

# The Bigger Story – Fulfilled

## Week Ten: Good News

### Theme

Isaiah realized his own sinfulness when in the presence of our Holy, Righteous God.

God is a clarifying mirror to our souls ([Isaiah 6:5](#))

***How are you changed when you spend time with the Lord?*** God’s Word is first a mirror, then a window – a way to see the world. ***How has spending time with God changed your view of the world?***

When Isaiah saw/felt/realized the depth of his own sin, he realized that God was the only remedy. ***How is God the remedy for sin?*** ([Isaiah 6:5,7](#))

[Isaiah 6:8](#): God is still using people, sinful as we are, to reach others. We all have a ministry, we are all called to be salt and light ([Matt. 5:14-16](#)), to present our bodies as living sacrifices to God ([Romans 12:1](#)), to be renewed/transformed!

***How could God be calling you? How will you answer?***

### Guiding Verse

“...I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. <sup>2</sup> Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. <sup>3</sup> And one called to another and said:

‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!’

<sup>4</sup> And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. <sup>5</sup> And I said: ‘Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!’”

Isaiah 6:1b-5

### Notes & Discussion Questions on Isaiah 6:1-11

Seraphin: (aka: cherubim: [Psalm 80:1](#), [Isaiah 37:16](#)) means “burning ones” ([Ezekiel 1:13](#), [10:15](#)). Primary role: give praise to God! They have six wings: (also in [Rev. 4:8](#)).

- Two to cover their eyes (unworthy to look at the pure light of God: [Exodus 33:20](#)) (humility)
- Two to cover their feet (unworthy to stand in God’s presence) (humility/reverence)
- Two to fly, always ready to go at the command of God (willingness to serve/active energy)

***How can we worship the Lord in splendor, humility and holiness? How are we sometimes blind to the obvious glory of God, all around us?***

“Holy, Holy, Holy”

- The only word used in triplicate to describe God (also in [Revelation 4:8](#))
- In the Hebrew language, repetition signifies intensity, deeper meaning, significance
- May be a reference to Triune God (see [John 12:41](#))
- The idea of something being “set apart” – a characteristic of God
  - From creation, time, humanity, etc. ***What else is God “set apart” from?***
  - Smoke/cloud of (Shekinah) glory represents God ([Ex 13:21-22](#), [19:18](#), [1 Kings 8:10-12](#))
- See also [Exodus 15:11](#), [Psalm 96:9](#)

***How would you describe God? His holiness?***

When Isaiah saw the Lord, he knew what kind of man *he* was [Job ([Job 42:5-6](#)), Daniel ([Daniel 10:15-17](#)), John ([Revelation 1:17](#))] had similar experiences]. ***Discuss*** the symbolism of Isaiah’s iniquity being taken away, his sin purged, burned in a spiritual transaction. ***How does this connect with Jesus’ work on the Cross?*** Isaiah was convicted, cleansed and called. ***Discuss*** the order of these events. ***How God and the Trinity were involved in each of them?***

### This Week’s Readings

|            |                                     |               |                                |               |                     |
|------------|-------------------------------------|---------------|--------------------------------|---------------|---------------------|
| Num. 12-14 | Numbers 15                          | Numbers 16-18 | Num. 19-20, Mark 11            | Numbers 21-22 | Num. 23-25, Mark 12 |
|            | Mark 10                             |               |                                |               |                     |
|            | Isaiah 6:1-11, Psalm 72:1-2, 12-19, |               | Romans 12:9-21, Matthew 5:1-12 |               |                     |

“For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have eternal life.” [John 3:16](#)

## Notes & Discussion Questions: Matthew 5:1-12

The Sermon on the Mount: This is the longest recorded message in Jesus' ministry (107 verses) explain what it means to live as a follower of Christ (character traits) and the challenges of following Him, a heart motivation, not a law emphasis. These blessings lead to inner happiness, eternally.

**Compare** the eight Beatitudes/Blessings (what to do) with the Ten Commandments (what not to do).

The Poor in Spirit (Matthew 5:3)

- About spiritual poverty not material poverty (where we all start: poor in spirit without God!)
  - We came to Him recognizing our emptiness, our need for Him
- **What blessing is attached?**

Those Who Mourn (Matthew 5:4)

- About deep, emotionally grieving (2 Corinthians 1:3-4)
- **How has God comforted us? How can we comfort others?**

The Meek (Matthew 5:5)

- **How would you define "meekness"?** (see Philippians 2:3-4)
- **What is the blessing/promise here?** (see Revelation 20:4)

Those Who Hunger and Thirst for Righteousness (Matthew 5:6)

- The first three are about emptying self, but this is about being filled up! Not of self-righteousness (rules/works-based) but God's righteousness, given to us by faith
  - **How do we get this righteousness?** (2 Corinthians 5:21)
  - **For what do you hunger and thirst?**

The Merciful (Matthew 5:7)

- **How would you define "mercy"?** As we receive the mercy of God, **how can we respond by giving mercy to others?** (see Luke 6:36).

The Pure in Heart (Matthew 5:8)

- **What does it mean to have a pure heart? Who purifies? How? Why?** (Acts 15:8-9, 1 John 3:2-3)

The Peacemakers (Matthew 5:9)

- We don't compromise or engage evil in an effort to make peace, but we should try to promote peace and unity (Ephesians 4:1-3) **How?**
- Ephesians 2:14: "For He Himself is our peace..."

Those Who are Persecuted for Righteousness' Sake (Matthew 5:10)

- **What kind of Christian will I be if/when persecution comes? How can I / should I prepare? How can I pray?** (John 16:33, 2 Corinthians 4:16-17)
- **What is the promise here?**

### Fulfilled: Next Week's Readings – Healer

|  |         |            |         |             |             |
|--|---------|------------|---------|-------------|-------------|
| Num. 26-27   | Numbers | Num. 30-31 | Numbers | Num. 35-36, | Deuteronomy |
| Mark 13  | 28-29   | Mark 14    | 32-34   | Mark 15     | 1-2         |
| Isaiah 35:4-10, Psalm 30, Revelation 22:1-5, Matthew 8:14-17 |         |            |         |             |             |

#### Observational Questions

- What does it say?
- Why was it written?
- Who is the audience?
- Who is the author?
- What is the historic context of the passages?
- How does it fit within Scripture as a whole?
- What does it tell me about God?
- Jesus? The Holy Spirit? About humanity?

#### Significance Questions

- Why does this matter?
- What is the essence of what I have read and learned?
- How would I explain this to others?
- Where do I see God here?
- How does it reveal God's glory?
- The Gospel message?
- How can I implement what I have learned into my life?

# The Bigger Story – Fulfilled

## Week Eleven: Healer

### Theme

The Christian is not saved from times of sighing and sorrows, but God, in His mercy, brings beauty from the ashes, causing the desert to bloom and those redeemed by the Lord to be overfilled with joy and gladness!

We are set on this path by God, redeemed by our Living Water, our Healer, Jesus Christ and empowered by the Spirit.

He makes the desert bloom (individual and when He comes again to reign) and He will replace all sorrow with joy!  
All creation rejoices in Him!

### Guiding Verse

The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; it shall blossom abundantly and rejoice with joy and singing...

And the ransomed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away. Isaiah 35:1,10

### Notes & Discussion Questions on Isaiah 35:4-10

After describing judgment in chapter 34, Isaiah describes the restoration of the land and the people in chapter 35. He wrote in both the present context and the future context

Verse 2: it shall blossom abundantly and rejoice with joy and singing:

- This promise *was* true in the immediate term when Judah was restored after the invasion of the Assyrians was turned back.
- This promise *is* true in the longer term as modern-day Israel has turned the wild wasteland into productive farms.
- This promise *will be* true in the ultimate fulfillment of this prophecy when God restores the world after the end of the Tribulation and the battle of Armageddon (Isaiah 11:6-9)
- Many understand Isaiah 35 to be written about the Millennial Kingdom (after the Rapture of the Church/Tribulation, Jesus will return and make all things new and what was once a wasteland will bloom again and God's people who have come through the Tribulation, as well as those who have returned with Christ, will experience gladness, joy and singing. Even nature awaits this (Romans 8:19-22))

Just as these beautiful words can be seen in the past, present and future, they can be seen both individually and societally. ***Have you had a “desert experience” in which you felt dry, feeble, weak, alone? What changed? How has the Lord ministered to you? If you are there now, what helps?***

This chapter describes the redeeming work of God for the whole world, in the future. But also, His healing work in our own lives, now. ***How can we be encouraged by God who brings forth good things out the desert? Who rescues, restores and redeems lives? Who has a plan and makes a way!***

We come to God barren, dry, blind, deaf, weak, dead in our sins (Ephesians 2:1). Jesus changes us, brings us from dead to alive when we confess and believe (John 10:28-30). We continue with Him, ransomed by Him, on the highway of holiness (Isaiah 35:8), even if we act foolish (Isaiah 35:8), we are safe and protected on the path of God. ***How is your walk on this highway? Are you enjoying the travel?*** It may lead through wildernesses, but God is always there. ***How have you been equipped and empowered to walk on this road?***

“Christians with the most spiritual depth are generally those who have been taken through the most intense and deeply anguishing fires of the soul. If you have been praying to know more of Christ, do not be surprised if He leads you through the desert or through a furnace of pain.” Streams in the Desert

“Trust God's Word and His power more than you trust your own feelings and experiences. Remember, your Rock is Christ, and it is the sea that ebbs and flows with the tides, not Him.” Streams in the Desert

### **This Week's Readings**

|                       |  |                       |                  |                        |                    |
|-----------------------|--|-----------------------|------------------|------------------------|--------------------|
| Num. 26-27<br>Mark 13 | Numbers<br>28-29<br>Isaiah 35:4-10, Psalm 30, Revelation 22:1-5, Matthew 8:14-17 | Num. 30-31<br>Mark 14 | Numbers<br>32-34 | Num. 35-36,<br>Mark 15 | Deuteronomy<br>1-2 |
|-----------------------|--|-----------------------|------------------|------------------------|--------------------|

**Notes & Discussion Questions: Matthew 8:14-17**

***What do you know about Jesus as Healer? How does this illustrate His love? Mission?*** (See also Mark 1:41) ***In what areas do you need His healing?***

Matthew 8:14-15: Jesus heals Peter’s mother-in-law with a touch of His hand. He had previously healed a leper (Matthew 8:1-4) and this “small” healing shows how Jesus cares for all and our problems and infirmities, large and small. After, she “rose and began to serve Him” ***What does this indicate about a response to our Lord?*** (See too the leper’s response)

Isaiah 53 refers to spiritual healing and includes physical healing. Matthew is showing how Jesus, the True Messiah, delivers people from the bondage of sin and the effects of the fallen, hurting world.

***Connect this idea with the Isaiah 35 passages on the previous page.***

He “borne our griefs and carried our sorrows...was pierced for our transgressions; He was crushed for our iniquities...with His wounds we are healed (Isaiah 53:4, 5). Healing cost Jesus...***Discuss***

Matthew 8:16: “...healed all who were sick.”

This section of Matthew’s Gospel shows four different people being healed:

- A Jew with no social or religious privileges
- A Gentile officer of the army occupying and oppressing Israel
- A woman related to one of Jesus’ devoted followers
- Unnamed multitudes

Their requests were made in different ways:

- A direct request from the sufferer, made in his own faith
- A request made in faith on behalf of a suffering man (pleading)
- No request was made, Jesus came to the sufferer
- Sufferers that were brought to Jesus, with different kinds of faith

Jesus used different methods to heal.

- Jesus used a touch that was forbidden
- Jesus used a word spoken from afar
- Jesus used a tender touch
- Jesus used a variety of unnamed methods

***What can we learn about Jesus here? His authority? The power of His word and touch? The sovereignty and power of God?***

| <b><u>Fulfilled: Next Week’s Readings – Sacrifice</u></b>     |                     |           |            |                       |                       |
|---|---------------------|-----------|------------|-----------------------|-----------------------|
| Deut. 3-4<br>Mark 16  | Deut. 5-6<br>Luke 1 | Deut. 7-8 | Deut. 9-11 | Deut. 12-13<br>Luke 2 | Deut. 14-16<br>Luke 3 |
| Zechariah 13:7-9, Psalm 31, 1 Peter 4:12-19, Matthew 26:20-31 |                     |           |            |                       |                       |

| <b><u>Observational Questions</u></b>   | <b><u>Significance Questions</u></b>  |
|---|---|
| What does it say?<br>Why was it written?<br>Who is the audience?<br>Who is the author?<br>What is the historic context of the passages?<br>How does it fit within Scripture as a whole?<br>What does it tell me about God?<br>Jesus? The Holy Spirit? About humanity? | Why does this matter?<br>What is the essence of what I have read and learned?<br>How would I explain this to others?<br>Where do I see God here?<br>How does it reveal God’s glory?<br>The Gospel message?<br>How can I implement what I have learned into my life? |

# The Bigger Story – Fulfilled

## Week Twelve: Sacrifice

### Theme

Jesus is the Shepherd (Matthew 26:31, John 10:11) and God Himself calls for the Shepherd to be struck (Isaiah 53:10) all is in His timing, all is in His control, all is in His plan. The authorities did not want Jesus to be put to death during the Passover (Matthew 26:5), but God orchestrated it so the Passover Lamb was slain for our sake on the Passover.

This was not the acts of man (political, military, religious) but the plan of God, prophesized hundreds of years previously.

This shows God’s victory, not satan’s! (1 Cor. 15:55-58).

God, through Christ, was reconciling the world to Himself (2 Corinthians 5:19), they were working together, Father and Son. Jesus was treated as if He was an enemy of God, punished as a sinner, but He was performing a pre-ordained service to God out of love for the world...(John 3:16)

### Guiding Verse

“Awake, O sword, against my shepherd, against the man who stands next to me,” declares the Lord of hosts. “Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones.”

Zechariah 13:7

“Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’”

Matthew 26:31

### Notes & Discussion Questions on Zechariah 13:7-9

A shepherd theme runs throughout Zechariah’s prophetic ministry (Zechariah 10:2; 11:4–14, 15–17). In Zechariah 11:4–14, the prophet announces Israel’s future rejection of the Messiah and the Messiah’s death. Because God’s people reject their Messiah, the Lord gives this staggering command: “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones”

- “To strike”: to smite or kill (“strike His heel” in Genesis 3:15) (“crush Him” in Isaiah 53:4)

***What does this planned action reveal?***

1. Christ’s death was not an accident (Acts 2:23)
2. It reconciles believers to God (Romans 6:23, Ephesians 2:4-5)
3. It can be an instrument of judgement against those who reject Him (John 3:19, 12:30-32, 16:32)

Jesus quotes this in Matthew 26:31, referencing the scattering of His disciples during His arrest and suffering. ***How could this also represent the nation of Israel being scattered?***

The chapter continues to reveal God’s purpose: purging the people from their idolatry and sin (1–6), then going through a fiery refinement to become purified like gold and restored to covenant relationship with the Lord (9). The passages predict the restoration of the remnant of Israel (Hosea 2:23) and reinstatement (Romans 11:11–32) while pointing to refining periods of persecution of God’s people in the church age and the tribulation period (Matt. 24:15–22). ***Read 1 Peter 4:12-19 and discuss trials and sanctification.***

Sin demands a penalty of death and cannot go unpunished, so Jesus takes the punishment for all (Romans 6:23, 1 Corinthians 15:21–22). Since the fall, God’s ultimate plan was to strike the Shepherd and scatter the sheep to bring about the restoration and redemption of His people. Through the death of Jesus, God’s chosen Savior and Israel’s Messiah, sinful people can be reconciled to God (Colossians 1:19–22, Hebrews 2:17; 10:19–22). Zechariah 14 concludes with victory and defeat of every enemy as Jesus reigns as King over all the earth. ***Discuss God’s plan. Discuss the hope at the end of this passage. How does that influence the way Christians live?***

### This Week’s Readings

|   |           |           |            |             |             |
|---|-----------|-----------|------------|-------------|-------------|
| Deut. 3-4   | Deut. 5-6 | Deut. 7-8 | Deut. 9-11 | Deut. 12-13 | Deut. 14-16 |
| Mark 16   | Luke 1    |           |            | Luke 2      | Luke 3      |
| Zechariah 13:7-9, Psalm 31, 1 Peter 4:12-19, Matthew 26:20-31 |           |           |            |             |             |

### Notes & Discussion Questions: Matthew 26:20-31



Jesus is the Passover Lamb (1 Corinthians 5:7)

- Verses 21-25: He gave Judas an opportunity to repent... **Discuss betrayal** (see Psalm 41:9)

Verse 22: “Is it I?”

- The disciples did not suspect each other or Judas... **What does this indicate?**
- Judas has already arranged the arrest at this point
  - Verse 25: Is not a condemnation but a call to repentance... **Discuss Jesus’ offer.**

Verse 26-27: The Passover created a nation... just like the group of slaves were freed from Egypt and became a nation, this Passover creates a people: those united in Christ, remembering and trusting His sacrifice. The focus was no longer on the suffering of Israel in Egypt, but on the suffering Savior.

- This is how we remember what Jesus did for us: As we eat the bread, we remember how Jesus was broken, pierced and beaten with stripes for our redemption. As we drink the cup, we remember that His blood, His life was poured out for us.
- This is also an example of fellowship with Jesus: Because His redemption has reconciled us to God, we can enjoy a fest with Jesus and our brothers and sisters.
- Verse 29: Jesus looked forward to a future celebration of the Passover in heaven and He is waiting for all His people to be gathered to Him, to celebrate the “marriage supper of the Lamb” (Revelation 19:9) **Discuss the hope here and compare with Zech. 13 and 1 Peter 4.**

Verse 26, 27: “Take, eat” and “drink of it, all of you”

- This indicates a required action. Not forced. **What is the significance here?**
- Eating is vital... without it we die. Without Jesus, we are dead. Everyone must eat for themselves... we can’t do it for them. **Discuss.**

Verse 30 Jesus sang a hymn on the way to the garden

- Jesus sang to praise God on the night before His crucifixion, knowing what would transpire in the hours ahead. **Could we do the same? How can we follow His example?**

### **Encouragement**

We may be accused by the serpent (Rev. 12:10), but we will never be abandoned by the Son (Heb. 7:25).

We all take from the same cup, the same loaf. We are all united...nourished and saved by the same Savior!

#### **Fulfilled: Next Week’s Readings – Surrendered**

|             |  |             |             |          |             |
|-------------|--|-------------|-------------|----------|-------------|
| Deut. 17-19 | Deut. 20-21  | Deut. 20-24 | Deut. 25-27 | Deut. 28 | Deut. 29-30 |
|             | Luke 4   |             | Luke 5      | Luke 6   |             |
|             | Isaiah 53:3-12, Psalm 37, 1 Peter 2:21-25, Matthew 27:1-31 |             |             |          |             |

#### **Notes on the Passover**

Passover (“Pesach” in Hebrew) is a prescribed Jewish holiday marking the exodus from Egypt. The night of the first Passover was the night of the tenth plague when God told the Israelites to sacrifice a spotless lamb and mark their doorposts and lintels with its blood (Exodus 12:21–22). Then, when the Lord passed through the nation, He would “pass over” the households that showed the blood. Those that didn’t; the firstborn would die. The blood of the lamb saved the Israelites from death. Jesus fulfilled the Law and is our Passover Lamb (1 Corinthians 5:7, Revelation 5:12). He was killed at Passover and the Last Supper was a Passover meal (Luke 22:7–8).

The death of Christ marks our release from the slavery of sin (Romans 8:2) and, through faith, has escaped eternal death (Hebrews 9:12, 14, Romans 6:23). As the first Passover was to be held in remembrance as an annual feast, so Christians are to memorialize the Lord’s death in communion until He returns (1 Corinthians 11:26).

## Symbols of Christ in the Passover Dinner

- The shank bone of a lamb, a picture of Jesus who was and is the “Lamb of God” ([John 1:29](#)). The instructions for the original Passover specified that the lamb’s bones could not be broken ([Exodus 12:46](#)), another foreshadowing of Christ’s death ([John 19:33](#)).
- The *Matzoh* or unleavened bread, placed in a bag called an “*echad*” which means “one” in Hebrew. The bag has three chambers. One piece of *matzoh* is placed into each chamber.
  - The *matzoh* placed in the first chamber is never touched, never used, never seen.
  - The second *matzoh* in the bag is broken in half at the beginning of the Seder; half of the broken *matzoh* is placed back in the *echad*, and the other half, called the *Afikomen*, is placed in a linen cloth.
  - The third *matzoh* in the bag is used to eat the elements on the Seder plate.
- The word *echad* is used in [Genesis 2:24](#) (the man and his wife will become “*echad*,” or “one” flesh) and refers to a complex unity of one. Many Jews consider the three *matzohs* to represent Abraham, Isaac and Jacob. But they cannot explain why they break “Isaac” in half or why they place half of the middle *matzoh* back in the *echad* and keep the other half out, wrapped in a cloth. The Trinity is pictured in the *matzohs*.
  - The first *matzoh* that remains in the bag throughout the Seder represents *Ha Av*, the Father whom no man sees.
  - And the second *matzoh*, the broken one, represents *Ha Ben*, the Son. The reason the middle *matzoh* is broken is to picture the broken body of Christ ([1 Corinthians 11:24](#)). The half put back in the *echad* represents Jesus’ divine nature. The other half, wrapped in a cloth and separated from the *echad*, represents Jesus’ humanity as He remained on earth.
    - The linen cloth that wraps half of the second piece of *matzoh* suggests Jesus’ burial cloth. During the Seder, this linen cloth with the *Afikomen* inside is hidden, and after the dinner the children present look for it. Once the *Afikomen* is found, it is held as a ransom. Again, we see that these rituals point to Christ: He was fully God yet fully human; He was broken for us; He was buried, sought for and resurrected; and His life was given a ransom for many ([Mark 10:45](#)).
  - The third *matzoh* represents the *Ruach Ha Kodesh*, the Holy Spirit who dwells within us.
  - The *matzoh* must be prepared a certain way:
    - It must be unleavened: leaven is often equated with sin in the Scriptures and Jesus is sinless.
    - It must be striped: Jesus’ “stripes” are what heal us spiritually ([Isaiah 53:5](#)).
- Vegetable (*Karpas*): usually parsley, is dipped in salt water and eaten. The *karpas* pictures the hyssop that was used to apply the blood of the Passover lamb to homes of the Israelites in Egypt. Hyssop was used to give the Lamb of God vinegar when Jesus said He thirsted ([John 19:29](#)). The salt water represents the tears shed during the bitter years of slavery and the Red Sea that God split during the exodus.
- Bitter Herbs (*Maror*): The eating of “bitter herbs” is commanded in [Exodus 12:8](#). Usually horseradish/ The *maror* reminds the Jews that they were unable to offer sacrifice and worship to God and that was bitterer than the slavery of Egypt.
- Charoset (*haroseth*): Charoset is a mixture of apples, nuts, wine and spices. It represents the mortar the Israelites used in the constructing buildings during their slavery to the Egyptians. The only sweet dish: a reminder of the hope of redemption.
- Hard-boiled/Roasted Egg (*Baytzah*): Traditionally, hard-boiled eggs were eaten by mourners, and the egg reminds participants that they are always in mourning for the loss of their temple. The fact that the egg is roasted evokes the roasting of the sacrifice on the altar of the temple.

- There are also four cups of wine used at various points during the Seder. Each of these glasses of wine has a name:
  - The first glass is the “cup of sanctification.”
  - The second is the “cup of judgment.”
  - The third is the “cup of redemption.”
  - The fourth is the “cup of praise.”
- At the Last Supper, Jesus took the first cup and promised His disciples that the next time He drank the fruit of the vine with them would be in the kingdom (Luke 22:17). Later in the Seder, Jesus took the third cup—the cup of redemption—and used that cup as a symbol of the New Covenant in His blood (Luke 22:20). Jesus fulfilled the Passover symbolism and infused the whole feast with a new meaning.

### **What did Jesus sing?**

A Passover meal always ended with singing three Psalms known as the *Hallel*: Psalm 116, 117, 118.

Consider some of the verses of those Psalms:

- The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the LORD: “O LORD, I implore You, deliver my soul!” (Psalm 116:3-4)
- For You have delivered my soul from death, My eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living. (Psalm 116:8-9)
- I will take up the cup of salvation, and call upon the name of the LORD. I will pay my vows to the LORD now in the presence of all His people. Precious in the sight of the LORD is the death of His saints. (Psalm 116:13-15)
- Praise the LORD, all you Gentiles! Laud Him, all you peoples! (Psalm 117:1)
- You pushed me violently, that I might fall, but the LORD helped me. The LORD is my strength and song, and He has become my salvation. (Psalm 118:13-14)
- I shall not die, but live, and declare the works of the LORD. The LORD has chastened me severely, but He has not given me over to death. Open to me the gates of righteousness; I will go through them, and I will praise the LORD. (Psalm 118:17-19)
- The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing; It is marvelous in our eyes. (Psalm 118:22-23)
- God is the LORD, and He has given us light; bind the sacrifice with cords to the horns of the altar. You are my God, and I will praise You; You are my God, I will exalt You. (Psalm 118:27-28)



# The Bigger Story – Fulfilled

## Week Thirteen: Surrendered

### Theme

Isaiah prophesied about Jesus about 700 years before His incarnation ([Isaiah 7:14, 9:6](#)). Chapters [50-53](#) describe, the beating, humiliation, suffering, death and resurrection of Jesus.

The whole Bible presents Jesus as Messiah, Suffering Servant, willingly surrendering to redeem. Jesus willingly submitted to the will of the Father and gave Himself a sacrifice on the cross for the sins of the world.

Jesus fulfilled all these things (said 700 years in advance!) **but what does His crucifixion and resurrection mean for me? For us? Why would God tell us this?**

Typically, you warn someone in advance about a threat and give the remedy to avoid it, when *you love them*.

Out of love for us: He tells of the threat, but gives us the remedy, His own Son, so that as many as receive him and believe in His name, will be saved.

He surrendered, died, out of love for you.

### Guiding Verse

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.

Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.

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.

Isaiah 53:3-5

### Notes & Discussion Questions on Isaiah 53:3-12

Isaiah Predicted:

- The Servant would be rejected by many ([Isaiah 53:1,3](#)) ([John 12:37-38](#))
- The Servant would come from humble beginnings ([Isaiah 53:2](#)) ([John 1:46](#)) *Nazareth: a town of 200*
- The Servant would experience suffering ([Isaiah 53:3](#)) ([Luke 9:22](#))
- The Servant would bear our sins and take our punishment ([Isaiah 53:5-6](#)) ([1 Peter 2:24-25](#))
- The Servant would keep silent during his suffering ([Isaiah 53:7](#)) ([Mark 13:3-5](#))
- The Servant would die with the wicked and be buried with the rich ([Isaiah 53:9](#)) ([Matt. 27:38, 57-60](#))
- The Servant would rise from the dead ([Isaiah 53:10-12](#)) ([Acts 2:31-32](#))

**What do these predictions declare about God? Jesus?**

There is no statistical way these predictions could just coincidentally be fulfilled in any one random person. All of these intricate details were completely, purposefully and exclusively fulfilled by Jesus. Even the ancient Jewish Rabbis acknowledged that this chapter was about the coming Messiah. Yet, today, in Synagogues, [Isaiah 53](#) is intentionally omitted from the Sabbath readings. Their own Jewish history points to fact that [Isaiah 53](#) was written about The Messiah, but because Christians see this fulfilled in Jesus, they purposely ignore this chapter. **Discuss the ramifications that accepting this chapter and Jesus as Messiah bring. What changes did it make in your life? Why might others avoid this?**

**Discuss every person's need for a Savior and our need to respond.**

**Read and discuss** [1 Peter 2:21-25](#): The suffering of Jesus is an example for us; but it's far more than an example. He also bore our sins as sin-bearing substitute, providing a way for our healing, when Jesus died on the cross, we also died to sin. Our lives are permanently changed ([Romans 6](#)).

### **This Week's Readings**

|  |             |             |             |          |             |
|--|-------------|-------------|-------------|----------|-------------|
| Deut. 17-19  | Deut. 20-21 | Deut. 20-24 | Deut. 25-27 | Deut. 28 | Deut. 29-30 |
|  | Luke 4      |             | Luke 5      | Luke 6   |             |
| Isaiah 53:3-12, Psalm 37, 1 Peter 2:21-25, Matthew 27:1-31 |             |             |             |          |             |

### Notes & Discussion Questions: Matthew 27:1-31

Matthew 27:3-10: Judas' miserable end. **Discuss the difference between remorse and repentance, being sorry about sin and being sorry for sin.**

Matthew 27:19-20: Pilate is influenced (both by his wife and the religious leaders) **Discuss influence.**

Pilate had all the evidence he needed to release Jesus:

- He knew He was no criminal or revolutionary
- He knew of the envy of the religious leaders.
- He saw Jesus, composed and at peace, not answer single accusation.
- He already declared Jesus an innocent man (Luke 23:4).

Pilate later tried to avoid any responsibility (Matthew 27:24-25) **Discuss responsibility, innocence and how all must make a decision about Jesus**

Matthew 27:21-23: The crowd demands Barabbas. **Discuss the voices of the crowds.**

Matthew 27:27-31: Jesus is beaten and mocked

- They stripped Him: To increase humiliation.
- Put a scarlet robe on Him: Kings and rulers often wore scarlet, because the dyes to make fabrics that color were expensive. This was intended as cruel irony.
- Twisted a crown of thorns: Kings wear crowns, but not crowns of torture. The specific thorn-bushes of this region have long, hard, sharp thorns.
- A reed in His right hand: Kings hold scepters, but glorious, ornate scepters that symbolize their power. In their mockery of Jesus, they gave Him a thin, weak reed.
- They bowed before Him: Kings are honored, so they offered mocking worship to this King.
- "Hail, King of the Jews!" Kings are greeted with royal titles, so in their spite they mocked Jesus with this title. It was meant to humiliate Jesus, but also the Jews — saying, "This is the best King they can bring forth."

**How do we mock Jesus today?** "You have mocked him by a feigned worship, and thus you have put the purple robe upon him. For that purple robe meant that they made him a nominal king, a king who was not in truth a king, but a mere show. Your Sunday religion, which has been forgotten in the week, has been a scepter of reed, a powerless ensign, a mere sham. You have mocked and insulted him even in your hymns and prayers, for your religion is a pretense, with no heart in it; you brought him an adoration that was no adoration, a confession that was no confession, and a prayer that was no prayer. Is it not so?" (Spurgeon)

Matthew 27:38-44: Jesus on the cross, mocked again. This was the peak of God's love for man: to endure this for our salvation. But it was also the summit of man's hatred for God; God came to earth, and this is what man did to Him. **Discuss.**

**Fulfilled: Next Week's Readings:**

**Humble King (Palm Sunday)**

|             |             |            |            |            |           |
|-------------|-------------|------------|------------|------------|-----------|
| Deut. 31-32 | Deut. 33-34 | Joshua 2-4 | Joshua 5-7 | Joshua 8-9 | Joshua 10 |
|             | Joshua 1    |            | Luke 8     |            | Luke 9    |
|             | Luke 7      |            |            |            |           |

Zechariah 9:9-17, Psalm 118:1-16, Philippians 2:1-10, Matthew 21:1-11

# The Bigger Story – Fulfilled

## Week Fourteen: Humble King

### Theme: Jesus Christ is Lord!

Is Jesus a mighty King, worthy of the noblest steed? Did Jesus instead humble himself, for us?

Is Jesus the suffering Savior, taking our punishment?

Is Jesus the Promised one? The fulfillment of all?

Will Jesus come again?

*How do we respond to these truths? How do we follow His example?*

*What does it mean to be fulfilled in Christ?*

### Notes & Discussion Questions on Zechariah 9:9-17

Zechariah's name means "The Lord remembers" and he was ministering to people after 70 years in Babylonian captivity (520 BC - same time as Haggai/Ezra). He was likely 17 years old when God called him (2:4) and was murdered for being a prophet (Matthew 23:33-35).

The book of Zechariah is quoted 40+ times in the New Testament, particularly in the Gospels, which is more than any of the other minor prophets. Zechariah prophesied more about the First and Second Coming of Jesus than all of the other minor prophets combined. There are more than 300 OT prophesies about Jesus' First Coming but 3 times that many about His Second! The main theme of the book: the hope and encouragement we have knowing that our Messiah, Savior and King, is coming again.

1. Jesus as The Meek Messiah: (Zechariah 9, Matthew 21:5) *What does "meekness" mean? Gentleness? Humility?*
2. Jesus as the Suffering Savior: (Zechariah 11:12-13, 12:10-11, 13:6, Matthew 27:3-10, Luke 9:22) *Why does His suffering matter? What did this accomplish?*
3. Jesus as the Coming King (Zechariah 14:1-4, Revelation 19:11-16) *How does this impact Christians?*

*Discuss the type of Savior the people expected.* The people thought that Jesus had come to set the Jews free from the oppression of the Roman government, but what Jesus came to do was to set mankind free from the oppression of sin, to be made right with God (John 15:13, 1 John 4:10).

*Discuss the type of Savior people desire. How does Jesus fulfill and accomplish what He set to do?*

| This Week's Readings  |                                |            |                      |            |                     |
|---|--------------------------------|------------|----------------------|------------|---------------------|
| Deut. 31-32   | Deut. 33-34<br>Josh. 1, Luke 7 | Joshua 2-4 | Joshua 5-7<br>Luke 8 | Joshua 8-9 | Joshua 10<br>Luke 9 |
| Zechariah 9:9-17, Psalm 118:1-16, Philippians 2:1-10, Matthew 21:1-11 |                                |            |                      |            |                     |

### Notes & Discussion Questions: Matthew 21:1-17

"When they drew near Jerusalem" (verse 1): Jesus knew that the religious leaders were going to arrest, condemn, mock, scourge deliver Him to the Romans for crucifixion (Matthew 20:19). Yet, He had the courage to not only enter Jerusalem, but to enter in as public a way as possible. *Discuss His courage, while humbly entering on a lowly donkey* (see *Philippians 2:8*)

"...spread their clothes" and "cut branches from the trees" (verse 8): acts of loyalty, promises of support, emblematic of victory and success.

"Hosanna" means "Save now!" a cry for deliverance (2 Samuel 14:4, 2 Kings 6:26)... *"The voice of the people may seem to be the voice of God when they shout 'Hosanna in the highest'; but whose voice is it when they yell out, 'Crucify him, crucify him'?"* Charles Spurgeon

Early in Jesus' ministry, He cleansed the Temple courts (John 2:13-22) and does so again here with the same purpose: to drive out the merchants, who emphasis profit over prayer. *Read Isaiah 56:7 and Jeremiah 7:11* (see also *Mark 11:17*) and *discuss* the Temple as a place for *all* nations to pray. *What distracts us from praying?*

The Historian Josephus call the Temple courts the "Bazaar of Annas (the High Priest) who used the market to make money (some think his annual income would be 3-5 million dollars in today's value!)

*Developed with the notes and resources of: MacArthur, Hamrick, Bruce, Morris, Spurgeon, Luther, Clarke, Guzik, and more: Thanks!*

- When worshipers came, everyone age 20+ was required to pay half a shekel as a Temple offering
- The common currency was Roman coins, which weren't acceptable at the Temple because the coins had the image of Caesar – The set exchange rate in the Courts was 25%!
- There was also a charge for “acceptable” animal sacrifices (10 times the normal price)
- If you brought your own, there was an “inspection fee” and it could be rejected

Anger is not the same as sin. Jesus was righteously angry here. What makes God angry?

- When we don't do what God called Them to do (Exodus 4:14, James 4:17)
- When we grumble (Numbers 11:1, Philippians 2:14-15)
- When we love/Serve other things more than God (Deuteronomy 32:21, 1 John 5:21)
- When we disobey the Word of God (Isaiah 5:20, 24-25, 1 John 5:3)

And yet:

- God is slow to anger (Psalm 103:8-12)
- He is patient and does not want any to perish (2 Peter 3:9)
- He is impartial (Romans 2:11) Just (Psalm 9:7-8) True (John 3:33) Righteous (Psalm 11:7)
- God's anger is for a moment, but His favor is forever (Psalm 30:4-5)
- God's anger toward us was satisfied by Christ's death on the cross (Romans 5:8-9)

Jesus overturns the tables, drives out some and welcomes others (the blind and lame) into God's House. ***What does this indicate about how Jesus views this place*** (reflective of the presence of God)? After this bold action, those in need still came to Jesus, ***what does this demonstrate about our Savior? What gets in our way, distracts us, from reaching Jesus?***

### **Notes & Discussion Questions: Philippians 2:1-10**

***How is Jesus the ultimate example of humility? How, according to these passages, should we then act?***

Verse 5: What does it mean to have the mind of Christ? (see 1 Corinthians 2:16)

Verse 8: Our sin nature is self-centered. Jesus was focused on others. ***How can imitating Jesus (Ephesians 5:1-2) and focusing on others bring unity? What else can it bring?***

“Even death on a cross” (verse 8): There is no limit to what God will do to demonstrate His love and saving power to us! ***What then, should be our response?*** (see verses 9-11). The humiliation and suffering took place before the glorification, He set these things aside to save us, yet our tendency is for the exaltation, forsaking the humiliation (Romans 8:17, 1 Peter 4:16, 5:10) ***Discuss.***

Verses 10-11: All creation is subject to Christ (Isaiah 45:23). Jesus is Yahweh, God crowned Him, He is the Messiah, the Savior, the Coming King!

These passages, these descriptions of Jesus aren't necessarily for theological education or doctrinal discernment, but for encouragement: To endure hardships and practice real Christian unity during hard times. ***How can focusing on Jesus during such times encourage you? How can you encourage others? Be lights in the world, doing His work?***

|  |                         |              |                         |              |            |
|--|-------------------------|--------------|-------------------------|--------------|------------|
| <b><u>Fulfilled: Next Week's Readings: Easter!</u></b> |                         |              |                         |              |            |
| <b><u>He is Risen!</u></b>                             |                         |              |                         |              |            |
| Joshua 11-13   | Joshua 14-17<br>Luke 10 | Joshua 18-19 | Joshua 20-22<br>Luke 11 | Joshua 23-24 | Judges 1-2 |

*Bottom Line: Jesus came so that we might, by faith in his finished work on the cross, be made right with God.  
Thanks be to Him!*