






Besorat Hageulah: The Gospel of atonement in metanarrative justice and God's love



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There are three main types of atonement, namely the 'classic' type where Christ is a Victor, the 'Latin' type where Christ is satisfaction and the type of 'humanism' in which God is Love. These three types contain language of violence. However, the most striking language of violence is the 'Latin' type, where God is seen as the Angry one, who is thirsty for blood and asking to be satisfied. The sacrifice of redemption is seen as the idea of 'bribe to God'. Some theologians reject this idea and look for other alternatives. This article aims to find other alternatives while maintaining the idea of redemption sacrifice. The author uses a Jewish perspective in reading the Bible. From the entire Bible metanarrative, the authors construct the theory of atonement by focusing on the idea of Besorat Hageulah, the Gospel of redemption. On the cross is the sacrifice for redemption that expresses God's justice and love. The bloodshed on the cross is not to satisfy God, who is angry, but as a sign of God's love for humans according to the demands of justice 'life shall go for life' (KJV, Dt 19:21).

Contribution: This article is interdisciplinary in the sense that it touches on issues such as redemption, mercy and peace. In this article, the author has shown how redemption brings peace and love. The implication is in the life of the nation and state as God's creatures.

Keywords: Besorat Hageulah; Hagoel Hadam; Jesus; Redeemer; Love; Christ; Justice.

Introduction

The point of God's reconciliation with humans is at the core of the entire Bible (Boersema 2014:529). There are three main views on atonement (Aulen 2016:141–149), namely:

- the 'classical' type, where Christ is the victor
- the 'Latin' type, where Christ is the satisfactor
- the 'humanism' type in which Christ is the victor, where Allah is the Most Merciful.

The 'classic' type sees Christ as the victor over death and Satan in cosmic warfare (Timo 2015:306–307). By virtue of his death, he is mankind imprisoned by dark powers. God overcame the powers of evil in and through Christ and therefore reconciled himself to the world. Atonement is directed to Satan. According to Aulen, the 'classic' type fits perfectly into the New Testament and is re-emerged in the teachings of Martin Luther. The 'Latin' type was taught by Anselm. God is seen as a glorious king. Sins that are seen as 'debts' are acts that honour God and his honour. God's honour can be through punishment that satisfies God. Humans have to pay 'debt', but humans cannot. God can pay man's debt, but He is not in debt. Then, what is the solution? God had to become human to pay the 'debt'. Jesus came as the payer of man's 'debt', which means he respects God. God was reconciled to man. The atonement is directed to God. This 'Latin' type was further developed by John Calvin in which Christ is seen as a substitute for punishment. This 'Latin' type is very dominant in the Western world and in Protestant churches in Indonesia (Singgih 2018:220, 225). The type of 'humanism' proposed by Peter Abelard sees God as love. Jesus' death on the cross is difficult as evidence of God's love and works as a moral example by which humans are invited to change from a life of sin to a life of love. Atonement is directed to humans.

The concept of 'Christ the Victor (*Christus Victor*)' Christ's death is a ransom payment that frees sinful humans from captivity. Christ's death and resurrection defeated the spiritual forces of evil. This theory is generally summed up in the term 'Ransom Theory'. 'Christ is satisfaction' is also called 'Penal substitution'. This theory states that Christ's perfect sacrifice for our sins must satisfy God's wrath on sinful human beings. The concept of humanism is also called 'Moral influence theory', which emphasises the death of Christ on the cross, showing God's

love that is so dramatic that humans believe in God's love and can tell it to others.

The point of this article is to give an understanding that sin is the wages of death. Sin incurs a debt of life. So, forgiveness requires the price of life. God cannot forgive without a fair price to pay because sin creates a debt of life. And God does not want humans to perish eternally in their sins. So, God acts as a redeemer. He presents himself as a human being so that he can die – give his life, as the price of paying the debt of sin in full, death is paid for by death.

Although the three types of reconciliation have differences, all three face the same criticism: they are coloured by violence. The belief that the Father surrenders or sacrifices his Son (Adiprasetya 2010:41–43) is seen as containing divine violence, an act of divine child abuse. In Indonesia, Ioanes Rakhmat is the one who strongly criticises the 'Latin' type (Rakhmat 2010). Grace rejects the cross, while Jacobs moves to the type of 'humanism'. For Jacobs, there is no sin offering on the cross, only obedience to faith (Banawiratma 1992:75). The idea of sacrifice does not come from the Bible but comes from the church father, namely Anselm the 'latin' type advocate. Anselm's idea of 'God's honour' stems from the feudal system applied to God (Banawiratma 1992:79). This application gives birth to the image of a reverent, angry and bloodthirsty God full of violence. This application also gave birth to an attitude of imitating the death of Christ as the ideology that encouraged the crusade (Adiprasetya 2010), the war that shed a lot of blood on the Jews (Bolender 2014:6, 49) and Islam. This should be rejected. For Jacobs, between Jesus and the Father, there is no sin, no sacrifice for the remission of sins. There is only unity in love (Banawiratma 1992:79).

The author agrees with the spirit of fighting violence in the three types of given reconciliation. However, the author does not agree that the idea of 'victim' is removed and changed only as an exemplary obedience of faith. The authors' thesis is that even though the victim can be misunderstood as an act of violence, the victim can also be understood as an act of love (Kirchberger 2013:123). God's work for humans is a work of redemption on the cross without violent motives to appease God's wrath (Kirchberger 2013:106). Through the constructive *pardes* method based on metanarrative genealogy–eschatology, the author will prove the arguments of Besorat Hageulah or the Gospel of Atonement and Hagoel Hadam or Blood Redeemer. Blood does not refer to the satisfaction of God's wrath, but a sign of love that gives life to the humans he loves as the fulfilment of justice in the law of 'life for life' or 'death for death'. Beginning with the story in Eden, being fulfilled on the cross and ending at the marriage of the Lamb, a metanarrative of God's justice and love is told.

Method

To construct a non-violence theory of atonement, the author uses a Jewish perspective, in the perspective of the original language manuscript, namely from an Eastern perspective, a

Semitic literary perspective, Hebrew, and Greek. Why the Jewish perspective? Firstly, because the main source in constructing the theory of atonement is the Bible, which has its roots in the Jewish tradition. Secondly, the method of interpretation of the Jewish 'PARDES' (PESHAT–REMEZ–DERASH–SOD) in reading the Bible in its original language has a peculiarity that can bring out the depth and beauty of the meaning of the text (Van der Heide 1983). Thirdly, the range of vision of the Jewish perspective spans from the earliest genealogy to the most recent eschatology. The vast horizon, from beginning to end, forms the complete metanarrative of the Bible.

'PARDES' method of biblical understanding in Jewish exegesis has four levels. The term PARDES is actually an 'acronym' (Bloom 2015:13) formed from the initials of each of the four levels. The first, Hebrew letter *Fe*, stands for [PESHAT], to read literally and/or literal understanding. The second, Hebrew letter *Resh*, stands for [REMEZ], to understand the contents of the Bible in its symbolic meaning. The third, Hebrew letter *Dalet*, stands for [DERASH], the comparative study stage. The fourth, Hebrew letter *Samekh*, stands for [SOD], the esoteric understanding of the text, revealing the meaning of the Bible through the inspiration or revelation of the Holy Spirit (Bloom 2013:13).

From the excavation of the Bible using the PARDES method, some elements can be used to build a theory of reconciliation constructively based on the genealogy and eschatology of the biblical metanarrative. The word 'constructive' was chosen to contrast with the postmodern idea of deconstruction (Hodgson 1994:39), while the word 'metanarasi' is used in the non-dominant sense of 'big story' (Fernandez 1994: 161–162). Metanarrative is not to coerce and dominate people of other religions, but here it becomes an invitation to God's work in Christ, which is told from the beginning of the genealogy of the book of Genesis to the end of the eschatology of the book of Revelation.

Results

The Bible is a love story between man and his creator God. Whatever Allah creates in this universe is for humans. Humans are created perfectly; God loves his creation as his own. However, the relationship that should have always been close is broken because of sin, as a result of human rebellion. God is 'divorced' from man. However, God did not want the separation to last forever. God took the initiative to 'get close'. He came in shekinah and was willing to pay the 'nearby price' with his life. He became a sacrifice for the salvation of mankind. The entire metanarrative of the Bible, from the earliest, namely the Book of Genesis to its conclusion, namely the Book of Revelation, are all stories of God's love that he proved on the cross. The biblical metanarrative is the 'Gospel of the Cross', a 'Gospel of Redemption' (Besorat Hageulah).

Besorat Hageulah: The Gospel of Redemption

Often the words 'gospel' and 'atonement' are found separately. In the LAI TB translation of the Bible, there is no

phrase 'gospel of redemption' (Sutanto 2003:304–305). We find the phrase 'gospel of the atonement' in the Orthodox Jewish Bible (OJB) translation. In OJB, the word 'gospel' is translated 'gospel of atonement' or *Besuras HaGeulah*. For example, we look at 2 Timothy 2:8:

LAI TB, remember this: Jesus Christ was raised from the dead and born as a descendant of David. That is what I preach in my Gospel.

TR, Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγεμμένον ἐκ νεκρῶν ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου

OJB, Remember Rebbe, Melech HaMoshiach Yehoshua, of the zera Dovid, and remember the Tchiyas HaMoshiach, according to my *Besuras HaGeulah*,

Haberit Hakhadashah:

זכור תזכר את ישוע המשיח הנצור מן המתים אשר הוא מנרע דוד כבשורת

According to 2 Timothy 2:8, there are three important things that Rabbi Saul preached:

- the 'resurrection from the dead'
- the 'birth' of Jesus Christ
- the warnings that Rabbi Saul commanded to the disciples he shepherded.

So, the news about the birth, death, and Resurrection of Jesus Christ is an apostolic teaching from generation to generation (tradition), until now, which in the OJB translation, from the Ashkenazy Jews who believe, in their dialect is referred to as 'Besuras HaGeulah' (Hbr. תְּרוּשָׁב הַלְאָנָה – BESORAT HAGE'ULAH, meaning: [Gospel of atonement] from God the Redeemer by Blood (Hbr. קַדְהָ לְאִנָּה – HAGO'EL HADAM). The story of the birth, death and resurrection of Jesus is not an isolated story, but a story that is related to the history between God and his people, which can be traced genealogically to the story of Adam and Eve in the garden of Eden. From the garden of Eden, several elements were found to construct the theory of atonement, such as punishment, typology of sacrifice and blood.

In the Garden of Eden: The Genealogy of the Beginning of Creation

The Tree of Knowledge of Good and Evil (Hbr: טוֹב תְּעֵדָה עֵץ – 'ETS HADA'AT TOV VARA) is a tree that God placed in the middle of the garden of Eden. Another tree that is also in the middle of the garden is the 'Tree of Life' – הַחַיִּים עֵץ – 'ETS HAKHAYIM. The incident is recorded in Genesis chapters 2 and 3. God forbade Adam to eat it (Gn 2:17). And, here is the first Law of Prohibition: a legal genealogy containing prohibitions and the consequences of their transgressions:

2:17 LAI TB, but the tree of the knowledge of good and evil, do not eat of its fruit, for in the day you eat of it, you will surely die (MOT TAMUT).

Masorah Manuscript, Biblia Hebraica Stuttgartensia (BHS):

וַיִּצְוֶה ה' הַדְּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת

UME'ETS [but from that of the tree] HADA'AT [knowledge] TOV [good] VARA [and evil] LO [don't] TOKHAL [you will eat] MIMENU [of it] KI [because of] BEYOM [on the day]

'AKHALKHA [you eat it] MIMENU [of it] MOT [die, Verb Qal Infinitive Absolute] TAMUT [you will die, Verb Qal Imperfect 2nd Mas. Sing., Tautological Infinitive].

Tautological Infinitive is a method of repeating a word twice, which gives the meaning 'definitely and/or must'. In the Bible, the translation for the Hebrew word: תָּמוּת מוֹת – MOT TAMUT is [your must die]; [you will certainly die]. Word 'MOT TAMUT' literally: [die, you will die] or [you are sure to die]. Based on this meaning, Rabbi Saul (the Apostle Paul) said that 'For the wages of sin is death' (Rm 6:23a). The phrase 'the wages of sin is death' gives an understanding that 'sin is debt'. What is the debt? That is death. The death wage, or 'death debt' must be paid with death. If humans want to escape from this 'life sentence', humans cannot help but have to pay the right pardon, namely to pay with their lives according to the law 'life for life' (Ex 21:24).

In the story of Adam and Eve, Adam took the initiative to cover up his shame over his visible nakedness, and he used leaves as a loin cloth. But God was not pleased to see that. And Allah gave Adam and Eve loin cloths made of animal skins. Functionally, 'leaf loin cloth' and 'clothing from animal skins' both cover their nakedness. But God had another will. God in this event gives a typology. That sin cannot be simply erased, and has deadly consequences (the wages of sin is death!). The 'clothing of animal skins' is available because there are victims who die and whose blood is spilled (Rombe 2021:44–48). It appears that God did a visualisation of the bestowal of love on Adam and Eve by making clothes from animal skins to cover their nakedness (sin). God himself took the initiative to replace the leafy loin cloth that Adam and Eve made for themselves (Gn 15:7), when he was just 'wounded' by Adam's sin of transgression! Isn't that a demonstration of God's immense love?

This love of God is expressed in one of the most important passages in the Bible, namely, GOD'S PROMISE FOR SALVATION, this is what underlies the work of redemption, the bloody death on the cross by the Messiah (God incarnate):

Genesis 3:15

LAI TB, I will put enmity between you and this woman, your offspring and her offspring; his offspring will crush your head, and you will crush his heel ('AQEV):

וְאִיבָהּ אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין יוֹרְדָהּ וּבֵין יוֹרְדָהּ הִיא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשְׁפָּנוּ עֲקֵב

It appears that Allah specifically mentions the word 'Heel' (Hbr. עֲקֵב – 'AQEV), which has something to do with the name Jacob (יַעֲקֹב – YA'AQOV) in prophesying the offspring of the woman who would later become the Redeemer for sins that occurred since the fall of Adam. That the Messiah, the Redeemer of Sins was born from the line of Abraham from the line of Jacob (Hbr: יַעֲקֹב – YA'AQOV) whose name comes from: עֲקֵב – 'AQEV – Shores: Ayin-Qof-Bet – mentioned in Genesis 3:15! Almost all Hebrew words are based on root word, which generally has three consonants. It is no

coincidence that the Messiah was born of the line of Jacob (also called Israel, cf. Jn 4:22, 'for salvation comes from the Jews'). All of these names are included in God's great plan for the salvation of mankind.

This is God's first promise, namely the good news (gospel) that was given after Adam's first sin, namely eating the forbidden fruit in the Garden of Eden. Rabbinic Jews also understand this truth, and can be found in The Targum of Jonathan, and Rabbinic Jews understand Genesis 3:15 as a promise of restoration through the presence of the Messiah.

In the next section, God's justice and love are revealed. Genesis 3:23, God cast out the man, וַיִּשְׁלַחְהוּ – VAYESHAL'KHEHU from shoshet shalakh – SHALAKH, continued with Genesis 3:24, God drove out the man, וַיִּגְרֶשׁ – VAYEGARESH from shoshet garash – GARASH, the two words connote [divorce] and [castaway].

3:23 LAI TB, Then the LORD drove him out of the garden of Eden so that he might cultivate the land from which he was taken:

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעֹבֵד אֶת־הָאָדָמָה אֲשֶׁר לְקַח מִשָּׁם.

VAYESHAL'KHEHU [and He cast him out and He divorced him] YEHOVAH (be read: 'Adonay, GOD) 'ELOHIM [God] MIGAN-'EDEN [from the garden of eden] LA'AVOD [so that he works] 'ET- [on] HA'ADAMAH [that land] 'ASHER [that] LUQAKH [he has been taken] MISHAM [from there]

3:24 LAI TB, He drove out the man, and on the east side of the garden of Eden He placed some cherubim with flaming and flailing swords, to guard the way to the tree of life:

וַיִּגְרֶשׁ אֶת־הָאָדָם וַיִּשְׁכַּח מִקְדָּם לְגִן־עֵדֶן אֶת־הַכַּרְבִּיּוֹת וְאֵת לֶחֶט הַחַרְבִּים הַמִּתְהַפְּקֹת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים

VAYEGARESH [and He drives away /and He divorces] 'ET- [on] HA'ADAM [that human] VAYASH'KEN [and He put] MIQEDEM [from the east] LEGAN-'EDEN [in the garden of eden] 'ET- [on] HAKERUVIM [kerub-kerub] VE'ET [and on] LAHAT [flame] HAKHEREV [sword] HAMITHAPEKHET [that lights up all around] LISH'MOR [to maintain] 'ET- [on] DEREKH [street] 'ETS [to the tree] HAKHAYIM [kehidupan itu]

In a very real sense, there is an action from God, namely the expulsion of Adam from the Garden of Eden. God 'divorced' Adam and Eve from the Garden of Eden. This act of expelling humans from the Garden of Eden, besides being a punishment (justice), is also an act full of generosity (love), where God does not allow humans and their later descendants, who have become rebels, to be free to approach the Tree of Life. עֵץ הַחַיִּים – 'ETS HAKHAYIM which makes him eternal and makes him eternal in his sin. So, God took the human away from the fruit that made them live forever and devoted themselves to the terrible state in which that sin had dragged them apart from God forever (eternal). Thus, humans have the opportunity to obtain salvation, where their sin is 'not eternal' by offering salvation from God through 'redemption' by the blood of the Messiah.

How the expulsion in Eden really hurt God's heart. Since Genesis 3:15 He has taken the initiative for the plan of salvation. God is revealed to really hate divorce (Mt 2:16). He wants to be with his people 'Immanuel'. And, Jesus Christ is Immanuel (Hbr. אֱלֹהֵי עִמָּנוּ – 'IMANU 'EL or Greek: [Ἐμμανουήλ] – Emmanouél). This means that through the birth of Jesus Christ, God came into the world to accompany and help humans. God is no longer a distant God, but now through Jesus Christ, he is a near God, who hears prayer, knows the needs of human life, and saves and gives eternal life. 'God is with us' – עִמָּנוּ אֱלֹהֵי – Emmanuel happened when God incarnated. was revealed in the light of the Holy Spirit the Apostle John wrote a Greek text with Judeo-Greek literary value, which was more touching on the reconciliation/reference of the once broken relationship, he took the understanding of Old Testament Hebrew literature, that he dwells, 'He Shekhinah among us' (Jn 1:14).

Sociological context: Man as redeemer

In the context of the Old Testament, the word – GO'EL also has a sociological meaning. Therefore, this word can also be applied to humans who act as redeemers. For example, if a person becomes poor, he sells his inheritance to someone else. A person who repurchases the inheritance can be called a 'goel'. Another example, for example, someone who fell into poverty until that person had to sell himself into a slave, then someone who paid a ransom to free the slave could be seen as a 'goel'. The most famous case of someone playing the role of a 'goel' is the figure of Boaz in his levirate marriage with Ruth (Diana, Zaluchu & Triastanti 2020:70), who is a widow without having a son from her late husband. Boaz was willing to be the redeemer, but closer relative had the right to buy land and marry Ruth. It turned out that the relative wanted to buy Elimelech's inheritance, but the man was not willing to marry Ruth. So, Boaz bought the land, all that belonged to Elimelech, Kilyon and Mahlon, and took Ruth, as his wife. All the elders and all those who were at the door bore witness. They gave Boaz the blessing of Rachel and Leah and the blessing of Perez the son of Judah. To Ruth and especially Naomi, Boaz was a goel for providing offspring who continued Elimelech's line:

Ruth 4:13–14

4:13 LAI TB, Then Boaz took Ruth and the woman to be his wife and approached her. So, by the grace of the LORD the woman became pregnant and gave birth to a son:

וַיִּקַּח בִּעְזָו אֶת־רוּת וְתַהֲרִיתָ לְאִשָּׁה וַיֵּבֵא אֶלֶיהָ וַיִּתֵּן לָהּ הַרְיוֹן וַתֵּלֶד בֶּן

VAYIQAKH [and she took] BO'AZ [boas] 'ET- [on] RUT [rut] VATEHI- [and she became] LO [to him] LE'ISHAH [to be wife] VAYAVO [and she came over to] 'ELEIHA [to her] VAYITEN [and He gave] JEHOVAH [read: 'Adonay, LORD] LAH [to her] HERAYON [conceived] VATELED [and she gave birth to] BEN [son]

4:14 LAI TB, So the women said to Naomi, Blessed be the LORD, who has been willing to help you this day with a redeemer. May the name of the child be famous in Israel.

וַתֹּאמְרֵנָה הַנְּשִׂים אֶל־נְעֻמִי בְרִידָה יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָהּ גֹאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל

VATOMAR'NAH [and they said] HANASHIM [the women] 'EL-[to] NA'OMI [naomi] VARUKH [blessed] JEHOVAH [read: 'Adonay, LORD] 'ASHER [who] LO [no] HISH 'BIT [he left] LAKH [you] GO'EL [a redeemer] HAYOM [today] VEYIQARE [and he is famous] SHEMO [his name is] BEYIS'RA'EL [in Israel]

God of Israel as Redeemer

The Hebrew word גֹּאֵל – GO'EL, meaning: Redeemer, comes from the verb – גָּאַל – GA'AL, Shores: Gimel-Alef-Lamed, meaning: redeem, deliver, buy. This redemption in the sense of paying a price to get someone (life, slave, wife, etc.), the redemption price is called הַגְּאֻלָּה – GE'ULAH. Theologically, the word גֹּאֵל – GO'EL is applied to the God of Israel as Redeemer.

Rome 11:26

LAI TB, in this way all Israel will be saved, as it is written: 'Out of Zion will come a Redeemer, He will take away all wickedness from Jacob'.

TR, καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται καθὼς γέγραπται Ἦξει ἐκ Σιῶν ὁ ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ

kai [and] houtôs [thus] pas [all] israel [israel] sôthêsetai [to be saved] kathôs [like] gegraptoi [it is written] xei [to come] ek [from] siôn [sion] ho ruomenos [liberator] kai [and] apostrepsei [He will get rid of] asebeias [unrighteousness] apo [of] iakôb [yakub]:

וכן כל־יִשְׂרָאֵל יִשָּׁע בַּכְּתוּב וְכָא לְצִיּוֹן גּוֹאֵל וְיִשָּׁיב פְּשָׁע מִנְעֻקָּב

VEEKHEN [thus] KOL- [all of] YISH'RA'EL [israel] YIVASHEA [he shall be saved] KAKATUV [as it is written] UVA [and He who came] LETSION [on sion] GO'EL [The Redeemer] VEYASHIV [He got rid of] PESHA [wickedness] MIYA'AQOV [from Jacob] Isaiah 59:20, 21 and 27:9.

Redemption in human life at that time existed in various areas of life, including in the areas of religion, courts, slavery, and politics. The history of Israel as a nation finds God's act of mercy redeeming them from slavery and set free.

Exodus 6:5

LAI TB, therefore say to the Israelites: I am the LORD. I will deliver you from the forced labour of the Egyptians, from their slavery, and redeem you with an outstretched hand and severe punishments:

לְבָנֵי אִמֶּר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מִיַּד מִצְרַיִם וְגָאַלְתִּי אֶתְכֶם מִיַּד מִצְרַיִם וְגָאַלְתִּי אֶתְכֶם מִיַּד מִצְרַיִם וְגָאַלְתִּי אֶתְכֶם מִיַּד מִצְרַיִם

LAKHEN [then] 'EMOR [say] LIV'NEY-YIS'RA'EL [to the children of Israel] 'ANI [I am] JEHOVAH [read: 'Adonay, LORD] VEHOTSETI [and I will deliver] ET'KHEM [to you] MITAKHAT [from below] SIV'LOT [forced labor] MITS'RAYIM [egypt] VEHITSAL'TI [and I will free] ET'KHEM [to you] ME'AVODATAM [from their slavery] VEGA'AL'TI [and I will redeem] ET'KHEM [to you] BIZ'RO'A [with the hand] NETUYAH [the outstretched] UVISH'FATIM [by judgements and/or condemnations] GEDOLIM [the big one]

After leaving Egypt, Moses celebrated the victory of God who redeemed all the children of Israel at the Red Sea, and over the powers of Egypt with songs of praise and thanksgiving to God for his majesty, strength, and loyalty to his people.

Exodus 15:13

LAI TB, By Your steadfast love, You lead the people whom You have redeemed; by Your power, You led him to Your holy dwelling place:

נְחִימָה בְּחַסְדְּךָ עִמָּנוּ גָאַלְתָּ נְהַלְתָּ בְּעֻזְךָ אֶל־יְגִיָּה קֹדֶשְׁךָ

NAKHITA [You have guided] VEKHAS'DEKHA [in your covenant faithful love] 'AM [people] -ZU [who] GA'AL'TA [You have redeemed] NEHAL'TA [You have guided] VE'AZKHA [in Your power] 'EL-NEVEH [towards Thy dwelling] QAD'SHEKHA [holy one]

The song of Moses praising the awesomeness of God the Redeemer over the power of Egypt, is again remembered in the composition of the Psalmist, Psalm 106 is always read on the second day of the Jewish Passover celebration:

Psalm 106:7-10

106:7 LAI TB, our ancestors in Egypt did not understand Your wonderful deeds, did not remember the greatness of Your steadfast love, but they rebelled against the Most High on the shores of the Red Sea:

אֲבוֹתֵינוּ בְּמִצְרַיִם לֹא־הִשְׁפִּילּוּ נִפְלְאוֹתֶיךָ לֹא זָכְרוּ אֶת־רַב־תְּהִלָּתְךָ וְיָמְרוּ עִלַּיִם בְּיַם־סוּף

'AVOTEINU [our forefathers] VEMITS'RAYIM [in Egypt] LO- [no] HIS'KILU [they understand] NIF'LE'OTEIKHA [Your miraculous deeds] LO [no] ZAKH'RU [they remember] 'ET- [on the] ROV [size] KHA'SADEYKHA [Your steadfast love] VAYAM'RU [and they rebelled] 'AL- [on the shore of] YAM [sea] BEYAM-SUF [on the red sea]

106:8 LAI TB, But He saved them for His name's sake, to make known His might:

וַיִּוֹשִׁיעֵם לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־גְּבוּרָתְךָ

VAYOSHI'EM [but He saved them] LEMA'AN [because of] SHE'MO [His name] LEHODI'A [to introduce] 'ET-[on] GEVURATO [His mighty]

106:9 LAI TB, He rebuked the Red Sea, so that it dried up, and carried them through the deep as through the desert:

וַיִּגְעַר בְּיַם־סוּף וַיִּתְּרַב וַיִּוִּלְכֶם בְּתַהֲמוֹת כַּמַּדְבָּר

VAYIG'AR [and He rebuked] BEYAM-SUF [in the red sea] VAYEKHERAV [and he was dry] VAYOLIKHEM [and He brought them] BAT'HOMOT [through the ocean] Kamid'BAR [as through the desert]

106:10 LAI TB, Thus He saved them from the hand of the hater, He redeemed them from the hand of the enemy:

וַיִּוֹשִׁיעֵם מִיַּד שׂוֹנְאֵי וְגָאַלְתִּים מִיַּד אוֹיְבֵי

VAYOSHI'EM [thus He saved them] MIYAD [from power] SONE [haters] VAYIG'ALEM [and He redeemed them] MIYAD [from power] 'OYEV [enemy]

The deliverance from Egypt symbolised God's redemption, and foretold the victory of God's people over Satan and the antichrist in the last days (Rv 15:3). In Psalm 107:2, those who are delivered from the hands of the enemy are called גְּאֻלִּים – GE'ULIM, meaning: [the redeemed]. This act of redemption became one of the characteristics of the God that the Israelites worshipped. In the Book of Isaiah, God is called the redeemer of Israel, because God redeemed his people from captivity; the context shows that atonement also involves the transfer of a status of humiliation to something greater and greater (Is 41:14).

Isaiah 40:1–66:24 are these chapters written during the last years of the prophet Isaiah's life. God revealed these prophecies to give hope and comfort to his people during their captivity in Babylon 150 years after Isaiah's time (see: Is 39:5–8); these chapters are full of prophetic revelations regarding the coming Messiah and his future kingdom on earth. Some of the events prophesied about were fulfilled related to the captivity of the people of the Kingdom of Judah by the Kingdom of Babylon and its restoration. Many other prophecies relate more specifically to the coming of Jesus the Messiah to earth.

It should be noticed that in Isaiah 41:14 the word תְּעוֹלוֹת – TOLA'AT [a type of caterpillar insect that produces a scarlet colour] has been used. Interestingly, Psalm 22:7 places the term in the position of the bloody wound suffered by the Messiah. Psalm 22, which was written by King David a 1000 years before the Lord Jesus was born, writes dramatic symbols about his bloody death and wet the cross where his body was hung. The result of these tortures was that the cross was stained with blood. And the description that the blood of the Messiah will stain his blood on his cross was also prophesied.

In his journey of faith, Job acknowledged God the Redeemer. The hope for a divine and heavenly defender grew stronger in Job's soul (Job 19:25–26). In biblical times, a redeemer was a relative who lovingly came to protect, defend, and help in times of trouble (cf. Lv 25:25; Dt 25:5–10; Rt 1:4; cf. Gn 48:16; Ex 6:5; Is 43:1; Hs 13:14). Job in the midst of suffering, he did not hope in human strength, but with great faith placed his hope in God, that he was the Redeemer and the Helper.

God the Redeemer, freed man from the world of the dead and from the dangers of death (Hs 13:14). The God of Israel also intervened to redeem Israel from exile:

LAI TB, but now, thus says the LORD who created you, O Jacob, who formed you, O Israel: 'Fear not, for I have redeemed you, I have called you by your name, you are mine. Isaiah 43:1

וְעַתָּה כֹּה־אָמַר יְהוָה בְּרַחֲמָיו יִשְׁׁרָאֵל אֱלֹהֵי יִשְׂרָאֵל כִּי גִאֲלֹתִיךָ קָרָאתִי בְּשֵׁמִי לִי־אָתָּה

VE'ATAH [and now] KOH-'AMAR [thus says] YEHOVAH [read: 'Adonay, LORD] BORA'AKHA [who created you] YA'AQOV [O Jacob] VEYOTSER'KHA [and He formed you] YIS' RA'EL [O Israel] 'AL- [don't] TIRA [you are afraid] KI [because of] GE'AL'TIKHA [I will redeem you] QARATI [I have called] VESHIM'KHA [by your name] LI- [share- Ku] 'OR [you].

Hagoel Hadam: Blood Redeemer

Atonement in the context of the law of retaliation for bloodshed: Rabbinic Law 'The seven Commandments for Noah's Descendants' (Hebrews: נְהַ בְּנֵי מִצְוֹת שֶׁבַע – SHEVA MITSVOT BENEY NOAKH, Genesis chapter 9). Law tb. called in English terms: 'NOAHIDE LAW'. 7 The Noahide Laws, by the Jewish Rabbis, were also imposed as the legal basis for foreigners and/or non-Jews (Torah ethics for non-Jews).

This law is included in תוספתא – TOSEF'TA (Additional Laws on the Mishna), are detailed as follows:

- Laws Prohibiting Sexual Offences
- Laws forbidding Murder
- Laws Prohibiting Theft
- The Law Forbidding Idol Worship
- The Law Forbidding Blasphemy
- The Law Forbidding Consuming Animal Meat life
- Laws to comply with the Judicial System.

The Noahide Laws, particularly in the 2nd law (Prohibition of murder), and its corresponding consequences (Lex Talionis – Law of retribution), Genesis 9:6, Exodus 21:23–25. is worth the ransom price (גְּאֻלָּה – GE'ULAH) imposed as the role of prosecuting the blood of the slain, even that principle is applied to civil laws in all countries:

Genesis 9:4–5

9:5 LAI TB, but as for Your blood, which is Your life, I will avenge it; from every beast, I will demand it, and from every man, I will claim another man's life:

וְאֵף אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֶרְדֹּשׁ מִן־כָּל־חַיָּה אֲדַרְשֶׁנוּ וּמִן־הָאָדָם מִן־אִישׁ אָחִיו אֶרְדֹּשׁ אֶת־נַפְשׁ הָאָדָם

VE'AKH [and but] 'ET-DIM'KHEM [on your blood] LENAFLASHOTEYKHEM [i.e. your life] 'ED'ROSH [I will demand] MIYAD [on hand] KOL-KHAYAH [of all creatures] 'ED'RESHENU [I will sue him] UMIYAD [on hand] HA'ADAM [human] MIYAD [from hand] 'ISH [human] 'AKHIV [his brother] 'ED'ROSH [I will sue] 'ET-NEFESH [on life] HA' ADAM [fellow human]

9:6 LAI TB, whoever sheds human blood, his blood will be shed by man, for God made man in His image:

שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצַלְמֵ אֱלֹהִים עָשָׂה אֶת־הָאָדָם

SHOFEKH [who spills] DAM [blood] HA'ADAM [humans] BA'ADAM [from humans] DAMO [his blood] YISHAFEKH [he will spill] KI [because of] BETSELEM [from pictures] 'ELOHIM [God] 'ASAH [He has made] 'ET-HA'ADAM [in man]

A prosecutor pleads to the court on behalf of the victim of a criminal case. As such, he is responsible for bringing the perpetrator to justice, finding evidence against him, bringing the case to court, and collecting redress from the perpetrator. It is also his duty to refute any attempt to pardon the guilty person. It is suspected that this application became the basis for the application of the death penalty. But actually Genesis 9:6 is stated to express a concept of worthiness – that is to punish someone because he deserves to be punished or what is often termed 'retribution'. However, this law must be applied with care, especially in the enforcement of justice.

Furthermore, the Law, the vengeance of a murderer is to demand his blood. Numbers 35:27; Deuteronomy 24:16, a person who spills blood accidentally may flee to one of the available cities of refuge. Numbers 35:22–23; Deuteronomy 19:4–6. Thus, there is the right of qisas (to give a proper punishment – lex talionis law), 'a debt of life for a life', as a measure for the offence that caused death, to be paid by death (Gn 2:17, Rm 6:13).

The wages of sin are death. The debt of life must be paid with life. When God forgives, he is willing to pay the ransom price. It is like, when your friend owes you 1 million rupiah and you are willing to forgive him, at the same time you are sucking up and paying the price for the loss of 1 million rupiah. You have suffered moral and material losses. However, you forgave him by redeeming the price! So, in every forgiveness, there is a price to be paid for a redemption! So, suppose the consequence of sin is death. In the case, the qisas right to the debt of life is now fulfilled in the death of God incarnate on earth, namely the Lord Jesus who sacrificed for mankind on the cross: 'life for life, eye for eye, tooth for tooth, hand for hand...wound for wound, swelling for swelling', (Ex 21:24). Loving God came to earth to atone for your and mine's death!

Jesus as blood Redeemer: Crucified, God's justice and love revealed

God in his righteousness cannot forgive sins without a price to be paid. His position as Saviour is at the same time Payer for the consequences of sin, namely death (Rm 6:23a, cf.: Gn 2:17). God cannot lie. He has said 'for the day you eat it, you will surely die (MOT TAMUT)'. 'Those who sin, it is he who must die' (Ezk 8:20), so a purchase price must be provided. The price must be a life and must be paid by a man because man has sinned. God will deny what he has said if he decides to forgive mankind and provide a ransom for heaven. He gave his life as a purchase price, as a 'ransom for many' (Mt 20:28; Jn 1:29, 36). We are not bought with gold, nor silver, but with the precious blood of Jesus:

[F]or in Him and by His blood we have redemption, the forgiveness of sins, according to the riches of His grace, which He pours out on us in all wisdom. and understanding. (Eph 1:7-8)

The consequence of sin is eternal death and/or destruction (Rm 6:23a; cf. Gn 2:17), so there must be blood (which is considered life) to pay for it, so that sin can be redeemed. Forgiveness of sins can occur if a life is used to pay the debt and/or sin.

The position of the Redeemer with blood הַגָּאֵל – HAGO'EL HADAM This is carried out by the Lord Jesus, the incarnate God who redeems believers from all sins by offering himself as the Lamb of God – הַאֲלֵהִים שֶׁהָ (Jn 1:29, 36) at the fulfilment of the Passover, his blood-sucking death (Heb דָּם – DAM) as legal tender for the debt of sin (Mt 26:28, Heb 9:22, 10:5).

LAI TB, For the life of a creature is in its blood, and I have given you the blood (DAM) on the altar to make atonement for your souls because blood (DAM) makes atonement through the soul Leviticus 17:11:

כִּי נֶפֶשׁ הַבְּשָׂר בָּדָם הוּא וְאֵינִי נֹתְתִיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הֵדָם הוּא בְּנֶפֶשׁ נֶפֶשׁ

KI [because of]-NEFESH [life] HABASAR [of creature (flesh)] BADAM [in his blood] HI [he is] VA'ANI [and I] NETATIV [I have given] LAKHEM [to you] 'AL-HAMIZ'BE'AKH [on the altar] LEKHAPER [to make atonement and/or atonement]

'AL-NAF'SHOTEIKHEM [to your life] KI- [because of] HADAM [the blood] HU [he is] BANEFESH [in life] JECHAPER [he made atonement and/or atonement]

Ransom Price (גְּאֻלָּה – GE'ULAH) that the Redeemer had to pay הַגָּאֵל – HAGO'EL is the price paid to repurchase or release from an obligation or unwanted circumstance. Since the man's fall, Adam (Genesis chapter 3), man has died in sin. Because, the consequence of sin is death (Gn 2:17, Rm 6:23). So, the ransom price is 'life'. The basic idea of the ransom is that the closing price, the consequences of death must be paid for by death. This redemption also emphasises release as a result of the ransom that has been paid. The ransom price that commensurates with the sins of mankind on earth is the blood of the Lord Jesus Christ, God incarnate. His shed blood enabled Adam's descendants to be freed from the sin of the consequences of eternal death. The event of Christ's cross on Calvary is the fulfilment of God's promise in Genesis 3:15. And after the fulfilment of the 'treading on the head of the serpent' that is his passion (His state of being 'wounded'), the Lord Jesus cried out for his victory 'TETELESTAI' (Hbr. קָלַשׁ – NISH'LAM – 'it's settled, it's settled, it's reconciled!'). Say קָלַשׁ – NISH'LAM is Verb Nif'al Perfect 3rd Masc. Sing., this is related to the word: שָׁלוֹם – SHALOM.

Hebrews 10:5

LAI TB, So, when He entered the world, He said: You did not want sacrifices and offerings – but you prepared a body for me.

TR, Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρίτισα μοι

Interlinear transliteration, *dio* [therefore] *eiserkhomenos* [when entering] *eis* [to] *ton cosmon* [world] *legei* [He says] *thusian* [sacrifice] *kai* [and] *prophoran* [offering] *ouk* [no] *thelêsas* [You will] *sôma* [body] *de* [but] *katêrtisô* [You have provided] *moi* [for me]

Translation of the Orthodox Jewish Bible: therefore, when he comes into the Olam Hazeah, he says ZEVACH UMINCHAH LO CHAFATZTA ('sacrifice and offering' Ps 40:6 (NIV) You did not desire but a body you prepared for me; (Ps 49:7 TARGUM HASHIVIM):

וְעַל־כֵּן אָמַר בְּבוֹאוֹ לְעוֹלָם וְבַח וּמִנְהָה לֹא הִפְצַחְתָּ גּוֹיָה כּוֹנֵנֶת לִי

VE'AL-KEN [and therefore] 'OMER [he said] BEVO' [at his coming] LA'OLAM [in this world] ZEVAKH [victim] UMIN'KHAH [and offerings] LO [no] KHAFATS'TA [You want] GEVIYAH [body] KONAN'TA [You have provided] LI [for me]

Compare:

Psalm 49:8-9

Ps.49:8 LAI TB, No one can set himself free or give God a ransom in exchange for his life:

אֵךְ לֹא־יִפְדֶּה יִפְדֶּה אִישׁ לֹא־יִתֵּן לְאֱלֹהִים כֶּכָּרִי

'AKH [hey brother] LO-FADO [cannot really] YIF'DEH [he ransomed] ISH [someone] LO- [no] YITEN [he can give] LELOHIM [to God] KAF'RO [the ransom price closing for him]

49:9 LAI TB, because the cost of liberating his life is too high, and not sufficient forever:

וְיִקַּח כְּדָיוֹן נַפְשׁוֹ וְהָדִל לְעוֹלָם

VEYEQAR [and expensive] PID'YON [freedom price] NAF'SHAM [for their lives] VEKHADAL [and it can suffice] LE'OLAM [forever].

Because of the strictness of God's justice, he could not disobey the Law that he made himself (Gn 1:17, 'in the day you eat it and/or in the day you transgress it, you will surely die'). Adam had broken the law, and it was impossible for Adam and all his unclean descendants to provide himself a redeemer.

Hebrews 10:14 LAI TB, For by one sacrifice he has perfected forever those whom he sanctifies.

TR, μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκεῖς τοὺς ἁγιαζομένους
Interlinear transliteration, *mia* [one] *gar* [because of] *prophora* [victim] *teteleiōken* [He has perfected] *eis to diēnekes* [forever] *tous hagiāzomenous* [those whom He consecrates]:

כִּי הוּא בְּקִרְבָּן אֶחָד הִשְׁלִים לְנֶצַח אֶת-הַמִּקְרָבִים

KI [because of] HU [He] BEQOR'BAN [on the victim] 'EKHAD [the one] HISH'LIM [He has perfected it] LANETSAKH [for ever] 'ET-[on] HAMEQUDASHIM [those whom He consecrates]

Jesus Christ, God incarnate, he was born without inheriting sin or imperfection from Adam, so that he was the 'Lamb without blemish', whose blood could be an offering commensurate with the price of death because of sin, which by his blood sacrifice was acceptable (Ref: Lk 1:35; Jn 1:29; 1 Pt 1:18, 19). In his human state, he maintained a state of sinlessness throughout his life so that he still qualifies as payment for that sin debt (Heb 4:15; 7:26; 1 Pt 2:22). With his blood that is his life, human life is threatened with eternal death. Jesus Christ the Blood Redeemer (הַדָּם הַגֹּאֵל – HAGO'EL HADAM), he has bought back for one ransom price (הַגְּאֻלָּה – GE'ULAH) for all mankind, and he sets free those who believe in him (Heb 2:14, 15). By faith the Gentiles became גְּאֻלִּים – GE'ULIM, those who have been redeemed.

On the throne: Eschatological end of story

Lord Jesus, He – Immanuel, he is with us without limits. And those who believe in Christ will enter into a relationship that reaches its perfection later in the 'marriage of the Lamb' a metaphorical meaning of close and inseparable communion, which Revelation 19:7 uses:

A fairy tale story usually has an ending phrase, 'happy ever after' or 'and they lived happily ever after'. But the Bible is not a fairy tale. Because eternal life for the people was the purpose of His presence on earth when God was incarnated to pay off the debt of sin. God reclaims His people, reclaims, and picks up His beloved bride in eternal life. This is a love story between God and the people who are His bride. There are many places in the Father's house already prepared for us (Jn 14:1–6).

Implication: God's justice and love go hand in hand because of the Gospel of atonement

Besorat Hageulah is, 'good tidings and/or good news of the redemption'. As God stated in his first Law, 'the day you eat of it you will surely die' (Gn 3:17), which in the new agreement was revealed by the Apostle Paul (The wages of sin are death) (Rm 3:16). So that sinful acts, results in debt, the debt is life and/or death. So, the payment is by way of ransom. There is a price for life. And the one who pays for this life is God himself. Incarnation to earth in Jesus Christ (Jn 3:16).

Jesus redeemed my soul and washed away my sins. God's justice continues to apply while God's love fills believers. Believers are responsible for sharing God's love while simultaneously proclaiming the truth about God's redemption of sinful humanity. Believers who serve his kingdom and make us more and more like him as we are changed into his glorious image (Elliott 2021:164)

Conclusion

The interpretation of Jesus' death on the cross as a sin offering has its roots in the metanarrative or great tradition of the Bible. This is not a metanarrative of violent power, but a metanarrative of an invitation to enter into the work of loving reconciliation. Jesus as HAGO'EL HADAM, Blood Redeemer, became the Passover Lamb who gave his life for us so that we may have reconciliation with God. On the cross, we see the justice and love of God. On the cross we witness Besorat Hageulah, the Gospel of the atonement. The Jewish perspective, which in the history of the church was discarded turns out to provide its own theological richness. We do not have to follow the western tradition with its theology of God's wrath, but we can construct a theology of a Just Merciful God with roots in the Bible. Indeed, the trinitarian language is not so pronounced in this Jewish perspective. But the question is, should we always use trinitarian language when speaking of the God of the Bible? Finally, the given theological research based on a Jewish perspective is not intended to make us embrace Judaism, but to keep in mind the Jewish roots where Jesus the Blood Redeemer lived, grew and worked.

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Authors' contributions

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