



# Against All Odds

## Skip Heitzig

Did you know that you have a one in 136,011 chance of death by lightning strike? Your odds of winning the Powerball lottery are only one in 292 million. In this series, Skip Heitzig investigates a number of biblical prophecies that would be impossible for Jesus to fulfill unless He was God Himself. So whether you're a skeptic or you want to strengthen your faith, join us for Against All Odds.

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Against All Odds</b>
<b>SPEAKER:</b>	Skip Heitzig
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## MESSAGE SUMMARY

In this series, we examine together the remarkable nature of predictive biblical prophecy. The odds of one person in history fulfilling the precise prognostications of Old Testament prophecy about the Messiah are nothing short of staggering. One of the first groups to ever be wowed by it was a few of the disciples after the resurrection of Christ. Their experience went from sorrow to joy in a single afternoon. A similar examination of prophecy will do the same for us.

## STUDY GUIDE

### Connect Recap Notes: January 8, 2017

Speaker: Skip Heitzig

Teaching: "Against All Odds"

Text: Luke 24:13-35

### Path

In this new series, Pastor Skip examines the remarkable nature of predictive biblical prophecy. The odds of one person in history fulfilling the precise prognostications of Old Testament prophecy about the Messiah are nothing short of staggering. One of the first groups to ever be wowed by it was a few disciples after the resurrection of Christ. Their experience went from sorrow to joy in a single afternoon. A similar examination of prophecy will do the same for us.

- I. A Sorrowful Walk (vv. 13-24)
- II. A Scriptural Talk (vv. 25-27)
- III. A Satisfied Flock (vv. 28.35)

### Points

#### A Sorrowful Walk

- Probability deals with the odds or likelihood of something occurring.
- When the *God-factor* is added, there are no chances; it changes everything.
- Prophecy shows us that God works against the odds. He announces the incident in advance and gives details, demonstrating that He is in control and orchestrates proceedings according to His will.

- Difficulty is measured by the capacity of the person doing the work. God uses prophecy as hard evidence (see Isaiah 41), and prophecy can bolster faith.
- There are three credentials of Christ:
  - He had a significant impact on history.
  - He was physically resurrected.
  - He fulfilled prophecy.
- In this text in Luke, two followers of Christ were discussing Jesus' death—a time of sorrow for them—when He appeared to them.
- Their expectations:
  - The disciples expected a conquering Messiah; they got a crucified man.
  - The disciples expected a political leader; they got a prophet.
  - The disciples expected the Lion of Judah; they got the Lamb of God.
- Their disappointment:
  - The disciples were honest in their answers. They spoke in the past tense—He "was a Prophet" (v. 19) and "we were hoping" (v. 21)—showing their disappointment in the events that transpired. When Jesus died, the disciples' hope died with Him. The truth is, it was just beginning.

### A Scriptural Talk

- Jesus reveals Himself to us through His Word.
- Jesus began with an admonition and then moved to an exposition.
- If we're slow to believe God's promises, we'll be slow to receive His benefits.
- The prophets foretold—possible areas Jesus touched on in His discourse:
  - Genesis 3 and Genesis 22; Exodus 12; practices in Leviticus: sacrifices, tabernacles, and festivals; Numbers 21; Psalm 16 and Psalm 22; Isaiah 7, Isaiah 9, and Isaiah 53
- Jesus fulfilled:
  - Over one quarter of the Bible is prophetic: 26.8 percent.
  - Predictions are one thing; fulfillment is another. Jesus fulfilled compound probabilities—details given to multiple, specific events.
  - There are over 300 prophecies in the Old Testament concerning Jesus. Consider these sixteen predictions:
    - Born of a virgin (see Isaiah 7:14)
    - Born in Bethlehem (see Micah 5:2)
    - From the tribe of Judah (see Genesis 49:10)
    - Began ministry in Galilee (see Isaiah 9:1-2)
    - Worked miracles (see Isaiah 35:5-6)
    - Entered Jerusalem on a donkey (see Zechariah 9:9)
    - Betrayed by a friend (see Psalm 41:39)
    - Betrayed for silver (see Zechariah 11:12)
    - Wounded and bruised (see Isaiah 53:5)
    - Hands and feet pierced (see Psalm 22:16)
    - Crucified (see Isaiah 53:12)
    - Garments torn (see Psalm 22:18)
    - Bones not broken (see Psalm 34:20)
    - Side pierced (see Zechariah 12:10)
    - Buried in rich tomb (see Isaiah 53:9)

- Will rise from the dead (see Psalm 16:8-11)
- In his book *Science Speaks*, Peter Stoner said the probability of just eight prophecies being fulfilled is one in 1017. The probability of sixteen prophecies being fulfilled is one in 1045. The probability of forty-eight prophecies being fulfilled is one in 10157. Imagine the number for 300 prophecies!
- What we know should help carry us for what we don't know.

## A Satisfied Flock

- Opened eyes:
  - Jesus doesn't force Himself on anybody. The disciples invited Jesus and He opened their eyes.
- Burning heart:
  - The disciples stopped talking and started listening and their hearts burned after Jesus spoke to them. The *burning heart* was a new understanding of old things. Jesus gave a new application of the old revelation.
  - We guard against people who proclaim new things that are not connected to the old revelations and God's words (found in the Bible).

## Practice

**Connect Up:** What does fulfilled prophecy tell us about God (e.g., His all-knowing nature [omniscience] and His sovereignty)? When prophecy is fulfilled our faith goes up. How does fulfilled prophecy increase your faith?

**Connect In:** How can fulfilled prophecy strengthen our relationship with other Christians within the church? Why is prophecy important to understand and proclaim within the body of Christ?

**Connect Out:** How can you use fulfilled prophecy in evangelism, conveying that a God so precise is worth following? Look into some of the fulfilled prophecies shared in this message, memorize them, and integrate them in your outreach.

## DETAILED NOTES

### Introduction

- A. When we talk about the chances or odds of something, we are speaking of the likelihood of the unfolding of a future event
  1. Some things are less likely to happen than others
    - a. Plane crash
    - b. Shark attack
  2. Some things are more likely to happen
    - a. Being a victim of a serious crime
    - b. Dying in a car accident
    - c. Being audited by the IRS
- B. The God factor

1. When you bring God into a situation, there is no such thing as chance
  2. A virgin birth was against all odds, but with God, nothing is impossible (see Luke 1:26-38)
  3. Many situations in Scripture were against all odds
    - a. Lightning from heaven (see 1 Kings 18:36-38)
    - b. Hailstones from the sky (see Exodus 9:18-26)
    - c. Darkness that covered the land for three hours (see Matthew 27:45; Mark 15:33; Luke 23:44)
- C. God predicted over and over again that He would defy the odds
1. Layers and layers of details
  2. Odds are exponentially decreased
  3. He can tell the future with detailed accuracy (see Isaiah 41:21-23)
  4. Jesus said fulfilled prophecy will bolster your faith (see John 13:19)
- D. Three basic credentials of Jesus Christ
1. His impact on history
  2. His physical, bodily resurrection from the dead
  3. Fulfilled prophecy
- II. A Sorrowful Walk (vv. 13-24)
- A. The disciples were at a low point
1. They did not know Jesus had been resurrected
  2. They were venting
- B. Their expectations
1. They expected a conquering Messiah; they got a crucified Man
  2. They expected a politician; they got a Prophet
  3. They expected the glorious Lion of Judah; they got the humble Lamb of God
  4. They did not recognize Jesus
    - a. They were not expecting Him
    - b. Many people did not recognize Him
      - I. Mary (see John 20:15)
      - II. His disciples (see Matthew 14:25-26; Mark 6:49)
    - c. Their eyes were restrained
      - I. They were kept from recognizing Jesus
      - II. They could express honestly their thoughts and feelings about Him
- C. Their disappointment
1. They talked about Jesus in the past tense
  2. When Jesus died on the cross, their hopes died with Him
- D. Jesus revealed Himself to them not through their sight, but through their ears as they listened to Him talk about Scripture (see Romans 10:17)
- III. A Scriptural Talk (vv. 25-27)
- A. Jesus rebuked them, then informed them
1. "Slow of heart to believe in all that the prophets have spoken" (v. 25)
    - a. Some people are slow of heart to believe the things of the Scripture

- b. If you are slow to believe God's promises, you will be slow to receive His benefits
    - 2. The first Bible study Jesus gave after His resurrection was an exposition on biblical prophecy
  - B. The prophets foretold
    - 1. Jesus started at Moses and expounded on all Scriptures about Himself
      - a. He would crush Satan (see Genesis 3:15)
      - b. He, God's only Son, would be sacrificed, just as Abraham almost sacrificed his only son whom he loved (see Genesis 22:2-18)
        - I. First time love is mentioned in Scripture: love of a father sacrificing his son
        - II. Same mountain Jesus would be sacrificed on
      - c. He would be the perfect Lamb sacrifice (see Exodus 12:1-27)
      - d. Practices in Leviticus
        - I. Sacrifices
        - II. Tabernacles
        - III. Festivals
      - e. He would be lifted up (see Numbers 21:8-9; John 3:14)
      - f. He would die by crucifixion (see Psalm 2; 16; 22)
      - g. He would be born of a virgin (see Isaiah 7:14-16)
      - h. He would be a Child (see Isaiah 9:6-7)
    - 2. One-fourth of the Bible is prophecy
  - C. Jesus fulfilled
    - 1. Anyone can make predictions; getting them fulfilled is another story
    - 2. The more detailed the prophecy, the less probable it will come to pass
    - 3. There are over 300 prophecies in the Old Testament about Jesus
    - 4. Just sixteen of those prophecies:
      - a. Born of a virgin (see Isaiah 7:14)
      - b. Born in Bethlehem (see Micah 5:2)
      - c. From the tribe of Judah (see Genesis 49:10)
      - d. Begin ministry in Galilee (see Isaiah 9:1-2)
      - e. Work miracles (see Isaiah 35:5-6)
      - f. Enter Jerusalem on a donkey (see Zechariah 9:9)
      - g. Betrayed by a friend (see Psalm 41:39)
      - h. Betrayed for thirty pieces of silver (see Zechariah 11:12)
      - i. Wounded and bruised (see Isaiah 53:5)
      - j. Hands and feet pierced (see Psalm 22:16)
      - k. Crucified (see Isaiah 53:12)
      - l. Garments torn (Psalm 22:18)
      - m. Bones not broken (see Psalm 22:17; 34:20)
      - n. Side pierced (see Zechariah 12:10)
      - o. Buried in a rich man's tomb (see Isaiah 53:9)
      - p. Would rise from the dead (see Psalm 16:8-11)
    - 5. Some of these are impossible to manage
      - a. In his book *Science Speaks*, Peter Stoner calculated the probability of one man fulfilling the messianic prophecies
        - I. Eight fulfilled prophecies: one in 1017

- II. Sixteen fulfilled prophecies: one in 1045
      - III. Forty-eight fulfilled prophecies: one in 10157
    - b. There is no way to explain the Bible's ability to predict the future unless you see God as the author
  - 6. We should not be amazed at these fulfilled prophecies, because God is omniscient—all-knowing (see John 5:39)
  - 7. When the prophets wrote these things, they didn't always know what they were writing (see I Peter 1:10-11)
- IV. A Satisfied Flock (vv. 28-35)
  - A. Opened eyes
    - 1. When they arrived at their destination, Jesus acted like He was going to keep going, but the disciples begged Him to stay
    - 2. Jesus will never force Himself on anyone
    - 3. He works by invitation only (see Revelation 3:20)
  - B. Burning hearts
    - 1. Their hearts burned when they stopped talking and started listening to what He was saying to them
    - 2. A new understanding of old things
    - 3. Jesus didn't tell them anything they didn't know
    - 4. We do not need a new revelation; we need a new application of the old revelation
- V. Closing
  - A. A God who is this detailed and accurate deserves our trust
  - B. He can handle our problems and issues

**Works referenced:** *Dumb and Dumber, Science Speaks*

**Figures referenced:** Jeane Dixon, Peter Stoner

**Cross references:** Genesis 3:15; 22:2-18; 49:10; Exodus 9:18-26; 12:1-27; Numbers 21:8-9; 1 Kings 18:36-38; Psalm 2; 16; 22; 34:20; 41:39; Isaiah 7:14-16; 9:1-2, 6-7; 35:5-6; 41:21-23; 53:5, 9, 12; Micah 5:2; Zechariah 9:9; 11:12; 12:10; Matthew 14:25-26; 27:45; Mark 6:49; 15:33; Luke 1:26-38; 23:44; John 3:14; 5:39; 13:19; 20:15; Romans 10:17; I Peter 1:10-11; Revelation 3:20

**Topic:** Prophecy

**Keywords:** prophecy, future, predictions, Scripture, Messiah, prophets, omniscient, revelation, trust

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Oh Little Town of Bethlehem</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Matthew 2:1-9; Micah 5:2
<b>URL:</b>	<a href="http://CalvaryABQ.org/4143">http://CalvaryABQ.org/4143</a>

## MESSAGE SUMMARY

It was the Methodist preacher Phillips Brooks who gave the world the Christmas hymn "O Little Town of Bethlehem." He was visiting the Holy Land, on road from Jerusalem to Bethlehem on Christmas Eve, when inspiration struck. Bethlehem was where King David was born and where his descendant Jesus Christ would be born. Because of Micah's prediction made 700 years before Jesus' birth, four details were anticipated.

## STUDY GUIDE

### Connect Recap Notes: January 15, 2017

Speaker: Skip Heitzig

Teaching: "Oh Little Town of Bethlehem"

Text: Matthew 2:1-9; Micah 5:2

## Path

The Episcopal preacher Phillips Brooks gave the world the Christmas hymn "O Little Town of Bethlehem." He was visiting the Holy Land, on the road from Jerusalem to Bethlehem on Christmas Eve, when inspiration struck. Bethlehem was where King David was born and where his descendant Jesus Christ would be born. Because of Micah's prediction made 700 years before Jesus' birth, four details were anticipated:

- The *Place* of Messiah
- The *Person* of Messiah
- The *Purpose* of Messiah
- The *Preexistence* of Messiah

## Points

### The *Place* of Messiah

- The original wise men were probably Zoroastrians, monotheists from the East (likely northeastern Iran).
- The Magi were most likely sent as a religious-political convoy to Bethlehem to inquire about the star, knowing the ancient texts found in Micah 5:2 and the prophecies of Daniel.
- In ancient Israel, there were two Bethlehems: one in Judah (south) and one northwest of Nazareth (north).

- What are the odds of Jesus being born in Bethlehem? To find the prophetic specificity of the place: the average population of the earth from the time of Micah to the present divided by the average population of Bethlehem during the same period = 2,000,000,000/7,150, or one chance in  $2.8 \times 10^5$ .
- Micah gave the prophecy 700 years before Jesus was born. Some doubt Micah 5:2 is an actual prophecy. Yet there was adequate time between the recording of the prophecies in the Old Testament and the recorded New Testament fulfillment (400 years). The New Testament accounts of Jesus were also accepted as fulfilled prophecy by Jews close to those events.
- **Probe: Nothing happens that is not anticipated by a sovereign God. Discuss the interrelationship between God's foreknowledge (knowing something in advance) and His active participation (through miracles, fulfilled prophecy, etc.).**

### The Person of Messiah

- The Jews had been expecting the Messiah for centuries. Some thought he'd be political—a conquering king. Others thought he'd be a prophet or a priest. All three offices—prophet, priest, and king—are found in Jesus.
- *Anointed* is the Greek translation of *meshiach*, the Messiah. The root of the word means to *smear*. In ancient times, kings were anointed with oil. It carries the idea of being a chosen one.
- There is one coming deliverer, who has been anointed above others (see Psalm 45:7).
- In Luke 4:18, Jesus referenced His anointing with a recitation of Isaiah 61. Woven throughout all the Old Testament prophecies are precise predictions concerning the Messiah. They are also found in various Jewish texts (the Talmud, Mishnah, etc.). Many didn't see the full nature of the Messiah, but through prophetic foreshortening (a single prophecy linking events that happen at separate times), the Messiah was being revealed in and through Jesus.
- **Probe: Discuss how Jesus holds the *munus triplex*: prophet (see Luke 13:33), priest (see Hebrews 6:20), and king (see Revelation 1:5). How did Jesus fulfill all the offices, expanding our understanding of the Messiah's rule and reign?**

### The Purpose of Messiah

- The Magi asked a loaded question when they inquired about the "King of the Jews" (Matthew 2:2).
- This was taken as a direct challenge to Caesar Augustus' rule and authority. Ancient writers such as Virgil depicted Augustus as a savior and king. The Roman Senate nominated Augustus and called him "King of the World."
- Likewise, Herod was called "King of the Jews." The Magi's phrase *troubled* (agitated, perturbed) Herod. He felt threatened.
- Herod was paranoid; he married ten wives and killed his first and second sons because they threatened his reign.
- Unlike Caesar, Christ will rule as righteous and shepherd His people.
- His first coming was as Savior; His second will be sovereign judge.
- **Probe: Discuss the differences between Jesus' two comings. See Luke 2 (His birth) and Revelation 19-20 (Jesus' coming at the end of the tribulation).**

### The Preexistence of Messiah

- The scribes didn't quote the entire verse in Micah 2. They left out some of the text, particularly the word *everlasting*, a reference to the Messiah's eternal nature.
- Most ancient Jews expected that the Messiah would preexist before His coming and would rule over the world. In the *Life and Times of Jesus the Messiah*, Alfred Edersheim wrote:

Even in strictly Rabbinic documents, the premundane [existing before creation], if not the eternal existence of the Messiah appears as matter of common belief. Such is the view expressed in the Targum on Isaiah 9:6 and in that on Micah 5:2. But, the Midrash on Proverbs 8:9 expressly mentions the Messiah among the seven things created before the world.... The name of the Messiah is said to have been created before the world.

- Jesus was the fulfillment of this. He was the only person who lived before He was born (see John 1:1; John 1:15; Revelation 1:8; Colossians 1:17).
- **Probe:** As the second person of the Trinity, Jesus is both divine and human. Why is it important to keep the two in balance when discussing Christ's nature and work in the world?

## Practice

**Connect Up:** Jesus said when you see Him, you see the Father (see John 14:9). Jesus is both man and God, and though we can't completely comprehend this truth, we can apprehend what the Bible declares. How do Christ's two natures give us insight into the nature and love of God?

**Connect In:** The body of Christ is the hands and feet of Jesus in the world. Discuss ways we can proclaim both Christ's humanity (in service to others) and His divinity (His salvation, love, second coming, etc.).

**Connect Out:** How can you use Christ's specific prophetic fulfillments to share with Jews? Share two points you found fitting.

## DETAILED NOTES

- I. Introduction
  - A. The village of Bethlehem is the most famous town in the world
    1. The place of Jesus' birth
    2. Most people are disappointed when they go there
  - B. The Messiah was predicted to be born in Bethlehem (see Micah 5:2; Matthew 2:1-9)
  - C. Two basic things to discover
    1. Nothing happens that is not anticipated by a sovereign God
    2. God arranges events against all odds to show His power and that He has a plan
  - D. Wise men from the east went to see Jesus
    1. *Magos* = wise men, *magi*
    2. They were not kings
      - a. Spiritual advisors
      - b. Kingmakers
    3. There were not three of them

- a. We think there were three because of the three gifts mentioned
- b. It is more likely there was an entire entourage
- 4. They did not come from the Orient
  - a. They came from Parthia
  - b. Ancient northeastern Iran
- 5. Zoroastrians
  - a. A monotheistic religion
  - b. Their god is Ahura Mazda
  - c. The words *magic* and *magician* come from the word *magi*
  - d. The word *magistrate* also comes from the word *magi*
    - I. They were very involved in the political field
    - II. Worked in the courts of ancient kings like Nebuchadnezzar
    - III. Daniel became the chief of the wise men of Babylon (see Daniel 2:2-48)

## II. The Place of Messiah

- A. Bethlehem in the land of Judah
  - 1. Bethlehem Ephrathah in Micah 5:2
    - a. *Ephrathah* is an ancient term for Bethlehem
    - b. There is a town next to Bethlehem called Ephrath
  - 2. There were two Bethlehems in Israel
    - a. Bethlehem in the north, six miles from Nazareth
    - b. Bethlehem in the south, in the land of Judah
- B. The odds
  - 1. One chance in 100,000 that a person would be born in Bethlehem
  - 2. The margin narrows as more details are layered on
    - a. Born in Bethlehem
    - b. Of the lineage of King David
    - c. Would ride into Jerusalem on a donkey
    - d. Would be traded for thirty pieces of silver
- C. The prophet Micah made this prediction 700 years before it happened
  - 1. Mary and Joseph lived in Nazareth, ninety-two miles from Bethlehem Ephrathah
  - 2. We serve a sovereign God who likes to play chess
    - a. We are all pawns (see Proverbs 21:1)
    - b. God calls the shots
  - 3. God compelled Caesar Augustus to send out a decree stating everyone had to return to their hometown to register (see Luke 2:1-5)
  - 4. Caesar may have been ruling, but God was overruling
- D. These were actual prophecies
  - 1. Some people think the prophecies were written after Jesus fulfilled them
  - 2. If this is the case, the Bible is a fraudulent document
  - 3. There had to be adequate time between the date of writing and the date of fulfillment
    - a. 400-year gap between the last Old Testament prophecy and Jesus' birth
    - b. During those years, the canon of the Old Testament was codified
      - I. Books of the Old Testament were systematized
      - II. Regarded as Scripture

- c. By the time Jesus was born, the books that contained the prophecies about Him were already Jewish Scripture
  - d. The Dead Sea Scrolls
    - I. Written 200 years before Jesus' birth
    - II. Preserved in caves in Israel
  - e. It's obvious the Jewish leaders expected the Messiah to be born in Bethlehem (see Matthew 2:5)
4. The New Testament events had to have been accepted as the fulfillment of Old Testament prophecy by those who were closest to those events

### III. The *Person* of Messiah

- A. Herod referred to Jesus as the *Christ*
  - 1. *Christ* is an English word from the Greek word *Christos*, which is from the Hebrew word *mashiach*, which means *anointed one*
    - a. Original meaning of *Messiah*, or *anointed one*, is to *smear with oil*
    - b. A priest, prophet, or king who was chosen would be poured over with oil
  - 2. The Old Testament kept pointing to a Deliverer, Messiah, and Anointed One who would come (see Psalm 45:7)
  - 3. Jesus claimed to be the Christ when He taught in the synagogue (see Isaiah 61:1; Luke 4:18-29)
  - 4. His disciples recognized that He was the Christ (see Matthew 16:13-16; Mark 8:27-29; Luke 9:18-20)
- B. It was the common belief that the Messiah would be born in Bethlehem (see John 7:41-42)
  - 1. Jewish Talmud, Mishnah, Midrash, Targums, and Gemara
    - a. Translations, interpretations, paraphrases, commentary, and traditions of rabbis about the Scriptures
    - b. Help us understand what Jewish people thought of Old Testament texts
  - 2. The Jews expected:
    - a. A Messiah, a Deliverer
    - b. A Messiah born in Bethlehem
    - c. A Messiah from the line of King David
- C. Although the Jews expected Jesus, many did not and do not accept Him as their Messiah
  - 1. Many of the prophecies also predicted that when the Messiah came, He would set up a kingdom and rule the entire world
  - 2. The prophecies were not given in chronological order
  - 3. Prophetic foreshortening
    - a. From a distance, it appears the happenings of the Messiah will all occur at the same time
    - b. There is a difference between His first and second comings

### IV. The *Purpose* of Messiah

- A. The magi called the Messiah the *King of the Jews*
  - 1. This got King Herod's attention
  - 2. Caesar was the king of the entire Roman Empire at the time
    - a. To say there was another king was a direct competition to Caesar

- b. Caesar was seen as the savior of the world
    - 3. Caesar and the Roman Senate gave Herod the title "King of the Jews"
      - a. Herod was paranoid
      - b. Killed one of his wives and two sons because he thought they were going to take his kingdom
  - B. The Messiah would be a ruler who would shepherd His people
    - 1. A gentle rule
    - 2. David was a shepherd; Jesus is the Good Shepherd (see Psalm 23:1; John 10:11)
    - 3. Jesus came the first time to be our Savior; He will come the second time to be our sovereign King
- V. The *Preexistence* of Messiah
  - A. The chief priests and scribes left out one important detail of Micah's prophecy: the deity of Christ
  - B. Modern Jewish people expect the Messiah to be a mere man
    - 1. This is not what Judaism always believed
      - a. Messiah would be an eternally existing being
      - b. The Jews expected the Messiah to be born in Bethlehem, preexist, and rule over the world
    - 2. This is exactly how Jesus presented Himself (see John 1:1-3, 15; Colossians 1:17)
    - 3. Jesus is the only person who lived before He was born
- VI. Closing
  - A. The scribes were able to tell Herod immediately where the Christ would be born, but they did not go check to see if it was true
  - B. Some people have just enough religion to keep them immune to the truth
    - 1. The wise men showed up
    - 2. Some people won't dig deep enough to find out the truth about Jesus

**Figures referenced:** Caesar Augustus, Alfred Edersheim, Rabbi Eliezer ben Hurcanus, Virgil

**Works referenced:** *The Life and Times of Jesus the Messiah*, "O Little Town of Bethlehem," "We Three Kings of Orient Are"

**Greek/Hebrew words:** Christos, magos, mashiach

**Cross references:** Psalm 23:1; 45:7; Proverbs 21:1; Isaiah 61:1; Daniel 2:2-48; Matthew 16:13-16; Mark 8:27-29; Luke 2:1-5; 4:18-29; 9:18-20; John 1:1-3, 15; 7:41-42; 10:11; Colossians 1:17

**Topic:** Prophecy

**Keywords:** Bethlehem, Jesus' birth, magi, wise men, Zoroastrians, prophet, prophecy, canon, Dead Sea Scrolls, Messiah, Talmud, Mishnah, Midrash, Targums, Gemara, kingdom, prophetic foreshortening, shepherd, preexistence

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>The World's Most Unusual Birth</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Matthew 1:18-23; Isaiah 7:14
<b>URL:</b>	<a href="http://CalvaryABQ.org/4145">http://CalvaryABQ.org/4145</a>

## MESSAGE SUMMARY

We've seen how God repeatedly makes specific predictions about a coming Messiah throughout the books of the prophets, adding layers of details that exponentially decrease the odds of any success of their fulfillment. It's one of His unique traits (see Isaiah 41:21-24). Today we come to a prediction that is simply off the charts—the prediction that the Messiah would be virgin-born. We explore a bit of why the virgin birth is not an incidental but an absolute necessity.

## STUDY GUIDE

**Connect Notes: January 22, 2017**

Speaker: Skip Heitzig

Teaching: "The World's Most Unusual Birth"

Text: Matthew 1:18-23; Isaiah 7:14

## Path

We've seen how God repeatedly makes specific predictions about a coming Messiah throughout the books of the prophets, adding layers of details that exponentially decrease the odds of any success of their fulfillment. It's one of His unique traits (see Isaiah 41:21-24). In this study, Pastor Skip unpacked a prediction that is simply off the charts—the prediction that the Messiah would be virgin-born. We explore a bit of why the virgin birth is not an incidental occurrence but an absolute necessity.

- A Savior Is Promised (Matthew 1:21)
- A Son Is Predicted (Matthew 1:22-23; Isaiah 7:14)
- A Solution Is Provided (Matthew 1:23)

## Points

### A Savior Is Promised

- The odds against unusual births are staggering. In 2009, one couple had octuplets—all of whom survived—against the odds of one in 20,971,520,000,000.
- The odds against Jesus' birth are even more staggering. Consider these prophecies:
  - Micah predicted the Messiah would be born in Bethlehem.
  - Hosea predicted He would be called out of Egypt.
  - Other prophets predicted He would rise out of Galilee.
  - Isaiah predicted He would be born of a virgin.

- All the odds put together equal one in ten to the seventeenth power. (That's seventeen zeroes.)

#### A. His name: Jesus

- Isaiah 7 predicted the virgin birth would be a sign to the house of David.
- *Immanuel* means *God with us*; Jesus' name denotes His mission: *Yeshua* (Joshua) means *God is salvation*.

#### B. His mission: to save people from sin

- Mankind's greatest need was Jesus' greatest mission and accomplishment: the forgiveness of sin. Jesus was on a rescue mission (see John 1:29; Mark 2:17; Luke 19:10; I Timothy 1:15).
- God saves sinners, in part, through the virgin birth.

### A Son Is Predicted

- When Isaiah spoke these words, dark clouds loomed on the political horizon. Rulers such as Pekah (Northern Kingdom), Rezin (Syria), and Ahaz (Southern Kingdom) were in constant battles. In the midst of this turmoil, God sent Isaiah a sign of a supernatural event: "a virgin shall conceive."

#### A. His birth: born of a virgin

- *Parthenogenesis* is the process of conception without fertilization. This happens in nature among certain species (honeybees, frogs, rabbits). But it can only reproduce a genetically identical being—a female. If Mary had conceived by parthenogenesis, she would have had a daughter, but instead she conceived a Son.
  - It was supernatural: the Holy Spirit came upon her. God entered into the single cell in Mary's womb and impregnated her. A better term may be *pneumagenesis*—*Spirit*-conception.
- The virgin birth is not without controversy. Many Jewish scholars deny the virgin birth and messianic application. But it doesn't make sense to ascribe this birth to humans or angelic beings. To say Isaiah 7:14 is not messianic disregards the plain meaning of the text.

#### B. His description: God with us

- Isaiah 7 and Isaiah 9 are tied together. Isaiah 9 calls the Messiah "mighty God." Early commentaries and translations such as Targums, Mishnah, and Midrash equated this text to messianic prophecies.
- After Jesus came, some rabbis taught that the word used for *virgin* is *alma*—any young woman of marriageable age. They didn't want to ascribe the prophecy to Jesus.
- The problem there is that a girl having a baby is not a sign; it is not supernatural.
- The Septuagint (Greek version written in the first century BC) makes it clear, using the term *parthaenos* for the word *virgin*, indicating a girl who has never had sexual relations.

## A Solution Is Provided

- The promise was that the Child would be fully man ("Son") and fully God ("Immanuel").
- It was both miraculous—because the conception came by the Holy Spirit—and human—because it was accomplished through Mary's womb.
- As man, Jesus is our perfect representative, and as God, the perfect sacrifice for us.
- If Jesus was born like everyone else, His birth would not be miraculous. This would lead us to conclude that His claims are suspect and His gift of salvation is a hoax. In short, Jesus would not be the Messiah, neither divine nor God in the flesh.
- On the cross, Jesus took the hand of God and the hand of man and brought them together over His dead body.
- The virgin birth also helps answer the sovereignty problem with the curse of David's lineage (see Jeremiah 22:30).
- How could the Messiah be born to a cursed, childless lineage? The answer is found in the virgin birth: Jesus Christ is not the physical son of Joseph but through him the legal heir to David's throne.
- Mary's lineage is traced to David through his son Nathan, thus avoiding the cursed line. God escaped the curse He set up by securing Jesus' standing through a virgin birth.

## Practice

**Connect Up:** God works supernaturally, naturally. In the case of the virgin birth, Jesus was conceived in the womb of Mary (natural physiology) by the Holy Spirit (supernaturally). What does this tell us about God's nature and His sovereignty over all things? Also, how does the virgin birth fit within the specific (found in the Bible, denoting supernatural acts) and general (found in nature, the laws prescribed and created by God) revelations of God? How are the two both related and different?

**Connect In:** The earliest statement of faith—the Apostles' Creed—says Jesus was *born of the virgin Mary*. Why is the virgin birth essential to a correct view of Scripture? Why is a biblical understanding of our faith important to the church? What happens when the church strays from the historical-grammatical meaning of the text?

**Connect Out:** As Pastor Skip noted, many people disbelieve the virgin birth. Discuss how you'd answer someone who doesn't believe in the virgin birth. What points would you make? Think of these important aspects: Jesus' heavenly origin, His sinless nature, His perfect sacrifice, Christ's unique nature (God and man), and the trustworthiness of Scripture.

## DETAILED NOTES

- I. Introduction
  - A. There have been some unusual births throughout history that defy the odds
    1. Woman with three children
      - a. Birthdays fall on 08/08/08, 09/09/09, and 10/10/10
      - b. Odds are one in fifty million
    2. Having surviving quadruplets
      - a. One in 800,000

- b. Identical quadruplets: one in thirteen million
    - 3. Having surviving sextuplets: one in 4.7 billion
    - 4. Couple in California with octuplets
      - a. Eight surviving children: six boys and two girls
      - b. One in 20,971,520,000,000
  - B. The most unusual birth is that of Jesus Christ because of the amount of fulfilled prophecy that surrounded it
    - 1. Micah predicted He would be born in Bethlehem (see Micah 5:2)
    - 2. Hosea predicted He would be called out of Egypt (see Hosea 11:1)
    - 3. Other prophets predicted He would come from the region of Galilee
    - 4. The odds of one person fulfilling just eight of the prophecies about Jesus are one in 10<sup>17</sup>
  - C. The Messiah was predicted to be born of a virgin
    - 1. Gynecology gives messianic credentials to Jesus (see Matthew 1:1-17)
    - 2. The first fulfilled prophecy that Matthew addressed is the virgin birth
    - 3. Conceived by the Holy Spirit, with no contribution by a human male
  - D. The virgin birth is possibly the hardest thing to believe about the Messiah
- II. A Savior Is Promised (Matthew 1:21)
  - A. His Name: *Jesus*
    - 1. Joseph had the easy job: to name the Child
    - 2. His name denotes His mission
      - a. *Jesus* = God of salvation
      - b. *Yeshua* (Joshua)
  - B. His Mission: *To Save People from Sin*
    - 1. Forgiveness is our greatest need (see Luke 23:34)
    - 2. Mankind's greatest need became Jesus Christ's greatest mission and accomplishment
    - 3. Many people do not see a need for a Savior because they fail to recognize the reality of sin in their lives
    - 4. God has saving sinners at the top of His list, and He sent Jesus on a rescue mission (see Luke 19:10; Mark 2:17; John 1:29; 1 Timothy 1:15)
    - 5. The virgin birth is necessary to save us from our sins
- III. A Son Is Predicted (Matthew 1:22-23; Isaiah 7:14)
  - A. His Birth: *Born of a Virgin*
    - 1. Isaiah predicted the virgin birth 700 years before it happened
    - 2. The political climate at this time was a brewing storm
      - a. Pekah (king of Israel) and Rezin (king of Syria) formed a coalition to fight against Assyrians, and tried to get Ahaz (king of Judah) to join them
      - b. When he refused, they threatened Judah
      - c. Ahaz gave a bribe to the king of Assyria to get him to attack Pekah and Rezin

- d. Isaiah told Ahaz that God would provide a sign to the house of David: the virgin birth
  - I. Sign in the Bible means a disruption in the natural flow; supernatural (see Exodus 14:21-31; 1 Kings 18:20-38)
  - II. A virgin birth is a miraculous sign
- 3. *Parthenogenesis* = reproduction without fertilization by a male
  - a. Honeybees, silkworms, frogs, rabbits
  - b. Parthenogenesis can only produce genetically identical beings
  - c. If Mary had conceived by parthenogenesis, she would have had a daughter, not a Son
- 4. Virgin birth is hinted at in Genesis 3:15
  - a. "Seed of the woman"
  - b. The seed does not come from woman; it comes from man
  - c. The Holy Spirit came upon Mary
- 5. *Pneumagenesis* = Spirit-conceived
- B. His Description: *GodWith Us*
  - 1. *Immanuel* = God with us
  - 2. Modern Jewish scholars deny the virgin birth because they do not believe the Messiah is God
  - 3. The prophecy sounds ridiculous unless it is ascribed to the Son of God
    - a. Not an earthly king
    - b. Not an angel
  - 4. Early Jewish sources ascribed this prophecy as a messianic description
    - a. Tied Isaiah 7:14 with Isaiah 9:6-7
    - b. Targum of Isaiah, the Midrash, and Babylonian Talmud all ascribe a messianic meaning to these verses
    - c. Psalter of Solomon
      - I. First century BC
      - II. Cited these verses
  - 5. At the beginnings of Christianity, the Jewish rabbis began an argument against the ascription of the virgin birth to Christ
    - a. *Alma* = Hebrew for *virgin*; also means *a young girl*
    - b. Essentially, "A young girl will conceive and bear a son"
    - c. Not a sign from God
    - d. Does not solve the problem that the Son would be called Immanuel
    - e. Septuagint translation of the Bible
      - I. Translation from Hebrew to Greek
      - II. In 280 BC, most people spoke Greek
      - III. The word they chose for *alma* in the Greek is *parthenos*—only refers to a virgin
      - IV. This shows how scholars best understood the text
  - 6. This is clearly a prediction of a miraculous sign—a virgin birth
- IV. A Solution Is Provided (Matthew 1:23)
  - A. God saved us through the virgin birth
    - I. The Child is both human and divine
      - a. Human: born of a woman

- b. Divine: conceived by the Holy Spirit
  - 2. If Jesus was not born of a virgin, then He is not God
    - a. If He is not God, all of His claims are lies
    - b. If His claims are lies, salvation is a hoax
    - c. Because the Scriptures say that it will be the virgin-born Son of God who will come and die and rise again
- B. Jesus is the perfect solution
  - 1. Because He was born of man, He is the perfect representative of us
  - 2. As God, He is the perfect sacrifice for us because He is sinless
  - 3. Jesus on the cross, hands stretched out, brought God and man together
- C. The virgin birth provides the solution to the sovereignty problem
  - 1. The line of King David was cursed (see Jeremiah 22:30)
    - a. After Jeconiah, none of David's offspring sat on the throne
    - b. His uncle sat on the throne for a while, but the line of David died out
  - 2. There are two genealogies in the New Testament
    - a. Joseph's and Mary's
    - b. Both trace back to King David
    - c. Joseph is a descendant of Jeconiah and the royal line
      - I. Jesus is not the physical son of Joseph
      - II. Because of the relationship of adoption, Joseph gave Jesus the legal right to the throne
      - III. Even though the lineage was cursed
    - d. Mary's lineage traces back to David through Nathan, bypassing the curse
    - e. God gave a curse to the lineage of David, and then got around His own curse by a virgin birth
    - f. Jesus has the right to the throne dynastically

## V. Closing

- A. What happened in Bethlehem 2,000 years ago was against all odds
  - 1. Intricately staged part of God's plan to provide a Savior
  - 2. This is how much God loves us
- B. If God went through all of that for your refusal, that is a pretty serious *no* (see John 3:16)

**Works referenced:** Redbook Magazine

**Figures referenced:** Tom Cruise, Millard Erickson, Gregory Pincus, Will Smith

**Greek/Hebrew words:** alma, Immanuel, parthenos, Yeshua

**Cross references:** Genesis 3:15; Exodus 14:21-31; 1 Kings 18:20-38; Isaiah 7:10-14; 9:6-7; 41:21-24; Jeremiah 22:30; Hosea 11:1; Micah 5:2; Matthew 1:1-17; Mark 2:17; Luke 19:10; 23:34; John 1:29; 3:16; 1 Timothy 1:15

**Topic:** Prophecy

**Keywords:** virgin birth, Immanuel, prophecy, Holy Spirit, Savior, supernatural, forgiveness, sin, sign, salvation

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Messiah on the Run</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Matthew 2:13-23
<b>URL:</b>	<a href="http://CalvaryABQ.org/4147">http://CalvaryABQ.org/4147</a>

## MESSAGE SUMMARY

Very few events from Jesus' childhood are even mentioned in Scripture. Much of His upbringing is simply not known. However, three events from Jesus' early youth are given comment by Matthew because they fulfill prophetic Scripture. These predictions and their subsequent fulfillment tell a larger story and paint a grim picture—and that is the general response of the world to God sending His Son to save.

## DETAILED NOTES

### I. Introduction

- A. It is foolish to refuse the cure that can fix a condition
  1. Jesus has the cure for what ails mankind
  2. Many people do not accept Him (see John 1:11)
  3. Jesus started feeling the rejection almost immediately after His birth
- B. Very little is written about Jesus' childhood
  1. One story in Luke (see Luke 2:40-52)
  2. In redemptive history, Jesus' childhood is not God's focus
  3. The gospel writers focused on the last three years of His life—that is where the power is
- C. Matthew gave the credentials of Jesus as the King
  1. His lineage (see Matthew 1:1-17)
  2. His fulfillment of several prophecies
    - a. Virgin birth (see Isaiah 7:10-14; Matthew 1:22-23)
    - b. Born in Bethlehem (see Micah 5:2; Matthew 2:1-9)
- D. Earthly response to the heavenly plan
  1. The plan (see John 3:16)
  2. As soon as the plan was set in motion, there was a negative response

### II. A Fugitive Messiah (vv. 13-15)

#### A. Fleeing a King

1. Gentile wise men came to King Herod looking for the King of the Jews (see Matthew 2:1-12)
  - a. The Jewish establishment had, by and large, already rejected Him as their Messiah

- b. They knew the prophecy about His birth in Bethlehem (see Micah 5:2)
      - c. They did not even go check to see if He was born there
    - 2. An angel warned Joseph to flee to Egypt
      - a. *Pheugó* = flee
        - I. From which we get our word *fugitive*
        - II. *Escape, on the run*
      - b. Why go to Egypt?
        - I. The border of Egypt was seventy-five miles from Bethlehem, plus another hundred to get to civilization
        - II. To fulfill Scripture
    - 3. There were already about a million Jews living in Egypt
      - a. Between the Old and New Testament, there was a series of wars that produced enormous amounts of refugees
      - b. Lived in Alexandria
        - I. Alexander the Great sectioned off part of the city to be a Jewish enclave
        - II. This is where Joseph and Mary would have taken Jesus
    - 4. For a time, Jesus grew up in Egypt
      - a. Some works, not the Bible, give accounts of Jesus' youth here
      - b. *Gospel of Thomas*: Jesus resurrected dead fish and made clay birds fly
      - c. No merit in history—made up
  - B. Fulfilling Scripture
    - 1. Fulfillment of Hosea 11:1
      - a. Does not seem to refer to the future, but to the exodus
      - b. This is a typological prophecy
        - I. Something in the Old Testament becomes a *type* of something in the New Testament
        - II. Passover lamb is a type of Christ (see Exodus 12:1-13, 29; 1 Corinthians 5:7)
        - III. Serpent in the wilderness is a type of Jesus hanging on the cross (see Numbers 21:5-9; John 3:14)
    - 2. Hosea's prophetic message was the faithful love of God in the midst of an unfaithful people
      - a. Hosea married Gomer, a prostitute
      - b. While she was sleeping around town, he provided money and food to keep her alive
      - c. Hosea bought her back from slavery
      - d. An example of the brokenhearted love of God
    - 3. Matthew showed that the exodus of the Israelites from Egypt is a type of Jesus' return to Israel from Egypt
      - a. Not unusual for that time
      - b. The ancient Jewish interpretation of Israel in captivity was tied to the Messiah
      - c. Alfred Edersheim: ancient synagogues applied Exodus 4:22 to the Messiah
  - C. Already in Jesus' life it was as if hell was stirring up the people on earth to reject the Messiah
- III. A Hunted Messiah (vv. 16-18)

- A. Murderous Plot
  - 1. Herod slaughtered every child in the area because he was paranoid that one of them would grow up and take his throne
  - 2. About twenty or fewer children
    - a. It's not unusual that this event is not recorded in history because Herod killed a lot of people throughout his reign—including his wives and sons
    - b. Only recorded murders were those with many people
- B. Fulfilling Scripture
  - 1. The last thing Herod wanted to do was fulfill prophecy
    - a. He ended up doing it anyway
    - b. He knew the Child would come from Bethlehem (see Micah 5:2)
  - 2. By killing the children, Herod fulfilled prophecy
    - a. Jeremiah 31:15
    - b. Messianic prophecy
  - 3. Ramah is a place near Jerusalem on a little hill
    - a. *Ramah* = height
    - b. Border between Judah and Israel
    - c. Captives were brought here before being carted off to Babylon
      - I. Happened twice
      - II. 722 BC: Assyrians took the northern kingdom (Israel) captive
      - III. 586 BC: Babylonians took the southern kingdom (Judah) captive
      - IV. Mourning, lamentation, and weeping
  - 4. Rachel weeping for her children
    - a. Regarded as the mother of the nation
      - I. Jacob's wife
      - II. Barren at first (see Genesis 30:1)
      - III. Her children had problems for generations
    - b. Son Joseph had two sons
      - I. Manasseh and Ephraim
      - II. The term *Ephraim* was sometimes used to refer to the entire northern kingdom
    - c. Son Benjamin's descendants became part of the southern kingdom
    - d. Twice in their history, Rachel wept because both kingdoms were taken captive
    - e. Rachel is used as a symbol of the nation weeping over their sin
  - 5. Dual fulfillment prophecy
    - a. Most common type in Scripture
    - b. A prophecy that is fulfilled in the near future, and then again in the far future
    - c. Abomination of desolation
      - I. Predicted in Daniel 11:31
      - II. The sanctuary of the temple would be defiled by a foreign power
      - III. Happened during the time between the Old and New Testament by Antiochus Epiphanes
      - IV. Jesus reiterated the prediction in the New Testament (see Matthew 24:15; Mark 13:14)
  - 6. Near fulfillment: when the Assyrians and Babylonians invaded

7. Far fulfillment: the birth of Jesus Christ
  - a. There's a hill outside Bethlehem called Ramah
  - b. Location of Rachel's tomb
8. The undercurrent of these prophecies is rejection
  - a. Revelation 12:4
  - b. Satan has always wanted to destroy the Messiah

#### IV. A Despised Messiah (vv. 19-23)

##### A. Growing Up in Insignificance

1. Joseph's family was likely in Egypt for only a short time before they received word that King Herod was dead
  - a. He died of ulcerated entrails, putrefied organs, and convulsions
  - b. In his final week of life, he arrested all the notable citizens of Judea and ordered his men to kill them the moment he died so there would be tears shed because of his death
2. Joseph probably would have gone right back to Bethlehem
  - a. Not Nazareth because there were rumors about Mary and how she became pregnant
  - b. The angel warned them to go to Nazareth

##### B. Fulfilling Scripture

1. The prophecy tied to verse 23 is not found anywhere in Scripture
2. Most interpreters believe it is a reference to the messianic prophecy in Isaiah 11:1
  - a. *Netser* = branch
  - b. Same consonant construction as the word *Nazareth*
3. Another possibility is that Matthew was referring to a commonly known but unrecorded prophecy
  - a. Plural prophets
  - b. Jude quoted a prophecy by Enoch that is not recorded in the Old Testament (see Jude 1:14)
  - c. Paul attributed a quote to Jesus that is not recorded in the Gospels (see Acts 20:35)
  - d. Not unusual (see John 21:25)
4. Third, most likely possibility is that *Nazareth* had long been a term of contempt or scorn
  - a. Podunk town that people rolled their eyes at (see John 1:46-47)
  - b. When Jesus was on the cross, Pilate put a nameplate over Him that read "Jesus of Nazareth" (see John 19:19)
  - c. Many prophets predicted Jesus would be scorned, despised, and rejected
    - I. Psalm 22:6-7; Isaiah 53:2-3
    - II. When Moses first came to lead the Israelites, he was rejected by them (see Exodus 2:14; Deuteronomy 18:15)
    - III. Messiah given names like *reproach*, *shame*, *dishonor* (see Psalm 69:19)
    - IV. Zechariah predicted they would pierce or crucify Him—ultimate form of rejection (see Zechariah 12:10)

#### V. Closing

- A. Take your pick of any and all types of prophecy—they all point to Jesus
  - 1. Direct verbal
  - 2. Typological
  - 3. Dual (near and far)
- B. There are many prophets who said the Messiah would be rejected
  - 1. He was rejected so you could be accepted
  - 2. He was forsaken so you'll never have to be
- C. You would never have heard of Nazareth if Jesus hadn't lived there
  - 1. But the risen Christ spoke of Nazareth from heaven (see Acts 22:8)
  - 2. What was scorned by man on earth was taken to heaven and made glorious by Christ
- D. The Nazareth principle
  - 1. Salvation came out of Nazareth
  - 2. What God did back then, He is still doing today
  - 3. He chooses the foolish things of the world (see I Corinthians 1:27-29)
  - 4. No matter what your background or baggage is, God can use you

**Figures referenced:** Alfred Edersheim, Antiochus Epiphanes, Flavius Josephus

**Works referenced:** *Gospel of Thomas*

**Greek/Hebrew words:** netser, pheugó, Ramah

**Cross references:** Genesis 30:1; Exodus 2:14; 4:22; 12:1-13, 29; Numbers 21:5-9; Deuteronomy 18:15; Psalm 22:6-7; 69:19; Isaiah 7:10-14; 11:1; 53:2-3; Jeremiah 31:15; Daniel 11:31; Hosea 11:1; Micah 5:2; Zechariah 12:10; Matthew 1:1-17, 22-23; 2:1-12; 24:15; Mark 13:14; Luke 2:40-52; John 1:11, 46-47; 3:14, 16; 19:19; 21:25; Acts 20:35; 22:8; I Corinthians 1:27-29; 5:7; Jude 1:14; Revelation 12:4

**Topic:** Prophecy

**Keywords:** rejection, Jesus' childhood, prophecy, Egypt, verbal prophecy, typological prophecy, dual prophecy, Hosea, exodus, Herod, Ramah, Rachel, Nazareth

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Why Did Jesus Come?</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Matthew 12:18-21
<b>URL:</b>	<a href="http://CalvaryABQ.org/4149">http://CalvaryABQ.org/4149</a>

## MESSAGE SUMMARY

The prophets of the Old Testament gave hundreds of predictions over 1,500 years about the coming Messiah: where He would be born, how His birth would be different, where He would move to, and where He would be raised. They also predicted events and unique features of His life and ministry. But Matthew shows that Isaiah foretold His character and His conduct. He not only came to this world against all odds; He lived among people against all expectations.

## STUDY GUIDE

**Connect Notes: February 5, 2017**

Speaker: Skip Heitzig

Teaching: "Why Did Jesus Come?"

Text: Matthew 12:18-21

## Path

The prophets of the Old Testament gave hundreds of predictions over a span of 1,500 years about the coming Messiah: where He would be born, how His birth would be different, where He would move to, and where He would be raised. They also predicted events and unique features of His life and ministry. But Matthew shows that the prophet Isaiah foretold His character and His conduct. Jesus not only came to this world against all odds; He lived among people against all expectations. Prophecy demonstrates the reality of God, the authenticity of Scripture, and the validity of Jesus Christ. Pastor Skip helped us view Jesus through the lens of His mission:

- He Came to Serve (v. 18)
- He Came to Speak (v. 18b)
- He Came to Strengthen (vv. 19-20)
- He Came to Save (v. 21)

## Points

He Came to Serve

- Jesus has many titles in Scripture: Wonderful, Counselor, Mighty God, Prince of Peace, Bread of Life, Good Shepherd, Chief Shepherd, Messiah, Cornerstone, and Great High Priest, among about fourteen others.

- Isaiah called Jesus "Servant" (Isaiah 42:1). He predicted that the Messiah would serve the Lord with a mission to redeem and serve, operating on an exact timetable.
- Jesus served the Father first and foremost, always seeking to accomplish His will (see John 4:34; 5:30; 6:38; 8:29).
- Jesus served people (see Mark 9:35; 10:45; Philippians 2:5-7). He taught truth, broke bread, washed feet, and died to ransom us from sin.
- Jesus didn't come to meet your expectations; He came to end your condemnation.
- **Probe: Just as Jesus served us, how can we emulate His actions with others? Discuss the various ways Christians can serve Christ by serving other people. Pray about putting your thoughts into action.**

### He Came to Speak

- Jesus came to declare---to proclaim, preach, and tell.
- Jesus was empowered by the Spirit to proclaim and speak. He taught in the temple, in the synagogue, in a boat, in houses---everywhere He could.
- Hearing truth for the soul is more important than healing for the body.
- Jesus came to speak God's truth to people in bondage: "You shall know the truth, and the truth shall make you free" (John 8:32).
- Contrary to popular thinking at the time, Jesus didn't come just to save the Jews, but to save everyone (see Genesis 12:3; John 3:16).
- **Probe: Is it easy or hard for you to speak God's truth or share the gospel? Discuss how to speak the truth in love, learning from those around you.**

### He Came to Strengthen

- The text Matthew quotes in Isaiah says that Jesus would not *quarrel* (harass, annoy) or *cry out* (shout or scream excitedly). Jesus was not an attacker but an equipper.
- Jesus didn't come to berate or scold; He spoke with dignity and control.
- Jesus responds to our weakness with meekness.
- Society may cast off the helpless, weak, sick, and hurting, but Jesus did not. He came to equip the brokenhearted---to heal and help.
- Jesus will not put your fire out; He'll stoke your fire up.
- He won't discard your life; He'll deliver you.
- **Probe: Discuss the difference between an *attacker* and an *equipper*. How is one debilitating and the other dignified?**

### He Came to Save

- Jesus' name sparks hope, even among unbelievers.
- Jesus predicted triumph through trusting, simple faith (see Ephesians 2:8-10; 1 John 5:1-5, 11-13).
- We can triumph by trusting---if we place our trust in Jesus Christ.
- Jesus will keep you and be with you when life hurts, working all things together for good until you get to heaven.
- His one solitary life can heal your solitary life. The one who fulfilled prophecy can fill your heart.

- Probe: Salvation is simple: it is a matter of believing (see Acts 16:31) and receiving (see John 20:22). But living out our salvation is more difficult. The apostle Paul said we are to "work out [our] own salvation with fear and trembling" (Philippians 2:12). Discuss what "fear and trembling" means.

## Practice

**Connect Up:** What do the various titles for Jesus tell us about all the persons of the Godhead--- Father, Son, and Holy Spirit? Reread the titles and find key elements to discuss.

**Connect In:** Like Jesus, the church is empowered by the Spirit. What does it mean to be filled and empowered by the Spirit? Take a moment to discuss these three key characteristics of our relationship with the Holy Spirit: He is *with* us, calling and convicting (see John 7:37-39; 14:17; 16:8); He is *in* us, saving and leading (see 1 Corinthians 13:6; 6:19; Ephesians 1:13-14); and He is *upon* us, empowering and emboldening us for a life of witness (see Acts 2:1-21; 10:44; 19:6).

**Connect Out:** Jesus seeks to save those who are hurting that they might repent and turn to Him. Discuss a time when life hurt. How did His grace and mercy help heal you? Use your story to tell others about Him.

## DETAILED NOTES

- I. Introduction
  - A. Jesus Christ has been the dominant figure in history for the last twenty centuries
    1. His coming divided time
    2. No one has influenced the world like Jesus
  - B. The apostles appealed to two areas of Jesus' life to authenticate Him as the Messiah
    1. His resurrection
    2. Fulfilled prophecy
      - a. Hundreds of predictions made over 1,500 years
      - b. Far more than a good guess
  - C. The odds
    1. One man in history fulfilling just eight of the prophecies about the Messiah is one in 1017
    2. One man fulfilling sixteen prophecies is one in 1045
    3. One man fulfilling thirty prophecies is one in 10100—the same odds of one person winning the lottery sixteen times in a row
    4. About 330 prophecies about Jesus in the Scriptures
    5. Shows us the reality of God and authenticity of the Bible
  - D. Matthew quoted Isaiah 42:1-4, explaining why Jesus came
- II. He Came to Serve (v. 18)
  - A. There are far more prophecies about Jesus' life than His birth
    1. He would be preceded by a messenger (see Isaiah 40:3; Malachi 3:1)
    2. He would perform miracles (see Isaiah 35:4-6)

3. He would teach in parables (see Psalm 78:1-4)
  4. His ministry would begin in Galilee (see Isaiah 9:1-2)
  5. He would be sent to heal the brokenhearted (see Isaiah 61:1; Luke 4:18)
  6. He would be praised by children (see Psalm 8:2)
  7. He would enter the temple suddenly (see Malachi 3:1)
  8. He would come into Jerusalem on a donkey (see Zechariah 9:9)
  9. He would be rejected by the Jews (see Isaiah 53:3)
  10. He would come at a precise time and be killed (see Daniel 9:25-26)
  11. He would be betrayed by a close friend (see Psalm 41:9; Zechariah 11:12-13)
  12. He would be silent when accused at His trial (see Isaiah 53:7)
- B. He Served the Father
1. All of the prophecies can be summed up: He was a Servant to the Father
  2. There are roughly 150 names for Jesus in the Bible
    - a. Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (see Isaiah 9:6)
    - b. Bread of Life (see John 6:35, 48); Good Shepherd (see John 10:11, 14)
    - c. Chief Shepherd (see 1 Peter 5:4); Messiah; Cornerstone (see Psalm 118:22; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:6)
    - d. Great High Priest (see Hebrews 4:14)
  3. Isaiah's favorite title for Jesus was that He would be the Servant of the Lord
    - a. Not an uncommon title
      - I. Abraham, Isaac, Jacob, Moses
      - II. Many other prophets
    - b. Isaiah uniquely highlighted Jesus' role as a servant in four sections of his book
  4. There was a resistance mounting against Jesus (see Matthew 12:9-21)
  5. Jesus must have been a bitter disappointment to the religious leaders
    - a. They expected the Messiah to free them from Rome
    - b. They expected Him to set up His earthly kingdom
    - c. They expected Him to be a strict follower of the Law
  6. Jesus was on earth to fulfill the Father's agenda
    - a. His goal was to please the Father
    - b. He was there to redeem the world from sin
    - c. John 4:34; 8:29
- C. He Served People
1. Even the disciples had expectations Jesus did not fulfill
  2. Jesus wants to serve you, but that does not mean He will give you everything you want
    - a. He gives you everything you need
    - b. He did not come to be served Himself (see Matthew 20:28; Mark 10:45)
  3. Jesus did not come to meet your expectations; He came to end your condemnation
- III. He Came to Speak (v. 18b)
- A. He came to declare justice
1. *Apaggelló* = to report, announce
  2. He came to deliver a message that the world needed to hear

3. He did miracles, but He came to do more
  4. He taught and preached (see Luke 20:1)
    - a. In the temple and synagogue
    - b. From a boat (see Matthew 13:2-3; Mark 4:1-2)
    - c. At a mountain (see Matthew 5:1)
    - d. People packed Peter's house to hear Him teach (see Mark 2:2)
  5. Hearing truth for your soul is better than healing for your body
  6. He came to teach
    - a. In the Gospels, Jesus is said to teach thirty-six times
    - b. He is called a teacher forty-seven times
    - c. Came to speak God's truth to people who were in bondage to their own lies (see John 8:32)
    - d. The exposition of Scripture unleashes God's truth in your life
    - e. Hosea 4:6
  7. The Bible is the one miracle you can hold in your hand
- B. Justice to the Gentiles
1. Many of us are not Jewish
  2. If we lived in the New Testament, we would not be permitted to go into the inner court of the temple
  3. Jesus came to embrace the world (see Genesis 12:3; John 3:16)
  4. The first worshipers of Jesus were Gentiles: the magi (see Matthew 2:1-11)
  5. Jesus said of a Roman soldier that he had more faith than all of Israel (see Matthew 8:5-10; Luke 7:1-9)
  6. Jesus first revealed Himself as the Messiah to a woman of Samaria (see John 4:26)
- IV. He Came to Strengthen (vv. 19-20)
- A. Not an Attacker
1. *Quarrel* = to harass or annoy
  2. Jesus did not come to annoy
  3. *Cry out*
    - a. To shout or scream excitedly
    - b. Used in ancient times to describe a dog barking
  4. Not a political rabble-rouser
  5. Jesus always spoke with control, poise, and dignity (see Ecclesiastes 9:17)
- B. But an Equipper
1. In ancient times, reeds were used to make many different things
    - a. Mats, pens, flutes
    - b. As they grew old, they became brittle and useless
  2. Smoldering flax is the burned-out wick of a lamp, thrown out as useless
  3. Refers to worn out people who have broken lives, people who are regarded as useless
  4. Jesus restores and strengthens
    - a. He won't put your fire out; He'll stoke your fire up
    - b. He won't discard your life; He'll deliver your life
    - c. He gives rest (see Matthew 11:28-29)
    - d. He responds to our weakness with His meekness
  5. More people come to Christ when they are broken than at any other time

6. Never underestimate the value of broken things to God
    - a. Broken pots won a battle (see Judges 7:16-22)
    - b. Broken bread fed a multitude (see Matthew 14:19)
    - c. Broken flask gave a beautiful scent that filled a house (see Mark 14:3)
    - d. The broken body of Jesus brought salvation
  7. We should worship with our broken hearts (see Psalm 51:17)
- V. He Came to Save (v. 21)
- A. He Can Triumph
    1. His name signals hope to far-off unbelievers
    2. He wants your life
    3. You get the victory by simple faith (see Ephesians 2:8; I John 5:4)
  - B. He Can Be Trusted
    1. Religion says you have to work your way to God
    2. The Gospels say all you have to do is trust your way to Him (see Romans 10:9)
    3. The One who came to fulfill all the prophecies came for you

**Figures referenced:** Aristotle, James Hefley, Plato, Socrates

**Works referenced:** *Encyclopedia Britannica*

**Greek words:** apaggelló

**Cross references:** Genesis 12:3; Judges 7:16-22; Psalm 8:2; 41:9; 51:17; 78:1-4; 118:22; Ecclesiastes 9:17; Isaiah 9:1-2, 6; 35:4-6; 40:3; 42:1-4; 53:3, 7; 61:1; Daniel 9:25-26; Hosea 4:6; Zechariah 9:9; 11:12-13; Malachi 3:1; Matthew 2:1-11; 5:1; 8:5-10; 11:28-29; 12:9-21; 13:2-3; 14:19; 20:28; 21:42; Mark 2:2; 4:1-2; 10:45; 12:10; 14:3; Luke 4:18; 7:1-9; 20:1, 17; John 3:16; 4:26, 34; 6:35, 48; 8:29, 32; 10:11, 14; Acts 4:11; Romans 10:9; Ephesians 2:8; Hebrews 4:14; I Peter 2:6; 5:4; I John 5:4

**Topic:** Prophecy

**Keywords:** prophecy, Jesus' life, Servant of the Father, Servant of the Lord, Messiah, justice, miracles, teaching, preaching, truth, Scriptures, Gentiles, needs, dignity, strength, broken, brokenness, salvation

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<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	Learning to Tell Time
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Galatians 4:3-5; Genesis 49
<b>URL:</b>	<a href="http://CalvaryABQ.org/4153">http://CalvaryABQ.org/4153</a>

## MESSAGE SUMMARY

We have been examining the amazing prophecies of the Old Testament and how Jesus Christ has fulfilled them. The prophets predicted His lineage, extraordinary birth, places of His residence, and character of His ministry. But why did Jesus come at the time that He did? Why not earlier? Why not later? Were there any indicators that pointed to His timely entrance into the world? Let me suggest there were five things that were just right.

## STUDY GUIDE

### Connect Recap Notes: February 19, 2017

Speaker: Skip Heitzig

Teaching: "Learning to Tell Time"

Text: Galatians 4:3-5; Genesis 49

## Path

We have been examining the amazing prophecies of the Old Testament and how Jesus Christ has fulfilled them. The prophets predicted His lineage, extraordinary birth, places of His residence, and character of His ministry. But why did Jesus come at the time that He did? Why not earlier? Why not later? Were there any indicators that pointed to His timely entrance into the world? Pastor Skip suggests there were five things that were just right:

- I. The Expectation Was Right: "*We...were in bondage*"
- II. The Season Was Right: "*When the fullness of the time had come*"
- III. The Action Was Right: "*God sent forth His Son*"
- IV. The Person Was Right: "*Born of a woman, born under the law*"
- V. The Reason Was Right: "*To redeem*"

## Points

### The Expectation Was Right

- To understand why the Lord chose the time of Jesus' ministry, we must understand the word *Shiloh*. Genesis 49 offered a prophecy regarding the *lawgiver* and *Shiloh* (see v. 10), references to the Messiah. Later, other biblical references were made to *Shiloh*—all of which indicate that the entire Jewish world awaited the Messiah.
- The Bible presents one central theme: Jesus Christ. In the Old Testament, Jesus was promised. In the Gospels, Jesus was presented. In Acts, Jesus was preached. In Revelation, Jesus was predicted.

- Paul described Judaism like a child coming of age (see Galatians 4:3-5). Prior to Christ, the Jews were under the bondage of the Law. With Christ, freedom of faith flourished.

### **The Season Was Right:**

- The Greek word for *fullness* is *plérōma*, meaning full, plump, and ripe.
- God worked according to His perfect plan in three specific ways:
  - Spiritually: The Jews longed for the Messiah, and the emptiness of the Roman religion ensured the world was ripe for the perfect God-man.
  - Culturally: There was a common global language (Greek) and a culture that catered to the singular message of Christ.
  - Politically: The *Pax Romana* had enforced peace, allowing people to travel safely and present ideas to many places. Paul traveled roughly 15,000 miles under Roman protection. Some surmise that by AD 312, one in ten people in the Roman Empire were Christians.

### **The Action Was Right:**

- That Jesus was referred to as *Son* suggests His pre-existence (see Galatians 4:4). God sent Jesus out from His presence at the perfect time to be a propitiation (payment) for our sins.
- Jesus came from heaven for a mission: to redeem and restore. In fact, Jesus said, "For this cause I have come into the world" (John 18:37).

### **The Person Was Right:**

- Jesus was born of a human under the law. He followed the normal Jewish course of upbringing: He was circumcised, dedicated, taught the Torah, attended synagogue, etc.
- Like every Jewish male, He would have had a bar mitzvah and was responsible for obeying God's Law. But unlike any other human, He obeyed it perfectly and was without sin.
- In this sense, both Jesus' divinity and humanity were seen.
  - He had to be human to represent people and take the penalty of sin on humanity's behalf.
  - He had to be God for His sacrifice to have enough value to atone for sin.

### **The Reason Was Right:**

- To *redeem* means to buy back, or to set free at a cost.
- The concept of redemption conveys the act of freeing slaves at a slave market by paying the price.
- God went to the slave market of sin, bought us, adopted us, and will bring us home.
- The Son of God became a slave-servant so that slaves can become sons.
- This means we are no longer under the bondage of sin.
- When everything was set up perfectly, God sent His perfect Son, the person of Jesus, the Shiloh.
- *Shiloh* (see Genesis 49:10):
  - A scepter is a tribal staff, identifying authority.
  - The lawgiver was the one to have the right to rule and enforce the law of Moses.

- As the Jews sought the Shiloh in the streets of Jerusalem, the Messiah came in the streets of Nazareth.

## Practice

**Connect Up:** As Pastor Skip stated, "The precision God keeps and the plan that God made all revolve around the Person that God sent." Discuss God's precision in both the Bible (prophecy, etc.) and in your own life. How has the Lord showed His perfect timing in circumstances you've faced?

**Connect In:** Pastor Skip said that one of the questions he gets asked most often is about the last days. In I Thessalonians 4:16-18, the apostle Paul told the church to "comfort one another with these words." Paul was referencing the rapture and the fulfillment of the church's time on earth. Why is it important for the church to discuss the end times? How can the last days encourage us?

**Connect Out:** As important as Jesus' teaching and truths are, Pastor Skip reminded us that Jesus never said, "Follow My *teachings*." Rather, Jesus said, "Follow Me." The message of the Messiah is found in the promise of a person—Jesus. How would you communicate this truth to an unbeliever: Jesus is the pinnacle of our faith, not necessarily teachings or ethics? Conversely, the teachings are important because of the Person. Discuss the interconnected role between Jesus and His teachings.

## DETAILED NOTES

- I. Introduction
  - A. Many people want to know what time it is prophetically
    1. Not enough people asked that question when Jesus was on the earth
    2. Jesus rebuked the leaders for not knowing what time it was (see Matthew 16:3; Luke 12:56)
    3. He held them accountable to the point that He pronounced judgment on the nation for not knowing the time (see Luke 19:43-44)
  - B. Why did God send Jesus when He did?
    1. Why not in the garden after the fall? (see Genesis 3)
    2. Why not in more modern times?
  - C. To answer, we must understand the term *Shiloh*
    1. First appears in Genesis 49
      - a. Jacob was on his deathbed
      - b. Gathered his sons around him and prophesied over each of them
      - c. *Shiloh* appears in Jacob's prediction about Judah (see Genesis 49:10)
    2. Shiloh= the Messiah
    3. What became of the sons and their tribes?
      - a. Grew into a small nation
      - b. In bondage in Egypt for 400 years
      - c. God sent a deliverer
        - I. Moses
        - II. From the tribe of Levi, not Judah
        - III. Not Shiloh

- d. Inherited the Promised Land
    - I. Under Joshua
    - II. From the tribe of Ephraim, not Judah
    - III. Not Shiloh
  - e. Cried out for a king
    - I. God allowed Saul to be king
    - II. From the tribe of Benjamin, not Judah
    - III. Not Shiloh
  - f. God raised up David
    - I. A man after God's heart (see Acts 13:22)
    - II. From the tribe of Judah, but still not Shiloh
    - III. God told David his son would occupy the throne
  - g. Solomon ruled after David, but he was not Shiloh
- D. The central theme of all of Scripture is Jesus Christ
- 1. He is the focal point of history
  - 2. Old Testament prophets promised Him
  - 3. In the Gospels, He was presented
  - 4. In Acts, He was proclaimed
  - 5. In the Epistles, He was pondered
  - 6. In Revelation, He was predicted
- E. If you study the New Testament without understanding the Old Testament, it's like going to a play during the second act
- II. The Expectation Was Right: "*We...were in bondage*"
- A. Paul described Judaism as a child coming of age
    - 1. Trained at home until he was grown up and launched into the world
    - 2. Just as a child is tethered to teachers until he comes of age, the Jews were tethered to Judaism until Jesus came
  - B. In bondage
    - 1. The language of slavery
    - 2. *Redeem* = to buy back
    - 3. The Jews understood slavery because they had been slaves for thousands of years
      - a. In Egypt for 400 years; Moses delivered
      - b. Assyrians
      - c. Babylonians; came back to the land under Ezra and Nehemiah
      - d. Seleucid Syrians; Judas Maccabeus delivered
      - e. At the time the New Testament was written, they were subjugated by Rome
    - 4. Even if they were not physically in bondage, they were still slaves to the law
      - a. No one could keep it
      - b. God put in it a system of animal sacrifices
      - c. Never ending
  - C. With the bondage came a longing, an anticipation
    - 1. They had always expected the Deliverer to come
    - 2. At Jesus' birth, the expectation for His coming was at an all-time high

3. They thought John the Baptist might be the Messiah (see John 1:21)
- III. The Season Was Right: "*When the fullness of the time had come*"
- A. Fullness of the time
    1. *Pléróma* = fullness
    2. Just the right moment
  - B. God is into doing things on time (see Ecclesiastes 3:1-9)
    1. God keeps perfect time; He is never early, never late
    2. Mark 1:15
  - C. The time was right:
    1. Spiritually
      - a. The Jews were hungry for the Messiah to come
      - b. Many people were burnt out on polytheistic religious systems
      - c. People were converting to Judaism
      - d. Jesus marveled at the faith of a Roman centurion (see Matthew 8:10; Luke 7:9)
      - e. A Roman centurion invited Peter into his house and came to Christ (see Acts 10)
      - f. Paul referred to people from Caesar's household who were converted (see Philippians 4:22)
    2. Culturally
      - a. For the first time since the Tower of Babel, there was a common language around the world
        - I. Greek
        - II. The most precise language ever to convey human thought
      - b. Alexander the Great encouraged the Jews to colonize the world into pockets of Judaism
      - c. Synagogues in virtually every city in the world
    3. Politically
      - a. Rome was the king of the world
        - I. *Pax Romana* = the Roman peace
        - II. Stability enforced by Roman military
      - b. Rome connected the world with a road system
        - I. 250,000 miles of roads
        - II. Paved the world
      - c. Relative safety in world travel
        - I. Paul took advantage of that
        - II. Traveled 15,000 miles on foot and by sea
- IV. The Action Was Right: "*God sent forth His Son*"
- A. Implies Jesus' preexistence
    1. Isaiah 9:6; John 18:37
    2. Jesus was born, but He was first sent (see John 6:38; 8:42)
  - B. Jesus was in the presence of God the Father, eternally existing as the second person of the triune God, and at just the right time, the Father dispatched His Son on a rescue mission to this earth
- V. The Person Was Right: "*Born of a woman, born under the law*"

- A. Born of a woman
    - 1. No mention of a man
    - 2. Jesus was conceived by the Holy Spirit
  - B. Born under the law
    - 1. A Jewish man raised in a Jewish home
    - 2. Unlike every other man, He kept the law
  - C. Jesus had to be fully God and fully man
    - 1. Man: to represent humanity and feel the pain of the cross
    - 2. God: so His sacrifice was valuable enough to cover sin
  - D. This is what differentiates Christianity from other religions and teachings
    - 1. It centers on a person, not teachings
    - 2. Centered on Christ
    - 3. Jesus never said to follow His teachings, but to follow Him (see John 1:12; 14:6)
- VI. The Reason Was Right: "To redeem"

- A. The language of slaves
  - 1. *Abba* = father
  - 2. *Exagorazó* = to redeem
  - 3. God went to the slave market of sin, adopted us, and took us home
  - 4. The Son of God became a slave so that slaves could become sons
- B. We are no longer under bondage
  - 1. We do not have to make God like or accept us
  - 2. Though we do need to be obedient, we don't have to perform for Him

VII. Closing

- A. The right to rule and enforce the law of Moses would not depart from Judah until Shiloh came (see Genesis 49:8-10)
  - 1. *Shiloh* = he whose it is, or the one to whom it belongs
  - 2. Prediction of the Messiah who would come
  - 3. Specific time of arrival
- B. When Israel was taken captive by Babylon in 586 BC, they lost national sovereignty
  - 1. They never lost their national identity
  - 2. They still had lawgivers and judges
- C. Twenty-three years before Jesus' trial, Rome took away Judah's right to capital punishment
  - 1. The Jews knew this was the fulfillment of Genesis 49
  - 2. They mourned because they thought the Messiah had not come
- D. When Jesus rode into Jerusalem on a donkey, many people realized that Shiloh had indeed come (see Matthew 21:7-9; John 12:12-15)
- E. God is always on time
  - 1. If He would go through this intricate plan, we can be confident He has control over our lives
  - 2. We must lay down our worry and trust in Him

**Figures referenced:** Alexander the Great, Judas Maccabeus, Rabbi Rachmon, Rabbi Hillel Silver, Charles Spurgeon

**Works referenced:** *Groundhog Day*, *The History of Messianic Speculation in Israel*

**Greek/Hebrew words:** abba, exagorazó, pléróma, Shiloh

**Cross references:** Genesis 3; 4:8-10; 49; Ecclesiastes 3:1-9; Isaiah 9:6; Matthew 8:10; 16:3; 21:7-9; Mark 1:15; Luke 7:9; 12:56; 19:43-44; John 1:12, 21; 6:38; 8:42; 12:12-15; 14:6; 18:37; Acts 10; 13:22; Philippians 4:22

**Topic:** Prophecy



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Believing the Miracle-Making Messiah</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Matthew 11:1-6
<b>URL:</b>	<a href="http://CalvaryABQ.org/4155">http://CalvaryABQ.org/4155</a>

## MESSAGE SUMMARY

We have discovered that the evidence that Jesus was the long-awaited Messiah as predicted by the ancient prophets was compelling and even overwhelming. Yet not everyone believed in Jesus. And even Jesus' own forerunner, John the Baptist, struggled with doubts. How can that be? And what evidence is helpful in reasoning through those doubts? Jesus indeed fulfilled Old Testament prophecies, but not all of them...yet! Let's look together at how Jesus' miracles provided solid evidence of His identity.

## STUDY GUIDE

### Connect Recap Notes: February 26, 2017

Speaker: Skip Heitzig

Teaching: "Believing the Miracle-Making Messiah"

Text: Matthew 11:1-6

## Path

We have discovered that the evidence that Jesus was the long-awaited Messiah as predicted by the ancient prophets is compelling and even overwhelming. Yet, even in His own day, not everyone believed in Jesus. Even Jesus' own forerunner, John the Baptist, struggled with doubts. How can that be? What evidence is helpful in reasoning through those doubts? Jesus indeed fulfilled Old Testament prophecies, but not all of them...yet! In this teaching, Pastor Skip looked at how Jesus' miracles provided solid evidence of His identity, and showed us how believers deal with doubt:

- I. Devout Believers Wrestle *with* Their Faith (vv. 1-3)
  
- II. Developing Believers Reason *through* Their Faith (vv. 4-5)
  
- III. Determined Believers Remain *in* Their Faith (v. 6)

## Points

Devout Believers Wrestle *with* Their Faith

- John the Baptist, the forerunner of Jesus Christ, was an uncommon messenger: he ate bugs, wore odd clothes, and called people to repentance.
- John knew he was the messenger and that Jesus is the message.
- Jesus and John were second cousins; they probably grew up together, traveled together, and played together.
- John recognized Jesus as the Lamb of God, but at times, believing his cousin was the Messiah was harder.
- John was an uncommon man but he had a common misconception: he started to doubt Jesus based on unfulfilled expectations.
- Along with the rest of the Jews, John expected the Messiah to deliver Israel from Rome's oppression immediately. When Jesus didn't, the unfulfilled expectations and emotional strain of imprisonment led John to doubt.
- Many men of faith went through times of uncertainty: Moses, Elijah, David, and Jeremiah are just a few who doubted, but God used them to do His work.
- John dealt with his doubt by going to Jesus to find the answer.
  - **Probe: Discuss a period in your life when you went through a time of doubt. How did God bring you through it?**

### Developing Believers Reason *through* Their Faith

- When reasoning through your faith, appeal to personal discovery and biblical prophecy. The first is subjective (based on personal experience) and the second is objective (not influenced by personal feelings).
- Personal testimony—what Jesus did for you—is a powerful tool in your witnessing toolbox.
- There is more evidence outside of your own story. When sharing the gospel, appeal to biblical prophecy—signs that the Messiah was predicted to fulfill.
- Jesus was a Man with a message authenticated by miracles.
- There are two common mistakes regarding miracles:
  - People naturalize them, using the word *miracle* loosely and commonly (e.g., every baby born is a miracle).
  - People trivialize them, explaining them away by limiting them to natural occurrences (e.g., the flood was a local occurrence, not worldwide).
- We should approach miracles as C.S Lewis did: "If God, then miracles." Because there is a God, miracles are possible.
- If there is a God who can act, then acts of God can exist. If Genesis 1 (creation of the world) is possible, then everything else is possible.
- God is not a prisoner to His own laws; He can supersede them through miraculous events.
- We must learn to let our faith be reasonable, but not ransacked by human reasoning.
  - **Probe: Reason is a cause, explanation, or justification for an action or event. It is an important part of the Christian faith. Why is a faith founded on fact important to the Christian?**

### Determined Believers Remain *in* Their Faith

- John had enough evidence to convince him of Jesus' position as God, even though he didn't completely understand that evidence. In essence, John had to let God be God.
- John had to struggle with faith and wrestle with it, reason through it, and remain in it.

- Some of the strongest believers were once struggling unbelievers.
  - **Probe:** To *remain* means to continue to occupy or exist in something. As Christians, we exist in Jesus Christ, occupying our time with Him. Share with your group a time when your faith was fragile and you found it hard to remain a Christian. How did you let God be God?

## Practice

**Connect Up:** A miracle is an event not explicable by natural or scientific laws. Pastor Skip mentioned that Jesus performed thirty-five miracles during His ministry. Read Luke 4:18-21. Then, discuss the role of miracles in Jesus' life. How did they provide verification of His mission as the Messiah?

**Connect In:** Miracles are listed as one of the "gifts of the Spirit" (see I Corinthians 12:8-10). Calvary Albuquerque believes in the perpetuity of spiritual gifts—we believe the gifts are still active and present in the church today. Talk about a time when you believe a miracle occurred. How did the miracle transcend a natural explanation?

**Connect Out:** One of the phenomena of the early church was how miracles were used to verify the power of Christ via the Holy Spirit (see Acts 2:43, 4:31, 5:12-16, 6:8, 8:6-13, 9:39-42). How can miracles demonstrate the power of God in a person's life, whether they are a believer or unbeliever?

## DETAILED NOTES

- I. Introduction
  - A. We have been looking at prearranged predictions as to the identity of the Messiah
    1. God wanted to make sure it was impossible to misidentify the Messiah
    2. Born of a virgin (see Isaiah 7:14)
    3. Born in Bethlehem (see Micah 5:2)
    4. Called out of Egypt (see Hosea 11:1)
    5. His ministry would begin in Galilee (see Isaiah 9:1-2)
    6. He came to serve (see Isaiah 42:1)
    7. He came at just the right time (see Galatians 4:3-5)
  - B. When you put all the puzzle pieces together, you have an accurate description of who the Messiah would be
  - C. One puzzle piece is that He would perform miracles (see Isaiah 29:18; 35:5-6)
    1. When Jesus came on the scene, almost immediately miracles started to happen
    2. Turned water into wine (see John 2:1-10)
    3. Healed people who were sick
    4. Raised people who were dead (see Mark 5:35-43; Luke 7:11-15; 8:49-55; John 11:1-44)
    5. Controlled forces of nature (see Matthew 8:23-27; Mark 4:37-39)
  - D. Even people who hated Him had to admit something was different about Him
  - E. The Gospels record thirty-five miracles, but there were more (see John 21:25)
  - F. John the Baptist
    1. Pointed to Jesus and believed in Him

2. Was imprisoned and eventually died there
  3. Struggled with doubts
- II. Devout Believers Wrestle *with* Their Faith (vv. 1-3)
- A. An Uncommon Messenger
1. The predicted forerunner of Jesus (see Isaiah 40:3; Malachi 3:1)
  2. Jesus called him the greatest man to have ever lived (see Matthew 11:11)
  3. A strange man
    - a. Lived in the desert
    - b. Ate bugs
    - c. Wore animal skins
  4. Unique teaching style (see Matthew 3:1-2)
    - a. Called people to repentance
    - b. This is what got him into trouble
  5. Family history (see Luke 1:5-64)
    - a. Father was Zacharias and mother was Elizabeth
      - I. Zacharias was a priest in the temple
      - II. Both past the age of having children
    - b. Zacharias was visited by an angel and told he would have a son
      - I. He did not believe the angel
      - II. He was made mute until the birth of the child
    - c. When Elizabeth was about six months along, her cousin Mary was also visited by an angel and told she would be the mother of the Messiah
      - I. Mary visited Elizabeth
      - II. When Elizabeth heard her voice, Elizabeth's baby leapt for joy in her womb
    - d. When John was born, Zacharias called him the prophet of the Most High
    - e. John and Jesus were second cousins
      - I. Grew up together
      - II. Added to the authenticity of John's testimony about Jesus
      - III. John was absolutely convinced Jesus was the Messiah
  6. John was arrested and thrown in prison
    - a. Herod Antipas married his brother's wife, Herodias
    - b. John called him out on this and was subsequently imprisoned (see Matthew 14:3-4; Mark 4:17-18; Luke 3:19-20)
- B. A Common Misconception
1. John's doubt was based on an unfulfilled expectation
    - a. From prison, he heard about the things Jesus was doing
    - b. He was under the impression that when the Messiah came, He would immediately set up His earthly kingdom
  2. John knew the words of the prophets about the Messiah
    - a. He would establish an everlasting kingdom (see Daniel 7:27; 9)
    - b. John knew the words Jesus had spoken
      - I. He came to set the captives free (see Luke 4:18)
      - II. John was a captive at that time and wondered why he wasn't free
  3. It is not unusual for spiritual leaders to have times of uncertainty
    - a. Moses second-guessed his calling (see Exodus 5:22)

- b. Jeremiah wanted to quit (see Jeremiah 20:9)
  - c. Elijah wanted to die (see I Kings 19:4)
  - d. In the New Testament, all but one mention of the word *doubt* refers to believers doubting
    - I. Jesus rebuked His followers for doubting (Matthew 6:30; 8:26; 14:31; 16:8; Luke 12:28)
    - II. Some even doubted Him after His resurrection (see Matthew 28:17)
  - 4. You almost have to believe before you can doubt
    - a. A believer who has served the Lord faithfully can be shaken by an unexpected event
    - b. John had been preaching to thousands of people, then suddenly found himself in a pit in the middle of the desert
  - 5. When in doubt, go to Jesus
    - a. John sent people to ask Jesus about his doubt
    - b. If you are doubting, the first thing you should do is take it to Jesus
- III. Developing Believers Reason *through* Their Faith (vv. 4-5)

A. The Appeal to Human Experience

- 1. Personal discovery
- 2. Subjective
- 3. Your personal testimony is the most powerful tool you have in your spiritual arsenal

B. The Appeal to Biblical Prophecy

- 1. Objective
- 2. Jesus knew John knew prophecy, especially that of Isaiah
  - a. People would be healed (see Isaiah 35:5-6)
  - b. Gospel would be preached to the poor (see Isaiah 61:1)
- 3. Jesus' message was proved by His miracles
- 4. People make two mistakes concerning miracles
  - a. Naturalize them
    - I. Make *miracle* a common term
    - II. Miracles are extraordinary, uncommon events
    - III. Cheapens the term
  - b. Trivialize them
    - I. Explain them away
    - II. If there is a God who can act, then acts of God can exist
    - III. If Genesis 1:1 is possible, then anything is possible
    - IV. God is never a prisoner to His natural laws
- 5. Let your faith be reasonable faith, not ransacked faith

IV. Determined Believers Remain *in* Their Faith (v. 6)

A. Jesus added a P.S. to the end of His message to John

- 1. *Skandalizó* = cause to stumble, cause to sin, cause to become indignant, shock, offend
- 2. A gentle rebuke to John the Baptist
- 3. Jesus gave him enough evidence that could keep him tethered

- B. Never give up what you know for what you don't know
  - 1. Let God be God and you be you
  - 2. Let God be the one seated on the throne and you be the one who bows before it

V. Closing

- A. If you are struggling with your faith:
  - 1. Wrestle with it
  - 2. Reason through it
  - 3. Remain in it
- B. Some of the strongest believers were once struggling believers
- C. "With God all things are possible" (Matthew 19:26; Mark 10:27)

**Figures referenced:** Herod Antipas, Francis Collins, David Greenglass, Herodias, C.S. Lewis, Josh McDowell, Charles Spurgeon

**Works referenced:** Dead Sea Scrolls, *Miracles*, Talmud

**Greek words:** skandalizó

**Cross references:** Genesis 1:1; Exodus 5:22; 1 Kings 19:4; Isaiah 7:14; 9:1-2; 29:18; 35:5-6; 40:3; 42:1; 61:1; Jeremiah 20:9; Daniel 7:27; 9; Hosea 11:1; Micah 5:2; Malachi 3:1; Matthew 3:1-2; 6:30; 8:23-27; 11:11; 14:3-4, 31; 16:8; 19:26; 28:17; Mark 4:17-18, 37-39; 5:35-43; 10:27; Luke 1:5-64; 3:19-20; 4:18; 7:11-15; 8:49-55; 12:28; John 2:1-10; 11:1-44; 21:25; Galatians 4:3-5

**Topic:** Prophecy

**Keywords:** prophecy, predictions, miracles, John the Baptist, doubt, faith, messenger, forerunner, testimony



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>The Visitation</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Luke 19:28-44
<b>URL:</b>	<a href="http://CalvaryABQ.org/4169">http://CalvaryABQ.org/4169</a>

## MESSAGE SUMMARY

What do you suppose the odds would be of someone showing up exactly 483 years after it was predicted he would come? Then add to that the prediction that he would come riding a donkey. Then add to that the prediction that he would not be accepted but rather rejected and subsequently killed. Sound far-fetched? It isn't. It happened and it's astounding. Today we continue our series *Against All Odds* as we consider the stand-alone event Jesus referred to as "the visitation."

## STUDY GUIDE

**Connect Recap Notes: March 12, 2017**

Speaker: Skip Heitzig

Teaching: "The Visitation"

Text: Luke 19:28-44

### Path

What do you suppose the odds would be of someone showing up exactly 483 years after it was predicted he would come? Then add to that the prediction that he would come riding a donkey. Then add to *that* the prediction that he would not be accepted but rather rejected and subsequently killed. Sound far-fetched? It is, but it happened and it's astounding. In this study, Pastor Skip considered the stand-alone event Jesus referred to as "the visitation."

- I. I. Presentation (vv. 28-36)
- II. Celebration (vv. 37-38)
- III. Consternation (vv. 39-40)
- IV. Lamentation (vv. 41-44)

### Points

#### Presentation

- Prophecies concerning the Messiah's coming to Jerusalem are found in the Old Testament, including Daniel 9, Zechariah 9, and Malachi 3.
- In fulfillment of Zechariah 9:9, Jesus presented Himself to the people of Jerusalem—riding on a donkey—during the Passover season on the tenth of Nisan (April 6, AD 32).
- For the first time, Jesus deliberately drew attention to Himself as the Messiah and King, making it clear that He was fulfilling those prophecies.

- Probe: *Presentation* means the proffering or giving of something to someone. How does Jesus' presentation reflect this definition, a voluntary extension of an offer—Himself?

## Celebration

- The crowds celebrated Jesus with palm branches, a symbol of deliverance. One hundred fifty years earlier, the Maccabees delivered Jerusalem during the Maccabean Revolt, and people celebrated their deliverance with palm branches and worship music.
- Here at Jesus' triumphal entry, they sang praises taken from Psalm 118:26 and Psalm 148, both of which were regarded as Messianic psalms. They thought Jesus had come to immediately deliver them from Rome.
  - Probe: The word *celebration* means marking one's pleasure at an important event or occasion. Take a moment to discuss the types of celebrations we have in the church, where we engage in enjoyable activity surrounding Jesus Christ. Why is celebration crucial to the life of the church?

## Consternation

- However, not everyone celebrated. The Pharisees demanded that Jesus silence His disciples, recognizing the fulfillment of Zechariah 9:9 and Jesus' claim to be Messiah.
- But one reason for this presentation was to elicit a response from the Jewish leaders, forcing them to act—and bringing about Jesus' arrest and crucifixion.
- To fulfill the prophecy, Jesus had to be slain on Passover as the Lamb of God.
- Though the crowd proclaimed Jesus' entry with song and shouts, many would be calling for His crucifixion a few days later.
- This is a reminder that God does not seek frantic worshipers but authentic ones.
  - Probe: *Consternation* is a feeling of anxiety or dismay, usually at something unexpected. The Messiah's visitation was prophesied, so why were the religious leaders concerned over Jesus? How did Jesus both meet and not meet their expectations?

## Lamentation

- While the crowd celebrated, Jesus wept over Jerusalem with a loud wail or cry.
- Jesus was saddened by the spiritual blindness of the people and was looking ahead to their future judgment—the destruction of Jerusalem in AD 70 by the Romans.
- Jesus wept because His own people did not know the time of their visitation.
- They should have known because Daniel predicted the exact time the Messiah would enter Jerusalem, 483 years from their return from exile in Babylon (see Daniel 9:24-25).
- The Jews marked time in sevens (*heptads*), not tens (decades). Using the time frame of sevens with the Babylonian calendar, Sir Robert Anderson of Scotland Yard computed the time frame (later verified by the British Royal Observatory): 483 years equals 173,880 days. This would land on April 6, AD 32, the tenth of Nisan. This day was the time of Jesus' visitation.
  - Probe: A *lamentation* is a passionate expression of grief or sorrow, usually associated with weeping, moaning, and deep mourning. Discuss how Jesus must have felt with His forthcoming betrayal and crucifixion. What does this tell you about Jesus' humanity (i.e., He had feelings, deep emotions, etc.)?

## Practice

**Connect Up:** Pastor Skip asked, "With a God who is this accurate, can't we trust Him for all things?" Discuss a time when God was on time in your life, even if the timing was not according to your plan. What does this tell you about God's timetable versus our timetable?

**Connect In:** Prophecy is important for the church. It shows that God is in control over all history in that what He predicts will come to pass. And prophecy is particularly profitable to those who look to its fulfillment (see I Peter 1:12). Discuss how a series like *Against All Odds* helps strengthen our faith, reminding us of God's control and sovereignty.

**Connect Out:** Pastor Skip asked, "How will you respond on a day of opportunity, when God visits you?" How can you use fulfilled prophecy to share the gospel with unbelievers? The simple reasoning is that prophecy authenticates God's Word, and if prophecy can be trusted, the rest of Scripture can be trusted; therefore, God can be trusted.

## DETAILED NOTES

### I. Introduction

- A. Our brains are capable of storing massive amounts of information
  - 1. Some information is important; some is useless
  - 2. When we compare our brains to God's intellect, there is no comparison
  - 3. Not only does He know everything, but sometimes He states what He knows in advance
  - 4. We know these things are from God when they come to pass
- B. There were specifics given about Jesus in the Old Testament
  - 1. Group of predictions that talk about the Messiah's coming to Jerusalem (see Daniel 9:24-25; Zechariah 9:9; Malachi 3:1)
  - 2. The prophets must have wondered who it would be they were writing about (see I Peter 1:10)

### II. Presentation (vv. 28-36)

- A. This was a unique way for Jesus to enter the city
  - 1. He had been there several times but had always walked with His disciples
  - 2. On this occasion, He called for a donkey to be brought for Him to ride
- B. They disciples knew that if Jesus wanted something, it was for a reason
  - 1. Jesus fed 5,000 with fives loaves of bread and two fish (see Matthew 14:13-21; Mark 6:37-44; Luke 9:12-17; John 6:5-13)
  - 2. Jesus told Peter and the disciples to cast their nets on the other side of the boat, and they caught many fish (see Luke 5:4-9; John 21:2-6)
- C. We're not sure which disciples went to get the animal, but it could have been Peter and John
  - 1. Peter would have wanted to do the talking, because he was the blessed one (see Matthew 16:17)
  - 2. John would have rebutted that he was the disciple whom Jesus loved
  - 3. Whatever the case, they brought the donkey back

- D. The date is important
    - 1. Took place on the tenth of Nisan
    - 2. Same day the lambs were selected by the families for sacrifice at Passover
    - 3. Jerusalem was packed with people
      - a. Five times the normal amount
      - b. Between two and two-and-a-half million people
  - E. Jesus' request was not a spur-of-the-moment decision
    - 1. This was predicted by the prophets (see Zechariah 9:9)
    - 2. Deliberate claim to be the King of Israel
      - a. Kings rode horses in times of war, but donkeys in times of peace
      - b. When a king entered a town on a donkey, he was extending terms of peace
  - F. Jesus had never done this before
    - 1. He had deliberately avoided any overtures of making Himself a king (see John 6:15)
    - 2. He cautioned the people He healed not to tell others about what He had done for them
- III. Celebration (vv. 37-38)
- A. As Jesus entered Jerusalem, people sang His praises and waved palm leaves (see John 12:13)
    - 1. Palm leaves were a sign of deliverance
    - 2. 150 years earlier, there was a war between Judas Maccabeus and the Syrians who had control of the city
    - 3. When Maccabeus won and delivered the people, they sang and waved palm branches as he entered the city
  - B. The lyrics they sang were from Psalm 118:26
    - 1. Messianic psalm
    - 2. *Hósanna* = save, we pray
      - a. Matthew 21:9; Mark 11:10; John 12:13
      - b. "Save us now!"
  - C. They sang loudly
    - 1. Whatever you speak in praise should be done with confidence
    - 2. Revelation 5:11-12
    - 3. In our worship, we should sing it like we mean it
- IV. Consternation (vv. 39-40)
- A. Not everyone was singing His praise
    - 1. The Pharisees knew prophecy
      - a. They knew the predictions about the Messiah coming on a donkey
      - b. They knew about Psalm 118:26 and *hósanna*
    - 2. They knew the crowd thought Jesus was the Messiah, but they didn't think so
  - B. One reason Jesus presented Himself as He did was to force the Jewish leaders to act
    - 1. They originally wanted to wait to arrest Him until after the Passover (see Matthew 26:3-5)
    - 2. God's plan was that His Son, the Lamb of God, would die on Passover
      - a. Jesus is the fulfillment of Passover

- b. Just as the lambs were being presented for Passover on the tenth of Nisan, the Lamb of God was presented to the city
    - c. Just as Passover would take place a few days later, Jesus would die on that date
  - C. If the people had been silent, even the rocks would cry out
  - D. The crowd was celebrating
    - 1. In a few days, some of those same people would call for His crucifixion
    - 2. Not all of them were true disciples of Jesus
    - 3. When they discovered He was not going to deliver them from Rome, they were done with Him
    - 4. God is not seeking frantic or frenetic worshipers, but authentic worshipers (see John 4:23)
- V. Lamentation (vv. 41-44)
  - A. Jesus wept over the city
    - 1. *Klaió* = weep, mourn, lament
    - 2. Only the second time Jesus wept in public (see John 11:35)
  - B. Jesus looked around and looked ahead
    - 1. Looked around at the spiritual blindness
    - 2. Looked ahead and saw what was coming to the city
      - a. In AD 70 the Romans surrounded the city
      - b. Laid siege for 143 days, leaving 600,000 people dead and the temple destroyed
  - C. It was as though Jesus was holding them accountable for knowing that day
    - 1. Daniel 9:24-26 gave the very countdown to the coming of the Messiah
    - 2. This prophecy concerns the Jews
  - D. Set period of time
    - 1. *Determined* = set aside, divided, cut off from
    - 2. God marked a specific time to accomplish these purposes
    - 3. *Shibim shabua* = seventy sevens
      - a. Seventy sets of seven
      - b. We in the West use tens (decades) to mark time; the Jews used sevens (*heptads*)
      - c. Sevens were important in Jewish culture
        - I. Work for six days, rest on the seventh
        - II. Work the land for six years, let it rest on the seventh
      - d. Seventy weeks of years, or 490 years
  - E. Daniel was studying the prophecies of Jeremiah
    - 1. Jeremiah predicted the Jews would be in captivity seventy years (see Jeremiah 29:10)
    - 2. The seventy years was almost up
    - 3. These years of exile were punishment for 490 years of disobedience by the Jewish nation (see 2 Chronicles 36:20-21)
      - a. They did not keep the Sabbath year—for 490 years, they did not let the land rest on each seventh year
      - b. The Lord took back the seventy years by removing them from the land

- F. The angel Gabriel visited Daniel and told him about another set of 490 years where God would accomplish His purposes
  - 1. Start date is found in Daniel 9:25
    - a. The day the commandment went forth to rebuild Jerusalem
    - b. At the time Daniel received the vision, the city lay in ruins
  - 2. From the date of that commandment, it would be 483 years until the Messiah showed up
    - a. From history, we know that there were four edicts to rebuild Jerusalem
      - I. Only one fits the details of this prediction
      - II. Given by Artaxerxes Longimanus on March 14, 445 BC (see Nehemiah 2)
    - b. It took them forty-nine years to restore Jerusalem (seven sevens)
    - c. If you count 483 years from that date, you should arrive at the time of Messiah
- G. This so intrigued Sir Robert Anderson that he decided to calculate it
  - 1. Converted 483 years into days (176,880)
  - 2. Counted 176,880 days from March 14, 445 BC
  - 3. Came to April 6, AD 32—the tenth of Nisan
- H. This was the day Jesus entered Jerusalem on the donkey
  - 1. Jesus showed up on the exact day predicted by Daniel the prophet
  - 2. Daniel also said the Messiah would be cut off (see Daniel 9:26)
    - a. *Karath* = to cut off
    - b. To be killed because of the death penalty

## VI. Closing

- A. When are we as believers going to just trust the Lord for our future?
  - 1. If God is this precise, don't you think He can handle your tomorrow?
  - 2. All of the promises God made that He has already kept is the track record that lets us know we can trust Him
- B. How will you respond in your day of visitation?
  - 1. Like the fickle crowd: trust Him one day but not the next
  - 2. Like the Pharisees: have enough of Him
  - 3. Like the donkey: the most compliant one in the story

**Figures referenced:** Sir Robert Anderson, William Barclay, Flavius Josephus, Artaxerxes Longimanus, Martin Luther, Judas Maccabeus, Charles Spurgeon

**Works referenced:** Mishnah

**Greek/Hebrew words:** hósanna, karath, klaió, shibim shabua

**Cross references:** 2 Chronicles 36:20-21; Nehemiah 2; Psalm 118:26; Jeremiah 29:10; Daniel 9:24-26; Zechariah 9:9; Malachi 3:1; Matthew 14:13-21; 16:17; 21:9; 26:3-5; Mark 6:37-44; 11:10; Luke 5:4-9; 9:12-17; John 4:23; 6:5-13, 15; 11:35; 12:13; 21:2-6; 1 Peter 1:10; Revelation 5:11-12

**Topic:** Prophecy

**Keywords:** prophecy, predictions, triumphal entry, donkey, Jerusalem, Passover, Lamb of God, worship, celebration, set time, seventy weeks prophecy, trust



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>The Long-Expected Traitor</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	John 13:18-19
<b>URL:</b>	<a href="http://CalvaryABQ.org/4171">http://CalvaryABQ.org/4171</a>

## MESSAGE SUMMARY

We have learned that Jesus' whole life, ministry, and atoning sacrifice were foreseen and expected by the Old Testament writers. But did you know that His betrayer was also expected and anticipated? The prophets predicted him, and Jesus announced him. Judas had no idea he was fulfilling the Scriptures by being the turncoat—but he was. Let's also ponder what Jesus knows about us and how we can be a joy and delight to His heart.

## STUDY GUIDE

### Connect Recap Notes: March 19, 2017

Speaker: Skip Heitzig

Teaching: "The Long-Expected Traitor"

Text: John 13:18-19

## Path

We have learned that Jesus' whole life, ministry, and atoning sacrifice were foreseen and expected by the Old Testament writers. But did you know that His betrayer was also foretold and anticipated? The prophets predicted him, and Jesus announced him. Judas had no idea he was fulfilling the Scriptures by being the turncoat—but he was. Josh McDowell noted that, over a 500-year period, twenty-nine prophecies were given about Jesus' betrayal, death, and burial, and all were fulfilled within a twenty-four hour period—against all odds. Let's consider what the Bible tells us about Jesus' betrayer, Judas Iscariot:

- I. He Was Among the Followers (v. 2)
  
- II. He Was Against the Master (v. 18)
  
- III. He Was Anticipated by Scripture (vv. 18-19)

## Points

He Was Among the Followers:

- It's surprising that anyone who walked with Jesus throughout His ministry, heard Him preach and teach, and watched Him heal people would not be loyal to Him. But Judas' name has become synonymous with betrayal.
- *Judas* comes from the name *Judah*, meaning *praise*. His name, once honorable, became the most dishonorable of all time. Even so, he was on the same team as Jesus:
- After a night of prayer, Jesus chose Judas as one of the twelve disciples (see Luke 6:12-16).
- Jesus placed Judas as the treasurer of their group (see John 12:6; 13:29). This was a position of trust and because Judas held it, it was likely one of the reasons none of the others suspected Judas of treason.
- Jesus positioned Judas (see John 13:21-30). At the Last Supper, Jesus named two guests of honor to sit on His right and left: John and Judas. Perhaps Jesus was giving Judas one last chance to change his mind about his course of action. At any rate, John leaned in to ask Jesus who His betrayer was and Jesus handed the condemning piece of bread to Judas.
- **Probe: John was right where Jesus wants us to be, leaning toward His heart, choosing Him and His ways. Judas leaned away, choosing his own path. Do you lean toward or away from Jesus?**

#### He Was Against the Master:

- Jesus made it clear that His betrayer would "lift up his heel" (v. 18) against Him—kicking Him away.
- Not everyone sees Judas as a bad guy. Some see him as a misguided patriot or a well-intentioned follower, but Jesus referred to His betrayer as "a devil" (John 6:70) and the "son of perdition" (John 17:12).
- Judas was not good but greedy—not a servant but a saboteur. He saw Jesus not as his Master but as a means to an end. He wanted to see Jesus crowned as king so he would have a high position in the kingdom. He wanted nothing to do with the cross, but you can't have a crown without the cross.
- Judas was also covetous. He stole from the group's funds and criticized Mary for "wasting" expensive perfume on anointing Jesus' feet. He sounded pious in saying the money could have gone to the poor, but he really wanted to use the funds for himself (see John 12:1-7).
- Jesus told Judas to leave Mary alone, and perhaps that was confirmation for him that he wasn't going to get what he wanted by following Jesus' plan. It is possible that at that moment he determined to enact his own agenda, trying to force Jesus to step up and become a political savior.
- **Probe: Francis Bacon said, "A bad man is worse when he pretends to be a saint." Why doesn't it work for someone to act like a Christian on Sundays and then behave however they want the rest of the week? Are there areas where your personal agenda clashes with that of Jesus?**

#### He Was Anticipated by Scripture:

- Jesus quoted from Psalm 41:9, in which David likely described his own betrayal by a trusted counselor, Ahithophel, who sided with David's son Absalom when he rebelled against his father (see 2 Samuel 15).
- The difference is that David trusted Ahithophel, saying, "Even my own familiar friend in whom I trusted, who ate my own bread, has lifted up his heel against me" (Psalm 41:9). Jesus left out the first phrase, making it clear that He never trusted Judas. He knew all along that Judas would betray Him (see John 6:70-71; 13:10).

- If Jesus knew Judas would betray Him, why did He pick him in the first place? The answer is two-fold:
  - To fulfill Scripture (see John 13:18). Jesus had complete and total knowledge of Old Testament prophecy (see John 17:12).
  - To love anyone is make yourself vulnerable. There is a high probability that somewhere along the line, someone you love will hurt you—even betray you. We see this probable pain and implicit risk in marriage vows: for better or for worse, in sickness and in health, till death do us part.
- There are other incredibly specific predictions about the details of Judas' treason. Matthew 26:14-16 points back to Zechariah 11:12-13, which describes the end of the ministry of a good shepherd, including prophetic details about haggling over the price, the amount of money involved and the type of metal, and throwing the funds into the house of the Lord, as Judas later did in his remorse.
- **Probe:** What is the only way to avoid the risks that come with loving someone? Why is it better to choose to love anyway? What do Jesus and Paul say about forgiveness (see Matthew 6:12; Ephesians 4:32)?

## Practice

**Connect Up:** Judas' betrayal came because he put his own agenda ahead of God's. He had a critical eye and ahypocritical heart. How can we make sure not to make the same mistake?

**Connect In:** Some people play the game, acting like Christians at church but acting the exact opposite elsewhere. But for every star that falls, billions stay in their place and shine brightly. Who are some shiningstars in your life? Take time to thank God for them.

**Connect Out:** Knowing that all love, aside from the love of God in Christ, carries inherent risk, how can you reach out to people who have been hurt by love in the name of Jesus? What can you tell them about the impact of God's ability and desire to forgive sin and heal bitterness and pain?

## DETAILED NOTES

- I. Introduction
  - A. People try to predict the future
  - B. God knows the future because He controls it
    1. He makes detailed predictions
    2. We can examine them objectively
    3. The more detailed the predictions, the more impressive it is when they are fulfilled
  - C. For one person to fulfill all the prophecies Jesus did is a statistical impossibility from a man's perspective
    1. Jesus came not to destroy the prophets, but to fulfill them (see Matthew 5:17)
    2. *Fulfill* means to complete, accomplish, or verify by a prediction
    3. Jesus came to verify the law and the prophets
  - D. One of those prophecies was that the Messiah would be betrayed

1. Twenty-nine prophecies about the betrayal, death, and burial of Jesus, all written over 500 years
  2. All fulfilled in a twenty-four-hour period in the New Testament
  - E. Judas Iscariot is the most infamous traitor in history
- II. He Was Among the Followers (v. 2)
- A. On the Same Team
    1. Jesus chose Judas to be on His team
    2. His name has become a synonym for treachery, hypocrisy, and betrayal
      - a. His name was once an honorable name, meaning *praise*
      - b. Probably named after Judas Maccabeus, one of the heroes of Jewish history
        - I. Son of the leader who revolted against the Syrians when they came to oppress Israel
        - II. That family rededicated the temple
      - c. A common name
        - I. Jesus had a stepbrother named Judas
        - II. Jesus had another disciple named Judas
      - d. List of disciples in the New Testament (see Matthew 10:2-4; Mark 3:16-19; Luke 6:13-16)
        - I. Peter is always listed first
        - II. Judas Iscariot is always listed last
    3. Jesus chose His disciples after a night of prayer (see Luke 6:12-16)
  - B. Near the Same Lord
    1. For three years, Judas walked and talked with the living Son of God
    2. Judas was given a prominent place around Jesus
      - a. He was the treasurer, the keeper of the money box
      - b. This is one of the reasons none of the other apostles suspected him of being a traitor
      - c. When Jesus announced there was a betrayer among them at the Last Supper, they all asked, "Is it I?" (see Matthew 26:21-25; Mark 14:18-19)
    3. Jesus positioned Judas
      - a. Judas sat in a prominent place at the Last Supper: on Jesus' left side (see John 13:21-30)
        - I. They sat at a *triclinium*—a u-shaped, three-sided table
        - II. Reclined on their left elbow, leaving their right hand free
        - III. John was to Jesus' right, leaning left toward His breast
      - b. At Passover, the places of honor were at the right and left hands of the host
        - I. James and John's mother requested that her sons be given these positions in Christ's kingdom (see Matthew 20:20-21)
        - II. Positioned offered by the host
      - c. When John asked Jesus who the betrayer was, Jesus answered that it was the one to whom He gave the bread
        - I. He gave it to Judas
        - II. The only person He could have reached to give bread to was the person sitting to His left



- IV. Forgive those who have hurt you (see Matthew 6:12)
  - B. Fulfilling Zechariah
    - 1. Zechariah 11:11-13; Matthew 26:14-16
    - 2. Zechariah predicted Jesus would be betrayed for thirty pieces of silver 520 years before it happened
      - a. A good shepherd would be betrayed
      - b. Haggling over the price (see Matthew 26:15)
      - c. Metal would be silver
      - d. Amount would be thirty pieces
        - I. In the Old Testament, thirty pieces of silver was the price to repay someone whose servant had been gored by an ox
        - II. Jesus is called the Servant of God (see Philippians 2:8)
      - e. Once the money was paid, it would be thrown into the house of the Lord and used to buy a potter's field (see Matthew 27:3-8)
- V. Closing
  - A. There are people who come to church who are like Judas
    - 1. They play the game and know the rules, fitting right in
    - 2. Outside, they lie, curse, scheme, gossip, grumble, complain, barhop, cheat on their spouses, and deny their Lord
  - B. Fallings stars are rare
    - 1. For every one that falls, there are billions that don't
    - 2. Solid believers don't fall

**Figures referenced:** Francis Bacon, Leonardo da Vinci, Judas Maccabeus, Josh McDowell

**Cross references:** 2 Samuel 15; Psalm 41:9; Zechariah 11:11-13; Matthew 5:17; 6:12; 10:2-4; 20:20-21; 26:14-16, 21-25; 27:3-8; Mark 3:16-19; 14:18-19; Luke 6:12-16; John 6:64, 70; 12:3-8; 13:10-11, 21-30; 17:12; Philippians 2:8

**Topic:** Prophecy

**Keywords:** prophecy, betrayal, traitor, prayer, disciples, Last Supper, hypocrisy, Judas Iscariot



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>Cross Examination</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Psalm 22
<b>URL:</b>	<a href="http://CalvaryABQ.org/4180">http://CalvaryABQ.org/4180</a>

## MESSAGE SUMMARY

Today we begin to examine the cross in light of Old Testament prophecy. Even though the expectation of the Jews at the time of Christ was for a conquering Messiah, the Scripture also paints a picture of a suffering and dying Messiah. This means He would need to come two separate times. In their rejection of Jesus, the people were actually fulfilling the very Scriptures they denied as referring to Christ. Today let's stand at the foot of the cross and not only examine the event, but also examine our hearts.

## STUDY GUIDE

**Connect Recap Notes: March 26, 2017**

Speaker: Skip Heitzig

Teaching: "Cross Examination"

Text: Psalm 22

### Path

In this teaching, Pastor Skip examined the cross in light of Old Testament prophecy. Even though the expectation of the Jews at the time of Christ was for a conquering Messiah, the Scripture also paints a picture of a suffering and dying Messiah. This means He would need to come two separate times. In their rejection of Jesus, the people were actually fulfilling the very Scriptures they denied as referring to Christ. Pastor Skip looked at the incredible prophecies about Jesus' death and resurrection found in Psalm 22. This chapter is divided into two parts. The first part is prayer and agony; the second part is praise and accomplishment.

- I. The Torture of the Cross (vv. 1-21)
- II. The Triumph of the Cross (vv. 22-31)

### Points

#### The Torture of the Cross

- The first part of Psalm 22 gives us a detailed record of the human suffering of Christ. Jesus was deserted by God.
- The first four of Jesus' final statements focused on others:
  - To weeping women: "Do not weep for Me, but weep for yourselves and for your children" (Luke 23:28).

- To God as soldiers drove nails into His hands: "Father, forgive them, for they do not know what they do" (Luke 23:34).
  - To the repentant dying thief: "Today you will be with Me in Paradise" (Luke 23:43).
  - To John regarding His mother Mary: "Behold your mother" (John 19:27).
- Darkness fell, and Jesus was silent for three hours. He broke the silence with words predicted in Psalm 22:1: "My God, My God, why have You forsaken Me?" Or, "Eloi, Eloi, lama sabachthani?" (Mark 15:34).
  - For the first time ever, Jesus felt separation from God. This was not a lapse in faith, but a cry of disorientation. As the Sin-Bearer, He felt the full effect of sin—our sin, which broke His intimacy with the Father.
  - Verse 3 explains why Jesus had to be separate at this point: "You are holy." God's perfection can't mingle with our imperfection.
  - On the cross, Jesus became the perfect substitute for all of us imperfect people (see 2 Corinthians 5:21).
  - As Christians, we have an imputed righteousness, not an intrinsic one. That is, God counts us as righteous because of Jesus, not because of anything we have done.
  - Jesus was also despised by people. He gave several *I am* statements, saying He was the Bread of Life, the Light, the Door, the Good Shepherd, the resurrection, the Way, and the Vine.
  - Verse 6 records another one: "I am a worm, and no man." This figure of speech revealed the poor treatment He received at the cross.
  - In Hebrew, the word for *worm* is *tola*, meaning *scarlet*. The worm referenced was the crimson worm (*coccus ilicis*). When crushed, it produced scarlet dye, used to color the robes of kings.
  - Jesus was like the scarlet worm, a crushed life whose blood changes our garments for eternity (see Isaiah 1:18).
  - **Probe: Pastor Skip mentioned that multiple prophecies in Psalm 22 were fulfilled in the torture and death of Jesus. Read the psalm as a group, pointing out as many prophetic fulfillments as you can. For more insight, visit [evidenceforchristianity.org/refuting-the-skeptical-case-against-fulfilled-messianic-prophecy](http://evidenceforchristianity.org/refuting-the-skeptical-case-against-fulfilled-messianic-prophecy).**

## The Triumph of the Cross

- There is an abrupt change in tone at the end of verse 21: "You have answered Me. I will declare Your name to My brethren; in the midst of the assembly I will praise You" (vv. 21-22). Because of the shift from despair to deliverance, we can infer that this is a reference to the resurrection.
- The first part of Psalm 22 is about the suffering One; the second part is about the salvation of many.
- The resurrection: Hebrews 2:12 quotes Psalm 22:22, pointing to Jesus' resurrection and the expansion of His kingdom on earth through the gospel.
- The expansion: Verses 22-31 describe the Father's assurance that the cross would save many, expanding His kingdom (see Acts 1:6-8).
- We see this progression predicted, as Jesus declared the glory of God among His Jewish brethren (see vv. 22-23), and His disciples preached His good news to "the ends of the world" (v. 27).
- We are included in this expansion: "A posterity shall serve Him.... They will come and declare His righteousness to a *people who will be born*, that He has done this" (vv. 30-31, emphasis added).

- The completion: The last words of the psalm, "He has done this," (v. 31) point to Jesus' last words on the cross. In Hebrew, this sentence is one word, *asah*. In Greek, it is *tetelestai*, meaning "It is finished" (John 19:30).
- The psalm begins with "My God, My God, why have You forsaken Me?" (v. 1) and ends with "It is finished" (see v. 31).
- The great word of the gospel is not *do* but *done*. The task of salvation was completed with the death and resurrection of Jesus Christ.
- Jesus was forsaken so you would never be; He *wasn't* saved so you *could* be. He was covered by darkness so you'd experience light; He experienced death so you would have life.
- **Probe:** Pastor Skip said, "You may be experiencing the silence of God (as David did), the discipline of God (we all do), or the displeasure of God (because of sin). It may seem like God is distant, but what seems to be is not what is so." Discuss how the triumph of the cross changes everything—for you and the world. Why is the death and resurrection of Christ at the heart of the Christian faith?

## Practice

**Connect Up:** Andrew Murray said, "Salvation comes through a cross and a crucified Christ." Why do you think the Father accomplished salvation by this means? See Hebrews 9:22 for insight.

**Connect In:** Why is the death of Christ so central for the church, becoming one of the symbols of the faith? Why does the cross seem foolish to those that don't believe? See 1 Corinthians 1:18.

**Connect Out:** The apostle Paul said, "For Christ did not send me to baptize, but to preach the gospel... lest the cross of Christ be emptied of its power" (1 Corinthians 1:17). Just as Paul was called to preach the cross of Christ, how are we to incorporate the death of Christ in our evangelism and outreach?

## DETAILED NOTES

- I. Introduction
  - A. The opening and closing statements of this psalm are both statements Jesus made while hanging on the cross
    1. "My God, My God, why have You forsaken Me?" (v. 1)
    2. "It is finished" (see v. 31)
  - B. This psalm is quoted seven times in the New Testament, referring to Christ each time
    1. The New Testament authors regarded this psalm as a messianic prophecy
    2. John 19:24
  - C. A psalm of David
    1. We cannot find any instance in David's life that matches this text
    2. A prayer of anguish
  - D. Describes an execution
    1. A righteous man being killed
    2. A more accurate description of the crucifixion than the Gospels give

- E. David wrote this 1,000 years before Jesus' death
  - 1. 600 years before the invention of crucifixion
  - 2. Accuracy and detail of a method of capital punishment he knew nothing about
  - 3. Inspiration of the Holy Spirit (see Acts 2:30)
- F. Psalm 22 is divided into two parts

- 1. First part (vv. 1-21)
  - a. Prayer
  - b. Agony
  - c. Deserted by God
- 2. Second part (vv. 22-31)
  - a. Praise
  - b. Accomplishment
  - c. Delivered by God

## II. The Torture of the Cross (vv. 1-21)

- A. Verse 1 is the fourth statement Jesus made on the cross (see Matthew 27:46; Mark 15:34)
  - 1. Up to a point, all of Jesus' statements on the way to His execution and while hanging on the cross concerned other people
  - 2. People who suffer have a hard time thinking about anyone else
  - 3. Statements concerning others
    - a. To the weeping women (see Luke 23:28-29)
      - I. Foresaw the fall of Jerusalem
      - II. Knew the anguish that would befall the city
    - b. Asked for forgiveness for the soldiers who nailed Him to the cross (see Luke 23:34)
    - c. To the repentant, dying thief (see Luke 23:43)
    - d. To John regarding His mother, Mary (see John 19:26-27)
- B. Deserted by God
  - 1. Darkness covered the land in the middle of the day
  - 2. Jesus was silent during this time
  - 3. He broke the silence with the words *Eli, Eli, lama sabachthani?* (see Matthew 27:46; Mark 15:34)
    - a. "My God, My God, why have You forsaken Me?" (Psalm 22:1)
    - b. First and only time recorded that Jesus referred to God as *My God* and not *My Father*
    - c. He was experiencing the rift in His relationship with God as the sin of the world came upon His shoulders
    - d. Separation from God
    - e. Not a lapse of faith; a cry of disorientation
    - f. He had never experienced the feeling of being separated from the Father (see John 11:41-42; 16:32)
    - g. He experienced the full effects of sin for all humanity (see Isaiah 53:6)
  - 4. The pain, anguish, and separation were needed because God is holy (see Psalm 22:3)

- a. The reason for the cross
  - b. God's perfection can't mingle with our imperfection
  - c. Jesus, the perfect One, became the substitution for the imperfect ones— all people throughout history (see 2 Corinthians 5:21)
  - d. We have an imputed righteousness, not an intrinsic one
- C. Despised by People (vv. 6-8)
- 1. The chief priests and scribes mocked Jesus as He died on the cross, quoting this psalm almost verbatim (see Matthew 27:41-43)
  - 2. "I am a worm, and no man" (Psalm 22:6)
    - a. Jesus made several *I am* statements (see John 6:35; 8:12; 9:5; 10:7, 11-14; 11:25; 14:6; 15:1)
    - b. This is one of the forgotten *I am* statements of Jesus Christ
    - c. A worm is one of the lowest creatures in the world
      - I. He was not treated like a human while He was on trial
      - II. He was denied human and legal rights
      - III. He was tortured (see Isaiah 52:14)
  - 3. *Tola*
    - a. Sometimes translated *worm*; sometimes translated *scarlet*
    - b. Crimson worm
      - I. In ancient times, they would extract the fluid from this worm to make scarlet dyes
      - II. The only way to get the dye is to crush the worm
    - c. Jesus was the scarlet worm, lowly and ugly to look upon
    - d. When His life was crushed, His blood was the source to change our eternity
    - e. Life cycle of the crimson worm
      - I. When the female is ready to give birth, she embeds herself into the wood of a tree or branch
      - II. After giving birth, she dies
      - III. The crimson dye explodes onto the wood, staining it
      - IV. In giving His life, Jesus brought life
      - V. After three days, the crimson dye turns flaky white and falls to the ground (see Isaiah 1:18)
- D. Distressed by Physical Pain (vv. 14-18)
- 1. Physical effects of crucifixion
    - a. *Excruciating* comes from a Latin word that means *out of the cross*
    - b. Excruciating pain
  - 2. Profuse sweating that dehydrates the body
    - a. Jesus began that process in the garden of Gethsemane when He sweat drops of blood (see Luke 22:44)
    - b. *Hematidrosis*: the tiny capillaries burst into the sweat glands
  - 3. Bones out of joint
    - a. The body slumps and causes the joints to move out of place
    - b. This causes suffocation of the vital organs
    - c. Crucifixion victims die of asphyxiation
  - 4. Heart like wax

- a. When Jesus was dead, a soldier pierced His side, causing blood and water to come out (see John 19:34)
- b. Evidence that the pericardium had engorged, crushing the heart
- 5. Intense thirst
  - a. One of Jesus' sayings on the cross was "I thirst!" (John 19:28)
  - b. Strength dried up
- 6. Pierced hands and feet
- 7. Divided garments
  - a. John quoted this verse in his gospel (see John 19:24)
  - b. The soldiers cast lots for Jesus' garments

### III. The Triumph of the Cross (vv. 22-31)

#### A. Resurrection

- 1. The second half of Psalm 22 is completely different from the first half
- 2. Death is over (see vv. 22-25)
- 3. Now there is life
- 4. Something happened between verses 21 and 22: the resurrection

#### B. Expansion

- 1. The New Testament quotes verse 22, speaking of the expansion of the gospel (see Hebrews 2:11-12)
- 2. Started small and expanded outward
  - a. "My brethren" (v. 22)
  - b. "Descendants of Jacob...offspring of Israel" (v. 23)
  - c. "Great assembly" (v. 25)
  - d. "All the ends of the world...all the families of the nations" (v. 27)
  - e. "The next generation" (v. 30)
  - f. "A people who will be born" (v. 31)
- 3. Jesus instructed His disciples to take the message to the entire world (see Acts 1:8)
- 4. You were never an afterthought for God
  - a. We were chosen and He had us in mind all along
  - b. Jesus endured the cross for us (see Hebrews 12:2)

#### C. Completion

- 1. "That He has done this" (v. 31)
  - a. One word in Hebrew: *asah*
  - b. One word in Greek: *tetelestai*
  - c. *It is completed* or *It is finished* (see Luke 23:46; John 19:30)
- 2. A completion of the work of Christ
- 3. Your life should have this banner statement over it
- 4. Quit trying to convince God you are good enough to be saved (see Isaiah 64:6)

### IV. Closing

- A. The great word of the gospel is not *do*; it is *done*
- B. Some Christians feel forsaken by God
  - 1. It is an impossibility
  - 2. You may be experiencing His silence
  - 3. You may be experiencing His discipline

4. You may be experiencing His displeasure
  - a. Due to sin, a barrier
  - b. Isaiah 59:1-2
- C. You can never be forsaken by God
  1. Jesus was forsaken so we wouldn't have to be
  2. He went through the darkness so we would walk in the light

**Figures referenced:** J. Vernon McGee, Ralph Muncaster

**Works referenced:** *Examine the Evidence*

**Greek/Hebrew words:** asah, tetelestai, tola

**Cross references:** Isaiah 1:18; 52:14; 53:6; 59:1-2; 64:6; Matthew 27:41-43, 46; Mark 15:34; Luke 22:44; 23:28-29, 34, 43, 46; John 6:35; 8:12; 9:5; 10:7, 11-14; 11:25, 41-42; 14:6; 15:1; 16:32; 19:24, 26-28, 30, 34; Acts 1:8; 2:30; 2 Corinthians 5:21; Hebrews 2:11-12; 12:2

**Topic:** Jesus' Death

**Keywords:** cross, crucifixion, psalm, torture, execution, pain, darkness, perfection, holiness, righteousness, worm, pain, excruciating, suffocation, resurrection, gospel, forsaken



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>The Servant</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Isaiah 52-53
<b>URL:</b>	<a href="http://CalvaryABQ.org/4182">http://CalvaryABQ.org/4182</a>

## MESSAGE SUMMARY

Of all the Old Testament writings that predict the Messiah, Isaiah 53 is the Grand Canyon of the prophetic landscape. It captures the person and work of Christ with precise clarity, and it unfolds His atoning sacrifice on the cross like no other text. Hundreds of years before Jesus was born, His death was announced and detailed. Isaiah the prophet shows us that Jesus would be the perfect servant of the Father in dealing with the most serious problem of the human race.

## STUDY GUIDE

Recap Notes: April 2, 2017

Speaker: Skip Heitzig

Teaching: "The Servant"

Text: Isaiah 52-53

## Path

Of all the Old Testament writings that predict the Messiah, Isaiah 53 is the Grand Canyon of the prophetic landscape. It is called a *Servant Song*, one of four found in Isaiah. It captures the person and work of Christ with precise clarity, unfolding His atoning sacrifice on the cross like no other text. Hundreds of years before Jesus was born, His death was announced and detailed. Against all odds, Isaiah showed us that Jesus would be the perfect Servant of the Father in dealing with the most serious problem of the human race: sin. This chapter addresses the most important question in life: how can a person be right with God? Pastor Skip described Isaiah's vision of God's perfect Servant:

- He's a Sovereign Servant (52:13)
- He's a Sinless Servant (53:9)
- He's a Suffering Servant (52:14; 53:4-5, 7, 10, 12)
- He's a Substitutionary Servant (53:4-7, 10, 12)
- He's a Silent Servant (53:7)
- He's a Saving Servant (52:15; 53:11)

## Points

He's a Sovereign Servant

- Jesus came to serve His Father, to accomplish His will in redemptive history.
- There are some disputes as to who the servant is that Isaiah refers to.

- Isaiah used the term *servant* differently in several places, referring at times to Israel, the Messiah, and himself.
- Isaiah 53 is an embarrassment to Jewish leaders. In the eleventh century, rabbis began to interpret the text as referring to Israel, not the Messiah.
- Historically, the Targums and Talmud understood the text to be about the Messiah. One Targum even interpreted the word *servant* as *Messiah*.
- **Probe: The word *sovereign* means a supreme ruler. How does Jesus show His sovereignty through suffering, fulfilling Isaiah 52-53?**

#### He's a Sinless Servant

- The punishment Jesus received was undeserved; He paid a debt He did not owe.
- In Philippians 2, the apostle Paul reminds us that Jesus was God incarnate, a sinless God-man who took the form of a bondservant to save us.
- **Probe: Why is it important to understand that Jesus was sinless? Could a sinful man be a perfect sacrifice?**

#### He's a Suffering Servant

- Jesus was tortured severely. Two *lictors* (Pilate's bodyguards) delivered diagonal blows with metal- and bone-studded whips, shredding skin and lacerating muscles.
- After His beating, Jesus carried the upper portion of His cross, the *patibulum*, through the streets. It weighed between seventy-five and one hundred pounds.
- No other religion has at its heart the humiliation of its God. Jesus may repulse some, but He will redeem many. His suffering brings salvation.
- **Probe: Jesus' suffering was according to the "will of God" (1 Peter 4:19). Why was it the Father's will that His Son should suffer? See Hebrews 9:22.**

#### He's a Substitutionary Servant

- We have a collective problem: we're sinners. We all have a sorrow that comes from a sickness that is brought on by sinfulness.
- Our disease requires a specialist—someone who can stand in for us. The Servant must be a substitute.
- Theologically, this is called *vicarious atonement*. Simply put, Jesus was slaughtered so we can be saved.
- The essence of sin is man substituting himself for God; the essence of salvation is God substituting Himself for mankind.
- **Probe: A substitute is a person or thing acting or serving in place of another. Read 2 Corinthians 5:21 and Galatians 3:13. Why was Jesus a proper substitute? Could any person have filled the bill other than Him?**

#### He's a Silent Servant

- When Jesus was brought before the high priest and Pilate, He remained silent.
- Silence can be intimidating, and it gives us time to think about the situation.

- At those times when God is silent in our life, it could be that we know what He is saying and that He is waiting for us to act on what we know.
- **Probe:** As the popular phrase states, "Silence can be deafening." How can silence speak louder than words? Read Proverbs 17:26, Psalm 46:10, and Lamentations 3:26. How does God use silence to increase our faith?

### He's a Saving Servant

- The term *sprinkle* refers to ceremonial cleansing in the Mosaic sacrificial system; it's how God saved people before Christ.
- Notice that Jesus "shall justify *many*," (53:11, emphasis added) not *all*. Not everyone will let the Servant be his or her substitute.
- But God will save all who do. God has a big eraser, but we must admit our smudges; we must repent and turn to Christ.
- **Probe:** To save means to deliver from danger, harm, and sin. Read Psalm 35:9 and 1 Peter 1:8. Take a moment to talk about when God saved you. What was it like knowing that God had rescued you from eternal separation from Him?

### Practice

**Connect Up:** In theology, the doctrine of salvation has its own field called *soteriology*. Why is salvation so important that it deserves a whole field of study? What does this tell you about the Father's will for people? See 2 Peter 3:9.

**Connect In:** The living church is a group of saved people. Being that the true church is a saved church, how should our salvation influence and affect our life? Read Galatians 5:13, Hebrews 6:10, and 1 Peter 4:10. Should a saved church be a serving church? What does a serving church look like?

**Connect Out:** How would you summarize Isaiah 53 as an evangelical statement so you can share it with a nonbeliever?

### DETAILED NOTES

- I. Introduction
  - A. Jesus is unlike anyone else (see Luke 19:10)
  - B. Isaiah 53 is the pinnacle of all messianic prophecies in the Old Testament
    1. Penned 680 years before Christ
    2. Sum and substance of the gospel message
    3. Jesus quoted from it
    4. Referred to in fifteen New Testament books
    5. Known by the New Testament authors to be a messianic passage
    6. Read by the eunuch that Philip ministered to (see Acts 8:27-39)
  - C. A Servant Song
    1. One of four in the book of Isaiah (see Isaiah 42; 49; 50; 53)
    2. All refer to Christ
    3. Five stanzas

## II. He's a Sovereign Servant (52:13)

- A. God the Father's Servant who came to earth to serve the will of the Father in redemptive history (see Matthew 20:28; Mark 10:45; John 6:38)
- B. There is some dispute as to the identity of the Servant in Isaiah 52-53
  - 1. Not everyone agrees that this refers to Jesus
  - 2. Isaiah used the term *servant* to refer to several different people
    - a. The nation of Israel
    - b. Himself
    - c. The Messiah
  - 3. This prophecy is so obviously fulfilled in Jesus that it has become an embarrassment to the Jews
    - a. They knew that historically, Isaiah 53 is a messianic prophecy
    - b. The Targums translate Isaiah 52:13 as "Behold, My Servant Messiah"
    - c. They came up with an alternate interpretation
      - I. It became common to refer Isaiah 53 to the nation of Israel
      - II. History of the Jews, the despised nation of the world
- C. It cannot refer to Israel
  - 1. It does not fit
  - 2. Israel never suffered vicariously for another nation
  - 3. They never suffered voluntarily
  - 4. They never suffered silently
  - 5. In Isaiah 49, God speaks to His Servant Messiah *about* His servant Israel

## III. He's a Sinless Servant (53:9)

- A. Buried in Joseph of Arimathea's tomb (see Matthew 27:57-60; Mark 15:43-46; Luke 23:50-53; John 19:38-42)
- B. No one could convict Him of sin (see John 8:46; 18:38; 19:4-6; 2 Corinthians 5:21)
- C. The punishment He received was undeserved
  - 1. He paid a debt He did not owe
  - 2. His esteemed position as the Son of God made what He did that much more powerful (see Philippians 2:6-7)

## IV. He's a Suffering Servant (52:14; 53:4-5, 7, 10, 12)

- A. His visage was marred
  - 1. *Visage* = face
  - 2. Disfigured
- B. The crowd wanted blood (see Mark 15:13-14; Luke 23:21; John 19:6, 15)
  - 1. Pilate thought he could placate the crowd by beating Jesus (see John 19:1)
    - a. People sometimes died from Roman scourging alone
    - b. Two soldiers with whips made with leather strips and pieces of glass, metal, and bone
    - c. The whips would tear the skin and tissue from the back of the victim, exposing the vital organs
  - 2. *Ecce homo* = behold the man (see John 19:5)
- C. He carried His cross
  - 1. *Patibulum* = the crossbeam

2. He didn't even make it all the way (see Matthew 27:32; Mark 15:21; Luke 23:26)
  3. This was God's sinless Servant taking this torture
  4. No other religion has at its heart the humiliation of its God
- V. He's a Substitutionary Servant (53:4-7, 10, 12)
- A. The human race has a sin problem (see Romans 3:23)
    1. We all have a sorrow that comes from a sickness that is brought on by sinfulness
    2. Our disease requires a specialist
    3. It requires a substitute who will take our place
  - B. Jesus died instead of you
    1. Vicarious atonement= someone dying in your place
    2. Jesus volunteered to do it for us
    3. We are not good enough; we need someone to stand in for us
  - C. Jesus stepped into critical mass, stopping the chain reaction that sin brought to humanity
    1. He was slaughtered so we could be saved
    2. The essence of sin is man substituting himself for God; the essence of salvation is God substituting Himself for man
- VI. He's a Silent Servant (53:7)
- A. Jesus was brought before the chief priests, high priest, Sanhedrin, Herod, and Pilate
    1. He remained silent as they hurled accusations at Him (see Matthew 26:63; Mark 14:61; Luke 23:9)
    2. This astonished Pilate (see Matthew 27:14)
      - a. He had seen many prisoners go to a cross before, but none of them were silent
      - b. He had never seen someone stand silent while accusations were hurled at them
  - B. Silence can be intimidating
    1. But silence gives you time to think
      - a. Perhaps Jesus had said everything He needed to say to Pilate
      - b. Perhaps He wanted to give Pilate time to think about what He said
    2. Some people worry when they feel God is not speaking to them
      - a. It could be that He is silently giving you time to think about what He has already said
      - b. Maybe He wants you to contemplate before you act
- VII. He's a Saving Servant (52:15; 53:11)
- A. The priests used to sprinkle the mercy seat with the blood of the lamb sacrifice
  - B. Signified the cleansing of sins
  - C. Jesus would cleanse the sins of many nations
  - D. Jesus would justify many people
    1. *Many* does not mean *all*
      - a. Not all will be saved
      - b. Many will be saved, but many won't
    2. Many will not admit they need a savior
      - a. God has a big eraser, but you must first admit you have smudges
      - b. So many people do not see their need for a substitute

## VIII. Closing

- A. It is embarrassing to be thought guilty when you're not
  - 1. It's worse to not think you're guilty when you are
  - 2. The vast majority of the human race lives like this
- B. Isaiah 53 answers the most important question ever asked: How can a sinner be made right with God so as to escape eternal punishment and live in heaven?
  - 1. The answer is by accepting the substitute: Jesus
  - 2. Until you admit you have a need and ask Him to do something about it, you're under the death sentence
  - 3. You only get to heaven by your faith in the Lord Jesus Christ

**Figures referenced:** D.L. Moody, Rabbi Rashi, Louis Slotin, Charles Spurgeon

**Latin words:** ecce homo

**Cross references:** Isaiah 42; 49; 50; Matthew 20:28; 26:63; 27:14, 32, 57-60; Mark 10:45; 14:61; 15:13-14, 21, 43-46; Luke 19:10; 23:9, 21, 26, 50-53; John 6:38; 8:46; 18:38; 19:1, 4-6, 15, 38-42; Acts 8:27-39; Romans 3:23; 2 Corinthians 5:21; Philippians 2:6-7

**Topic:** Prophecy

**Keywords:** prophecy, gospel, Servant Song, Servant, sinless, sin, vicarious atonement, substitution, silence, salvation, lamb, sacrifice, Savior, guilty



<b>SERIES:</b>	Against All Odds
<b>MESSAGE:</b>	<b>An Empty Tomb; A Full Life</b>
<b>SPEAKER:</b>	Skip Heitzig
<b>SCRIPTURE:</b>	Acts 2:22-32
<b>URL:</b>	<a href="http://CalvaryABQ.org/4188">http://CalvaryABQ.org/4188</a>

## MESSAGE SUMMARY

We have spent twelve weeks examining the remarkable nature of predictive prophecy. We've considered the chances of one person in history fulfilling the precise forecasts about the then-coming-Messiah made by the Old Testament prophets. The chances of over 300 predictions all coming true in one individual defies all the odds and challenges the willful unbelief of any detractor. Today, on this Easter Sunday, we especially rejoice that death has been conquered by the same predicted One whose life, death, and resurrection set Him apart from anyone else.

## STUDY GUIDE

### Connect Recap Notes: April 16, 2017

Speaker: Skip Heitzig

Teaching: "An Empty Tomb; A Full Life"

Text: Acts 2:22-32

## Path

We have spent twelve weeks examining the remarkable nature of predictive prophecy. We've considered the chances of one person in history fulfilling the precise forecasts about the coming Messiah made by the Old Testament prophets. The chances of over 300 predictions all coming true in one individual defies all the odds and challenges the willful unbelief of any detractor. On this Easter Sunday, Pastor Skip taught about the One to whom the prophecies point: the predicted life, death, and resurrection of Jesus Christ.

- I. His Miraculous Life (v. 22)
- II. His Meaningful Death (v. 23)
- III. His Magnificent Resurrection (vv. 24-32)

## Points

### His Miraculous Life

- Peter's first sermon is found in Acts 2. Prior to this, Peter's hope had been shattered by the cross. But when Peter saw Jesus alive, he moved from hopeless living to living hope.
- The theme of Peter's sermon is the extraordinary person of Jesus. Jesus was *supra*-normal—He rose *above* the normal, being not only natural (man) but also supernatural (God).

### A. It Was Evidence

- Jesus' claims were verified by evidence, which included miracles. The Gospels record over thirty miracles. Jesus suspended natural laws and enacted a supernatural force. His miraculous life was evidence that God's power operated in Him.
- B. It Was Eminent
- Jesus' miracles were well-known and renowned. They testified that He could do an even greater miracle: He could save people. What greater miracle could there be than getting a sinful person from earth to heaven?

### His Meaningful Death

- A. Human Plot: Jesus' death was different than anyone else's.
- It seems unthinkable that death could defeat a man like Jesus, but Peter made it clear that Jesus was no ordinary man and His was no ordinary death.
  - Jesus' crucifixion was a mixture of a vicious plot with a victorious plan—divine sovereignty and human responsibility. God purposed it and people performed it.
  - All people are responsible for Christ's crucifixion. Our sin sealed His death.
- B. Divine Plan: The resurrection was part of God's plan, a plot hatched in heaven.
- Jesus' death was a *strategy*: it was formed from the foundation of the world (see 1 Peter 1:20; Revelation 13:8).
  - Jesus' death was *voluntary*: the cross was not an accident; Jesus chose death. He laid down His life for us (see 1 John 3:16).
  - Jesus' death was *substitutionary*: He died for others. He stood in the place of judgment for us (see Mark 10:45; 2 Corinthians 5:21).
  - Jesus' death was *necessary*: He removed the obstacle that separated us from God (see Romans 3:23; 6:23).

### His Magnificent Resurrection

- Peter spent one verse talking about Christ's life and one verse talking about His death, but nine verses were about His resurrection—the pinnacle of all redemptive history.
- A. Predicted by David
- Peter quoted Psalm 16:8-11, which was a prophetic statement by David, not a personal story.
  - David prophesied that the Messiah would rise. The One who is the resurrection and the life can't be held by death. The One who was here from the beginning doesn't have an end. The One who caused all things to exist cannot cease to exist.
  - Death can't hold the Author of life.
- B. Fulfilled by Christ
- There are only two ways for our body not to decay: to either never die or to be resurrected. And if the resurrection is true, it means that death has died. Against all odds, Christ fulfilled the prophecies. Remember the odds:
    - The odds of one man fulfilling eight prophecies is one in 1017.
    - The odds of one man fulfilling sixteen prophecies is one in 1045.
    - The odds of one man fulfilling forty-eight prophecies is one in 10157.

- The fulfillment is beyond understanding. It would take 100 billion years for this to happen. There's no chance they would, apart from God's choice to work providentially.

## Practice

**Connect Up:** Review the topics and prophecies discussed throughout this series. What do they tell you about the importance of prophecy as a means of pointing us to Christ? How does prophecy indicate that God has a plan for people?

**Connect In:** Jesus fulfilled these various prophecies: He was born of a virgin. He was born in Bethlehem. He was from the tribe of Judah. His ministry began in Galilee. He worked miracles. He entered Jerusalem on a donkey. He was betrayed by a friend. He was sold for thirty pieces of silver. He was wounded and bruised. His hands and feet were pierced. He was crucified with thieves. His garments were torn and lots were cast for them. His bones were not broken. His side was pierced. He was buried in a rich man's tomb. He rose from the dead.

Of all the predictive prophecies, how does the resurrection put a cap on all of them? To help you internalize the various Old Testament prophecies surrounding Christ's resurrection, commit at least three prophecies to memory (see Psalm 16:9-11; 110:1; Isaiah 53:10). Take a moment to discuss these.

**Connect Out:** As you tell others about Christ's resurrection, you'll find that people will come to Christ. Remember these steps in your outreach and evangelism:

- *Realize you're a sinner.* As Paul said, "All have sinned" (Romans 3:23). God does not grade on a curve.
- *Recognize Jesus died for you.* Ever doubt God's love? If so, look at the cross.
- *Repent of sin.* Make a U-turn on the road of your life. Repentance is not just being sorry, but resolving to not remain in sin.
- *Receive Jesus as Savior.* You can't do this on your own; trust and receive Jesus.
- *Reveal your decision publicly.*

Pray for family and friends who don't know Christ.

## DETAILED NOTES

- I. Introduction
  - A. Jesus was only in the grave for part of three days before He rose from the dead
  - B. In Acts 2, Peter gave his first recorded sermon
    1. 3,000 people were saved that day
    2. Message filled with hope
  - C. Peter was a fisherman by trade
    1. One day, Jesus stepped into his life (see Matthew 4:19; Mark 1:17)
    2. In hanging around Jesus, Peter's heart was filled with hope
  - D. Peter's hope was shattered when Jesus died on the cross
    1. Luke 24:21

- 2. Peter went from an all-time high to an all-time low
  - E. The resurrection moved Peter's life from hopeless living into a living hope (see I Peter 1:3)
  - F. The subject of Peter's sermon in Acts 2 is Jesus
    - 1. He wanted to show that Jesus was no ordinary man
    - 2. Jesus was God's predicted Messiah
    - 3. Jesus fulfilled all the Old Testament prophecies
- II. His Miraculous Life (v. 22)
- A. It Was Evidence
    - 1. Jesus' miracles got people's attention
    - 2. The New Testament records over thirty miracles Jesus performed, suspending natural law and enacting supernatural force
      - a. Jesus appealed to His own power (see John 3:2; 10:25; 14:11)
      - b. The most bitter enemies Jesus had were forced to admit He had power (see John 11:47)
  - B. It Was Eminent
    - 1. If Jesus could do those miracles, He could perform the greatest miracle of all: saving someone from their sin
    - 2. What greater miracle could there be than getting a person from earth into heaven?
- III. His Meaningful Death (v. 23)
- A. It seems unimaginable that a Man like Jesus could even die
  - B. Human Plot
    - 1. On one hand, the cross was a vicious plot
    - 2. Human responsibility
    - 3. Every person who has ever and will ever live is responsible for Jesus' death
  - C. Divine Plan
    - 1. On the other hand, the cross was a victorious plan
    - 2. Divine sovereignty—God purposed it
    - 3. God is also responsible for Jesus' death
      - a. God predetermined this event
      - b. It was part of His plan all along
    - 4. *The Passover Plot*
      - a. States that Jesus' death and resurrection were staged
      - b. States that Jesus did not die, but was placed in the tomb and Joseph of Arimathea nursed Him back to health
    - 5. Rather, it was a plot hatched in heaven by God
  - D. Thoughts on Jesus' death
    - 1. It was a divine strategy (see Revelation 13:8)
    - 2. It was voluntary; Jesus chose to do it (see John 10:11, 18)
    - 3. It was substitutionary; Jesus didn't die for His own sin, but He died as a substitution for others (see Isaiah 53:6)
    - 4. It was necessary; it had to happen if the separation between man and God was to be removed (see Romans 5:10)

5. Although it was God's plan from the very beginning, it does not make those who put Jesus on the cross less guilty
  - a. They chose to shout, "Crucify Him!"
  - b. Pilate chose to be persuaded by the crowds
  - c. Everyone today has a choice of what to do with Jesus Christ
  - d. If you are not for Jesus, you are against Him (see Matthew 12:30; Luke 11:23)
6. It was a victory; Jesus didn't stay dead

#### IV. His Magnificent Resurrection (vv. 24-32)

- A. Peter spoke about the resurrection for nine verses
  1. One verse about His life
  2. One verse about His death
  3. The resurrection is that important; it was the theme of Peter's sermon
  4. We celebrate Easter because without the resurrection, we are hopeless (see 1 Corinthians 15:19)
- B. Jesus could not be held by death
  1. The One who caused all things to exist cannot Himself cease to exist
  2. Death cannot hold the Author of life
- C. Peter knew the Jews would reject Jesus as their Messiah because He died on the cross, so he demonstrated that Jesus rose from the dead as predicted by the prophets
- D. Predicted by David
  1. Psalm 16:8-11
  2. Peter didn't understand the meaning of this psalm until the resurrection
  3. David spoke as a prophet about the Messiah who would come; not a personal story—a prophetic statement
- E. Fulfilled by Christ
  1. If Jesus' death was enough to save us from our sins, why did He need to rise again?
  2. There are only two ways for your body to not decay
    - a. You never die
    - b. You get raised from the dead
  3. If you can get resurrected, that means death has died
    - a. When Jesus died, He conquered sin
    - b. When Jesus rose, He conquered death

#### V. Closing

- A. We have considered the odds of one man fulfilling the Old Testament prophecies about the Messiah
  1. The Bible prophesied hundreds of years in advance about the life, death, and resurrection of the Messiah
  2. Other predictions
    - a. He would be born of a virgin
    - b. He would be born in Bethlehem
    - c. He would come from the tribe of Judah
    - d. His ministry would begin in Galilee
    - e. He would work miracles

- f. He would enter Jerusalem on a donkey
  - g. He would be betrayed by a friend
  - h. He would be sold for thirty pieces of silver
  - i. He would be wounded and bruised
  - j. His hands and feet would be pierced
  - k. He would be crucified next to thieves
  - l. His garments would be torn and lots cast for them
  - m. His bones would not be broken
  - n. His side would be pierced
  - o. He would be buried in a rich man's tomb
  - p. He would rise from the dead
- B. We have discovered that it is impossible for those things to be humanly arranged
- 1. In 100 billion years, there would be no chance for one person in history to fulfill all of those predictions apart from God
  - 2. There is no other way to explain the Bible's ability to predict the future
- C. When Peter preached this sermon, Jesus was alive
- 1. Many in the crowd were dead in their sin (see Ephesians 2:1)
  - 2. Peter and the other disciples were born again (see John 3:3-8)
- D. Jesus wants to touch the deadness of our lives
- 1. Even believers can get stale and stagnant over the years
  - 2. God accepts us as we are
    - a. We have to realize we are sinners (see Romans 3:23)
    - b. We have to recognize that Jesus died for us in order to bridge the gap
    - c. We have to repent of our sin
      - I. Repent means to turn around
      - II. Repentance is not just being sorry; it is being sorry enough to change
    - d. We have to receive Jesus as our Lord and Savior (see John 1:12)
    - e. We should do it publically because Jesus called people publically (see Matthew 9:9; 10:32-33)

**Figures referenced:** Simon Greenleaf, Harry Houdini

**Works referenced:** *The Passover Plot*

**Cross references:** Psalm 16:8-11; Isaiah 53:6; Matthew 4:19; 9:9; 10:32-33; 12:30; Mark 1:17; Luke 11:23; 24:21; John 1:12; 3:2-8; 10:11, 18, 25; 11:47; 14:11; Acts 2; Romans 3:23; 5:10; 1 Corinthians 15:19; Ephesians 2:1; 1 Peter 1:3; Revelation 13:8

**Topic:** Resurrection

**Keywords:** Good Friday, Passover, crucifixion, cross, scourge, sin, death, wrath of God, good, substitution, remission, sacrifice, forgiveness, imprecatory psalms, Communion

