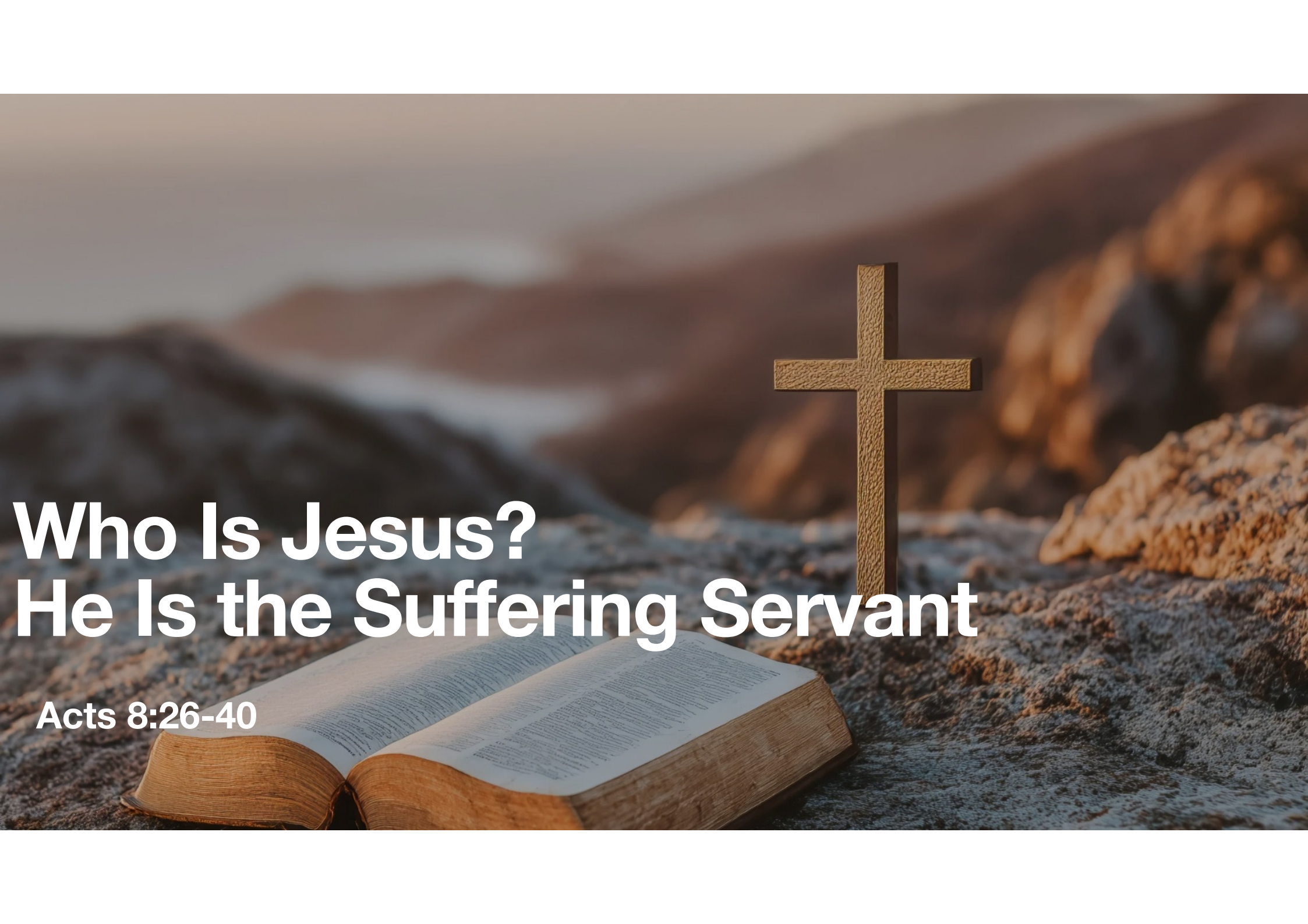


A wooden cross stands on a rocky shore. In the foreground, an open Bible lies flat on the rocks. The background shows a sunset over a body of water with mountains in the distance.

Who Is Jesus? He Is the Suffering Servant

Acts 8:26-40

26 Now an angel of the Lord said to Philip, "Rise and go toward the south[d] to the road that goes down from Jerusalem to Gaza." This is a desert place. 27 And he rose and went. 29 And the Spirit said to Philip, "Go over and join this chariot." 30 So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?"

31 And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. 33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." 34 And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" 35 Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.

36 And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. 40 But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

- Acts 8:26-40

Chiasm:

This literary and rhetorical device organizes a passage with a central, emphasized point (C) surrounded by parallel ideas (A, B) that are mirrored on the other side (B', A') to form an ABCBA pattern.

A: vss 26-27: The Lord sends Philipp

B: vss 28-34: Dialogue between the Eunuch and Philipp

C: vs 35: Philipp shares the gospel from Isaiah 53

B: vss 36-38: Dialogue with the Eunuch and Philipp

A: The Lord takes Philipp away

Acts 8:26-40

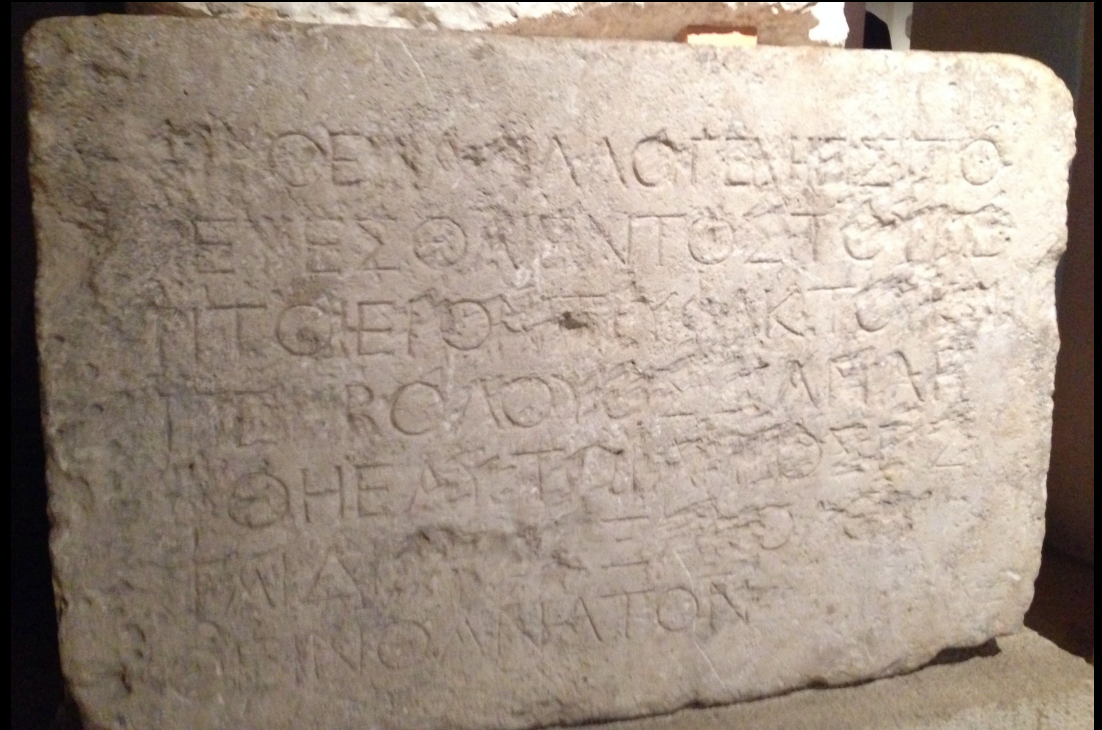
- **Main idea:** Phillip shares the Gospel with the first Gentile from Isaiah 53.
- **vss. 26-34:** A Frustrated Outcast
 - **vs 35: The Gospel**
- **vss. 36-40:** Redeemed and Rejoicing

And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship 28 and was returning, seated in his chariot, and he was reading the prophet Isaiah.

- Acts 8:27-28

“No foreigner is to enter within the balustrade and the forecourt around the sacred precinct. Whoever is caught will himself be responsible for (his) consequent death”.

-Temple Inscription



No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.

- Deut. 23:1 (NIV)

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- Acts 8:29-34

35 Then Philip opened his mouth, and beginning with this Scripture he told him the good news (Gospel) about Jesus.

- Acts 8:35

1 Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? 2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. 3 He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. 5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.

6 All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? 9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

10 Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. 11 Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

—Isaiah 53:1-12

3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

- 1 Corinthians 15:3-4

37 For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' (Is. 53:12) For what is written about me has its fulfillment."

- Luke 22:37

22 He committed no sin, neither was deceit found in his mouth (Is. 53:9). 23 When he was reviled, he did not revile in return (Is. 53:7); when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. 24 He himself bore our sins in his body (Is.53:5) on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (Is.53:5). 25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

—1 Peter 2:22-25

1. What do we learn about the Gospel from Isaiah 53?
2. Why is this good news for the Ethiopian?

What Do We Learn About the Gospel From Isaiah 53?

1. We learn that it was a vicarious death.

Isaiah 53: Vicarious Death

vs 4: Surely he has borne our griefs and carried our sorrows;

vs 5: But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace

vs 6: the Lord has laid on him the iniquity of us all.

vs 8: stricken for the transgression of my people

vs 11: he shall bear their iniquities.

vs 12: yet he bore the sin of many

What Do We Learn About the Gospel From Isaiah 53?

1. We learn that it was a vicarious death.
2. We learn that his death was a punishment we deserved.

Isaiah 53: Our Punishment

vs 4: stricken, smitten by God, and afflicted.

vs 5: he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.

vs 8: By oppression and judgment he was taken away

vs 8: stricken for the transgression of my people

vs 10: Yet it was the will of the Lord to crush him; he has put him to grief;

vs 10: his soul makes an offering for guilt

vs 12: he poured out his soul to death and was numbered with the transgressors

3 “If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. 4 He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.

- Leviticus 1:3-4

45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for (“anti”: a very specific Greek preposition meaning “in the place” or “as a substitute”) many (Is 53:12).”

- Mark 10:45

"Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God".

- Romans 5:9

“Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. . . 10 Yet it was the will (lit. delight/pleasure) of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt” - Isaiah 53:4,10

Three Truths To Keep in Mind: Isaiah 53:10

1. What the cross achieved: Our Salvation

"The Lord your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing".

—Zephaniah 3:17

Three Truths To Keep in Mind: Isaiah 53:10

1. What the cross achieved: Our Salvation
2. The Triune nature of God: The Servant is God Himself

this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

- Acts 2:23

17 The reason my Father loves me is that I lay down my life—only to take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father. . . I and the Father are one

- John 10:17-18, 30

18All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them.

- 2 Corinthians 5:18-19

Three Truths To Keep in Mind: Isaiah 53:10

1. What the cross achieved: Our Salvation
2. The Triune nature of God: The Servant is God Himself
3. God's Justice and Mercy held in tension.

“The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished.”

— Exodus 34:6-7a



26 It was to show his righteousness at the present time, so that he might be just and the justifier (forgiver) of the one who has faith in Jesus.

- Romans 3:23-26

The atonement is a "mystery" of God's being—something genuinely known through faith, though never fully fathomed by human reason.

— J.I. Packer, "What did the Cross Achieve?"

Three Truths To Keep in Mind: Isaiah 53:10

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What Do We Learn About the Gospel From Isaiah 53?

1. We learn that it was a vicarious death.
2. We learn that his death was a punishment we deserved.
3. We learn He has made atonement for us with God.

Isaiah 53: Atonement

vs 5: upon him was the chastisement that brought us peace, and with his wounds we are healed.

vs 7: like a lamb that is led to the slaughter

vs 10: his soul makes an offering for guilt

vs 11: the righteous one, my servant, make many to be accounted righteous

vs 12: makes intercession for the transgressors.

But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. 27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many (Is, 53:12), will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

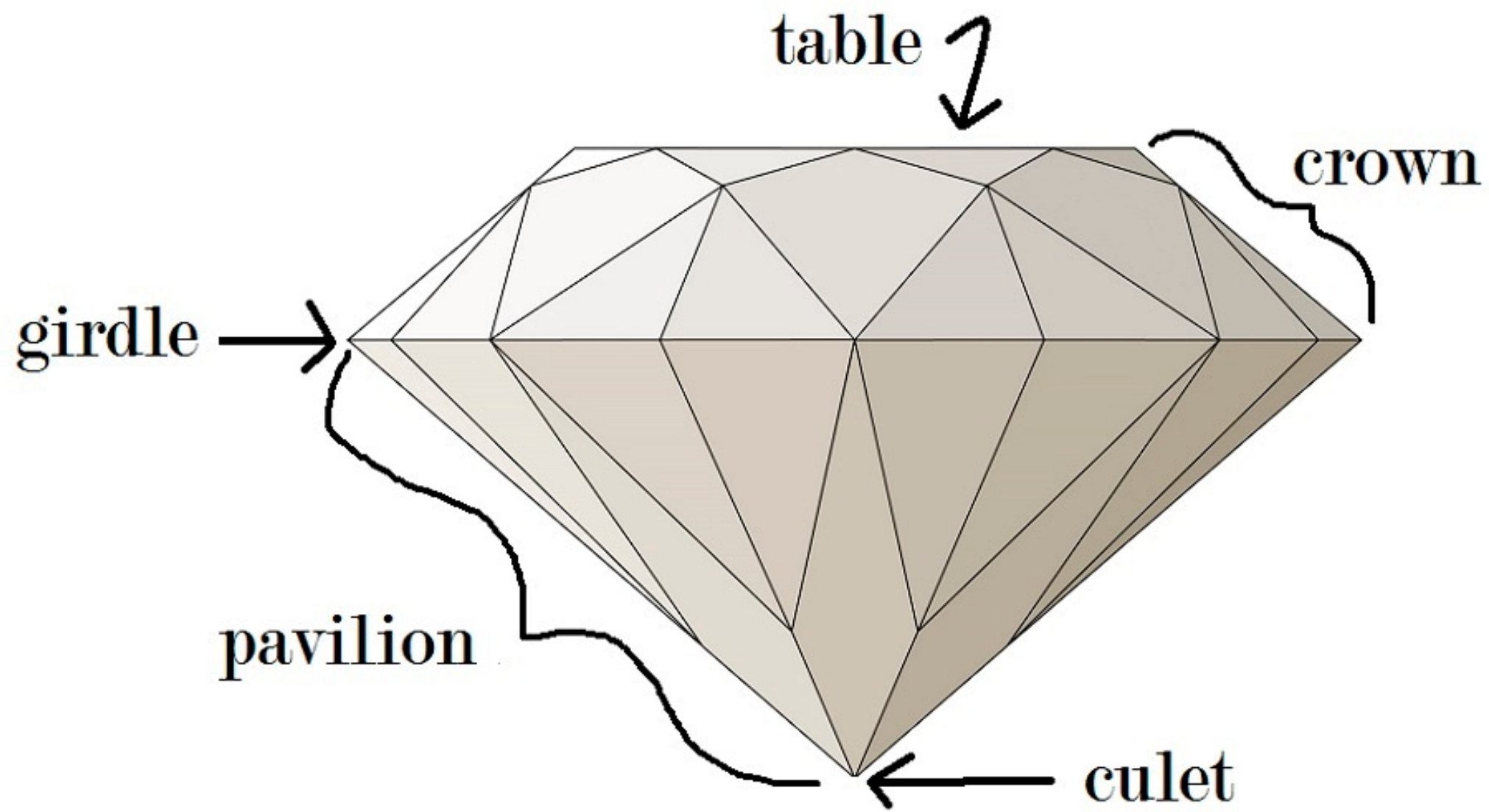
- Hebrews 9:26-28

What Do We Learn About the Gospel From Isaiah 53?

1. Jesus died as our substitute (Is. 53:4, 5, 6, 11, 12)
2. Jesus took our punishment (Is. 53:4, 5, 8, 10, 12)
3. Jesus made atonement with God (Is. 53:5, 7, 10, 11, 12)

This is not a 'theory of the atonement.' Nor is it even an additional image to take its place as an option alongside the others. It is rather the essence of each image and the heart of the atonement itself. None of the four images could stand without it. . . Yet the responsibility of Christian teachers, preachers and other witnesses is to seek grace to expound it with clarity and conviction. For the better people understand the glory of the divine substitution, the easier it will be for them to trust in the Substitute.”

- John Stott, “The Cross of Christ”, p 199.



1. What do we learn about the Gospel from Isaiah 53?
2. Why is this good news for the Ethiopian?

Let not the foreigner who has joined himself to the Lord say, “The Lord will surely separate me from his people”; and let not the eunuch say, “Behold, I am a dry tree.”⁴ For thus says the Lord: “To the eunuchs who keep my Sabbath who choose the things that please me and hold fast my covenant, ⁵ I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.

— Isaiah 56:3-5

36 And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?” 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.

- Acts 8:26-39

“I live by faith in the Son of God, who loved me and gave himself for me”

- Galatians 2:20