

# Redemption



## SESSION 1

### **Redemption From Enslavement**

God establishes a pattern of redemption by rescuing the Israelites from slavery in Egypt and bringing them back into his family.

## Exodus 6:2-8 NASB

<sup>2</sup> **God** spoke further to Moses and said to him, "I am the Lord; <sup>3</sup>and I appeared to Abraham, Isaac, and Jacob as **God Almighty**, but by **My** name, **Lord**, I did not make **Myself** known to them. <sup>4</sup> I also established **My** covenant with them, to give them the land of Canaan, the land in which they lived as strangers. <sup>5</sup>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. <sup>6</sup> 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. <sup>7</sup> 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. <sup>8</sup> **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

<sup>7</sup> "**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, <sup>8</sup> 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. <sup>9</sup> 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; <sup>10</sup> 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. <sup>11</sup>Therefore, you shall keep the commandment, the statutes, and the judgments which I am commanding you today, to do them.

### Consider

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.

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. 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, BibleProject Translation)—referring to plagues designed to persuade Pharaoh to listen—**God** eventually compels him to set Israel free.

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*).

## Reflect

How does the exodus narrative help us understand redemption?

**Redemption** in the Bible is a central theme that means deliverance or rescue from bondage through the payment of a price (**a ransom**), resulting **in freedom, restoration, and return to rightful ownership or relationship**. It's like buying back something (or someone) that was lost, enslaved, or under a curse.

### The word draws from ancient practices:

- Freeing slaves by paying a ransom.
- A family member (kinsman-redeemer) reclaiming lost property or marrying a widow to preserve the family line (as in the book of Ruth with Boaz).
- Releasing captives or restoring inheritance.

### Old Testament Foundations

In the Old Testament, redemption often appears as **God's** act of rescuing **His** people from physical and relational bondage, foreshadowing deeper spiritual realities.

- **God** redeems Israel from slavery in Egypt (Exodus 6:6 – "**I will redeem you with an outstretched arm**").
- It involves concepts like **pada** (ransom/substitution) and **ga'al** (kinsman-redeemer, close relative acting to restore).
- Examples include redeeming land, firstborn sons, or people from debt/slavery (Leviticus 25; Ruth 4).

It emphasizes **God's** initiative to reclaim **His** people as **His** own possession.

### New Testament Fulfillment

The New Testament builds on this, presenting **Jesus Christ's** death and resurrection as the ultimate act of redemption for humanity.

Humanity is in bondage to sin, death, and the curse of the law (Romans 3:23; Galatians 3:13). We cannot free ourselves.

**Jesus** pays the price — **His** own blood (life) — as a ransom to redeem us:

- **Ephesians 1:7** — "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace."
- **Romans 3:24** — "justified freely by his grace through the redemption that came by Christ Jesus."
- **Galatians 3:13** — "Christ redeemed us from the curse of the law by becoming a curse for us."
- **1 Peter 1:18-19** — "You were redeemed ... with the precious blood of Christ, a lamb without blemish or defect."
- **Colossians 1:14** — "in whom we have redemption, the forgiveness of sins."

This redemption brings:

- Forgiveness of sins
- Freedom from sin's power and penalty
- Adoption into **God's** family

- Justification (declared righteous)
- Reconciliation with **God**
- Future hope, including the "**redemption** of our bodies" (Romans 8:23) at resurrection.

In essence, the **Bible** portrays redemption as **God's** loving, costly initiative to rescue lost humanity, buy us back from slavery to sin, and restore us to relationship with **Him** — fully accomplished through **Jesus'** sacrificial death and victorious resurrection.

It's one of the richest pictures of salvation: we were lost and enslaved, but **God** paid an enormous price to bring us home.

## Exodus 6:2-8 ESV

<sup>2</sup> **God** spoke to Moses and said to him, "**I am the Lord.** <sup>3</sup> I appeared to Abraham, to Isaac, and to Jacob, as **God Almighty**,<sup>Ⓜ</sup> but by my name the **Lord** I did not make myself known to them. <sup>4</sup> I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. <sup>6</sup> Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will **redeem** you with an outstretched arm and with great acts of judgment. <sup>7</sup> I will take you to be my people, and I will be your **God**, and you shall know that **I am the Lord** your **God**, who has brought you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. **I am the Lord.**"

## AUTHOR OF EXODUS

Jewish tradition has held that Exodus was one of the five books of the Law (Lat. *Pentateuch*) that Moses wrote at the command of **God**. Internal evidence does not contradict this position. Although the book never says explicitly that Moses was its author, it does include materials that must have come from Moses himself, such as private conversations between himself and **God**. Furthermore, no other author is indicated.

*The Septuagint (often abbreviated LXX, the Roman numerals for "70") is the ancient Greek translation of the Hebrew Bible (what Christians call the Old Testament). (See note for more details)*

**The popular title of the book:** Exodus, is that assigned to it in the **Septuagint**, the Greek translation of late pre-Christian times. In Greek the word means "**the way out.**" At first glance, the reader may think this refers to the way out of Egyptian bondage. But if that were the case, the book should end at [ch. 15](#) with the great song of praise after the crossing of the Red Sea. The fact that the book does not end there but continues with the giving of the law and the building of the tabernacle provides a clue that the author does not consider the physical bondage in Egypt to be the Israelites' most critical problem. Even in the story of the Israelites' deliverance, the recurring phrase "You shall know that **I am the Lord**" suggests that the primary problem was theological. To be sure, the Hebrews did need deliverance from bondage; their cries of distress had been heard by a compassionate **God**. But more than that, they needed to know **God**. Had their sole need been for deliverance, one climactic act would have

sufficed. Instead, there were ten plagues, which in fact constituted a demonstration of **God's** absolute superiority over all other powers. Thus physical deliverance is not an end but a means to an end. Nor was that end merely theological understanding; it was the experiencing of **God** as vitally present among them. As Exodus shows us, it was necessary that the people experience his delivering power ([chs. 1-18](#)), enter into a binding covenant with **Him** ([chs. 19-24](#)), and give themselves in glad service to **Him** ([chs. 25-40](#)), in order to experience **His** presence ([40:35-38](#)).

Moses and Aaron's initial announcement ([4:29-31](#)) met with a good deal of acceptance. The prospect of a magical release without cost or difficulty always meets with such approval. However, **God's** activity is never without cost and difficulty, as it was not here. It is in the context of this difficulty that the underlying issue of the book emerges: Who is **Yahweh**? ([5:2](#)) What is **His** power? Can **He** be trusted? The real problem of the people was their ignorance of **God**. Until they came to know **Him**, mere physical deliverance could only lead to a different kind of bondage.

Since Pharaoh was considered god incarnate by the Egyptians, there was no reason why he should obey some unknown god of the Semites. Since he could not accept the reality of **Yahweh's** revelation, he had to imagine some other reason for the Hebrews' request. Surely they had too much time on their hands ([5:8](#)). Let them spend that time gathering the straw used to bind the mud bricks together while drying.

**God's** offer of deliverance made the situation worse, not better. This is often true in life: to begin to follow **God** is to attract the attention and the wrath of **God's** enemies. [Verse 23](#) brings to a sharp focus the questions that emerged about **God's** nature and character.

In [6:1-12](#) we see how the crisis, which now existed as a result of Pharaoh's recalcitrance and the dramatically worsened situation, provided a setting for the needed demonstration of **God's** character.

The precise meaning of [6:2-3](#) is uncertain since the name (here appearing as **the Lord**) certainly does appear in the Abraham, Isaac, and Jacob narratives. Either of two solutions is possible. Perhaps Moses in transcribing those narratives has inserted the name in those places where the personal, covenant-keeping nature of **God** had appeared (e.g., note where "**Lord**" appears in [Ge 22](#)). The other possibility is that while the patriarchs knew and used the title "**the Lord**," they had never known the character (**name**) of **God** as would these Israelites.

God's larger purpose in the Exodus is explained here ([6:6-8](#)). Political freedom is not an end, but a means whereby the people might know **God** and enter into a living relation with **Him**. Likewise, deliverance from guilt and condemnation is also a means to those same ends. To **know God** ([v.7](#)) is to learn **His** character by intimate personal experience. The importance of this concept is revealed in its occurring eleven times in [chs. 6-14](#). "**Faltering lips**" ([6:12](#), [30](#)) speaks of Moses' continuing sense of inadequacy, either physically or spiritually.

**Exodus 6:2-8** is a foundational passage where God reaffirms His covenant with Moses, promising to deliver the Israelites from Egyptian bondage using His sacred name, YHWH (the LORD). It emphasizes God's faithfulness to the patriarchs (Abraham, Isaac, Jacob) and outlines a seven-fold promise of redemption, establishing a personal relationship with Israel as their God.

### Key Aspects of the Passage:

- **Revelation of the Name "Yahweh" (v. 2-3):** God introduces Himself as Yahweh (the LORD), emphasizing His covenant-keeping nature and authority, distinguishing this new phase of action from when the patriarchs knew Him as El Shaddai (God Almighty).
- **The Covenant Remembered (v. 4-5):** God affirms that He has heard the groaning of the Israelites and is acting on the promises made to their ancestors regarding the land of Canaan.
- **The Seven "I Will" Promises (v. 6-8):** God promises to: (1) Bring them out from under the burdens of Egypt, (2) Rescue them from slavery, (3) Redeem them with outstretched arms, (4) Take them as His people, (5) Be their God, (6) Bring them into the promised land, and (7) Give it to them as an inheritance.
- **Context of Discouragement:** This message comes when Moses is discouraged by Pharaoh's increased oppression and the people's lack of faith, serving as a divine assurance that liberation is guaranteed despite current circumstances.

**Exodus 6:2-8** is a pivotal passage where **God** reaffirms His covenant with Israel and reveals a deeper dimension of **His** character to Moses following an initial period of discouragement and increased oppression by Pharaoh. The passage is framed by the declaration "**I am the LORD**" (**YHWH = Yahweh**), signaling that **God** is the absolute, eternal, and promise-keeping **Being** who is now moving from making a covenant to fulfilling it.

### The Seven "I Wills"

The core of the passage is often summarized by seven specific promises God makes to Israel, representing a complete plan for their redemption and future:

1. **"I will bring you out":** Promise of deliverance from the physical burdens of Egypt.
2. **"I will rescue you":** Promise of freedom from slavery and the power of their oppressors.
3. **"I will redeem you":** Promise of being "rebought" through God's "outstretched arm" and "great judgments".
4. **"I will take you as My people":** Promise of adoption and a unique national identity.
5. **"I will be your God":** Promise of an intimate, personal, and ongoing relationship.
6. **"I will bring you into the land":** Promise of guidance toward the inheritance originally sworn to their ancestors.
7. **"I will give it to you for a possession":** Promise of a permanent heritage and "the good life" as **God** intended it

## Key Theological Meanings

- **The Revelation of "Yahweh":** While the patriarchs (Abraham, Isaac, and Jacob) knew **God** as *El Shaddai (God Almighty)*, they primarily knew His power. In this passage, **God** reveals Himself more intimately as *Yahweh*, the faithful one who acts on the ground to fulfill ancient promises.
- **Covenant Continuity:** **God** explicitly links the coming exodus to the covenant He "established" with the patriarchs, emphasizing that He has "remembered" His word despite the long years of slavery.
- **Redemption-Identity-Purpose:** Modern commentaries often view this as a three-step cycle: **God redeems** them from bondage, gives them a new **identity** as **His** people, and sends them out with a **purpose** to possess the land and be a light to other nations.
- **Response to Discouragement:** This message was given specifically to revive Moses' flagging faith after his first meeting with Pharaoh resulted in even harsher labor for the Israelites.

**Exodus** not only shows **God's** deliverance of Israel from Pharaoh in Egypt, but it also sets the stage for the messianic king, **Jesus**, to *deliver* his people from their sins and conquer the devil, the ultimate evil tyrant (Matt. 1:21; 12:28).

## Deuteronomy 7:7-11 ESV

<sup>7</sup> It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, <sup>8</sup> but it is because the **Lord** loves you and is keeping the oath that he swore to your fathers, that the **Lord** has brought you out with a mighty hand and **redeemed** you from the house of slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup> Know therefore that the **Lord** your **God** is **God**, the faithful **God** who keeps covenant and steadfast love with those who love **Him** and keep **His** commandments, to a thousand generations, <sup>10</sup> and repays to their face those who hate **Him**, by destroying them. **He** will not be slack with one who hates **Him**. **He** will repay him to his face. <sup>11</sup> You shall therefore be careful to do the commandment and the statutes and the rules that **I** command you today.

## Verses at a Glance

Verse(s)	Focus	Meaning
7-8	Why Israel?	It wasn't their size; it was <b>God's love</b> and His promise to their ancestors.
9	Who is God?	<b>He</b> is the faithful <b>God</b> , keeping <b>His</b> covenant for a thousand generations.
10	The Warning	Rejection of <b>God's</b> love results in personal and certain repayment.
11	The Response	Absolute requirement to keep the "commandments, statutes, and rules".

## SUMMARY

God's choice of Israel is based solely upon God's love, not its merit.

## ANALYSIS

It is possible for Israel to harbor feelings of smugness upon hearing that they had been chosen by **God**. They might assume that **God's** choice was in response to some remarkable character that they already possessed. Worse yet, they might become complacent, resting upon their laurels and neglecting their covenantal obligations.

But **God's** choice of Israel is no excuse for pride. Moses clearly articulates that **God's** choice was not based upon any inherent goodness, merit, or strength in Israel. Rather, **God's** choice of Israel was simply due to **love**. The emotive vocabulary is instructive in this regard:

"Set his heart on you" (v. 7) might better be rendered "was smitten with you," in that the Hebrew root (*hashaq*) depicts the desire Shechem felt for Dinah (Genesis 34:8). **God** is strongly attracted to Israel, but not because of Israel's charms. Certainly not because of Israel's greatness, as the disclaimer "you were the fewest of all" indicates, despite Deuteronomy's own testimony that Israel was "as numerous as the stars" (1:10; 10:22; 28:62). **God** is drawn to Israel, but why?

"**Love**" (v. 8). **God's love**, here indicated with the normal word for **love** (*ahavah*), dispels any notion of erotic or lustful attraction the last verb may have suggested. This again stresses that **God's love** has nothing to do with Israel's attractiveness and everything to do with **God's grace**.

"Kept the oath" (v. 8). **God's love** is **faithful**. We should not be surprised that **God** chose Israel in its weakness. This is exactly what **God** did in Genesis 12:1-3. The promise of children and a land made to an old, childless couple seemed impossible. Yet they conceived, and the promise of land is about to be fulfilled for Israel now, on the verge of the Jordan, attesting to **God's** faithfulness.

"Covenant loyalty" (v. 9) is an excellent rendering of the hendiadys "the covenant and the loyalty." (Hendiadys consists of two nouns joined by "and," expressing a single idea.) The word for "loyalty" (*hesed*) is of the essence in covenantal situations, since it refers to the mutual commitments pledged by each of the parties. On the human side, it becomes synonymous with "obligations." But here, it is **God** who pledges faithfulness to Israel.

The passage concludes with a stern reminder that though **God's love** may be unswerving, relationship requires the response of a partner, a response demonstrated in the observance of "the commandment" (vv. 9-11). The singular "the commandment," of course, refers to the whole complex of Torah.

Deuteronomy 7:7-11 is a central passage that explains the **unmerited nature of God's choice** of Israel and the resulting obligation for the people to remain faithful. It shifts the focus from Israel's status to **God's** character, emphasizing that their position as a "treasured possession" was a gift of **grace**, not a reward for merit.

## Key Themes of the Passage

- **The Doctrine of Election (Choice):** **God** explicitly states He did not choose Israel because they were a "great" or "numerous" nation. In fact, they were the "fewest of all peoples". This teaches that **God's** choice is based on **His** own **sovereign love** and **His** commitment to **His** promises, rather than the strength or goodness of the people.

- **The Character of God:**
  - **Love (*Ahavah*):** God's affection for Israel is described as a deep, sovereign attraction that is not earned.
  - **Faithfulness (*Hesed*):** God is revealed as "**the faithful God**" who keeps **His covenant of love** to a "thousand generations". This highlights His long-term reliability in honoring the oaths He made to the ancestors (Abraham, Isaac, and Jacob).
- **Justice and Repayment:** While God is merciful, the passage also warns of His justice. He "repays to their face" those who hate Him, indicating that rejection of His covenant leads to certain judgment and destruction.
- **The Call to Obedience:** The passage concludes with a command: "Therefore, take care to follow the commands". Because Israel has been loved and **redeemed**, their natural response should be **gratitude-driven obedience**.

## Notes:

### Septuagint

The **Septuagint** (often abbreviated LXX, the Roman numerals for "70") is the ancient Greek translation of the Hebrew Bible (what Christians call the Old Testament).

The name "Septuagint" comes from the Latin word **septuaginta**, meaning "seventy." This refers to the traditional story that 70 (or more precisely 72) Jewish scholars translated it. According to the ancient account in the Letter of Aristeas (a 2nd-century BC document, though considered partly legendary by modern scholars), these scholars—six from each of the Twelve Tribes of Israel—were commissioned around 285–246 BC by Ptolemy II Philadelphus, the Greek ruler of Egypt, to translate the Jewish Scriptures (starting with the Torah/Pentateuch) into Koine Greek for his famous library in Alexandria, Egypt. The number 72 was rounded down to 70 over time.

### Historical Background and Origin

- It began in the 3rd century BC (likely starting with the five books of Moses, the Pentateuch) in Alexandria, where a large Jewish community spoke Greek as their everyday language due to Hellenistic (Greek) influence after Alexander the Great's conquests.
- The rest of the Hebrew Bible (Prophets and Writings) was translated over the following century or two (into the 2nd century BC).
- It was the first major translation of any significant religious text from one language to another and made the Hebrew Scriptures accessible to Greek-speaking Jews in the diaspora and later to the broader Hellenistic world.

### Key Features

- The **Septuagint** includes the books of the Hebrew canon plus additional texts (such as Tobit, Judith, Wisdom of Solomon, Sirach/Ecclesiasticus, Baruch, 1–2 Maccabees, and additions to Esther and Daniel), now often called the Deuterocanonical books or Apocrypha in Christian traditions.
- It isn't a single, uniform translation but a collection of Greek versions produced by different translators over time, sometimes with variations in style and wording.

- Modern editions (like Rahlfs-Hanhart or the larger Göttingen series) are reconstructions based on surviving ancient manuscripts.

## Significance in the Bible and Christianity

### The Septuagint holds huge importance because:

- It was the version of the Old Testament most widely used by Greek-speaking Jews in the time of Jesus.
- The New Testament authors (including Jesus in the Gospels, Paul, and others) frequently quote from it rather than the Hebrew text. Many Old Testament quotations in the New Testament match the Septuagint wording more closely than the later Hebrew Masoretic Text.
- Early Christians adopted it as their primary Old Testament Scripture, which influenced the order of books in Christian Bibles (different from the Jewish Tanakh).
- It often preserves readings or textual variants that differ from the standard Hebrew Masoretic Text (finalized centuries later, around the 7th–10th centuries AD), making it valuable for textual criticism and understanding ancient interpretations of Scripture.

In short, the **Septuagint** bridges the Hebrew Old Testament and the Greek-speaking world of the New Testament era—it's not just a translation but a pivotal historical and theological document that shaped early Judaism and Christianity.

## Ga'al

**Ga'al** (Hebrew: גָּאֵל, pronounced roughly "gaw-al") is a key Hebrew verb in the Old Testament, most commonly translated as "to redeem" or "to act as kinsman-redeemer."

It is a primitive root word (Strong's H1350) that carries the core idea of buying back, restoring, or reclaiming something or someone that has been lost, sold, enslaved, or alienated—often through payment, action, or legal right—especially within a family or kinship context.

### Core Meaning and Nuances

- **Primary sense:** To act as a near relative (kinsman) to rescue, deliver, or restore a family member (or their property) from hardship, loss, or bondage. This makes it distinct from the other Hebrew word for redeem (**pada**), which often emphasizes ransom or substitution without the family tie.
- **Literal actions** it covers (from biblical law and usage):
  - Redeeming land or property sold due to poverty (Leviticus 25:25–28).
  - Redeeming a relative sold into slavery or debt (Leviticus 25:47–49).
  - Marrying a childless widow to preserve the family line and inheritance (levirate marriage, as implied in Ruth and Deuteronomy 25).
  - Avenging bloodshed as the "avenger of blood" (Numbers 35:19–21, where the same root can mean to exact justice or vengeance on behalf of a slain relative).
- **Broader sense:** When God is the subject, it means divine deliverance or rescue—God acting as the ultimate Redeemer of His people (e.g., Exodus 6:6: "I will redeem you with an outstretched arm").

**Key Related Term: Go'el (גֹּאֵל)**

- This is the participle/noun form of **ga'al**, meaning "**redeemer**" or "**kinsman-redeemer**."
- It appears about 18 times in the NIV as "kinsman-redeemer" or "redeemer."
- Famous example: In the book of Ruth, Boaz becomes Ruth and Naomi's **go'el** by buying back their family land and marrying Ruth to restore the family line (Ruth 4).

### Biblical Examples

- **Exodus 6:6** — God promises to **redeem** (ga'al) Israel from Egyptian slavery.
- **Ruth** — Boaz as **go'el** redeems the family inheritance and provides security.
- **Job 19:25** — "I know that my Redeemer (go'eli) lives" — Job expresses faith in a vindicating Redeemer.
- **Isaiah** (frequent) — God as Israel's **Redeemer** (e.g., Isaiah 41:14; 43:14; 44:6).

### Theological Significance

**Ga'al** highlights redemption as a relational, familial act—God doesn't just pay a price abstractly; He steps in as a close relative to reclaim, protect, and restore His people. This foreshadows the New Testament idea of Jesus as our ultimate **Kinsman-Redeemer**: He became human (our "kinsman" by taking on flesh, Hebrews 2:11–17), paid the price with His blood to buy us back from sin's bondage, and restores us to God's family (Ephesians 1:7; Galatians 3:13; 1 Peter 1:18–19).

In summary, **ga'al** isn't just "redeem"—it's a deeply personal, family-oriented rescue: "I will buy you back, restore you, and make you mine again." It's one of the richest words picturing God's saving love in Scripture.

## Padah

**Padah** (Hebrew: פָּדָה, pronounced roughly "paw-DAH") is a key Hebrew verb in the Old Testament, most commonly translated as "**to redeem**," "**to ransom**," or "**to deliver/rescue**" by paying a price.

It is a primitive root word (Strong's H6299) that literally means "**to sever**" (as in cutting loose or separating from bondage), with the core idea of **releasing or setting free** someone or something from captivity, slavery, danger, or obligation—typically through the payment of a **ransom** or substitute price.

### Core Meaning and Nuances

- **Primary sense**: To ransom or redeem by paying a price to liberate from bondage. It emphasizes the act of **payment**(or substitution) that effects deliverance, often without requiring a family relationship.
- Unlike **ga'al** (which we discussed earlier), **padah** is more of a general or commercial/legal term for buying freedom—it focuses on the **transaction** and release rather than kinship duty. **Ga'al** involves a near relative (kinsman-redeemer) acting to restore family ties/property; **padah** can be done by anyone (including God) and highlights the ransom aspect.
- It often implies deliverance from:
  - Slavery or captivity.
  - Death or destruction.
  - Debt or obligation.

## Key Biblical Uses and Examples

- **Redemption of firstborns** — Every firstborn male (human or animal) belonged to God after the Passover; they had to be **redeemed** (padah) with a substitute sacrifice (Exodus 13:13, 15; 34:20; Numbers 18:15–17).
- **God's deliverance of Israel** — God **redeemed** (padah) His people from Egyptian slavery not primarily through kinship but by His power and as a ransom-like act (Deuteronomy 7:8; 9:26; 13:5; 24:18; Micah 6:4).
- **Other examples:**
  - Redeeming a relative from slavery (Leviticus 19:20; 27:29).
  - God as the one who **ransoms** souls or delivers from enemies (Psalm 34:22; 2 Samuel 4:9; Jeremiah 31:11; Hosea 13:14).
  - In prophetic hope: The **ransomed** (paduy, a noun form) of the Lord will return to Zion with joy (Isaiah 35:10; 51:11).

## Theological Significance

**Padah** portrays redemption as a **costly liberation**—someone pays a price to free another from peril. When applied to God, it shows His initiative in paying the ultimate cost to rescue His people from sin, death, and bondage (even though in the OT it's often physical deliverance, it foreshadows spiritual redemption).

In the New Testament, this concept connects directly to Jesus' work: He gives His life as a **ransom** (Greek *lytron*, echoing padah) for many (Mark 10:45; 1 Timothy 2:6), redeeming us from sin's slavery (Titus 2:14; 1 Peter 1:18–19). The emphasis is on substitutionary payment—Jesus pays what we could not—to set us free.

In summary, **padah** means to **ransom** or **redeem by payment**, severing the chains of bondage and granting freedom. It's a powerful picture of costly rescue, complementing **ga'al** by focusing more on the price paid than on the familial relationship of the redeemer. Together, these words richly illustrate God's saving acts in Scripture.