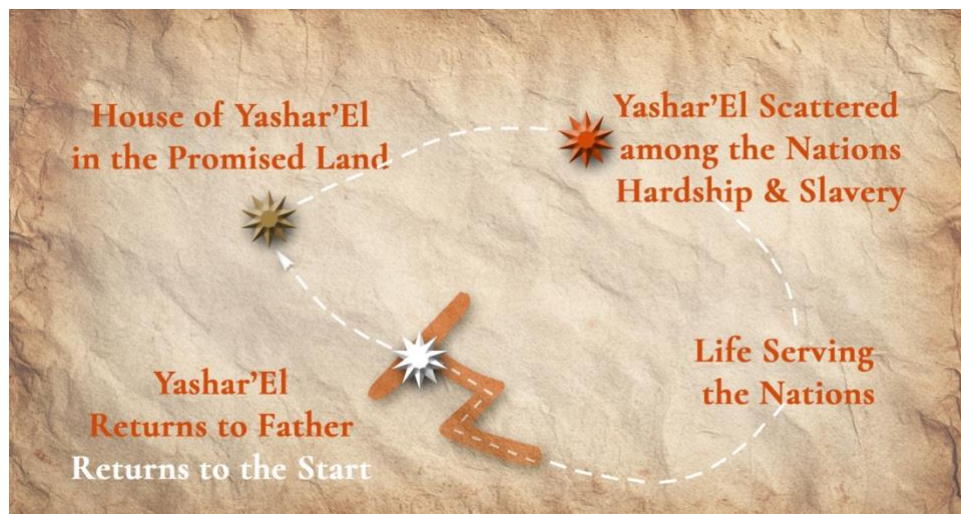
The father is exceedingly glad and grateful that his son is no longer dead. His son is alive because he is home and has access to the Tree of Life. He was lost in the Wilderness but has been found. He has made his way home. Our Father will do likewise. He will clothe us, put shoes on our feet and give us a ring marking our restored authority in our original intended position. It is another pattern repeated over and over again. These are messages within these patterns. We can see it in Debarim (Deuteronomy) 30:1-5, the first exodus from Egypt and the story of the prodigal son.



The Yovel (Jubilee) Cycle is also a picture of redemption because it ends the cycle with everyone returning to the land and family of their origin. It is a “circle”.

And you shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Yovel unto you; and **you shall return every man unto his possession, and you shall return every man unto his family.** (*Vayiqra/Leviticus 25:10*)

If we become Sons and Daughters of the Most High, we become a part of Yahuah's Family. When the Yovel (Jubilee) Cycle completes, the Sons and Daughters of the Most High return to their family and the land of their possession. Our Father lives in a House surrounded by the Garden of Eden. The Garden of Eden contains the Tree of Life which allows one to live forever. It is the place where our Father originally created for us to live. In the Year of Yovel, we will return to our home and family.



The mixed multitude who joins themselves to the House of Yashar'El will also enter the "promised land". The gift of "redemption" is given to ALL people everywhere because there is one Law for ALL.

**One Law shall be to him that is homeborn, and unto the stranger that sojourns among you.** (*Shemoth/Exodus 12:49*)

Strangers who are not bloodline children of Ya'aqob have the same requirements as those who are bloodline children. Strangers who are kind, loving, forgiving and compassionate will reap the same rewards as the bloodline children who do such things. Our Father is fair and just. His desire is for ALL people to return home to Him. He would accept us ALL and have plenty of blessings to bestow upon us ALL.

The problem is us. We are the ones choosing not to restore ourselves to our previous state of existence through repentance. Our rebellious spirits resist the Laws of our Father and our Father cannot do anything to interfere with our freewill. He must accept our decisions to remain separated from Him but it does grieve His Heart. He is bound by

His Laws. Messiah Yahusha understands this as well. As the “door” to Yahuah, he will not allow anyone entry into the Garden of Eden who practices sin.

Not everyone that says unto me, Adonai, Adona, shall enter into the kingdom of heaven; but **he that does the will of my Father which is in heaven.** Many will say to me in that day, Adonai, Adonai, have we not prophesied in your name? and in your name have cast out devils? and in you name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work **without Law.** (*Mattithyahu/Matthew 7:21-23*)

Those who do not live according the Laws of Yahuah will not be allowed entry into the Garden. These are the words of our Messiah.

Based on this evidence, we can conclude that the Message of Salvation in the Torah is two-apart process which requires effort from both parties.

### **Salvation is a Two-Part Process.**

**The First Step:** We repent which is the process of restoring ourselves to our original state without sin as if we were living in the Garden of Eden today. This is the actions we must do to communicate to our Father that we want to be restored to our previous state of existence.

**The Second Step:** We cannot redeem ourselves. We don't have the means to do so. Only our Father can restore us to our original position. This is His part in our Salvation and it is a free gift given to ALL. But only those who complete the First Step will be restored to their original position.

This is the Truth. There is no other Way for people to inherit eternal life.

## **Related Teachings**

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**What is Redemption?**

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