

# Yehovah Our Redeemer

---

 [sightedmoon.com/lamed-yehovah-our-redeemer/](http://sightedmoon.com/lamed-yehovah-our-redeemer/)

By Joseph F. Dumond

April 30, 2015

## News Letter 5851-008

---

12th day of the 2nd month 5851 years after the creation of Adam  
The 2nd Month in the Sixth year of the Third Sabbatical Cycle  
The Third Sabbatical Cycle of the 119th Jubilee Cycle  
The Sabbatical Cycle of Earthquakes, Famines and Pestilence

---

Shabbat Shalom Brethren,

### Yehovah Our Redeemer

As we count the Omer each day and each week, we are getting closer and closer to Shavuot. With this Newsletter we are now at the 4th week and the 28th day of Counting the Omer.

And then almost everyone, both Christian and Hebrew Roots as well as Jews, are all teaching and reading the Book of Ruth and learning something about Boaz the kinsman redeemer.

But does anyone stop and think about what they are talking about?

Does anyone know where this thing about the Redeemer comes from and who it is?

Everyone loves the story of Ruth and the great love story it is, but do you or they actually pause and consider some things here? A selah as it were.

Selah.....

In Lev 25 we are told about the Sabbatical and Jubilee years. Immediately after we are told of them we are told about the ability to redeem the land or property and persons from slavery or debts.

The Redeemer is connected to the Sabbatical and Jubilee years somehow, and we are told how in the remainder of Lev 25.

Who is our redeemer? Many of you will pipe up and say Yehshua is. But is that correct? Let's read the scriptures and see. This kind of shocked me when I looked.

**Psa\_19:14** Let the words of my mouth and the meditation of my heart be pleasing in Your sight, O Jehovah, my Rock and my Redeemer.

**Isa\_41:14** Do not fear, worm of Jacob *and* men of Israel; I will help you, says Jehovah, and your Redeemer, the Holy One of Israel.

**Isa\_43:14** So says Jehovah, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all of them *as* fugitives, and the Chaldeans, whose shout *is* in the ships.

**Isa\_44:6** So says Jehovah, the King of Israel, and His redeemer Jehovah of Hosts; I *am* the first, and I *am* the last; and besides Me *there is* no God.

**Isa\_44:24** So says Jehovah, your Redeemer, and He who formed you from the womb, I *am* Jehovah who makes all things; who stretches out the heavens alone; who spreads out the earth; who *was* with Me?

It is Yehovah alone who has created all things. Not Yehovah and Yehshua. Not Yehovah and the Holy Ghost! You just read it with your own eyes, Yehovah is the creator and He alone is our redeemer.

**Isa\_47:4** Our Redeemer, Jehovah of Hosts *is* His name, the Holy One of Israel.

**Isa\_48:17** So says Jehovah, your Redeemer, the Holy One of Israel, I *am* Jehovah your God who teaches you to profit, who leads you by the way that you should go.

**Isa\_49:7** So says Jehovah, the Redeemer of Israel, His Holy One, *to Him* whom man despises, *to Him* whom the nation hates, the servant of rulers: Kings shall see and arise, rulers also shall worship, because of Jehovah who is faithful, the Holy One of Israel, and He shall choose You.

Can you imagine, people and nations hate and despise Yehovah, our redeemer. Do you also despise Him? Do you also not want to keep His commandments and His Holy Sabbaths-the weekly Sabbath, the Holy Days of Lev 23 and the Sabbatical years?

**Isa\_49:26** And I will feed those who oppress you with their own flesh; and they shall be drunk with their own blood, as with sweet wine; and all flesh shall know that I Jehovah *am* your Savior and your Redeemer, the mighty One of Jacob.

Read that again. Yehovah is our Savior and our redeemer. Selah. Pause and think about this. It is huge. Now consider the other verse in Isaiah.

**Isa 43:11** I, *even* I, Jehovah; and beside me *there is* no saviour.

**Hos 13:4** Yet I *am* Jehovah your God from the land of Egypt, and you shall know no God but Me. For there is no Savior besides Me.

Returning to our verses on the redeemer;

**Isa\_54:5** For your Maker *is* your husband; Jehovah of Hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called.

**Isa\_54:8** In a little wrath I hid My face from you *for* a moment; but with everlasting kindness I will have mercy on you, says Jehovah your Redeemer.

**Isa\_59:20** And the Redeemer shall come to Zion, and to those who turn from transgression in Jacob, says Jehovah.

**Isa\_60:16** You will also suck the milk of nations, and suck the breast of kings; and you will know that I Jehovah *am* your Savior and your Redeemer, the mighty One of Jacob.

**Isa\_63:16** For You *are* our Father, though Abraham does not know us, and Israel does not acknowledge us. You, O Jehovah, *are* our Father, our Redeemer; Your name is from everlasting.

**Jer\_50:34** Their Redeemer *is* strong; Jehovah of Hosts, *is* His name. He shall thoroughly plead their cause, so that he may give rest to the land, and give trouble to the people of Babylon.

Now here are all the verses that elude to Yehshua as the Redeemer. Not one of them says that Yehshua IS THE REDEEMER.

I want you to understand. Jehovah is Yehshua. They are one and the same. It was Jehovah that we hung on the tree and murdered. There is not three, as in the trinity, nor two. There is just one. Do we not state this each and every time we say the Shema?

**Deu 6:4** Hear, O, Israel. Jehovah our God *is* one Jehovah.

We read in Exodus that Israel is Jehovah's first born and because Pharaoh would not release Israel, Jehovah slew Egypt's first born.

**Exo 4:21** And Jehovah said to Moses, When you go to return into Egypt, see that you do all those wonders which I have put in your hand before Pharaoh; but I will harden his heart, that he shall not let the people go. **22**And you shall say to Pharaoh, Thus says the Lord: Israel *is* My son, My first-born. **23**And I say to you, Let My son go, that he may serve Me. And if you refuse to let him go, behold, I *am* going to kill your son, your first-born.

Yehovah gave Pharaoh lots of time to repent before taking the first born. He warned them in Exodus 4 and then does it in Exodus 11.

**Exo 11:4** And Moses said, Thus says Jehovah: About midnight I will go out into the midst of Egypt. **5**And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits upon his throne, even to the first-born of the slave-girl that *is* behind the mill; also the firstborn of beasts. **6**And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Then, at the beginning of chapter 13, seemingly out of the blue, Yehovah ever-so-briefly introduces the setting a part of the firstborn: “Then the Lord spoke to Moses, saying, ‘Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and animal; it is Mine’” (Exodus 13:1-2).

In verses 3 to 10, He continues to give detailed instructions for the Feast of Unleavened Bread. Then, in verse 11, He returns to the subject of the firstborn and furnishes some more thorough rules:

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, that you shall set apart to the Lord all that open the womb, that is, every firstling that comes from an animal which you have; the males shall be the Lord's. But every firstling of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem. (verses 11-13)

The word *redeem* means “buy back.” If a family's firstborn donkey was critical to their livelihood, they could buy it back from God by offering a lamb in its place. Of course, God did not demand that His people offer their firstborn children as literal human sacrifices. They, too, were to be bought back by means of a lamb sacrifice.

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. 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 animal. Therefore I sacrifice to the Lord all males that open the womb, but all the firstborn of my sons I redeem.” 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. (verses 14-16)

This relationship between the firstborn and the Feast of Unleavened Bread is repeated later in Exodus:

The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. All that open the womb are Mine, and every male firstling among your livestock, whether of ox or sheep. But the firstling 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. (Exodus 34:18-20)

God gives additional instructions in Exodus 22:29-30:

You shall not delay to offer the first of your ripe produce and your juices [*the outflow of your presses*, RSV]. The firstborn of your sons you shall give to Me. Likewise you shall do with your oxen and your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

Here, God tells the Israelites that their firstborn cattle and sheep must be offered to Him on the eighth day of life. Likewise, the firstborn of the Israelite children—or rather the redeeming sacrificial lambs with which the parents bought back their newborn babies from God—must be offered on the babies' eighth day of life. In the case of a boy, this coincides with the day of his circumcision. The baby was “presented” to God at this time, and, although the parents had redeemed the baby, God still claimed the firstborn as being special to Him and still belonging to Him!

Note that the eighth-day presentation and offering were peculiar to the firstborn and was in addition to the sin offering and burnt offering (pigeons, turtledoves, or lambs) that were required for every other newborn baby and for the ritual purification of the mother: “Speak to the children of Israel, saying, ‘If a woman has conceived, and borne a male child, then she shall be unclean seven days. . . . And on the eighth day [he] . . . shall be circumcised” (Leviticus 12:2-3).

Thus, on the eighth day, a baby boy is to be both circumcised and redeemed. Later, another offering is to be given:

She shall then continue in the blood of her purification thirty-three days. She shall not touch any hollowed thing, nor come into the sanctuary until the days of her purification are fulfilled. But if she bears a female child, then she shall be unclean two weeks as in her customary impurity, and she shall continue in the blood of her purification sixty-six days. When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting. (Leviticus 12:4-6)

Notice, she could not make this offering until the time of her purification ended.

Then [the priest] shall offer it before the Lord, and make atonement for her. And she shall be clean from the flow of her blood. This is the law for her who has borne a male or a female. And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean. (verses 7-8)

Originally, it appears that God set apart all firstborn children as His to be used in His service. When He instituted the Levitical priesthood, however, He substituted Levite priests for His service in place of the firstborn of the other tribes.

Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be mine, because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the Lord. (Numbers 3:12-13)

Number all the firstborn males of the children of Israel, from a month old and above, and take the number of their names. And you shall take the Levites for Me—I am the Lord—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel.” . . . And all the firstborn males . . . were twenty-two thousand two hundred and seventy-three. (verses 40-41, 43)

Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I am the Lord. And for the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the number of the Levites, you shall take five shekels for each one individually. . . . And you shall give the money . . . to Aaron and his sons. (verses 45-48)

Also notice Numbers 8:16-18:

For they are wholly given to Me from among the children of Israel; I have taken them for myself instead of all who open the womb, the firstborn of all the children of Israel. For all the firstborn among the children of Israel are Mine, both man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself. I have taken the Levites instead of all the firstborn among the children of Israel.

Additional instruction appears in Numbers 18:15:

Everything that first opens the womb of all flesh, which they bring to the Lord, whether man or beast, shall be yours [the Levitical priesthood’s]; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

It appears that, even after the institution of the Levitical priesthood, God still claimed all the firstborn of Israel as His own and as special to Him. Later, after the Jews’ return from captivity in Babylon, they reinstated ordinances “to bring the firstborn of our sons and our cattle, as it is written in the Law, and the firstlings of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God” (Nehemiah 10:36).

**Num 18:15** Everything that opens the womb in all flesh, which they bring to Jehovah, of men or animals, shall be yours. Nevertheless, the first-born of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.**16** And those that are to be redeemed from a month old you shall redeem, according to your judgment for the silver of five shekels, according to the shekel of the sanctuary, which *is* twenty gerahs.**17**But the first-born of a cow, or the first-born of a sheep, or the first-born of a goat, you shall not redeem. They *are* holy. You shall sprinkle their blood upon the altar, and shall burn their fat, an offering made by fire, for a sweet savor to Jehovah.

**Question: “Why was the redemption price for men and women different in Leviticus 27:3–8?”**

Answer: In Leviticus 27, instructions are given regarding vows made on behalf of various people in dedication to the Lord. When a vow was made, the amount of the offering varied based on age and gender. The redemption price for men and women was different, as shown in the following list:

Males 60 and over: 15 shekels  
Females 60 and over: 10 shekels  
Males ages 20—60: 50 shekels  
Females ages 20—60: 30 shekels  
Males ages 5—20: 20 shekels  
Females ages 5—20: 10 shekels  
Males ages 0—5: 5 shekels  
Females ages 0—5: 3 shekels

A shekel was believed to be the value of a worker for an entire month, so even one shekel was a large amount for the average person. For those too poor to pay the set amount, the priest would determine an appropriate price.

Clearly, the males 20—60 years of age required the highest price, and males were more expensive to dedicate than females. The reason appears to be based on the person’s ability to work in an agricultural society and on how many years that person could work. A male aged 20—60 was seen as someone who could perform the best labor, therefore resulting in the highest price. Those over 60 and under 20 could do some work, but not as much, traditionally. Those 5 years old and under required the lowest price, as they would have been unable to work much or at all.

Read more:<http://www.gotquestions.org/redemption-price.html#ixzz3YKFJTY00>

In the Hebrew Bible the laws (see mitzvah) concerning the redemption of the first-born male are referred to in Exodus, Numbers and Leviticus:

Exodus 13:13–16 Every firstborn of man among your sons, you shall redeem. And it will come to pass that if your son asks you in the future, saying, “What is this?” you shall say to him, “With a mighty hand did God take us out of Egypt, out of the house of bondage. And it came to pass when Pharaoh was too stubborn to let us out, God slew every firstborn in the land of Egypt.

The redemption price was set at 5 shekels for each of 273 surplus firstborn Levites:

Numbers 3:45-47 Take the Levites instead of all the firstborns among the children of Israel . . . You shall take five shekels per head, according to the holy shekel, by which the shekel is twenty gerahs.

So here is what we have learned thus far. All the first born belong to Yehovah. Because Pharaoh would not let Yehovah’s first born go, He slew Egypt’s first born. There is a price

associated with redeeming the first born. A cost that was involved in redeeming Israel, Yehovah's first born.

The importance of this cannot be emphasized enough.

**The redemption of the firstborn is very significant as it is a visible sign or a symbol of YHVH's deliverance of Israel.** This phrase "*so it shall serve as a sign on your hand and as phylacteries on your forehead*" is used only four times in Scripture. The first time it is used, is just after the instructions for the Feast of Unleavened Bread were given; the second time after the instructions for the redemption of the firstborn son. These instructions for the redemption are neatly tucked in between the two phrases "*So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand YHVH brought us out of Egypt.*"

**Exo 13:6** You shall eat unleavened *bread* seven days, and in the seventh day *shall be* a feast to Jehovah. **7** Unleavened *bread* shall be eaten seven days. And there shall be no leavened *bread* seen with you, nor shall there be leaven seen with you in all your borders. **8** And you shall tell your son in that day, saying, This is because of what Jehovah did for me when I came out from Egypt. **9** And it shall be a sign to you upon your hand, and for a memorial between your eyes, that Jehovah's Law may be in your mouth. For the Lord has brought you out of Egypt with a strong hand. **10** You shall therefore keep this law in its season from year to year. **11** And it will be, when Jehovah shall bring you into the land of the Canaanites, as He swore to you and to your fathers, and shall give it to you, **12** you shall set apart to Jehovah every one that opens the womb, and every first-born that comes of any animal which you have; the males *shall be* Jehovah's. **13** And every first-born of an ass you shall redeem with a lamb. And if you will not redeem it, then you shall break its neck. And all the first-born of man among your sons you shall redeem. **14** And it shall be when your sons asks you in time to come, saying, What *is* this? you shall say to him, Jehovah brought us out of Egypt by the strength of *His* hand, from the house of bondage. **15**

And it happened when Pharaoh hardened *himself* against sending us, Jehovah killed all the firstborn of the land of Egypt, both the first-born of man, and the first-born of animals. Therefore I sacrifice to Jehovah all that opens the womb, that are males. But all the first-born of my sons I redeem. **16** And it shall be for a token upon your hand, and for frontlets between your eyes. For Jehovah brought us out from Egypt by strength of *His* hand.

The other two times this phrase is used are both in relation to the keeping of the commandments (Deut 6:8 and Deut 11:18.) **The redemption of the firstborn is of great importance as it is a sign of YHVH's deliverance.** Every living, walking, talking Israelite firstborn son is a living testimony of YHVH's deliverance to this day. Redeeming your firstborn son lifts up YHVH's name; contrary to child sacrifice that profanes His name.

**Jer 31:9** They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim *is* My firstborn.



But we also learned that this redemption was done on the 8th Day. The same day that the first born was circumcised. And we are learning about Boaz being the redeemer and how this is connected to the First Fruits offering of Shavuot.

Shavuot is the 8th Holy Day after the wave offering was made during Unleavened Bread. But the redemption price was paid with Egypt's first born at Passover on the 15th, which began the week of Unleavened Bread. The commandments of how to redeem those things that once belonged to someone are found in the chapter about the Sabbatical and Jubilee years. The Sabbatical and Jubilee year mirror the Feast of Shavuot, as they also have 8 Holy Years. Those not redeemed at others times are set free with compensation each Sabbatical year and or the Jubilee year.

Selah.....Think, Brethren – what is the connection in all of these things?

I urge you to once again watch the teaching we did on the 8th Day.

Now look at the 8th Millennium. The first wave offering took place when Yehshua came out of the grave, and the next day He led those saints who also came out with Him as that wave offering. Yehshua was the redeemer for these saints who came out of the grave at that time.

We now wait for Shavuot, when the next wave offering will take place and we all want to be in that one. In our book the 2300 Days of Hell, we show you that this next wave offering will take place in reality with the 144,000 on Shavuot at the end of the Tribulation in 2033. At this time we will then be redeemed and changed to spirit beings.

Both of these resurrections are those Saints who have been redeemed.

**1Co 6:20** for you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

**1Co 7:23** You are bought with a price, do not be the slaves of men

**Mat 20:28** even as the Son of Man did not come to be ministered to, but to minister, and to give his life a ransom for many.'

**Heb 9:11** And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands—that is, not of this creation—**12**neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;**13**for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh, **14**how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?

Here this verse is tying in the redemption with the life of the lamb that was also to be offered. **1Pe 1:18** having known that, not with corruptible things—silver or gold—were ye redeemed from your foolish behavior delivered by fathers, **19** but with precious blood, as of a lamb unblemished and unspotted—Christ’s—

**Rev 5:8** And when he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, having each one harps and golden vials full of perfumes, which are the prayers of the saints, **9** and they sing a new song, saying, ‘Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, and didst redeem us to God in thy blood, out of every tribe, and tongue, and people, and nation,**10** and didst make us to our God kings and priests, and we shall reign upon the earth.’

We tend to focus on day number seven because we look to the return of Jesus Christ. We want to be done with the trials, the stresses and the troubles of this life and to see our redemption into glory. We want to rise to meet Christ in the air. These are things we should indeed look forward to and long for, but the plan of God does not focus ultimately on the return of Jesus Christ. That is incredibly important, but God the Father putting His throne on this earth on the Eighth Day is what everything ultimately moves toward. Christ’s return is part of the process. It’s pretty clear — seven days to cleanse, to consecrate, to prepare. But the eighth day is the broader, fuller restoration to God. It was on that day that males were circumcised. That is when the priests were allowed to begin to make sacrifices. That is when the firstborn offerings were to begin to be offered. That is when the Nazirites and those who were cleansed were restored to God. The symbolism of the Eighth Day, laid out like fingerprints throughout God’s Word, is incredibly significant.

The Eighth Day of the Feast of Sukkot represents the 8th Millennial Day of Mankind. We are about to finish the 6th day of man and begin the 7th Millennium with King David as our King here on earth. He and all the other saints in the faith will be redeemed on the Feast day of Shavuot in 2033, as we shared earlier.

We are told in Leviticus that when we are cleansed from a sickness, after 7 days we are to mikveh and then we are cleaned. The water represents the Holy Spirit washing over us. In this soon to come 7th Millennium, Yehovah’s Holy Spirit will be all over us, perfecting and purifying us so that when that 8th Millennial day does arrive, we can then dwell with Yehovah.

The rest of mankind will be redeemed in the 8th Millennium after the Great White Throne Judgement. See Revelation 20. Israel is Yehovah’s first born. Yehovah is our Redeemer and He does not come until the 8th Millennium. He has paid the price with His own blood on our behalf. Your redemption is priceless by the amount that was paid for you.

Think about the cost that was paid for you. What are you doing for your redeemer?