

Exodus 12:1-13:16 - Redemption is Central to Salvation

To Read:

1. I Corinthians 5
2. Revelation 5

I. Introduction

A. Last week we started the next section of Exodus that centers on the actual story of the Passover and Exodus

1. And I said that we would cover this story in four weeks and see four things that are central to salvation: judgment, redemption, rescue and praise
2. Last week we looked at the first story in that progression, the announcement of the last plague and saw that judgment is central to salvation and that God's judgment that frees His people has been accomplished in Christ
3. And last week we saw that God's judgment destroyed the enemies of God's people but spared God's people so that there was a clear distinction between God's people and their enemies, but this ought to make us question why?
4. Why can God make a distinction between God's people and their enemies?

B. This question is going to be answered in the second story in this cycle which we are going to look at this morning

1. In chapter 12, we step back in time and see what has been happening in the land of Goshen
2. During the story of the plagues, in chapters 7-11, the focus has been on Egypt and God's judgment executed on the gods and the people of Egypt, Israel has been mentioned, but as a contrast to Egypt, as a display to Egypt
3. And the story of the plagues finishes with Moses before Pharaoh hours before the last plague and the death of the firstborn, but we haven't actually reached the plague yet
4. But, having seen God's judgment fall on Egypt and anticipating a final, dramatic judgment that is about to take place that will free Israel, we step back in time at least four days to see what has been going on in Israel in the run up to this last plague
5. And God's instructions to His people and actions for His people explain how God's judgment can pass over them, how God's wrath will be poured out on their enemies without destroying them
6. So, this morning we are going to see that judgment is assuredly central to salvation - judgment is how God's people are freed from their enemies, but redemption is no less central to salvation - redemption is how God's people are spared from God's judgment

C. The passage we are reading this morning is a longer passage, and so some sense of the outline could be useful before we start reading the passage

1. Our passage this morning centers on the recording of the final plague, the Passover and the Exodus from Egypt, but this takes up only the smallest portion of our passage this morning
2. The rest of the text is taken up by instructions given from God to Moses and the repeated from Moses to the people - so we'll hear a lot of passages twice because God speaks to Moses and then Moses to the people
3. And we'll hear commands given before and after the events of the Passover and Exodus, commands given beforehand are primarily about the instructions for the first Passover, commands given afterward are for remembering the first Passover with a continuing celebration - there is an initial observations and a continuing observation
4. And we'll hear instructions about three different aspects of the Passover celebration which help us understand the meaning of the Passover, instructions about: the celebration of the Passover, the celebration of the Feast of Unleavened Bread, and the redemption of the firstborn
5. To help you sort out what's going on in our passage this morning, I've made a simple table and included it in your notes, you can refer to it to see how these different parts play together through our passage

D. Read Exodus 12:1-13:16

E. Proposition and Outline

1. Proposition: Redemption is central to salvation because through redemption God's people are bought back from God's judgment and bought back from sin and can thus go out free
2. Outline:
 - a. God will redeem His people
 - b. God has redeemed His people in Christ
 - c. We are the redeemed in Christ

II. God Will Redeem His People

A. Through my study of this passage, I have identified eight central truths that make up this passage

1. There are two stories at the center, the Passover and the Exodus; there is the initial observance of the Passover and the three continuing observance of the Passover, Feast and Firstborn; and there are two important ways the text is organized, an initial and continuing organization and a God to Moses and Moses to the people organization
2. So, from these eight central truths, I want to make eight statements about God's redemption this morning

B. Redemption preserves God's people through judgment

1. We'll start by looking at two purposes of redemption, and this first purpose connects us to last week - redemption is how God's people are brought through judgment safely, let's look at the initial observance of the Passover
2. Exodus 12:7, 12-13 - *Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it... For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.*
3. Exodus 12:21-23 - *Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you.*
4. It is very significant that the fact that the Israelites were God's chosen people was not enough to save them from God's judgment, something else needed to be done, they needed to be protect from God's judgment
5. And redemption, in the form of a slaughtered lamb, brought this protection - God's people are not destroyed by judgment because they are bought back from God's wrath
6. And the blood of the lamb was a sign that the price had been paid, redemption had been accomplished and God could pass over them
7. Judgment destroys God's enemies so God's people can go free, but redemption spares God's people so that they are not destroyed in the flood of God's wrath

C. Redemption removes sin from God's people

1. The purpose of redemption was clearly to preserve God's people, but there was a second reason for redemption as well, one just as important to it, let's look at one of the continuing observations - the Feast of Unleavened Bread
2. Exodus 12:15, 18-20 - *Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel... In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."*
3. Exodus 13:6-7 - *Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.*
4. The Feast of Unleavened Bread centered on the unleavened bread - the lack of leaven found in the midst of the Israelite camp due to the effects of the Passover and the Exodus
5. Partially this was a practical consideration, the people went out in such haste they did not have time to leaven their bread, God's salvation was so effective that they left off the leaven and went out unleavened
6. But, on a deeper level, leaven represents the stain of sin, sin that penetrates and infects all of life and so the Feast of Unleavened Bread teaches that a central purpose of redemption is to remove sin from God's people
7. In fact, we could say the same thing, God's salvation is so effective that God's people go out of the world leaving its leaven behind - God's people have no time for sin because they are busy running out of the world
8. God's people are bought back from God's wrath, the effect of His judgment, but they are not only bought back from the effect of God's judgment but the cause of God's judgment - sin brought God's judgment but God's people will be bought back from the lordship of sin and no longer be under dominion to it and no longer under God's judgment

D. Redemption is substitution

1. As we continue, I want to see two ways that redemption is accomplished, so let's look at the first Passover
2. Exodus 12:3, 6 - *Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household... and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.*
3. Exodus 12:21 - *Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb.*
4. The ritual associated with choosing the lamb teaches us about God's redemption
 - a. The lamb was chosen to represent certain people (select lambs for yourselves, each man shall take a lamb)
 - b. The lamb was brought into their house for four days in order to identify with the people (you shall keep it until the fourteenth day)
 - c. And then the lamb was killed in place of the people
5. God's redemption would be accomplished through the sacrifice of a substitute, God's wrath would not be merely ignored, God's wrath would pass over His people because it had destroyed another in their place
6. The lamb was identified with the people so it could be killed in their place, it's life could be substituted for their life

E. Redemption is costly

1. Redemption is accomplished by substitution, but not by any substitute, but a costly substitute, Exodus 12:5 - *Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats,*
2. When God gave instructions for selecting the lamb, the heart of the instructions focused on the worth, the value of the lamb, it wasn't any lamb, it was the best lamb that must be substituted for God's people
3. This is because the worth of the substitute had to match the cost of the judgment, Exodus 12:29 - *At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.* As we meditated on last week, God's judgment is severe - it is no less than the utter destruction of God's enemies, and so the price to turn away God's judgment must be great, it must satisfy the terrible wrath of God
4. And this cost was remembered in the redemption of the firstborn, Exodus 13:1-2, 11-13 - *The LORD said to Moses, "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." ... "When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.*
5. The judgment of God was against the firstborn, so the best had to be sacrificed to buy them back, and the price was the price of the firstborn - the firstborn belonged to God because the firstborn was the price of redemption

F. Redemption requires remembrance

1. As we take a bigger view of our passage this morning, we notice that most of the passage is not focused on the first observation of the Passover or the actual events, but on setting up reminders of God's redemption
2. These reminders focused on three celebrations or rituals that called God's people to see redemption
3. This calls us to see that God's redemption is not something to be partaken of and forgotten, but something that is to be remembered and valued, something that is supposed to be passed down through the generations
4. Exodus 12:14, 17, 13:3 - *"This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast... And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever... Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery,*
5. And not only is God's redemption supposed to be remembered, it is a memory that should be shared
6. Exodus 12:25-27, 13:8, 14-15 - *And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" ... You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.' ... And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD brought us out of Egypt, from the house of slavery. For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.'*

G. Redemption requires obedience

1. One of the important organizations in our passage is the order of events - God speaks to Moses, Moses speaks to the people, the people do what God has commanded
2. For example, in the instructions for the initial observation of the Passover, we see this sequence, Exodus 12:1, 21, 28 - *The LORD said to Moses and Aaron in the land of Egypt... Then Moses called all the elders of Israel and said to them... Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.*
3. A similar sequence happens in each of the other commands and this repeated order calls us to see the central position of obedience in redemption - God's redemption requires God's people to obey
4. If God's people refused to obey, if they refused to take hold of the substitute that God was providing then redemption would be of no value to them, in fact they would not be redeemed
5. We have to be careful in how we state this truth, because God's people's obedience did not in any way provide salvation for them, but their response in obeying God's commands surrounding redemption is, in some way, necessary to salvation, without a response of obedience from God's people they will not be saved
6. So, when God's people see the promise of redemption put forward by God, they must respond in obedience, they must take hold of redemption and demonstrate that through living out the truth of redemption in obedience
7. But we'll balance this truth by our next truth

H. Redemption is accomplished only by God

1. As we turn to our second to last point, we'll look at the actual events of the Exodus - throughout the promise and remembrance of redemption the fact that it is accomplished by God is upheld, but the summary of the Exodus highlights it well
2. Exodus 12:40-42 - *The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.*
3. The night of redemption, the night of the Passover and Exodus was a night of watching by the LORD - the people had no part in their redemption, they could only rest in God, and since they had rested in God, they remembered the Passover as a night of watching unto the LORD to declare that redemption was accomplished solely by Him
4. And this truth was wrapped up in the celebration of the Feast of Unleavened Bread, Exodus 12:16 - *On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.*
5. The feast was bounded by Sabbaths to remind the people that the work accomplished in redemption was not theirs but God's - God did the work of redemption, His people merely received its benefit
6. This truth must always be upheld and understood rightly even when matched by the truth that redemption requires obedience, the two are both true without contradiction

I. Redemption is accomplished only for God's people

1. After the Passover and Exodus, God gave another set of commands concerning the continuing Passover celebration, commands that focused on who the Passover was for, Exodus 12:43-45, 47-48 - *And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired servant may eat of it... All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it.*
2. Lest there be any confusion, God made it perfectly clear that redemption and the celebration of redemption belonged only to one people, to God's people - if anyone wanted to celebrate God's redemption, they must first join God's people
3. No foreigner, no uncircumcised person outside of God's covenant could ever partake and rejoice in redemption, redemption is accomplished only for God's people

III. God Has Redeemed His People in Christ

A. God has fulfilled His Redemption in Christ

1. As we explore redemption through the Passover this morning, we all know that a greater redemption, like the Passover, happened in Christ - Christ has fulfilled the types of the Passover
2. So Paul says quite plainly that the Passover lamb and the traditions surround it ultimately are fulfilled in Christ in I Corinthians 5:7 - *Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.*
3. And the picture of the lamb persists, so John sees in Revelation 5:6 - *And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.*
4. And the elders of God's new people celebrate the redemption found in Christ before the throne of God exactly because it fulfills and expands the type of the Passover in Revelation 5:9-10 - *And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth."*
5. And so this morning we should be able to see each aspect of the Passover fulfilled in Christ

B. Redemption in Christ has preserved God's people

1. We started this morning with a question from last week - if God's people are saved through judgment, how are God's people brought safely through judgment? Why are God's people not destroyed by His judgment?
2. Especially since last week we meditated on the fact that for God's people to be saved, the ultimate enemy that must be destroyed is themselves, their own sinful natures, but how can they be preserved through that judgment?
3. And the answer given this morning is redemption - God's people are bought back from God's wrath - so when the flood of God's wrath comes they are saved and ultimately the only redemption that could save people from the full flood of God's wrath was the sacrifice of His only Son
4. And so Paul says in Romans 5:9 - *Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.*
5. And again in I Thessalonians 1:10 - *and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.*
6. Or in I Thessalonians 5:9 - *For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ,*
7. John tells us in I John that we should walk in God's light and not hide in darkness, knowing that this doesn't mean being perfect, but rather confessing and repenting of sin, desiring for God's blazing holiness to destroy our sin
8. But apart from redemption in Christ that preserves us in the blazing radiance of God's holiness, we have no expectation of being preserved in the presence of God's holiness, apart from redemption in Christ we have no hope of being preserved when God's wrath is revealed
9. But in Christ our sinful selves can be destroyed while preserving us because we have been bought back, we have been redeemed by the blood of the Passover Lamb, God's judgment has been turned away

C. Redemption in Christ has removed sin from God's people

1. As we went through the Passover this morning, we saw that there were two purposes of redemption, redemption not only ransoms us from the effect of God's judgment - destruction, but redemption also ransoms us from the cause of God's judgment - sin, redemption must act to remove sin from God's people
2. And we see that both of these purposes have been perfectly fulfilled in Christ
3. So, returning to the our central verse this morning, I Corinthians 5:7, Paul tells us what the result of Christ's Passover sacrifice should be - *Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed* - if Christ has been sacrificed His people should be free from sin
4. Or again in Titus 2:14 - *who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.* - Paul says specifically that redemption's purpose is to ransom us from lawlessness so that we would be a people zealous for good deeds
5. So Christ has turned away God's wrath, but even more Christ has turned away our sin, He has redeemed us from every aspect of God's judgment so that there is no need to fear anymore!

D. Redemption in Christ has been accomplished by substitution

1. One of the central truths and type of the Passover story is the concept of substitution - God's people would be spared because a lamb would identify with them and be slain in their place, and again this points us right to Christ
2. So, Christ is the true Passover Lamb that has come into our dwellings in John 1:14 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*
3. And Hebrews 2:14-15 tells us that Christ's identifying with us was specifically for the purpose of ransoming us from judgment - *Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.*
4. So Paul celebrates that Christ has been made our substituted, He received our sin and its punishment while we received His righteousness and its reward in II Corinthians 5:21 - *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
5. Or again in Galatians 3:13 - *Christ redeemed us from the curse of the law by becoming a curse for us---for it is written, "Cursed is everyone who is hanged on a tree"*
6. And Peter echoes Paul in I Peter 2:24 - *He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.*
7. And in fact, there are two little words that are found throughout the New Testament that point us to this great substitution, for example in Romans 5:8 - *but God shows his love for us in that while we were still sinners, Christ died for us.* - Christ died for us, He died in our place, He was our substitute
8. We could not bear the wrath of God, but Christ has born it in our place, so we can rejoice in righteousness, not because it abides in us but because it has been earned for us in Jesus Christ!

E. Redemption in Christ was costly

1. Another emphasized aspect of the type of the Passover was the worth of the lamb, not only was it brought into their houses to identify with them, but it had to be a perfect lamb, without any spot or blemish, the substitution must be costly to match the cost of judgment
2. And Christ has been the substitute of infinite value, God's judgment against us was infinitely great, but Christ has completely paid the price because He was the lamb of great value
3. So Peter calls us to see the truth of this fact in I Peter 1:18-19 - *knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.* - our ransom price was the precious blood of Christ, no less
4. And we saw the reflection of the cost of redemption this morning in the ransom of the firstborn - judgment was levied against the firstborn of Egypt so the firstborn of Israel must be ransomed and this theme of the firstborn finds its fulfillment in Christ - God's judgment would ultimately claim the firstborn of all creation
5. So we can rejoice in Colossians 1:15, 19-20 - *He is the image of the invisible God, the firstborn of all creation... For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* - the firstborn was slain for us to redeem and reconcile us to God, the cost of redemption was no less, but it has been paid in Christ

F. Redemption is accomplished only in Christ

1. One of the highlights, and perhaps the central point, of the Passover story is that God is the one who did it, God alone can accomplish redemption, God alone can free His people, and this was reflected in the Feast that remembered redemption, the Feast of Tabernacles began and ended with a Sabbath, the people did not work
2. And just like the type, we see that Christ alone has accomplished redemption, as Peter says in Acts 4:12 - *And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."*
3. So redemption has nothing to do with us, but everything to do with what Christ did for us, as Paul says in Titus 3:4-7 - *But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.*
4. Or as Paul tells Timothy in II Timothy 2:9-10 - *who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel*
5. Christ alone has accomplished redemption, we can add or subtract nothing to that, but merely rest in what Christ has done, Christ performed a night of watching to redeem Israel to bring them out of bondage in Egypt

IV. We Are the Redeemed in Christ

A. If redemption is only for God's People, we must seek to be in Christ

1. God's drama of salvation makes it very clear that redemption is only for God's people, but even in the Old Testament, it held out a ray of hope that those who desired to be God's people could enter - the foreigner was rejected, but a sojourner who would identify with the people of God would be allowed to partake in the feast
2. And so, if we have seen the great story of redemption in the Passover fulfilled in Christ, then we ought to be driven to seek to be part of Christ's people, to be part of the redeemed, to be part of those who are in Christ
3. Paul understood this, as he says in Philippians 3:8-9 - *For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith*
4. And Paul tells us what this seeking looks like, what marks those who are in Christ, Romans 3:21-25 - *But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it-- the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith.*
5. If redemption is only for God's people and God's people are found in Christ by faith, then when we hear the story of redemption, we should seek to be in Christ through faith all the more, to rest in all that Christ has done for us

B. If redemption requires remembrance, we need to remember and value redemption

1. The constant refrain of our passage this morning was the necessity for God's people to remember salvation
2. And this same call to remember is made in the greater redemption in Christ, Luke 22:19 - *And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."*
3. Christ has called us to live remembering His sacrifice, and we call ourselves to remembrance every week as we celebrate around the Lord's Table
4. If we are the redeemed in Christ, then that knowledge and our experience of redemption ought to be at the forefront of our minds, it ought to be what we think about day in and day out, it ought to be what we talk about, it ought to be what guides our lives, it ought to be what we teach to our children, it ought to be what we preach in our church - Redemption is central to salvation, so we must remember and value God's redemption in Christ

C. If redemption requires obedience, we need to live lives of obedience demonstrating our redemption

1. In the Passover story we saw a subtle interplay between the fact that God's people had nothing to do with redemption and yet they had to obey in order to experience redemption, and we see the same truth in Christ
2. So Peter says if we have been redeemed we should live for righteousness in I Peter 2:24 - *He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.*
3. And Peter tells us to live in light of redemption in I Peter 1:17-19 - *And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.*
4. And Paul says it plainly in Titus 2:11-14 - *For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.*
5. Here's the glorious truth, just like judgment, redemption has happened completely outside of us, we have no part in paying the price to set us free from sin or its rewards
6. But, like judgment, if redemption has taken place then its effect will be seen in us - if we have been ransomed not only from the effect but also from the cause of God's judgment, then we should not be bound to sin anymore, we don't owe sin anything anymore that we should follow its passions
7. So redemption's effect should be seen in us, we should remember Christ's sacrifice, we should love Christ and therefore we should obey Christ infinitely well with an obedience that looks strangely like love - 'wow, Jesus, you have done so much for me and I see it and I love you and I would do anything you asked me to do'
8. If our Passover Lamb, who we remember with love, has asked something of us, why would we ever do anything else?