

# Christ

## Descriptive Terms For The Sacrifice of The Lord

### Introduction

When there is a consideration of God's provision of the once-for-all sacrifice for sin, He desired to make us aware of how multifaceted it has to be to deal with every aspect of sin. The sacrifice of our Lord is so complex no single or twin pictures can convey its magnificence. It has pleased the Lord to give us perhaps one hundred plus prophetic pictorials, verbal and written prophecies, responses from earth and from Heaven, revealing the Lord Jesus.

Having infinite wisdom and holy perception, God recognized the multiple perfections needed to accomplish a full restoration to Himself, to bring about absolute liberation, to execute full judgment, to promote worship, and to offer an eternal redemption to all who would accept His free gift. The multiplicity of the avenues expands our appreciation of the offering and sacrifice of the Lord.

When in the Garden of Gethsemane and contemplating the price to be paid, the Lord entered an awareness of the horror of that which had to be experienced alone. He, who had eternally known the unshadowed face of God, was in His body to experience the darkness of God's abandonment. The feeling of that which was only a few hours ahead, of being reckoned as a sin offering; that is, He was viewed as all that is obnoxious to God when enduring the fury and wrath of God's executed justice (Isa. 53:5).

The sacrifice of the Lord is viewed as:

- a) A chastisement (Isa. 53:5)
- b) A baptism (Lk. 12:50)
- c) A blotting out (Isa. 44:22)
- d) A covenant (Heb. 12:24)
- e) A ratifying work (Heb. 9:11-15)
- f) A sealing of a will (Heb. 9:16-18)
- g) A necessity (Jn. 12:34)
- h) A killing (Matt. 16:21)
- i) A deliverance (Mk. 10:33)
- j) A cup to be drunk (Matt. 26:39)
- k) A taking away (Jn. 1:29)
- l) A lifting up (Jn. 3:14)
- m) A Passover (1 Cor. 5:7)
- n) A curse (Gal. 3:13)
- o) A sowing of a seed (Jn. 12:24)
- p) A Ransom (Mk. 10:45)
- q) An offering (Heb. 10:10)
- r) A burnt offering (Lev. ch 1)
- s) A peace offering (Lev. ch 3)
- t) A sin offering (Lev. ch 4)
- u) A trespass offering (Lev. ch 5)
- v) A bruising (Isa. 53:5)
- w) A wave-offering (Ex. 29:24)
- x) A heave-offering (Lev. 7:14)
- y) A drink-offering (Num. 15:7)
- z) A sacrifice (Eph. 5:2)
- aa) An accomplishment (Lk. 9:31)
- bb) An exodus (Lk. 9:31).
- cc) Other presentations are:
  - i) A destroying of Satan's power and works (Heb. 2:14)
  - ii) A removal (Heb. 8:12)

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### Redemption

It is interesting to observe that the Title “Redeemer” is always used of God, and while redemption is the work of Christ in the New Testament, God is seen as the Redeemer in the Old Testament. The questions considered are:

- a) Why do I need a redeemer? The word is associated with liberation and payment. It is used for the repurchasing of Leviticus 25. It is associated with the freedom of using the individual for the purchaser’s use (2 Sam. 7:23; 1 Chron. 17:21; Gal. 4:5). The word means to deliver from the power of the enemy (Psa. 111:9) and it is used to purchase for oneself (Ruth 4:6; Jer. 32:8; 2 Sam. 7:23; 1 Chron. 17:21; Eph. 5:16).
- b) Qualifications of Christ to provide:
  - i) Ruth 4:6 makes it clear the redeemer is a kinsman, or a near relative. Ruth, through marriage, had two who could redeem her, and since they were both near relatives, they were both kinsmen. The first did not desire to redeem her, and the opportunity to be her kinsman redeemer was given to Boaz. However, certain qualifications had to be met. The individual had to have the ability to purchase, have the willingness to purchase, and he must be free from enslavement. He had to substantiate his right of relationship, fulfil the requirements of the law, and pay the debt incurred.
  - ii) When considering Boaz, the first mention gives the information that he not only came from Bethlehem, but had an existence before that. It is also observed that there is no amount paid for Ruth’s redemption, and he was a mighty man of wealth.

### The Lord as Redeemer

- 1) In Isaiah, neither the word redeem “nor” redeemer occurs in the first 40 chapters; however, from chapters 41-66 the Lord is called Redeemer 13 times and redeem occurs once. Therefore, the truth of redemption occurs 14 times in Isaiah. The man Jacob is associated with redemption four times (Isa. 41:14; 49:26; 59:20; 60:16). What a comfort this is. Jacob, a cheat, a distorter, yet by grace he is associated with redemption. What a comfort this is for us, for none of us has walked in holiness before God, but no matter how often we have failed, He still is our Redeemer.
- 2) Our Redeemer has provided an eternal redemption, not one for the duration of a lifetime, but the door of death is simply the opening to the fullness of redemption.
- 3) How close to us the Lord of glory came, the glories of His condescending grace and incarnation. He came from heaven, came from God. He came from the Father, leaving the unimaginable bliss of Heaven to live carpenter of Nazareth; living with little yet being the owner of the cattle on a thousand hills and eventually going to the cross at Calvary.
- 4) He was a perfect man and perfectly man experiencing the trials, temptations, the loneliness and rejection, despising and mock exaltation, being used as a servant to all who called on Him, yet being Lord of all. Try as one might, the greatest thinkers and spiritual minds of any age or all ages together utterly fail to describe the glories of His person, the greatness of His work or the superlatives of His future glory. Our redeemer has a glorious name (Neh. 9:5); a glorious body (Phil. 3:21 and glorious power (Col. 1:11).

With such a Redeemer, how enriched we are when we can sing, “My Redeemer, O what beauties in that lovely name appear, none but Jesus in His glories shall the honoured title wear.” Our entire being will enthusiastically rejoice in the glories of His grace for all eternity. **Hallelujah, what a Saviour!**

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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