

## גואל (go'el) Redeemer

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The Noachian Covenant (the Everlasting Covenant) in Genesis 8:20 – 9:17 provides the fundamental specification of justice (*mish'pat*) for all human societies. The civil legislation for the nation of Israel was meticulous in many points to enforce justice. The most important component of this legislation was the cities of refuge (*'are miq'lat*) and the redeemer (avenger) of blood (*go'el hadam*). Any murderer would be swiftly and surely executed, but an accidental killing would not result in further bloodshed. The main specification of this legislation is Numbers 35:9-34.

Nm35:11-12 if a person is accidentally killed, the killer would flee to a city of refuge where *mish'pat* would be determined

Nm35:16-21 specify what is murder, in which case the *go'el hadam* is to execute the killer

Nm35:22-25 specify what is accidental killing, in which case the *mish'pat* (rules, verse 24) indicate that the killer is to be protected in his *'ir miq'lat* (city of refuge)

Nm35:33-34 links this provision back to the Everlasting Covenant

This usage of *go'el* links it back to the blood of the covenant. The enforcement of justice was performed by the *go'el* – this leads to the use of *go'el* as the Redeemer.

### **go'el in Job**

Job 19:25 is the classic reference to the *go'el* as the Redeemer. Job as struggled with the concepts of death and the afterlife – the resurrection. In 19:25 he comes, at least academically, to a position of faith.

Job 7:1, 7-10, 16, 9:25-35, 10:1, 21-22, 14:1-5, 16:22, and 17:13-16: Job bemoans the futility of life and the certainty and finality of death

Job7:16 Job loathes the idea of living forever

Job9:33 Job longs for an 'arbiter' in his dispute with God

In chapter 14: Job considers the possibility of a resurrection:

- 7-9 Job ponders the analogy of a tree which can sprout again from its roots
- 10-12 physically death is final for a man
- 13-15 Job asks God if he would bring him back to life from *sh'ol* (the grave)

Job16:19 Job realizes that his only hope is that a 'witness from heaven,' i.e. God, would take his side in his dispute

Job19:23-27 Job comes to a position of faith:

- 23-24 Job rhetorically asks that his words be written in a book and rock so his understanding is remembered
- 25 Job recognizes God as his Redeemer who will at the last be on earth
- 26-27 after death (skin destroyed), **without** flesh, i.e. in a new body, Job will see God (his Redeemer)

The Hebrew preposition *min* can mean ‘from’ i.e. spatial – location; and also, partitive – away from, without.

### **go’el in Isaiah**

In thirteen places Isaiah uses *go’el*, Redeemer, as an appellative for YHWH. In each instance, the context alludes to a salvific act of God – some historical, some Messianic.

**Is41:14** the context starting in verse 8 is the establishment of the New Israel in the World Tomorrow; verse 11 all enemies are gone; verses 15-16 use the metaphor of force for carrying the gospel to the world; the Redeemer is the King of Kings accomplishing this through the New Israel

**Is43:14** the context from verse 1 is the salvific acts of God in all eras; verses 16-17 allude to the first exodus; verse 14 looks to the prophesied captivity of the Southern Kingdom in Babylon from which YHWH, the Redeemer, will deliver his people

**Is44:6 & 24** this chapter looks to the New Israel in the World Tomorrow as God’s servant in contrast with the idolatry extant at the time of Manasseh; in verse 3 the Holy Spirit is poured out and in verse 22 sin is blotted out – these are works of the Redeemer (made possible by the first coming of the Messiah); verse 23 alludes to the resurrection (made possible by the second coming of the Messiah)

**Is47:4** this chapter looks to the termination of the ancient Babylonian empire as a type, but also to the end time ‘Babylon’ as the anti-type; verse 3 takes up the theme of retributive justice which verse 4 indicates is the work of the Redeemer

**Is48:17** this chapter deals with the accomplishment of the plan of God in spite of the failure of ancient Israel; the Redeemer had worked with ancient Israel from its inception, but sums it up in verse 18: “Oh that you had paid attention to my commandments!”

**Is49:7 & 26** verses 1-7 of this chapter are the Second Servant Song: the mission of the servant, which is summed up in verse 6 “... that my salvation may reach to the end of the earth” – in verse 7 the Redeemer reassures the servant that he “... has chosen you” to accomplish this; verse 26 reverts to attributive justice as part of the work of the Redeemer

**Is54:5 & 8** this chapter deals with the Church: verse 5 identifies the Redeemer as the husband of the Church (Rv19:7-9); verse 8 affirms the “everlasting love” of the Redeemer in spite of the checkered relationship with Israel (≡ the Old Testament Church)

**Is59:20** this chapter deals with the condition of the nation under Manasseh which caused God to declare the final dissolution of the nation of Israel (Jr15:4); verses 18-19 take up the theme of retributive justice and the second coming of the Messiah; the chapter ends in contrast in verses 20-21: verse 20a seems to be a prophecy of the first coming of the Messiah, and verse 20b prophesizes the morphing of the final remnant of Israel into the start of the New Testament Church; verse 21 is clearly a prophecy of the establishment of the New Israel in the World Tomorrow

**Is60:16** this chapter deals with Jerusalem – the city and the symbol; verse 16 affirms the Redeemer as the Saviour – an allusion to the sacrifice of Christ

**Is63:16** this is a prayer of Isaiah on behalf of the servant: he affirms YHWH as 'father' in the sense of the creator of Israel/the servant (Ex4:22), and as father he is the Redeemer

### **Redemption in the New Testament**

**Rm3:21-26** salvation is "through redemption in Jesus Christ ... a propitiation by his blood"

**Rm8:18-25** "... we ... who have the firstfruits of the Spirit ... wait ... for adoption as sons, the redemption of our bodies"

**1Cr1:26-31** "... consider your calling ... in Christ Jesus who became to us ... redemption ..."

**Eph1:3-10** "... Father ... chose us ... for adoption as sons through Jesus Christ ... In him we have redemption through his blood ..."

**Eph1:11-14, 4:30** Christians are sealed by the Holy Spirit until the time of redemption

**Cl1:12-14** "... the Father ... has delivered us ... to the kingdom of his beloved Son, in whom we have redemption ..."

**Hb9:11-15** "... Christ ... entered once for all into the holy places ... by means of his own blood, thus securing eternal redemption"

**Rv14:1-3** "... 144,000 who had been redeemed from the earth"

### **Conclusion**

All human beings are sinners: symbolically we have 'shed innocent blood' – lived the way of this world. YHWH, the Creator, became the Messiah, Jesus Christ, and shed his innocent blood once for all human beings to satisfy the requirement of *mish<sup>e</sup>pat* that blood requires blood. This has made salvation possible. Soon he will return as King of Kings, and under his guidance, we, the resurrected Saints, will bring the gospel, salvation, and *mish<sup>e</sup>pat* to all human beings throughout the whole world.