

June 4th Sr. Adult Bible Study: Redemption

- **Redemption from Enslavement (#1)**
- **Redemption of the Firstborn (#2)**
- **Redemption of Land and Enslaved Relatives (#3)**

June 4th Sr. Adult Bible Study:

- **Redemption from Enslavement (#1/3)**
 - **Exodus 6:2-8**
 - **Deuteronomy 7:7-11**

Exodus 6:2-8 NASB

² God spoke further to Moses and said to him, "I am the LORD; ³ and I appeared to Abraham, Isaac, and Jacob as God Almighty, but by My name, LORD, I did not make Myself known to them. ⁴ I also established My covenant with them, to give them the land of Canaan, the land in which they lived as strangers. ⁵ Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. ⁶ Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the labors of the Egyptians, and I will rescue you from their bondage. I will also **redeem** you with an outstretched arm, and with great judgments. ⁷ Then I will take you as My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the labors of the Egyptians. ⁸ I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you as a possession; I am the LORD.'"

Deuteronomy 7:7-11 NASB

⁷ “The LORD did not make you His beloved nor choose you because you were greater in number than any of the peoples, since you were the fewest of all peoples, ⁸ but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and **redeemed** you from the house of slavery, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His faithfulness to a thousand generations for those who love Him and keep His commandments; ¹⁰ but He repays those who hate Him to their faces, to eliminate them; He will not hesitate toward him who hates Him, He will repay him to his face. ¹¹ Therefore, you shall keep the commandment, the statutes, and the judgments which I am commanding you today, to do them.

Consider the Bible from Genesis to Revelations:

The story about God's liberation of the Israelites from Egyptian slavery belongs to a pattern of redemption woven throughout the Bible.

- Whenever God is restoring a person or people back to their family (after they've been taken by another), he is **redeeming** them.
- In the exodus narrative, this **redemption** theme comes into full view and becomes a foundational paradigm continued throughout the Old and New Testaments.

Consider the true ownership:

In the exodus story, a tyrannical Egyptian pharaoh acts like he owns Israel as his possession, but God tells Moses that he will “redeem” them, using a Hebrew verb (*ga'al*) that means “to repossess back into the family” (Exod. 6:6).

- God has already described Israel as his “firstborn son,” meaning that all of Israel belongs to him—not to Pharaoh (Exod. 4:22).
- So, God redeems them by bringing them back into his family.

Consider the payment for redemption:

Elsewhere in Scripture, **redemption** frequently involves some kind of payment.

- But Pharaoh has no right to own Israelites in the first place, so God offers no **redemption** price.
- Instead, “with an outstretched arm and with great acts of judgment” (Exod. 6:6)—referring to plagues designed to persuade Pharaoh to listen—God eventually compels him to set Israel free.

Consider the outcome:

When Moses later talks about God **redeeming** his people from slavery in Egypt, he uses the Hebrew verb *padah* (Deut. 7:8), which means “to restore to your possession” or “to rescue from a life-threatening situation.”

- God’s deliverance of the Israelites involves both a family reunion (*ga’al*) and a liberation from death to life (*padah*).

Discussion points:

Redemption as Liberation: How does God's deliverance from Egypt shape our understanding of redemption as freedom from bondage? (**What is our principal bondage?**)

Redemption as Restoration: What does it mean that God redeems Israel to *be His people* rather than simply freeing them? (**Think covenant.**)

God's Initiative: Why is it significant that God redeems Israel because of His love and promises, not their worthiness? (**Think creator and creation.**)

Covenant Faithfulness: How do these passages show that redemption is tied to God's reliability and long-term commitment? (**Think Jesus as the ultimate redeemer.**)

Personal Reflection: Where do you see God's redeeming work today as both rescue and restoration? (**Saved sinners.**)

June 4th Sr. Adult Bible Study:

- **Redemption of the Firstborn (#2/3)**
 - **Exodus 13:1-16**
 - **Numbers 3:44-48**

Exodus 13:1-10 NASB

- ¹ Then the LORD spoke to Moses, saying, ² “Sanctify to Me every **firstborn**, the **firstborn** of every womb among the sons of Israel, among people and animals alike; it belongs to Me.”
- ³ And Moses said to the people, “Remember this day in which you departed from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing with yeast shall be eaten. ⁴ On this day in the month of Abib, you are about to go out from here. ⁵ And it shall be when the LORD brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall perform this rite in this month. ⁶ For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. ⁷ Unleavened bread shall be eaten throughout the seven days; and nothing with yeast shall be seen among you, nor shall any dough with yeast be seen among you in all your borders. ⁸ And you shall tell your son on that day, saying, ‘It is because of what the LORD did for me when I came out of Egypt.’ ⁹ And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt. ¹⁰ Therefore, you shall keep this ordinance at its appointed time from year to year.

Exodus 13:11-16 NASB

¹¹ “Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, ¹² you shall devote to the LORD every **firstborn** of a womb, and every **firstborn** offspring of an animal that you own; the males belong to the LORD. ¹³ But every **firstborn** of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn among your sons you shall redeem. ¹⁴ And it shall be when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand the LORD brought us out of Egypt, from the house of slavery. ¹⁵ And it came about, when Pharaoh was stubborn about letting us go, that the LORD put to death every **firstborn** in the land of Egypt, from human **firstborns** to animal **firstborns**. Therefore, I sacrifice to the LORD the males, every **firstborn** of a womb, but every **firstborn** of my sons I redeem.’ ¹⁶ So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt.”

Numbers 3:44-48NASB

⁴⁴ Then the LORD spoke to Moses, saying, ⁴⁵ “Take the Levites in place of all the **firstborn** among the sons of Israel, and the cattle of the Levites in place of their cattle. And the Levites shall be Mine; I am the LORD. ⁴⁶ And as a redemption price for the 273 of the firstborn of the sons of Israel who are in excess of the number of the Levites, ⁴⁷ you shall take five shekels apiece, per head; you shall take them in terms of the shekel of the sanctuary (the shekel is twenty gerahs), ⁴⁸ and you shall give the money, the redemption price of those who are in excess among them, to Aaron and to his sons.”

Consider the reasons:

When Pharaoh tries to keep his hold on the enslaved Israelites rather than allowing God to reclaim them, God sends a series of plagues to persuade him to change his mind.

- In the final plague, death comes upon all the firstborn sons of Egypt as judgment for the Egyptians killing the Israelite baby boys (Exod. 1:15-22) and for their oppression of Israel, God's own possession and "firstborn son" (Exod. 4:22-23).

Consider the instructions:

Before the final death plague, God instructs the Israelites to mark their doorposts with the blood of a blemish-free lamb as a sign of trust in God's protection.

- Those who mark their doorposts like this will be protected from the plague (Exod. 11-13).
- This ritual becomes the foundation of the annual Passover celebration—a reminder of how God rescues and **redeems** his people.

Consider our actions:

The whole community belongs to God, but especially Israel's **firstborn** sons, whom God delivered from death at the Passover.

- So, God instructs the Israelites to “**redeem**” (Hebrew: *padah*) their **firstborn** sons (Exod. 13:13), reclaiming them with a sacrificial animal or payment of money.
 - Unblemished lamb or shekeles

Consider the payment and the price:

Later, God selects the Levites to be set apart in place of the **firstborn** sons, calling them to serve him as priests in his sanctuary (Num. 3:11-13, 3:44-45).

- Every firstborn son that exceeds the number of Levites must pay a “redemption payment” (*peduyim*, from the verb *padah*) of five shekels to the temple (Num. 3:46-47; see also Num. 18:15-16).

Discussion points:

Redemption as Remembrance: How does redeeming the firstborn help Israel remember God's saving act in Egypt? (a living reminder)

Redemption as Ransom: What does the payment for the firstborn in Numbers teach about the cost of belonging to God? (the value He places on them)

God's Ownership: Why is it significant that God claims the firstborn as His own? (rooted in His redeeming power)

Substitution and Representation: How does the Levites standing in for Israel's firstborn shape our understanding of redemption? (representation and costly exchange)

Personal Reflection: In what ways does redemption today remind us of both God's deliverance and His claim on our lives? (frees us from what enslaves us and also restores us)

June 4th Sr. Adult Bible Study:

- **Redemption of Land and Enslaved Relatives (#3/3)**
 - **Leviticus 25:23-28 and 47-55**

Leviticus 25:23-28NASB

²³ 'The land, moreover, shall not be sold permanently, because the land is Mine; for you are only strangers and residents with Me. ²⁴ So for every piece of your property, you are to provide for the **redemption** of the land.

²⁵ 'If a fellow countryman of yours becomes so poor that he sells part of his property, then his closest **redeemer** is to come and buy back what his relative has sold. ²⁶ Or in case someone has no **redeemer**, but recovers to find sufficient means for its **redemption**, ²⁷ then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property. ²⁸ But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, so that he may return to his property.

Leviticus 25:47-55 NASB

⁴⁷ 'Now if the means of a stranger or of a foreign resident with you becomes sufficient, and a countryman of yours becomes poor in relation to him and sells himself to a stranger who is residing with you, or to the descendants of a stranger's family, ⁴⁸ then he shall have **redemption** right after he has been sold. One of his brothers may **redeem** him, ⁴⁹ or his uncle, or his uncle's son may **redeem** him, or one of his blood relatives from his family may **redeem** him; or if he prospers, he may **redeem** himself. ⁵⁰ He then, with his purchaser, shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years calculated. It is like the days of a hired worker that he will be with him. ⁵¹ If there are still many years remaining, he shall refund part of his purchase price in proportion to them for his own **redemption**; ⁵² but if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund the amount for his **redemption**. ⁵³ He shall be with him like a worker hired year by year; he shall not rule over him with severity in your sight. ⁵⁴ Even if he is not **redeemed** by these means, he shall still leave in the year of jubilee, he and his sons with him. ⁵⁵ For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

Consider the family members:

In the Hebrew Bible, the verb *ga'al* can describe God's act of redeeming his people from slavery in Egypt (Exod. 6:6; Ps. 77:15), but in Leviticus 25, God also calls the Israelites to redeem each other.

- The passage explains that if Israelites become so poor that they sell their family land or themselves into slavery, a relative can act as a *go'el*—a “kinsman-redeemer” or “repossessor” (from the Hebrew verb *ga'al*)—by paying a redemption price to bring the land or people back into the family's possession.
- If no relative can act as a *go'el*, then the person or land will be lawfully restored during the Year of Jubilee, which happens once every 50 years, when all land is returned to its original owner and all debt-slaves set free.

Consider what God owns exactly:

God bases these laws on the fundamental principle that both Israel and its land belong to God.

- God redeemed Israel to be his “servants” (Hebrew: *‘eved*, Lev. 25:55), so “they are not to be sold in a slave sale (*‘eved*)” and kept in permanent servitude (Lev. 25:42).
- Similarly, “the land ... shall not be sold permanently” because it does not ultimately belong to the Israelites (or any other person) but to God (Lev. 25:23).
- God provides the Israelites with land for living and flourishing as his tenants, but he still owns it and therefore determines how to best use it.

Consider the lasting memories:

The Israelites who received these commands from God likely had fresh, painful memories of being told about the many brutalities related to their experience of slavery in Egypt.

- So, God calls them to never perpetuate that kind of oppression.
- Instead, they are to live according to his own pattern of redemption, refusing to let any Israelite stay trapped in poverty or bondage forever.

Discussion points:

God's Ownership: How does the idea that the land and the people belong to God shape the meaning of redemption?
(belonging to Him rather than to any earthly power)

Redemption as Restoration: What does redeeming land or a person reveal about God's commitment to restoring what is lost? (nothing is beyond His power to reclaim)

Protection of the Vulnerable: How do these laws prevent generational poverty or permanent displacement? (what is lost can be reclaimed)

Family Responsibility: Why is the role of the family redeemer important in maintaining identity and stability? (preserves a person's place, heritage, and security)

Redemption and Freedom: What does the redemption of those in servitude teach us about God's view of human dignity? (every person as worthy of freedom and restoration)

Next Month (7/9th) [*oops, not the first Thursday*]:

Redemption of Blood (#1)

Numbers 35:9-28

Boaz' Redemption of Naomi's Land and Restoration of Ruth (#2)

Ruth 4:1-12

Redemption From Distress or Death (#3)

1 Samuel 14:24-28, 43-45; Psalms 49:7-9, 14-15;
55:16-19

Source:

[What Is Redemption in the Bible? | Free Resource Guide](#)