

“The Doctrine of Redemption”
Exodus 13:1-16
(Preached at Trinity, May 6, 2007)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. For the last several weeks we’ve been looking the chapters dealing with the Passover and the Tenth Plague. The Passover is the most excellent picture of the atonement.
2. The purpose of the Passover was to provide a perpetual reminder to Israel of God’s deliverance and their duty as God’s covenant people.
The Passover was to be celebrated annually for a remembrance of God’s redeeming mercy.
 - A. It teaches of God’s judgment upon sin.
 - B. It teaches of substitutionary atonement.
 - C. It teaches of election – Israel was delivered not because they were more righteous than Egypt but because God chose them.
 - D. It teaches of God’s demand for holiness
Not only did they kill the Passover Lamb, they were to rid their house of all leaven – they were to sweep it clean so that none remained. God delivered them that they might be His holy people.
3. The Passover ultimately pointed to the true Passover. Jesus Christ is the true Passover Lamb. We also celebrate a Passover feast. We partake of the Lord’s Supper as a continual ordinance of remembrance. It continually brings to our member all that Christ has done to redeem us.
He has delivered us from both the penalty of sin and also the power of sin. Like the Israelites, we are to cast out the leaven of corruption in our lives.
4. Beginning with **Verse 29** of **Chapter 12** we read of the Tenth Plague – the death of the firstborn in Egypt.
Exodus 12:29 – “And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.”
5. Pharaoh and the Egyptians thrust Israel from their borders just as God had promised.
Exodus 12:31-33 – “And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. ³² Also take your flocks and your herds, as ye have said, and be gone; and bless me also. ³³ And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, *We be all dead men.*”
6. At the end of the chapter the ordinance of the Passover is repeated again.
7. As we enter **Chapter 13** another ordinance that God handed down to Israel—the consecration of the firstborn.
Exodus 13:1-2 – “And the LORD spake unto Moses, saying, ² Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.”

8. As we examine this ordinance we find the doctrine of redemption clearly described. Israel was released from Egypt because a price was paid. God wanted them to remember this truth. Tonight I want us to examine this text as it applies to the great doctrine of redemption.
- I. God commanded Israel to consecrate all the firstborn sons
Exodus 13:1-2 – “And the LORD spake unto Moses, saying, ² Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.”
- A. Firstborn sons had a particular significance
1. The eldest son had particular responsibilities and privileges including the right of inheritance
 2. Most important the firstborn was the representative of all the offspring
 - a. God referred to Israel as His firstborn
Exodus 4:22-23 – “And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn: ²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.”
 - b. Jesus is referred to the firstborn Son
Romans 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.
Colossians 1:13-15 – “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, *even* the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature:”
 - c. Since the firstborn represented all the offspring when God took the firstborn of Egypt He was declaring His right over all.
 - d. By demanding the firstborn of Israel God was demonstrating His ownership of all the sons and daughters of Israel.
Exodus 13:2 – “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.”
- B. God has ownership over all things
1. As Creator He is Father of all
 2. As Creator of Israel He stood as their Father
Deuteronomy 32:6 – “Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?”

3. At the Exodus Israel acknowledged God's rightful ownership over them by dedicating their firstborn sons – all firstborn offspring were to be dedicated to God including all of the firstborn males of the livestock.
 - a. All of the firstborn animals were to be offered to God
Exodus 13:11-12 – “And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee, ¹² That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.”
 - b. The firstborn were to offered as a sacrifice
 The exception was the donkey. The Israelites used the donkey as a pack animal but they were not allowed to eat them or use them as a sacrifice. They were ceremonially unclean.
 They could either break their neck or redeem them.
 - c. The other livestock was to be sacrificed
Numbers 18:15-17 – “Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. ¹⁶ And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. ¹⁷ But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.”
 - d. To redeem was to buy back through the payment of a price. The donkey could be redeemed through the price of a lamb offered as a sacrifice. Later five shekels could be the price of redemption.

II. What about the firstborn sons?

- A. God declared that all of the firstborn sons of Israel belonged to Him.
 There was two ways this was fulfilled:
 1. They could be surrendered to a lifetime of service like Samuel.
 - a. God fulfilled this aspect of His requirement through the Levites.
Numbers 3:41 – “ And thou shalt take the Levites for me (*I am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.”
 - b. Again we see the concept of a substitute.
 2. God still required a redemption price
- B. The firstborn of the Israelites fell in the same category as the donkeys
 1. God had separated the animals into two categories – clean and unclean – ceremonially holy and unholy. Since the donkey was unclean it could not be sacrificed, only redeemed.
 2. The Israelite sons could not be sacrificed, only redeemed. God was demonstrating to Israel that their sons were sinners in need of salvation

3. They had to be redeemed. A price had to be paid. Exodus does not define the price – it is assumed that Israel would follow the same rule as that of the donkey – a sacrificial lamb – sacrifice by substitution.
4. Mary and Joseph followed the law of redemption at the birth of Jesus
Luke 2:22-23 – “And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; ²³ (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)”
5. Every time Israel consecrated a firstborn son they were reminded of God’s demand of a price. It taught them of redemption.

III. We too are in need of redemption. Our redemption implies that we were held captive or in bondage to someone or something. A price had to be paid for our deliverance. From what were we delivered?

A. From the Law

1. From the demands of the law - we have been delivered from the requirement to meet its demands for justification
Galatians 3:10 – “For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.”
 - a. No one since the fall has been able to meet the demands of the law
 - b. We have been delivered from the obligation of perfect obedience – this was accomplished through the life of Christ
2. From the penalty of the law
“The wages of sin is death”
 - a. Every sin brings us under the wrath and curse of God. A full alienation from God
 - b. **Galatians 3:10** – “Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.”
This curse is the penalty of the law
 - c. Christ redeemed us from this curse by becoming a curse for us
Galatians 3:13 – “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:”
 - d. The exalted and holy Christ became a curse for us – He came under the divine wrath to satisfy divine justice
It is a fearful and wonderful thing to consider

B. We were delivered from sin –

1. We have already seen that we have been delivered from the penalty of sin
2. We have been delivered from the power of sin
 - a. By restoring us to the favor of God and restoring us to the image of God and enabling us to love Him and obey Him.

- b. Jesus gave Himself that He might purify us a holy people
Ephesians 5:25-26 – “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”
Titus 2:14 – “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”
3. We were freed from bondage to sin – no longer its servants
Romans 6:18 – “Being then made free from sin, ye became the servants of righteousness.”
- C. We have been delivered from the power of Satan
1. Satan is said to be the prince and god of this world
 2. His kingdom is the kingdom of darkness into which all men since Adam were born
 3. They are his subjects – he has taken humanity captive
2 Timothy 2:26 – “And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”
 4. Jesus has plundered Satan’s kingdom delivering His people from captivity.
- D. In defeating Satan Jesus also has redeemed us from death
Hebrews 2:14 – “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”
1. Death no longer has power over us
1 Corinthians 15:55 – “O death, where *is* thy sting? O grave, where *is* thy victory?”
 2. We need no longer fear death
- IV. How did this redemption take place?
- A. Not by our self-efforts – we could never raise enough – our debt is too high. (an eternity in hell will not be sufficient to redeem a soul)
 - B. Not by the blood of the old covenant sacrifices
Hebrews 9:12 – “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”
 - C. Only through the Lord Jesus Christ
Romans 3:24-25 – “Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”
Ephesians 1:7 – “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”
 - D. Jesus has become our Redeemer able to meet the demands of a just and holy God
 1. In pouring out His blood on the cross and surrendering His spirit into the hands of the Father, Christ expiated sin
 2. At that very moment Jesus entered into heaven claiming redemption for His seed

3. This was demonstrated in the tearing of the Temple curtain
4. His resurrection testified to the fact that His sacrifice had been fully received by the Father and that our justification was accomplished.
5. No greater price could have been made for our redemption.

V. What is the consequence of this redemption?

A. We have been brought into another kingdom

He led the captives into freedom

Ephesians 4:8 – “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.”

1. Why would we be stirred by the difficulties of the kingdom of which we are only passing through

2. We are heading to a glorious city

B. This enables us to keep an eternal perspective.

He has redeemed us unto service

Hebrews 9:14 – “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

C. It is a constant reminder of our dependence upon God

1. We cannot save ourselves – all of the fasting, sweating, praying in the world will never be able to accomplish our redemption

2. If God has been able to accomplish this great work for us, shall He not also be able to see us through this present hour?