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## Redemption

### 12:31-42, 13:17 to 15:21



We have now come to the portion of the book of **Exodus** that tells the story of the exodus itself. It is, after all, the central theme of the book. To **redeem** means *to purchase and set free* (see the book of **Hosea**). When **God** freed **His people** from slavery **in Egypt, His mighty hand (6:1)** and **outstretched arm (6:6)** performed the greatest act of redemption in the TaNaKh. German scholars recognize its importance when they refer to the TaNaKh as *Heilsgeschichte*, which means *history of salvation*. Just as the redemption brought about by the crucifixion and resurrection of **Jesus Christ** constitutes the main theme of the B'rit Chadashah, so the **redemption** brought about by **God's mighty acts of judgment (7:4)** at the time of the exodus forms the main theme not only of the book of **Exodus** but of the entire TaNaKh as well.

However, **redemption** in the TaNaKh and **redemption** in the B'rit Chadashah are not identical. The **Exodus** redemption was basically national and corporate, whereas the redemption effected by **Jesus'** death on the cross is basically individual and personal. **Redemption** at the time of the exodus was primarily physical (political), whereas today **redemption** is primarily spiritual with a future physical dimension (heaven).

But, the similarities between the two covenants are striking indeed. In both cases death was the terrible price necessary to bring about **redemption**, in both cases the specific redemptive act became the most important event in the history of **God's people**, and in both cases the **redemptive** event is celebrated each year by means of a joyful ceremony having its origin in **the Passover** meal.<sup>223</sup>

**The crossing of the Sea of Reeds, coupled with the slaying of the Passover lamb make up Isra'el's redemption. Both complement each other. Both are necessary to complete any discussion concerning redemption. It is the freeing of slaves through the payment of a price.**

The first thing to note about **redemption** is the price which was paid. In **Isra'el's** case, the one who paid the price was the poor innocent **lamb**. **He** was slain and **his** blood smeared on the door frames of the Jewish houses. If someone did not do this, it would have resulted in the death of the firstborn in that household. But **ADONAI**, in **His** grace made provisions for a substitute – **the lamb**. In like manner **God** also **redeems** on a spiritual level. We need to be set free from our slavery to sin. The price paid is the lifeblood of **the Lamb of God, Yeshua**.

Secondly, **redemption** implies freedom from our former master. To appreciate that freedom in its fullest, we need to remember what it was like to be slaves. On that day of **redemption**, no one had to remind **Isra'el** how bad slavery was. There did not appear to be any hesitation in their exit from **Egypt**. (They would forget later in **14:12** how much they hated the **Egyptian** slavery, but **ADONAI** would do things to them to help them remember!). This passage teaches us that complete redemption will require **the LORD** entirely breaking all claims Pharaoh had on **Isra'el**.

It is also true in our spiritual **redemption**. In reality, we had two masters: **sin** and **Satan**. As for the latter's claim on us, the Scriptures teach that when **Yeshua** accomplished our redemption by **His** atoning death, **He stripped the rulers and authorities of their power, and made a public spectacle of them, triumphing over them by means of the cross (Colossians 2:15)**. When **Isra'el** left **Egypt**, **they** really left it! It was not an illusion or a theoretical event. It was actual. In the same way, Paul of Tarsus writes concerning **sin's** claim upon us. He says that when **Yeshua** died, our old **sin** nature also died with **Him that we should no longer be slaves to sin (Romans 6:6)**. When **Yeshua** died for us, **He** really separated us from our spiritual "**Egypt**." We died to those things which formerly were **slavery** to us. It is real. It is actual, not theoretical.

When Paul writes that when we died with **Messiah** and rose with **Messiah**, that our old sin nature also died, that we are no longer **slaves**, and we have a new **Master** (see the commentary on **Romans**, to see link click [By - The New Master in Messiah](#)). And that has to be taken with just the same certainly as **the Exodus** from **Egypt** by the **Israelites**. Now, that is something to really rejoice in! Both acts of redemption are historical truths for which we can praise **the Eternal One** forever



(see the commentary on **The Life of Christ [Ms](#) - The Eternal Security of the Believer**)!