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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'els 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](#)**)!