

# “BEHOLD THE LAMB”

“We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.”

—Isaiah 53:6, 7

## “LIKE A LAMB...” (Isaiah 53)

“One moment his book (Isaiah) is black with the thunder and the darkness of the storm. The next, the rainbow shines through, and he sweeps his readers on to the Golden Age that still lies ahead for the world. He speaks with equal conviction on the Messiah as a Saviour, and the Messiah as a Sovereign, bringing both the Cross and the crown into focus in turn. Christ is as much the Lamb of God to Isaiah as He is the Lion of the tribe of Judah.”—J. B. Phillips

### I. “BEYOND HUMAN LIKENESS” (Isaiah 52:13—53:3)

- A. The exalted Lamb sacrificed (52:13, 14)
- B. The mystery of redemption (52:15)
- C. The rejected Lamb debased (53:1-3)

### II. “ALL LIKE SHEEP” (Isaiah 53:4-6)

- A. The misunderstood cost (53:4)
- B. The salvation substitute (53:5)
- C. The universal dilemma (53:6)

### III. “LIKE A LAMB” (Isaiah 53:7-9)

- A. The silence of the Lamb (53:7)
- B. The stricken Deliverer (53:8)
- C. The supreme humiliation (53:9)

### IV. “AFTER THE SUFFERING” (Isaiah 53:10-12)

- A. The Lamb’s suffering (53:10)
- B. The Lamb’s satisfaction (53:11)
- C. The Lamb’s supremacy (53:12)

“Isaiah... saw Jesus' glory and spoke about him.” —John 12:41

“The Lord Jesus Christ died for sinners. He died actually, He died confidently, He died willingly, and He died victoriously. He did not die for His own sin because He had none. He died for the world.”

—Warren Wiersbe



### FOR THOUGHT, DISCUSSION, and APPLICATION...

1. Isaiah ministered over seven-hundred years before Christ (745-695 BC). How did his many references to the Messiah-Lamb relate to Israel as a nation? To the entire world? To Christ Himself?
2. In the massive declarations of Isaiah, in what ways do we see displays of grace? Of judgment? Why are both necessary to an understanding of Divine truth?
3. Isaiah 53:5 to some interpreters implies universal healing in Christ’s atonement. Discuss the true intent and content of the wording. What’s the problem with universal healing as a doctrine?
4. How much of the symbolism of the sacrificial lamb do you think was understood by people in the Old Testament Law period? What are some thoughts regarding types and rituals in religion?
5. What do we learn about God and human sin when we read that “it was the LORD’s will to crush him” (v. 10)? How may we assume that Christ’s glory will outweigh His suffering?