

JESUS CHRIST – OUR SIN-BEARER

Acts 8:26-40

INTRODUCTION

- A. Eight centuries ahead Isaiah saw the glory of Jesus – JN 12:41.
- B. Only Jesus fits Isaiah 53. In Isaiah 53 the vividness of detail causes us to think that we are looking at history, not prophecy.
- D. Consider: Acts 8:35 – What did Philip preach about Jesus?

DISCUSSION

I. THAT JESUS WAS DESPISED.

(“despised” – Strong’s #959 בָּזָה, נִמְבָּזָה [bazah /baw-zaw/] verb; “1B (Niphal). 1B1 to be despised. 1B2 to be despicable. 1B3 to be vile, worthless.”)

A. IS 53:3.

B. MT 27:39-43.

1. “Reviled” – Strong’s # 987 βλασφημέω, δυσφημέω [blasphemeo /blas-fay-meh-o/] “1 to speak reproachfully, rail at, revile, calumniate, blaspheme. 2 to be evil spoken of, reviled, railed at. Imperfect, Active, Indicative.

2. “Mocking” – Strong’s #1702 ἐμπαίζω [empaizo /emp-aheed-zo/] verb; “1 to play with, trifle with. 1A to mock. 1B to delude, deceive.”

II. THAT JESUS WAS A MAN OF SORROWS.

(“sorrows” - 4341 בִּצְרוּרָה [mak’ob, mak’owb, mak’obah /mak-obe/] Noun; “1 pain, sorrow. 1A pain (physical). 1B pain (mental).”

A. IS 53:3.

B. MT 26:38. “Exceeding sorrowful” - 4036 περίλυπος [perilupos /per-il-oo-pos/] adjective; “1 very sad, exceedingly sorrowful. 2 overcome with sorrow so much as to cause one’s death.”

III. THAT JESUS WAS ACQUAINTED WITH GRIEF.

(“grief” - 2483 חֹלִי [choliy /khol-ee/] noun; “1 sickness.”)

A. IS 53:4.

B. HE 4:15. “Infirmities” - 769 ἀσθένεια [astheneia /as-then-i-ahnoun; “1A of the body. 1A1 its native weakness and frailty. 1A2 feebleness of health or sickness. 1B of the soul. 1B1 want of strength and capacity requisite. 1B1A to understand a thing. 1B1B to do things great and glorious. 1B1C to restrain corrupt desires. 1B1D to bear trials and troubles.”

IV. THAT JESUS WAS UNAPPRECIATED BY HIS PEOPLE.

(“borne” - Strong’s # 5375 נָסָה [nasa’, nacah /naw-saw/] “1A (Qal). 1A1 to lift, lift up. 1A2 to bear, carry, support, sustain, endure. 1A3 to take, take away, carry off, forgive.”)

A. IS 53:4.

B. JN 1:10-11. Received – to join to one’s self.

V. THAT JESUS WAS A TROUBLE-BEARER FOR OTHERS.

A. IS 53:4. Esteem = saw no value; stricken = to touch, to extend to; smitten = wounded, beaten = afflicted = afflicted, humbled.

B. MT 8:16-17. Took = to take upon one’s self; bare = to take up with the hands.

VI. THAT JESUS WAS WITHOUT DECEIT.

(“deceit” - 4820 מִרְמָה [mirmah /meer-maw/] noun; “1 deceit, treachery.”)

A. IS 53:9.

B. 1 PE 2:22. Guile – deceit, craft.

VII. THAT JESUS WAS DUMB BEFORE HIS PERSECUTORS.

(“dumb” – to be dumb – imperfect = completed action).

- A. IS 53:7.
B. MT 26:63; 27:12, 14.
- VIII. THAT JESUS A STRIPE-BEARER FOR OTHERS.
("stripes" - bruise, stripe, wound, blow).
A. IS 53:5.
B. 1 PE 2:24-25. Stripes - a bruise, wale, wound that trickles with blood.
- IX. THAT JESUS WAS SIN-BEARER FOR OTHERS.
("soul" – Strong's #5315 שׁוּלָה [nephesh /neh-fesh/] noun; "1 soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion. 1A that which breathes, the breathing substance or being, soul, the inner being of man. 1B living being. 1C living being (with life in the blood). 1D the man himself, self, person or individual. 1E seat of the appetites. 1F seat of emotions and passions. 1G activity of mind. 1G1 dubious. 1H activity of the will. 1H1 dubious. 1I activity of the character. 1I1 dubious.")
A. IS 53:5, 12.
B. 1 CO 15:3; 2 CO 5:21 (a sin-offering); IS 53:10; HE 9:28; RO 4:25.
- X. THAT JESUS WAS NUMBERED WITH TRANSGRESSORS.
A. IS 53:12.
B. LK 22:37.
- XI. THAT JESUS WAS AN INTERCESSOR FOR TRANSGRESSORS.
("intercessor" – Strong's Hebrew #6293 - פָּגַח [paga` /paw-gah/] verb; "1B (Hiphil). 1B1 to cause to light upon. 1B2 to cause to entreat. 1B3 to make entreaty, interpose. 1B4 to make attack. 1B5 to reach the mark." Imperfect – "The imperfect expresses an action, process or condition which is incomplete, and it has a wide range of meaning...") (This same word is used in v. 6 "hath laid" in the perfect – completed action.)
A. IS 53:12.
B. LK 23:34.
C. RO 8:26-34.
- XII. THAT JESUS WAS DEPRIVED OF JUSTICE.
A. IS 53:8.
B. MT 27:24.
- XIII. THAT JESUS WAS BURIED WITH THE RICH.
A. IS 53:9.
B. MT 27:57-60.
- XIV. THAT JESUS WAS RAISED FROM THE DEAD.
A. IS 53:10.
B. MK 16:9.
- XV. THAT JESUS WAS EXALTED AND HONORED.
A. IS 53:12.
B. PH 2:9-11.
- CONCLUSION
- A. The Ethiopian eunuch inquired if in Isaiah 53 the prophet was speaking of himself or of somebody else, it is easy to see how Philip began at that Scripture and "preached unto Jesus." Acts 8:35.
B. LK 24:44.
C. IS 53:3 – "rejected" - 2310 חָדַל [chadel /khaw-dale/] adjective; "1 rejected, forbearing, transient, fleeting, lacking." LK 9:22; 17:25; 20:17.

Romans 8:26 (KJV)

What spirit is being considered? The Holy Spirit or the spirit of man. This must be determined from the grammar, syntax, context, and hermeneutics.

The groans are inarticulate groanings - it is the one making intercession that has the inarticulate groanings. Does the Holy Spirit have difficulty in articulating Himself?

Romans 8:26 (KJV)

Greek word - 5241 ὑπερεντυγχάνω [*huperentugchano* /hoop-er-en-toong-khan-o/] v. From 5228 and 1793; TDNT 8:238; TDNTA 1191; GK 5659; AV translates as "make intercession for" once. 1 to intercede for one.

"Maketh intercession for" - present active indicative.

What is the function of the mediator? What is the function of the intercessor?

Comforter (JN 14:16) and Advocate (1 JN 2:1) come from the same Greek word. The work of the Comforter was miraculous and was limited to the apostles, but the work of an advocate is non-miraculous and is for all Christians.

The Father plans, the Son executes, and the Holy Spirit organizes.

The process of intercession is as follows (a) the Father planned the manner of intercession, (b) the Son executes the intercession, and (c) the Holy Spirit revealed to man how intercession is accomplished (i.e. teaches man how to pray.^{1[1]}

Romans 8:27 (KJV)

Jesus searches the hearts, RE 2:23. God uses the human spirit to help Him search the hearts - PR 20:27. It is the spirit's mind that is known in this passage. The spirit of man knows the things of man - 1 CO 2:11. This same expression is found in RO 8:6, where the KJV translates it "spiritually minded." This is revealing the reason the one making intercession knows the mind of the spirit.

Greek word - entugchano - Thayer p. 219 "*to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication.*" This word is found in Acts 25:24; RO 8:27, 34; 11:2; HE 7:25.

Greek word in RO 8:26 is huperentugchano - Thayer, p. 640 "*to intercede for one.*" And is used only in this verse.

Greek word mesites - mediator - 1 TI 2:5 "one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; *a medium of communication arbitrator....* Thayer, p. 401.

Jesus is said to be an intercessor for Christians in the remote context - RO 8:34. Cf. IS 53:12; HE 7:24, 25.

The remote context shows that one man can intercede for another man - RO 11:2; 1 TI 2:1.

If the Holy Spirit intercedes for man - RO 8:26, 27 is the only passage that teaches it. But the question is "What spirit is being considered?" This must be determined from the grammar, syntax, context, and

hermeneutics.

"according to *the will* of God" - In the immediate context - RO 8:34 - Jesus is said to make intercession as our High Priest - HE 4:15, 16; 7:25. Jesus aids in our prayers as our High Priest - HE 4:16. This is the link between RO 8:26, 27 and Jesus as our intercessor.

Jesus is touched by our infirmities because He endured them - HE 4:15. The Holy Spirit has not endured our infirmities, and is not qualified to serve as an intercessor.

The Scriptures reveal that Christ would be an intercessor who would be qualified to intercede because He suffered - IS 53:1-12.

Greek Grammar - Ways to express subject and action. Three ways in the Greek to express subject and action.

(1) The finite verb takes a substantive in the nominative case as its subject. [Goodwin, p. 197] In RO 8:27 the finite verb - entugchanei - translated "maketh intercession" must take its subject in the nominative case.

(2) The infinitive takes its subject in the accusative case. [Nunn, p. 37; Summers, p. 133]

(3) The participle has a construction where a genitive case substantive can function like a subject. This is called the genitive absolute. It consists of a participle and a noun or pronoun connected with it.

In order for Paul to be saying that the spirit was making intercession he should have used the genitive absolute. But Paul used a finite verb instead. This proves that the spirit is not making the intercession.

In this passage the subject of the sentence is doing 3 things: searching the hearts, knowing the answer to the question "what is the mind of the spirit?", and making intercession.

The Holy Spirit is involved in intercession by (1) revealing that Jesus is the Christian's intercessor and (2) by instructing Christians how to pray in the NT. The mind of the human spirit is not revealed to the intercessor until he prays through Christ.

The OT reveals that the Lord searches the innermost parts of man by means of man's spirit. PR 20:27.