

The LORD of Hosts Our Redeemer

James Smyda

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In a little over a month, we're all going to be observing the Day of Atonement. As I'm sure most all of you are aware, the Day of Atonement pictures the time when God will begin the process of working with the rest of mankind. All of those who are not previously called as Firstfruits. And He will begin the process of making the sacrifice of Christ available to them. As you know, the sacrifice of Christ provides the forgiveness of sins for us. When the Bible discusses the sacrifice of Christ and the forgiveness of sin, it oftentimes refers to it with the word "redemption". It connects this concept with forgiveness of sin and even directly tells us that Christ's sacrifice provides redemption.

So, as a result, oftentimes when we think of this general subject, we think of Christ as "our Redeemer". However, if you actually do a study on this subject, if you actually do a word search in a Bible search program on the word "redeemer", you'll find something actually surprising. You'll find that that the Bible uses the term 18 times. It always capitalizes it like a title, and all 18 occurrences are all in the Old Testament. None of them are in the New Testament. In fact, the Bible never calls Jesus Christ "our Redeemer". It refers to His sacrifice providing our "redemption", but it never calls Him "our Redeemer". It actually refers to God the Father as "our Redeemer".

What we're going to do today in this sermon is to look at this particular subject to understand why this is. Why does the Bible refer to the Father as "our Redeemer" and Christ is our "redemption". And what exactly is the meaningful distinction between these two terms? How are they related and what's the differentiation between the two? We're going to look at that particular subject in detail today. So, if you'd like a title for this sermon, it's:

The LORD of Hosts Our Redeemer

As I mentioned in the introduction, in about a month, we're all going to be keeping the Day of Atonement, which is directly associated with the subject we're going to talk about today. So, first of all, let's turn over to Hebrews 9. This is a chapter we often refer to and read on the Day of Atonement. Because it just directly tells us the meaning of the Atonement ceremony that's recorded in Leviticus 16. We won't take the time to look at Leviticus 16 today. But we'll see here that the majority of the elements that are described in the ceremony that took place in Leviticus 16 are directly explained for us here in Hebrews 9. And we're going to see here, as it describes Christ's role in this, several times it is going to use the word "redemption" and connect it with His sacrifice and what's pictured here. Let's start reading here in Hebrews 9 in verse 1.

Heb 9:1 *"Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. 2) For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the*

sanctuary; 3) and behind the second veil, the part of the tabernacle which is called the Holiest of All, 4) which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; 5) and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. 6) Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. 7) But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;" (NKJV)

Now again, if you read through Leviticus 16, it'll directly tell you that time once a year, the appointed time for that was on the Day of Atonement. It was the tenth day of the seventh month. Now picking up in verse 8.

"8) the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. 9) It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience — 10) concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. 11) But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12) Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (NKJV)

This is directly connecting redemption with Christ's sacrifice. Pick up in verse 13.

"13) For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15) And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance." (NKJV)

Notice that two times here in explaining this it directly connected the sacrifice of Christ with redemption. We'll see as we go through this sermon, there's multiple scriptures in the New Testament that make this direct connection. We won't cover all of them, but we'll cover a handful of them. We'll see this is a repeated concept throughout the New Testament. But as I mentioned previously, as a result, when we think of this concept, we oftentimes think that, well, obviously Jesus Christ is "our Redeemer". Because we see Him connected with redemption and His sacrifice is directly stated in the New Testament numerous times that it provides our redemption. So, we think of Him as "our Redeemer".

However, as I mentioned -- and I very much encourage you to fact check me on this because this was a shocker to me when it was pointed out to me several years ago. The word "redeemer" in English, that never appears in the New Testament. If you do a word search on it in a Bible search program, you'll see that word comes up 18 times and every single time it's in the Old Testament. It's always capitalized and used like a title, which I think is correct. We're going to see here in a moment. It's referring to the Father as "our Redeemer". Now we're not going to look at all 18 times that this shows up. We are going to look at a few of these verses to see a trend here, but it's always referring to God the Father. Now just to notice that turn over to Isaiah 44 and we're going to read verse 6.

Is 44:6 *"Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: 'I am the First and I am the Last; Besides Me there is no God.'" (NKJV)*

And notice it's referring to the LORD of Hosts -- or Yehovah of Hosts as it is in Hebrew -- as our Redeemer. Now we're going to see here in a minute that we can demonstrate from the Bible, the LORD of Hosts is the Father because we're going to notice a couple of scriptures that mention the LORD of Hosts and Christ separately. The LORD of Hosts speaking about Christ. It's going to be obvious it has to be the Father because you're going to see from these scriptures that it can't be Christ referring to Himself. But just to notice a couple other verses here. Turn over to Isaiah 54. We will see here another verse that tells us that the LORD of Hosts is our Redeemer, and it gives Him that title. Again, there's multiple other scriptures that say this about the LORD of Hosts as well. We're only going to look at a couple for time sake. But pick up here in Isaiah 54:4.

Is 54:4 *"Do not fear, for you will not be ashamed; Neither be disgraced, for you will not be put to shame; For you will forget the shame of your youth, And will not remember the reproach of your widowhood anymore. 5) For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth." (NKJV)*

So, once again, we see the LORD of Hosts is the one given the title of "the Redeemer". Again, in a few minutes here we're going to see several scriptures and make it obvious the LORD of Hosts is the Father. But let's also notice another title that we can associate with this. Turn over to Psalms 78. We're going to start reading in verse 34.

Ps 78:34 *"When He slew them, then they sought Him; And they returned and sought earnestly for God. 35) Then they remembered that God was their rock, And the Most High God their Redeemer." (NKJV)*

Now, we know the Most High -- not only the LORD of Hosts -- but the Most High is the one called "Redeemer". Now, if you just logically think this one through, it's very obvious who the Most High has to be. By the title itself, it can only refer to one individual. Now again if you look in the New Testament -- and we won't take the time to go through every scripture associated with this, but you can easily fact check this.

Again, if you want to research this subject of the roles of God the Father and Jesus Christ, there's a series of study papers on my website that address this subject. It's under a section titled "Who is the God of a Bible?" If you're watching this on YouTube, you can just click the link right below this video. You'll see a link to my website. It's SearchingTheScriptures.org. Again, you'll see a whole set of study papers that go into the subject in a lot greater detail regarding the roles of God the Father and Jesus Christ and distinguishing Their titles.

But again, if you look at that, what you'll see is that Christ in the New Testament makes a very big point that the Father is greater than Him. He even says, "My Father is greater than I". He refers to the Father as His God. You'll never see in the Bible, the Father referring to Christ as His God. He refers to Christ as His Son. He refers to Christ as His Servant. But now Christ will refer to the Father as His Father. He will also refer to Him as His God. Obviously showing a superior subordinate relationship between the two. Now obviously Christ is an eternal God being as well. But again, if we just take Christ's own words just for exactly how He states them, He states the Father is in a superior position to Himself. Well then if you ask who is the Most High? Well, you can only have one of those. And if you have two God beings and one's in the superior position over the other, it's obvious which one's the "Most High". That has to be the Father.

To clarify this further, we can also just look at Christ's on our own statements here. Actually, statements made directly to Him. If you turn over to Luke 8, we'll see an account here where Christ encounters a man who is demon possessed. What I want you to notice here is how the demon addresses Him. Because he makes it very clear who Christ is and who the Most High is. This is in Luke 8 in verse 26.

Luke 8:26 *"Then they sailed to the country of the Gadarenes, which is opposite Galilee. 27) And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. 28) When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, 'What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!'" (NKJV)*

See, Christ is the Son of the Most High. Obviously, the Most High is the Father. We saw that Psalm 78 was telling us that the Most High is the one with the title "Redeemer". It's very obviously referring to the Father. Now before we talked about the Most High, we read a couple of verses that referred to the LORD of Hosts also being given the title "Redeemer". Now let's notice a couple of scriptures that make it very obvious who the LORD of Hosts is. Now turn over to Zechariah 3. We are going to look at a couple of scriptures here that mention the LORD of Hosts and Christ separately. That makes it very clear who the LORD of Hosts has to be. It has to be the Father. But let's turn over to Zechariah 3. We're going to start reading in verse 6.

Zech 3:6 *"Then the Angel of the LORD admonished Joshua, saying, 7) 'Thus says the LORD of hosts: 'If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My*

courts; I will give you places to walk Among these who stand here. 8) "Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH." (NKJV)

Now the LORD of Hosts here is referring to another individual that He refers to as "My Servant the Branch". Now again, there's multiple verses in the Bible that identify for us that "the Branch" is a title that's given to Christ. Now we're just going to look at one of them. Turn over to Isaiah 11, and we'll see here a prophecy of Christ that identifies Him as "the Branch". It's Isaiah 11 in verse 1.

Is 11:1 *"There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. 2) The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. 3) His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; 4) But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. 5) Righteousness shall be the belt of His loins, And faithfulness the belt of His waist." (NKJV)*

Now, again, this is a very commonly recognized prophecy foretelling that Christ is going to come and live as a human being. He's going to be the Messiah. So, obviously this is Christ being referred to as "the Branch". Now again, if you just do a word search on "branch". Of course, there's lots of other uses of the word "branch" that are referring to like a branch of a tree. But when you see it used as in this similar manner, you'll see a number of scriptures that make it very obvious that this is a title given to Jesus Christ. Well again, if the LORD of Hosts is referring to "the Branch" (Christ) as His Servant. Christ isn't a servant to Himself. He's a servant to the Father. So, obviously the LORD of Hosts is the Father. Again, as we saw before, the LORD of Hosts is "our Redeemer", just like the Most High. That's who's being given this title. It's a title being given to the Father. But just to see some further evidence on the identity of the LORD of Hosts, turn back over to Zechariah. This time we'll look at Zechariah 13 and we'll read verse 7.

Zech 13:7 *"Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts...." (NKJV)*

Notice the LORD of Hosts is speaking and He's speaking about someone He calls "My Shepherd" and "My Companion". So, obviously whoever this is, it's someone separate from the LORD of Hosts. Now let's continue reading.

"Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones." (NKJV)

Now we don't have to guess about that last statement there as to who that's referring to, because Christ Himself in Matthew 26 is going to directly tell us exactly who this refers

to, and He's going to tell us it refers to Himself. So, turn over to Matthew 26. Now this is Christ speaking to the Apostles on the night that He was betrayed. He's already kept the Passover service, and this is right before He winds up being taken captive and then later tortured and murdered the next day. But pick up here in verse 31 and we'll notice here that Christ tells us exactly who was being referred to there as "the Companion" of the LORD of Hosts.

Matt 26:31 *"Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.'"* (NKJV)

Notice that's a direct quote from what we just read in Zechariah and Christ is applying this to Himself.

"32) But after I have been raised, I will go before you to Galilee." (NKJV)

So, we can see here the Bible is identifying the LORD of Hosts as a title of the Father. Because again Christ is not a servant to Himself. He's not a companion of Himself or a shepherd of Himself. He's separate from the LORD of Hosts. The LORD of Hosts is the Father. And, just like the Most High, those are the titles that are associated with the title "the Redeemer". So obviously "the Redeemer", that's God the Father. He's the one with that title.

But as we noticed earlier the New Testament repeatedly uses the term "redemption" and connects it with Christ and with His sacrifice. Again, let's just notice several other scriptures that make this exact same connection. Turn over to Romans 3. And we'll see a number of scriptures here. Again, we're just going to scratch the surface on the scriptures that directly connect Christ and His sacrifice with our redemption. That's a very clearly illustrated concept in scripture. Notice here in Romans 3 in verse 21.

Rom 3:21 *"But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23) for all have sinned and fall short of the glory of God, 24) being justified freely by His grace through the redemption that is in Christ Jesus,"* (NKJV)

Now, this again, it's directly connecting Christ and His sacrifice with the concept of redemption. Now pick up in verse 25.

"25) whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus." (NKJV)

Now again, as I mentioned, there are numerous scriptures that make similar statements. Just to notice a few of these, turn over to Ephesians 1 and we'll start reading in verse 3.

Eph 1:3 *"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4) just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5) having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6) to the praise of the glory of His grace, by which He made us accepted in the Beloved. 7) In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace 8) which He made to abound toward us in all wisdom and prudence, 9) having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, 10) that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. 11) In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12) that we who first trusted in Christ should be to the praise of His glory."* (NKJV)

Notice again, we have the concept of redemption being directly connected with Christ and His sacrifice. That's what provides our redemption. Just to notice one other reference to this, turn over to Colossians 1 and we'll start reading in verse 13.

Col 1:13 *"He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14) in whom we have redemption through His blood, the forgiveness of sins."* (NKJV)

As we can see here, there's a number of scriptures that tell us that God the Father has the title of "our Redeemer". Again, there's 18 times that that title is used, and they're always in the Old Testament. It's always used as a title, and if you look at all of them, they very consistently refer to the Father. The term "the Redeemer" as a title never actually shows up in the New Testament. That shocked me a few years ago when it was pointed out to me. *But I highly encourage you to fact check me on this.* If you haven't heard that before, go to a Bible search program. Any software program where you can do keyword searches of the Bible. Type in "redeemer" *and you're going to notice that it never shows up in the New Testament at all.* You will see "redemption" and it'll be repeatedly connected with the sacrifice of Christ as I've demonstrated -- Him providing our redemption. But you'll never see Him referred to as "our Redeemer".

So, how do we understand what the relationship is here? Is there a meaningful difference? Is this really just saying the same thing with different words or is there a meaningful distinction between the terms? Well, now we're going to look at that subject and understand that they're very related, but there is a meaningful difference between calling the Father "the Redeemer" and Christ is "our redemption". It's a very accurate use of terms, and we need to understand how they're related and what exactly is the

difference, so we have the details right. Now, as we read previously in Hebrews 9 -- the sacrificial system that was done in the Old Covenant in Israel at the Temple -- there was a purpose for that. It was symbolic rituals that they performed, but it wasn't rituals just for the sake of rituals. It was done as a teaching tool to teach us not only the need of Christ's sacrifice but exactly how all of this works. If we look at some of the examples that talk about redemption, we can then kind of understand what the differences are between "redeemer" and "redemption" and exactly how that works.

So, to understand this, turn over to Numbers 18 and we'll start reading in verse 14. Now we're kind of jumping into the middle of the context here. If you read through all of Numbers 18, it's a chapter dedicated to speaking about the duties of the Levites and specifically the Levitical Priesthood. But we're going to jump in the middle of the context here in verse 14.

Num 18:14 *"Every devoted thing in Israel shall be yours. 15) "Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem." (NKJV)*

And what we're going to see here as we go through this is it's referring to how all the firstborns were given to the Levites. Because these are the ones that other scriptures refer to as being dedicated to God. But what we're going to see here is that the majority of the firstborn of animals -- like all of the clean animals -- they were sacrificed to God. They were actually killed, and they were used in the sacrificial system. Now, unclean animals could not be sacrificed. We're going to see here, that's why they were referred to as being "redeemed".

But what I want you to understand is the alternative to being redeemed was dying. In other words, it was being killed. We'll see here as we read a couple of scriptures that actually refer to like a donkey -- which was an unclean animal. They couldn't sacrifice it at the Temple. But if it wasn't redeemed you had to break its neck. *It had to die*. So, the "redeeming" was basically saving it from the death penalty. Now it also referred to the firstborn among humans there. Now obviously God didn't have human sacrifice there. But He talks about here -- we're going to see a monetary value that had to be given to redeem them. It was basically the alternative to being sacrificed. So, it's basically kind of a ransom that's being paid here to save them from death. But continue on in verse 16.

"16) And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which is twenty gerahs. 17) But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they are holy. You shall sprinkle their blood on the altar, and burn their fat as an offering made by fire for a sweet aroma to the LORD." (NKJV)

As I mentioned the clean animals that were clean to eat, they were sacrificed to God and their blood sprinkled on the altar and such. Now obviously the unclean animals they

couldn't do that with them. That's why this is talking about the concept of "redeeming" them. And then there's a monetary value that was given for the firstborn males of humans. Because obviously God wasn't asking them to do human sacrifice on the altar. But again, that's redeeming them so they're not having to face the death penalty. But what I want you to also see here is it wasn't just an issue of a monetary value. There was also a way of redeeming unclean animals by offering a clean animal. By offering a lamb as a replacement. So that they would basically be redeemed and the lamb could be a replacement for them and the lamb would be sacrificed and face the death penalty in place of the donkey.

Now, if you're thinking this through in terms of Christ's sacrifice, you're kind of seeing the connection here of how He faces the death penalty for us. But just to see this turn over to Exodus 34. We'll see these same concepts referred to again here. But here again, we're going to see the concept of it wasn't just an issue of the option of giving a monetary value. There was also the replacement of a clean animal, of a lamb like in place of a donkey. But also notice if you didn't redeem the donkey, it had to die. Its neck had to be broken. Now pick up in verse 19.

Ex 34:19 *"All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep. 20) But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. "And none shall appear before Me empty-handed." (NKJV)*

So, again, you see the redeeming of the firstborn male humans, because obviously they weren't going to sacrifice the humans on the altar. But again, there was still the concept of redeeming with a financial value. For the animals, you could replace it with a clean animal. But again, it was a substitute, and the lamb is a replacement to take on the death penalty. That's what was redeeming them, was giving the clean animal as a replacement. Or again, in the case of the financial transaction, it was kind of like ransom money.

What we're going to see here is the concept of ransom is very much connected to the meaning of the Hebrew word that's used for "redeem" in both of the verses that we just read. Now the Hebrew word here is translated as into the English word "redeem" in both of the sections of scripture that we just read. The Hebrew word that is translated into English is "padah". It's Strong's # 6299 and the definition I'm going to give you comes from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. Now, I'm not going to read their entire definition. They have a more extensive definition than what I'm going to read. I'm just going to read a number of segments from that definition to help you understand the concept here. But they define this word as:

"A verb meaning to ransom, to redeem, and to deliver. The word is used to depict God's act of redeeming; He redeemed His people with a mighty hand from Pharaoh and the slavery they were under in Egypt. Egypt was literally the house

of slavery and became the symbol of slavery and oppression from which Israel was delivered. After Israel was in exile in Babylon, the Lord redeemed them from their strong enemies....The word often describes the process of ransoming persons in the cultic setting of ancient Israel. The firstborn was ransomed or redeemed; animals were redeemed by payment of a half-shekel of ransom money. The firstborn of an ox, sheep, or goat could not be redeemed. The word described the action of both the community and friends to redeem individuals."

Now, notice here how it referred to the concept of ransom or ransom money. Because again, as we read from scripture there was a financial option where you could pay a monetary value for the redeeming that was commanded. Now the reason I point that out is because here's a concept that I think that all of us can relate to in our modern day society, that I think is very helpful to clarify this concept in our minds for us. I know it really helped clarify for me the difference between the Father being referred to as "our Redeemer" and Christ being referred to as "our redemption". Because initially you kind of look at that and go, well, isn't it all kind of the same thing? Well, not really. Because think of it like this, and again, I'm playing off the concept here of how it refers to this as "ransom" and "ransom money".

Now, I'm sure at some point in your lifetime you've seen a movie or a television show that somehow revolved around a kidnapping. It was kind of a crime show and the bad guys in the television show or the movie, they kidnapped somebody. Whether it's a child or an adult, they take them hostage. Then later after they've taken this individual hostage, they reach out to the family, and they basically threaten them. They say, "We've got your loved one here and we're going to kill them if you don't pay us some money. You have to give us a million dollars by this particular deadline and if you don't give us the money, we're going to kill your loved one." So, they're holding them for ransom.

Now, if you think about the transaction that takes place here. In our example here, we're going to have the family of the loved one pay the ransom money. But what happens here is you've got two concepts here. You have the loved one who wants to get their family member or loved one back and not have them killed, and they pay the ransom. Well, in this analogy, they're the "redeemer". But there's also the ransom money. The million dollars that the kidnappers demanded that they wanted to receive so they'll release the person that they've got held hostage and not kill them. Well, that's the "redemption" in this analogy. See that's the distinction between these two.

Because what we need to realize is that the Father gave His Son as the sacrifice. That's why He's called "the Redeemer" and Christ is the sacrifice and that's why He's called "our redemption". And this is directly stated in the Bible. You've probably read over his scripture many times in your life and probably never thought of it in this context. I know I certainly never did and until this was pointed out to me. This is in John 3 in verse 16.

John 3:16 *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17) For God*

did not send His Son into the world to condemn the world, but that the world through Him might be saved.” (NKJV)

Notice it talks about the Father giving His Son and sending His Son to do this. Then throughout the Gospels -- in Christ's ministry -- He talks about how His Father sent Him. He's doing all of this by instructions of the Father. See, that's why the Father is referred to as "our Redeemer" but Christ is referred to as our redemption. Because it's actually -- it's Christ's sacrifice -- He is the one who was sacrificed and it's His blood that provides the forgiveness of sins for us and reconciles us to the Father, but it's the Father who gave Him. See, and if we understand that connection we see they're both involved but then now we understand why the term "the Redeemer" is used 18 times and it's always in the Old Testament. It always refers to the Father and it's not a title given to Christ because Christ is our redemption.

But now to understand the full connection of this, we need to understand that there's two major concepts that this does for us. Not only does it redeem us from death. It also redeems us from slavery to sin. Not only is this connected with the meaning of the Day of Atonement. It's also connected with the meaning of the Passover. Because as I've explained in previous sermons, if you look at the sacrifice of Christ -- and this is really just the duality between the Holy Days. Because if you look at the spring Holy Days of Passover, Unleavened Bread and Pentecost, they refer to the salvational process for the Firstfruits. Well, if you look at Atonement, the Feast of Tabernacles, and the Eighth Day, they have direct parallel meaning with each other. But they refer to the salvational process for the rest of mankind. Atonement is the direct parallel to Passover. They both picture the sacrifice of Christ being applied but again, they're just to different groups.

Turn over to Exodus 13. We're going to see the concept of redemption being referred to here and again with the sacrificial system, but it's going to connect it with Passover. And we're going to see here, not only is it connecting it with Passover, but again, it's also connecting it with redeeming the firstborn of Israel from the death penalty. Because we're going to see that's also what Christ's sacrifice does for us spiritually is redeeming us from spiritual death. And this is Exodus 13, and we'll pick up in verse 11.

Ex 13:11 *“And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, 12) that you shall set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the LORD’S. 13) But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck....” (NKJV)*

Notice the alternative to not being redeemed is dying. It's facing the death penalty.

“...And all the firstborn of man among your sons you shall redeem. 14) So it shall be, when your son asks you in time to come, saying, “What is this?” that you shall say to him, ‘By strength of hand the LORD brought us out of Egypt, out of the house of bondage. 15) And it came to pass, when Pharaoh was stubborn about

letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.' 16) It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt." (NKJV)

Notice it's connecting the concept of redeeming -- again basically paying the ransom money -- and it's connecting it with saving the firstborn from death. Again, it's connecting it with Passover. And we see redemption is connected with Passover and with Atonement. Because again, one pictures the sacrifice of Christ being applied to the Firstfruits. The other pictures the sacrifice of Christ being applied to the rest of mankind. But notice here, this is exactly what the sacrifice of Christ does for us in terms of saving us from the death penalty. Now turn back over to Ephesians 1. Now, we read this previously, but this time we'll just pick up in verse 7. Ephesians 1 in verse 7.

Eph 1:7 *"In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace 8) which He made to abound toward us in all wisdom and prudence, 9) having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, 10) that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. 11) In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12) that we who first trusted in Christ should be to the praise of His glory." (NKJV)*

Christ's sacrifice provides us redemption and the forgiveness of sin. But we have to remember that sin carries the death penalty, because that's the wages of sin. So, by providing that forgiveness, He's redeeming us from death. He's being that replacement. Like we saw with the donkey -- the unclean animal. If you redeem him, well, then the donkey lives. But if you don't you have to break its neck, and it dies. Christ is the Lamb of God. You can see that the obvious analogy here, that a lamb could be substituted. Well, that's what Christ did for us.

But let's just notice again over in Romans 6. It directly tells us the wages of sin is death. In other words, it's the death penalty and all of us have sinned and fallen short of the glory of God as we previously read there in Romans 3. All of us deserve the death penalty. This is Romans 6 verse 23.

Rom 6:23 *"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (NKJV)*

But see there's also another concept that I think it's important for us to understand that redemption provides for us. Because again, if you study this in the Old Testament examples, not only was there like the sacrificial examples that we've already looked at where redeeming an animal saved it from having its neck broken and being killed. There was also the concept of redeeming someone from slavery. Basically, buying their

freedom. We're going to see that this also has a spiritual application for us. But first of all, let's just look at the Old Testament application of this. Turn over to Leviticus 25 and we're going to start reading in verse 47.

Lev 25:47 *"Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family, 48) after he is sold he may be redeemed again...." (NKJV)*

Now what it's referring to when he's selling himself, he's selling himself into indentured servitude. It's essentially selling himself into slavery is what it's referring to. But then notice, as it talks about being redeemed, it's going to talk about a process of how they can buy this individual's freedom. That they can basically pay the monetary value of them being a slave to the person they sold themselves to and basically buy their freedom. Continuing on here in verse 48.

"...One of his brothers may redeem him; 49) or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself. 50) Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him. 51) If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought. 52) And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption. 53) He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight. 54) And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he and his children with him. 55) For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God. So see, again, he's connecting redemption again with the story of Passover with not only saving the firstborn from death, but bringing the Israelites out of slavery. Because again, the way I may make a distinction here it's one thing to get killed, but you're not a slave when you're dead." (NKJV)

You're a slave while you're still living. You're living in miserable conditions is what you're doing as a slave. When you're dead, you're dead and it's over. But what we need to understand here is redemption applies to both and spiritually it applies to both as well. Because as we've seen, sin carries the death penalty. The forgiveness of sin again covers that for us, so we don't have to spiritually die. We have the opportunity for eternal life. But it also -- during our physical lives -- releases us from slavery to sin.

Now turn over to Colossians 1. We read this previously, but I just want you to see here again, how it directly connects the sacrifice of Christ with releasing us from the "power of darkness". And the power of darkness is not only the death penalty. It's slavery to sin. It's Colossians 1, and again, we'll read through verse 13 and 14.

Col 1:13 *"He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14) in whom we have redemption through His blood, the forgiveness of sins."* (NKJV)

So, we have once again mentioned the forgiveness of sin. But the "power of darkness", it's not just that sin carries the death penalty. It's that sin can enslave us. It enslaves us during our physical lives and it's the sacrifice of Christ that redeems us, to give us freedom from that. And to see that, turn back over to Romans 6. In Romans 6, and this time we'll start reading in verse 15.

Rom 6:15 *"What then? Shall we sin because we are not under law but under grace? Certainly not! 16) Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17) But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18) And having been set free from sin, you became slaves of righteousness. 19) I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20) For when you were slaves of sin, you were free in regard to righteousness. 21) What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22) But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life."* (NKJV)

As you can see here the sacrifice of Christ not only provides us redemption in terms of saving us from the death penalty. From having to die for our sins. A spiritual death in the lake of fire and not having the opportunity for eternal life. It also gives us a better physical life and enables us to be freed from sin. From addiction, from all manner of physical problems that our sinful nature just draws us to like a magnet. It enables us to fight that and gives us the whole armor of God to be able to fight off those temptations. To be able to resist the constant temptations to enslave us to sin. We can see this is what's provided by the sacrifice of Christ.

As I mentioned in the introduction to this sermon, in just a little over a month here, we're going to be keeping the Day of Atonement. As we know from Hebrews 9, it directly tells us it's directly attached to the sacrifice of Christ and what He accomplished. Now, the Day of Atonement is focusing on this fulfillment for the rest of mankind. All of us hearing this sermon today and taking this to heart as Firstfruits, actually Passover and the wave sheaf pictures that meaning for us, but it's a similar meaning. It's about the redemption that we're offered in the sacrifice of Christ.

But as we keep this Holy Day coming up here in a little over a month, let's keep in mind the actual roles involved. Because oftentimes when we study the subject, we see Christ's sacrifice being referred to as providing our redemption and we think of Christ as

“our Redeemer”. And that's not exactly correct. As we saw, yes, His sacrifice plays a very fundamental role for us. And we should be very thankful for what He did for us. But we can't forget the Father's role. Because the Father is “our Redeemer”. He offered the sacrifice. He offered His Son. He sent Christ to earth to fulfill this role for us. That's what John 3:16 directly tells us. That's why He is “our Redeemer” and Christ is our redemption. So, as we keep this Holy Day coming up, we can be thankful not only for the fact that we can be saved from the death penalty and freed from the slavery of sin, but the rest of mankind can receive that as well.