

2 WEEKS



EASTER

TYSON EVENTS CENTER

THE WEEK BEFORE

SMALL GROUP STUDY

Kicking it off:

Share a time when you thought you knew something, but then discovered you had no idea!!

Big Idea:

Fully understanding the magnitude of Jesus' sacrificial death helps us to realize the significance of the resurrection.

Key Scriptures:

ISAIAH 53:1-12

*"Who has believed our message
and to whom has the arm of the Lord been revealed?
He grew up before him like a tender shoot,
and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.
He was despised and rejected by mankind,
a man of suffering, and familiar with pain.
Like one from whom people hide their faces
he was despised, and we held him in low esteem.
Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
But he was pierced for our transgressions,*

he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

He was oppressed and afflicted,
yet he did not open his mouth;
he was led like a lamb to the slaughter,
and as a sheep before its shearers is silent,
so he did not open his mouth.

By oppression and judgment he was taken away.

Yet who of his generation protested?
For he was cut off from the land of the living;
for the transgression of my people he was punished.

He was assigned a grave with the wicked,
and with the rich in his death,
though he had done no violence,
nor was any deceit in his mouth.

Yet it was the Lord's will to crush him and cause him to suffer,
and though the Lord makes his life an offering for sin,
he will see his offspring and prolong his days,
and the will of the Lord will prosper in his hand.

After he has suffered,
he will see the light of life and be satisfied;
by his knowledge my righteous servant will justify many,
and he will bear their iniquities.

Therefore I will give him a portion among the great,
and he will divide the spoils with the strong,
because he poured out his life unto death,
and was numbered with the transgressors.

For he bore the sin of many,
and made intercession for the transgressors."

JOHN 19:1-42

"Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

When Pilate heard this, he was even more afraid, and he

went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

"Here is your king," Pilate said to the Jews.

But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

Pilate answered, "What I have written, I have written."

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top

to bottom.

"Let's not tear it," they said to one another. "Let's decide by lot who will get it."

This happened that the scripture might be fulfilled that said, "They divided my clothes among them and cast lots for my garment." So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared

the Jewish leaders. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there."

Discussion:

As we enter into this Holy Week, commemorating the last days of Jesus before He was crucified and resurrected, read Isaiah 53:1-12 aloud in your group and discuss the following:

1. This passage in Isaiah was penned hundreds of years before Jesus was born and entered into His earthly ministry. From this passage, what do you learn about why He came?
2. Discuss the specific suffering prophesied by Isaiah.
3. Read John 19:1-42 aloud in your group. Now compare Isaiah's prophecy to the actual account of Jesus' crucifixion and death. What do you see fulfilled as Jesus suffers?
4. Read again through the Isaiah passage and discuss, according to Isaiah, the responsibility each of us bears in Jesus' crucifixion.
5. According to Isaiah, what comes as a result of Jesus' actions?
6. How are you a beneficiary of what Jesus has done?

Wrapping It Up:

Spend time together praying, giving thanks to Jesus for the indescribable gift given to you

as He poured out His life on the Cross of Calvary.

Prayer Focus:

Pray for those who will attend or watch our Easter service at the Tyson Events Center – that many will surrender their lives to Christ and commit to follow Him.

Memory Verse:

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”

Isaiah 53:5

EASTER

THE SHOW ON THE ROAD

SMALL GROUP STUDY

Kicking it off:

Share with the group the greatest show you've had the joy to experience.

Big Idea:

Jesus' interaction on the road to Emmaus shows us how Jesus' resurrection can change our pain into joy.

Key Scriptures:

Luke 24:13-35

"Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him.

He asked them, "What are you discussing together as you walk along?"

They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?"

"What things?" he asked.

"About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to

death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus."

He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

As they approached the village to which they were going, Jesus continued on as if he were going farther. But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, "It is true! The Lord has risen and has appeared to Simon." Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread."

Discussion:

Read aloud Luke 24:13-35 and discuss the following:

1. The two who were walking on the road to Emmaus were greatly saddened at what had happened to Jesus. According to the text, what was their perspective on

- what had occurred as they explained it to Jesus?
2. Jesus met these two along the road to brighten their perspective and to inform their understanding. He didn't change the situation or the reality, but helped them see it from a different perspective. Discuss how the text shows they were seeing Jesus- in the past tense- but how that changed when they recognized Him.
 3. Like these two men on the road to Emmaus, the circumstances you face aren't nearly as important as the conclusions you draw. For them, the problem wasn't what had happened, but the conclusions that they had come to as a result. And when they encountered Jesus, their sadness was brightened. What sadness have you faced or are you currently facing that could possibly be brightened by a different perspective from Jesus?
 4. These two were suffering under the weight of a story that wasn't true. Jesus had died. But they were using the past tense. Jesus met them to say "I still am." In what circumstance do you need to remember that He still is?
 5. Wrong thinking will always lead to wrong living, and inaccurate information will lead to unnecessary fear. What wrong thinking has seeped into your life?
 6. Once the two men on the road to Emmaus began to see things correctly, they were opened up to a life of hope. And hope gives you wings. Notice how quickly they shifted from being "in for the night" because it was getting dark, to getting up immediately to rush back to Jerusalem, despite the darkness, in order to let other people know. How might the hope of the Risen Savior give you wings and change your perspective?
 7. We heard in the message that Easter isn't a holiday, it's an identity. It's not a once-a-year event on the calendar, it's an everyday reality. Easter is who we are. Discuss what it might mean for you to adopt this perspective.

Wrapping It Up:

Walking with and spending time with Jesus changed the perspective and brought hope to the two men on the road to Emmaus. What pro-active steps

will you take to take Jesus with you “on the road”?

Prayer Focus:

Pray for the many who will be baptized at our upcoming immersion baptism next week.

Memory Verse:

*“He has shown you, O mortal,
what is good. And what does
the Lord require of you? To act
justly and to love mercy and to
walk humbly with your God.”*

Micah 6:8

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