

## BEHOLD THE LAMB OF GOD IN THE OLD TESTAMENT

[Isaiah 53](#)— Portions will appear in the sermon.



53 Who hath believed our report? And to whom is the arm of the Lord revealed?

<sup>2</sup> For He shall grow up before Him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him.

<sup>3</sup> He is despised and rejected of men, a Man of sorrows, and acquainted with grief. And we hid as it were our faces from Him; He was despised, and we esteemed Him not.

<sup>4</sup> Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

<sup>5</sup> But He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

<sup>7</sup> He was oppressed, and He was afflicted, yet He opened not his mouth; He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth.

<sup>8</sup> He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people was He stricken.

<sup>9</sup> And He made His grave with the wicked, and with the rich in His death, because He had done no violence, neither was any deceit in His mouth.

<sup>10</sup> Yet it pleased the Lord to bruise Him; He hath put Him to grief. When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

<sup>11</sup> He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities.

<sup>12</sup> Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death. And He was numbered with the transgressors; and He bore the sin of many, and made intercession for the transgressors.

Moses lived about 1500 B.C. and Isaiah lived around 750 B.C. about half way “between the time of Moses and the time of Christ.

In chapter seven Isaiah foretold, “Beheld a virgin shall conceive,” and in chapter nine we read, “Unto us a Son is given.” These are some of the Christmas promises which we love so well and they could be called the Christmas story of the Old Testament.

We also have a Lenten story of the Old Testament. In our text Isaiah uses such simple language and yet describes the details of the crucifixion and death of Jesus so accurately that you begin to think that he was an eye-witness at the very foot of the cross. [Isaiah 53](#) is indeed a very sad and heart-breaking account of the sufferings and death of the Messiah. Yet it is a masterpiece in describing the Lenten story, almost 750 years before it happened. Little wonder that Isaiah has often been called the Evangelist of the Old Testament!

Any Old Testament child of God could also have a Lenten season every time he studied this chapter. Last Sunday we were listening at the foot of the cross, today we are going to watch at the foot of the cross and learn how He was “brought as a lamb to the slaughter.”

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### 1. THE SUFFERING OF THE LAMB

Let us just pick out a list of words from this 53rd chapter which describe the sufferings of the coming Messiah. “Despised—rejected —man of sorrows—acquainted with grief—borne our grief—carried our sorrows—stricken—smitten—afflicted—wounded—slaughter—cut off from the land of the living—put him to grief—poured out his soul unto death.”

What impression would a child of God get, from our text about the coming Savior, or Messiah? Surely not the idea which was prevalent at the time of our Lord, that the Messiah was going to regain political freedom for the Jews and set up an earthly kingdom which would surpass that of David or Solomon. Either some Jews did not believe that this chapter spoke of the Messiah, or else they perverted it.

[Isaiah 53](#) talks only of suffering for this Servant of the Lord. The people are not going to rally around Him, on the contrary, He will be despised and rejected of them. There is no thought of an earthly kingdom found in our text, but only “grief” and “sorrow.”

It is easy for us to put the New Testament story of Lent alongside this prophecy and in that way fill out all the details. We know how the Messiah was crucified and forsaken by His Father on the cross for the sins of the whole world.

### 2. THE SUBSTITUTION OF THE LAMB

Again, let us choose words and phrases in this chapter which show that the Messiah was suffering as a substitute for someone else, a vicarious suffering. “He hath borne our griefs—carried our sorrows—wounded for our transgressions—bruised for our iniquities—chastisement of our peace was upon him—with his stripes we are healed— Lord laid on him the iniquity of us all—for the transgression of *my* people was he stricken—soul an

offering for sin—shall bear their iniquities—bare the sins of many~~~made intercession for the transgressors.”



Even the phrases which show the personal holiness of the Messiah emphasize the fact that he was not suffering for some evil which He committed, but was suffering for someone else. Some of these phrases are: “opened not his mouth—lamb to slaughter— he had done no violence— neither was any deceit in his mouth— -righteous servant.” Again, what impression of the coming Savior would the people of God in the Old Testament receive from these words? Just this, the Messiah will be perfectly holy in Himself, yet He will offer to take the place of sinners and bear all their iniquities. In doing this He is the Servant of the Lord, in other words, the Lord is entirely pleased with Him for doing this act of substitution. Surely every child of God before the time of Christ must have learned to love the coming Savior since He was going to do this great act of love for them. Another point, since one man was going to do this, He must be much more than a mere human being.

The Pharisees crucified Jesus because He preached that He came to seek and save that which was lost. They overlooked all these statements about sin, and taught that it was possible to keep the commandments of God perfectly. They were self-righteous, and talk of a Savior from sin was foolishness in their opinion. Jesus told them in [John 5:39](#), “Search the Scriptures (Old Testament); for in them ye think ye have eternal life (by your self-righteousness); and they are they which testify of me [especially [Isaiah 53](#)].

Every person before Christ who believed these promises of the coming Savior was saved and went to heaven. All who rejected these promises were lost.

5. THE SATISFACTION OF THE LAMB

Once more we shall pick out some phrases from this chapter which show us a double satisfaction; the Messiah will make satisfaction for us; and He will be satisfied with the fruits of His sufferings, “we are healed—iniquity of us all—bare sins of many.” He paid for us completely and made satisfaction for us before the scales of God’s justice.

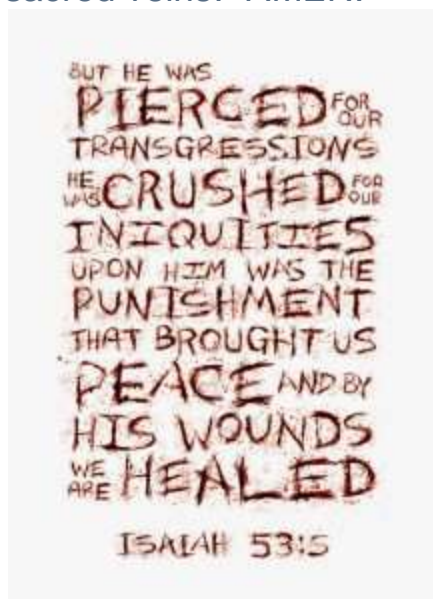
The Messiah foresaw the many people He would save from their sins and He is satisfied and feels well repaid for all His sufferings. This is brought out by the following, “He shall see his seed—prolong his days—pleasure of the Lord shall prosper in his hand—shall be satisfied—portion with the great.”

It is altogether fitting and proper that the church chose [Isaiah 53](#) as the Epistle lesson to be read in the churches on Good Friday, because it is the Lenten story in the Old Testament. We have been watching at the foot of the cross, 750 B.C.

We should all feel about the Messiah as St. Paul did in [1 Tim 1:15](#) “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”

How can we be absolutely certain this text is a prophecy of the Savior to come? Read [Acts 8:27-35](#) where Philip showed the eunuch that Isaiah was speaking of Jesus Christ in our text. There is only one way to heaven, by faith in the Savior; either that He will come or that He has come.

The hymn writer expresses our faith and thanks to Jesus for His love to us, “Glory be to Jesus, who in bitter pains Poured for me the life-blood from His sacred veins.” AMEN.



PRAYER Dear Lamb of God, Thy love to us poor sinners. shown to us especially in thy passion, is beyond our understanding and grasp. We can only accept it and Thy offering for us with hearts filled with gratitude. Give us Thy Holy Spirit that we may show our thanks by a newness of life in our daily living. Help us, dear Lord, for the sake of Thy bitter sufferings and death.  
AMEN.