

Women's Bible Study Spring 2018
John 18-19 ~ 04-25-18
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Well, I think it is a Minnesota state law that all speakers must make some kind of comment about the weather when we've gone from record-breaking blizzards on one Wednesday to short-sleeved shirts on the next, right? Aren't you relieved that spring is FINALLY here? I'm not going to lie. This has been a hard winter for me, and it has felt like it has gone on longer than any winter I remember. But now that spring is here, I'm absolutely itching to get out into my gardens.

This is my summer happy place and I've been longing for it for weeks now. Gardening is a relatively new passion of mine. When we moved out to our house in the country a few years ago, I inherited this beautiful garden, with flowers on one side and vegetables on the other. I quickly fell in love with putting around in it, which is good thing because if I hadn't, I'd have a 15' by 100' rectangle of weeds mocking me in my front yard. Isn't it interesting that when you've come to really enjoy something, like a hobby like gardening, you seem to notice it wherever you look? Maybe that's why the first thing I noticed when I began looking at chapter 18 of John was that it begins in a garden.

Go with me to chapter 18, and as you're doing that, I'm going to take a minute to review the structure of this book. In chapters 1–12, John recorded stories of Jesus's ministry, marked by seven key miracles and seven key statements where Jesus used the "I am" name of God to describe himself. All of these stories, miracles, and statements testify to the fact that Jesus is the Messiah, the Son of God, and that believing in him is how we have a right relationship with God. Then chapters 13–17 all took place in the Upper Room the night before Jesus died when Jesus and his disciples gathered together for what we now call The Last Supper. Jesus began the night by serving them, washing their feet, doing this even for Judas who left immediately afterwards and triggered the events which we'll see today that led to Jesus's arrest and death.

So chapter 18 begins by saying that after he finished talking with his remaining 11 disciples that night, they went to a garden. We know from the other Gospels that this was the Garden of Gethsemane located on the Mount of Olives. Since this happened in the springtime, it may have looked something like it does in this picture. Beautiful isn't it? It would have been nighttime at this point, but it's not hard to imagine why it was a place that Jesus would have enjoyed.

JUDAS

We read in verse 2 something that absolutely breaks my heart. Judas knew where Jesus would likely be because Jesus often went there with his disciples. Judas's most horrible act of betrayal happened in a place where apparently he had sat with Jesus, where he had listened to him, and no doubt conversed about everything and nothing. This was a place where friendship had been expressed, and now Judas violates the memories of those times. John's account leaves out the detail that Judas identified Jesus to the soldiers by kissing him on the cheek. Doesn't your heart just break for Jesus? It's recorded that he was rejected by countless people throughout the Gospels, but at the end, he is being rejected by someone with whom he has shared his daily life for three years. Someone who he's undoubtedly

laughed with, eaten with, watched the sunrise with, and talked with late into the night around a fire.

Sadly, many of us have also been betrayed by someone who should have been a safe person in our life. Maybe a spouse, or other family member, a trusted colleague, or a longtime friend. Jesus understands that pain. He knows what it feels like. Can you imagine his heart aching here to know the kind of suffering he was about to experience, and that it was all unfolding at the hand of a friend. Matthew reveals something which John didn't include. Judas made a deal with the high priest to deliver Jesus to him for 30 pieces of silver. What price would you need in order to hand over your close companion to his enemies? In modern day terms, maybe \$1 million, \$5 million? Do you know what Judas's price for turning on Jesus was worth? The 30 pieces of silver he was paid, in today's dollars, was worth only about \$7500. Tragically, as can happen when one allows Satan to feed our sinful inclinations, he realized too late the enormity of the evil that he'd committed and after Jesus had been condemned to death, Matthew 27 records that he went back to the high priest and threw the money back into the temple and hung himself.

I find the story of Judas to be one of the saddest stories in the Bible. But his life screams a warning at us that it is possible to be immersed in the teachings of Scripture, even in the presence of Jesus himself, and still not be saved. It is not enough to simply go to church and be in the presence of God and those who know Him, we must know Him for ourselves. We must believe that Jesus is who He said he was and accept that God's plan for our salvation that we are going to see unfold in these very chapters is what saves us.

PETER

But there's another disciple in this chapter who wrestles with failing Jesus, and that's Peter. John's version of what happened in the garden is a bit shorter than some of the other Gospels. In the other Gospels, we read that before Judas arrived, Jesus had wanted to spend some time in deep, agonizing prayer, and in a touching example of his sweet humanity, asked his best friends, Peter, James, and John to stay up with him and keep watch, but they each failed him at his time of need and fell asleep. Maybe at the time that Judas arrived with the high priest's men and soldiers, Peter was still feeling badly that he had let his friend down, so when Jesus was seized by Malchus, Peter's adrenaline surges and he swings his dagger-like sword at the man, cutting his ear off. Several of the commentaries I studied made the point that it is important that John revealed the name of this man who Peter injured. Because his point in writing this book was to supply evidence that would help us believe in who Jesus was and what he did, by naming this man, who either may have still been alive or whose immediate descendants certainly were, he is giving the first readers the opportunity to seek Malchus or the people who knew him out to verify the truth in everything recorded here.

It's so important that we fully understand that what we're about to see in these chapters about the condemnation and crucifixion of Jesus is not a fairy tale. This is historical fact. These events truly happened, and John, who himself was present at these events, is dropping names of other eyewitnesses who could testify to the truth that they did.

So, we have the gut-wrenching betrayal of Judas, and now the guilt-ridden impulsivity of Peter, but how does Jesus respond? Verse 11: "Jesus said to Peter, Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

THE CUP

With this one statement, Jesus affirms that he is prepared to submit to the painful circumstances initiated by Judas, and that Peter's attempt to prevent that is not only unnecessary, but would be against the plan that the Father has had all along.

And that brings me to the overarching point that I want to make this morning, the one thing that I intend to focus on through chapters 18 and 19 and that is this: The crucifixion was God's plan all along. And as you see in the sub-points on your outline, it was a plan based on His love for us. A plan that wouldn't be stopped by anyone. And a plan that Jesus carried out because of his obedience to his Father.

OK, disclaimer — we're about to go back and look at the beginning of Genesis, and some of us may check out a bit when a Bible study leader brings Adam and Eve in. It's like, Adam, Eve, garden of Eden, snake, first sin, blah, blah, blah.. Or am I the only one who does this? I hope I'm not — if so I've just exposed myself rather embarrassingly ... But I think it's really important that we go back to the beginning to see something amazing there, because without it, I don't think we can understand the cross. And understanding what happened at the cross is pretty much the most important thing in all of Christianity. Actually, the most important thing in all of humanity. So let's go to Genesis.

When God first created the world, what did he say it was? Yes, good. It was good. It was just as He wanted it. And the way He wanted it included having a relationship with Adam and Eve. He spoke to them directly and was physically with them in the Garden. Can you even imagine what that would be like? To be in a place of exquisite beauty with the privilege of getting to walk and talk with God? Wouldn't you love to experience that?

But God warned Adam of what not to do. He warned him of the consequences of eating the fruit from the tree of the knowledge of Good and Evil, and what did he say would happen? "In the day that you eat of it, you will surely die." (Genesis 2:17). When Adam and Eve ate that fruit, they didn't die instantaneously, but death entered their reality. The intimate relationship they enjoyed with God was lost, and death for them and for all living things became inevitable.

But, God did not watch this first sin unfold, get bitter, and calculate revenge on His creation for messing everything up. No, quite the opposite. You see, God knew this would happen. He knew before it happened that we would fail Him, and He had a plan to make it right in the end. A plan of love.

Genesis 3:15 refers to offspring who would one day be born who would take on the evil serpent that introduced Adam and Eve to sin. This child would be bruised on the heel (a temporary kind of injury), but that he would bruise the serpent on the head (a permanent injury). That child was Jesus. The plan that God had for this child, God's own Son, to come into this world to deal with sin and to fix the damage it does is revealed on the very first pages of the Bible. And arguably the most famous verse in the Bible explains God's reason for doing this. John 3:16 says, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."

As I worked on this, I spent some time reflecting on what it must have been like for God in that perfect time after he'd made Adam and Eve but before they'd chosen sin over Him. The Bible doesn't tell us how long it was but I think it is reasonable to assume that wasn't long.

Some commentators, reaching for any sense of time that could give an idea suggest that it could only be weeks at the most since Eve's first baby was born after they'd left the garden.

As I reflected on this, it reminded me of my honeymoon when Steve and I married 12 years ago. Our honeymoon was somewhat different than the honeymoons we'd experienced with our first spouses who died. We weren't quite the starry-eyed, idealists that we'd been in our early 20's. Having been married before, Steve and I both knew that marriage was going to have its ups and downs. We knew that the vows we'd just taken about persevering through sickness and health, good times and bad, weren't just lines of poetry, but inevitable demands placed on every marriage. So maybe in part because of that knowledge, that week in Banff may have been the happiest week of our lives. The joy of our honeymoon was intensified because of knowing that our marriage did not yet bear the scars of its first fight, and had never yet known a day in which we weren't together having fun. It was a whole week of reveling in each other's company without any baggage yet. But underlying it, we knew there would be hard times ahead as we blended our fragile new stepfamily, so as we flew home, we readied ourselves to navigate the road ahead for our new family with the goal of love and peace for all.

And God had a plan for love and peace after the honeymoon period of his Creation came to an end. We know from today's material in John chapters 18 and 19, His plan was to take the consequences of sin onto Himself through the person of the Son of God. We're going to get back to John 18 in a minute and see the events that led to the sacrifice of Jesus's life for ours, but I need to show you one more amazing thing from Genesis, something that shows the love in God's plan for us.

When Adam and Eve chose sin, chose selfishness, chose to do what they thought was best for them rather than what God knew was best for them, their perfect relationship was damaged. And now they were naked and vulnerable, both doers of sin and also its victims. But they were still beloved to God. He saw them suffering, trying to hide their nakedness with a few fig leaves, but leaves dry up, and He could care for them better than they could for themselves.

Look at chapter 3, verse 21: "the Lord God made for Adam and for his wife garments of skins and clothed them." There is incredible tenderness here. God's heart must have been breaking as He knew the time when He and these people fellowshiped freely, walking around in the garden together was over. I imagine with a tear in His eye and great grief in His heart, God caused the first loss of life in recorded history. He sacrificed an animal that He created, (and some commentaries speculate that animal was a lamb, logical since wool has always been used in clothing, but also because of the foreshadowing it would represent). He skinned the animal, made coverings for His beloved ones, and as the verse says, "He clothed them." Do you see the intimacy in that? God Himself wrapped them up, covering their nakedness in soft clothes, having sacrificed something of His own to protect them in their sad state. And maybe as He did that, He thought with great love of the day when He would once again give the ultimate sacrifice, Himself through the person of Jesus, to die and become the righteousness that covers us in our sad state, so that we may once again be restored to perfect relationship with Him.

Which is why, turning back to John chapter 18, Jesus stopped Peter from trying to protect him from the men who had come to take him away. Jesus knows that the only way this plan that he and the Father and the Spirit have had since before Creation to deal with sin and death

is for him to be taken and killed. And that brings us to the second point about the Crucifixion being the Father's plan all along. It would not be stopped. That is wrapped up in Jesus's powerful statement in verse 11 when he says, "shall I not drink the cup that the Father has given me?"

So because Jesus knew the time for the plan had come, he went willingly with his captors to the home of high priest. Now the role of a high-priest in Jesus's day had degraded quite a bit from what it was in the Old Testament era. It was no longer a lifelong hereditary role as it had been in the line of Aaron, and his sons, and their sons, and so forth. In Jesus's day, the high priest served at the pleasure of King Herod and his descendants. The high priest's role had tipped more towards the political side of the scale than the spiritual. While he still had the privilege of being the only one who could enter the most sacred part of the temple, the Holy of Holies, on the Day of Atonement to make sacrifices on behalf of all the Jews, his day-to-day focus was to serve as president of the quasi-religious/quasi-governmental group called the Sanhedrin and as the overseer of temple activities. The king could choose whomever he wanted to serve as high priest and for how long, but the deal was that even after a high priest was removed from office, he still got to retain his title and authority. This multiple high-priest scenario is the situation that comes into view in verse 13 when we see that Jesus was first brought to Annas, the former high priest and father-in-law of Caiaphas, the currently sitting high priest.

And then John does something very interesting in how he tells this story. Just as the drama of this story is reaching real tension with Jesus having been taken from the garden and about to face the high priest, he pulls the story in a different direction. In verse 15, he mentions that Peter and another disciple followed Jesus to the high priest's courtyard and house. They're at his house rather than at the temple or other official location because, remember, it's late into the night at this time. The other disciple was known in the high priest's household and so got to go in with Jesus. And I'll just mention here that many commentaries suggest the other disciple was John since, as we've seen throughout the book, he never referred to himself by name but always by something like "the one whom Jesus loved."

Peter, meanwhile, wasn't known in these parts and stayed outside in the courtyard, nonchalantly trying to keep warm by a fire. A servant girl came up to him and said, "You also are not one of this man's disciples, are you?" Peter breaks our hearts when he says, "I am not." Now, not to let Peter completely off the hook, but in Greek, it's clear from the way this question is constructed that she expects him to say no. It's like when your teenager says, "I don't really want to pick the dog poop up in the yard" and you say, "Do you think it's something I want to do?" The way the question is asked expects the answer to be no. So it was here. But that doesn't change the fact that Peter, who had just hours earlier (13:37) told Jesus that he would lay down his life for him, doesn't correct her and denies his relationship with Jesus.

And so John sets up a great contrast, having shown us a man who denied the Son of God when questioned by a harmless little girl, now shows us the Son of God denying nothing when questioned by a powerful man who wants him dead. Here's the scene in verses 19–24, Jesus has been taken to Annas's home in the middle of the night. He's not being given a trial with the procedures and public witnesses that should assure fairness. Instead, Annas grills him in secret, fueled by his own agenda. Jesus's response to his questions, though, are only that he has always been open about his teachings and hidden nothing. One of Annas's henchmen, maybe angered by Jesus's integrity in the face of the lack of it on Annas's part, basically

sucker punches Jesus. Annas was done, had Jesus tied up, and sent him to the real high priest, Caiaphas.

And then, like a TV drama with two simultaneously gripping storylines, John takes us back to Peter who is still outside Annas's house trying to keep warm around the fire. When questioned yet again if he is one of Jesus's disciples, he again says he isn't, and then another man notices Peter and adds to the pressure. Verse 26 says this third questioner was not only another servant of the high priest, he was related to Malchus, the man whom Peter had attacked in the garden. He says, "Didn't I see you there?" And Peter, caught in his web of lies, sticks in it and denies Jesus a third time, and at once, a rooster crowed just as Jesus had said would happen. John ends the story here, but Luke's gospel account adds an even more devastating detail. As shown in the top of this picture, he says Jesus saw this happen, maybe as he was being led, all tied up, from Annas to Caiaphas. Luke 22:61 says that Jesus turned and looked at Peter and Peter remembered how Jesus had warned him that he would do this and it says Peter then left and wept bitterly.

John moves the narrative along, skipping the exchange between Caiaphas and Jesus. Perhaps because he had already told us back in chapter 11 that Caiaphas had made up his mind to kill Jesus. According to verse 31, the Jews claimed they didn't have the authority to have Jesus killed through official means, so Caiaphas's move was to have Jesus condemned by the Roman Empire. Enter Pilate, the Roman governor of Judea.

When Caiaphas's men brought Jesus to Pilate, they dropped him off at the door and couldn't go in with him because according to Jewish law, it was defiling to go into the home or building of a Gentile, and because it was the start of the Passover and celebration of the Festival of Unleavened Bread, if they became defiled in this way, they wouldn't be able to participate in this important holiday. So Pilate came out to them asking, "What accusation do you bring against this man?" and they reply, "If this man were not doing evil, we would not have delivered him over to you." They can't really pinpoint a valid crime because of course he has done nothing wrong other than to make them feel threatened and convicted by their unbelief in the truth.

Pilate somewhat reluctantly goes back in to deal with Jesus, and asks, "Are you the King of the Jews?" Now, even though many of the Jewish people wanted to make Jesus their king after seeing the miracles he did, that wasn't his mission. He was there as the Son of God, the Messiah. The high priests and senior Jewish officials knew, though, that Pilate wouldn't care to get involved if this was just a man was claiming to be the long-awaited Messiah, so they tweaked the claim a bit. You see, from Old Testament prophecy, it was known that the Messiah would come from the kingly line of David making the Messiah the rightful king, and since having a new political king in town would threaten Pilate and the Roman Empire they set him up as that.

Jesus has a pretty bold response to this. Verse 36, "My kingdom is not of this world. If my kingdom were of the world, my servants would have been fighting that I might not be delivered over to the Jews." In other words, if I were simply the earthly king, we wouldn't be doing this right now, and I'd be running the show.

But despite this, since Jesus isn't claiming anything that threatens Pilate, he goes back outside where the Jewish officials are waiting. Now, remember, they are desperate for Jesus to be killed and they want it done fast so they can get on with their Passover celebrations, and they

need Pilate to be the one to condemn him. They can't go in with Pilate and fill his mind with their argument because their legalism forbids them from going into a Gentile building on a holy day, so imagine how this is fueling their rage at being frustratingly dependent on this Roman governor to carry out their plan. This explains why when Pilate comes out and says he can't find a reason to kill Jesus and tries the loophole of releasing a prisoner at the Passover, they scream for him to release Barabbas the robber instead and demand the death of Jesus.

CHAPTER 19

We know from the other Gospels that Pilate had a bad feeling about being mixed up with killing Jesus, but he couldn't seem to find a way out. Chapter 19 opens with Jesus being flogged and being mocked dressed up with a crown of thorns and purple robe. Pilate tries again to get the Jews to back down, now that he has punished Jesus somewhat and made him appear pathetic, but still they scream, "Crucify him." He doesn't want to, but they say, "We have a law, and according to that law he ought to die because he has made himself the Son of God." And ironically they've finally gotten it right this time. Jesus is the Son of God, and he actually does need to die because of it, but they don't know the truth of what they're saying.

Pilate tries another tactic to wriggle out of this responsibility, appealing directly to Jesus who at this point was just stoically silent. He says with frustration and maybe even desperation in verse 10, "Do you not know that I have authority to release you and authority to crucify you?" But Jesus says, "You would have no authority over me at all unless it had been given you from above."

Friends, the crucifixion didn't happen because Annas and Caiaphas and the other Jewish officials were angry or threatened by Jesus and wanted him dead. The crucifixion didn't happen because Pilate didn't stand up to them and went along with what they wanted. The crucifixion happened, to reiterate the big idea again, because it was the plan God had intended all along to make things right between us and Him. The authority Pilate thought he had was only an illusion. Acts 2:23 says that Jesus was crucified and killed by the hands of lawless men, but that he was delivered up according to the *definite plan and foreknowledge of God*.

Jesus was not the victim of an unfair trial and a weak politician, he was the victor of God's plan of love to restore us to a right relationship with Himself and nothing would stop that.

But Pilate tried one more time to release Jesus, and the Jews raged at him that if he released Jesus he'd be going against the Roman Empire because everyone who makes himself a king opposes Caesar. He was finally backed completely into the corner, and delivered Jesus to be crucified.

Jesus was taken outside the city walls to the place of horror. In verse 17 John tells us it was known as is The Place of the Skull, which in Aramaic translates to Golgotha. You may be more familiar with its Latin name, Calvary. Pilate, whether to mock Jesus and the Jews, or perhaps yet trying to convince himself that he is killing Jesus for a valid reason, puts the inscription "Jesus of Nazareth, the King of the Jews" on the cross.

CRUCIFIXION

And so as we come to the crucifixion of Jesus, we're not going to look at all the details in depth. Rather, I want to point out that of the 4 things that John chooses to tell us about, one

is something deeply personal involving himself, and the other three all happened, as he points out, "to fulfill the Scriptures."

Let's look at John's personal experience first. As Jesus is hanging on the cross in utter agony, verse 26 tells us he was moved with concern and compassion for his mother. He looks at his mother and the disciple he loved, our author John, and gives responsibility for Mary to his best friend. Now, you may remember from earlier chapters that Mary had other sons after Jesus. Two of whom, James and Jude, became believers and even wrote the letters bearing their names included in the New Testament. But while Jesus was living, they did not understand him, and Jesus does something radical here by prioritizing a relationship within the family of believers over biological relationships. History affirms what John tells us here that Mary lived in John's home for the rest of her days.

The other three things that John tells us about are the soldiers divvying up Jesus's clothes, Jesus's thirst, and the fact that none of his bones were broken despite the gruesome nature of his death. I am not aware of any of these things having profound spiritual significance unto themselves, but collectively, they all point to the fact that details about Jesus's death were described in advance in Old Testament Scriptures. Remember, John's overarching purpose is to make sure we have all the evidence we need to believe that Jesus is who he said he was and so pointing out how even these little details prove the truth in Scripture is central to it all. We aren't going to go look the verses up to see them now, but I've included them on your outline so that you can look them up later if you wish.

Now for each one of you who gets excited by this and thinks it is really amazing to see the prophecies in Scripture fulfilled, I expect there are probably some who wonder if John may have been making a big deal out of minor points, or worse yet, coincidences. But I would urge you to recall what I hope has been coming through as the point all along. Every single detail of Jesus's life on earth and now his death has been in the Father's plan of love for how He would make things right for us all along, nothing could interfere or stop that plan, and now finally, the third point on your outline, the fact that it all happened as promised is proof of the Son's obedience to his Father's plan.

Let's go back to the garden, the garden of Gethsemane where Judas betrayed Jesus and delivered him over to his enemies. This garden where the Son of God had walked and talked with his disciples, his people, inviting them to know his love and fellowship and instructing them to share that gift with others, and now he knew the time had come for the plan to be carried out.

It absolutely overwhelms me that the reason for this plan was that God, God - the Creator of the Universe - wants to have a perfect, love-filled relationship with me. And He wants that with you, and with you, and with you, and everyone else whom He has called as His own. He wants us to know His power and His glory and to be forever captivated and amazed by Him. Sin, Adam and Eve's sin, my sin, your sin, has damaged this, and because of who God is, He will not compromise on His perfection, or the perfection of the relationship that He wants to have with us. And so He must carry out the just punishment for sin. Jesus was born into our world and grew up as both fully God and fully man to make this happen.

Jesus's last words on the cross, "It is finished" from verse 30 are incredible. The idea that the very last thought he had, the last words he spoke were completely focused on obediently fulfilling his Father's sovereign plan of salvation is just astounding to me. He was obviously in

excruciating pain, he most certainly could hardly breathe, but to the very end, his mind was on his Father and the plan they had all along to make things right for us. This plan of love and restoration. This plan that was both a just punishment for sin and overwhelming grace extended to us.

What Jesus did for us was, without a doubt, an agony like no other person will ever know. The other three gospels describe Jesus praying in utter desperation to the Father just before Judas arrives, "if you are willing, remove this cup from me. Nevertheless, not my will, but yours be done." (Luke 22:42) The plan was costly, but Jesus was fully committed to obeying his Father's will. He understood better than we ever could the consequences of sin and the devastation of what utter separation from God would mean. And as we have seen over and over in the book of John, Jesus came to do the will of God, he came to carry out the plan.

I'd like to end by reading one last Scripture passage to you, this one from Isaiah. I invite you to put your pens down and close your eyes if you like, and simply listen to God's plan described in all its tragedy and glory, grief and grace. This is God's plan described with perfectly accurate detail 700 years before it happened, recorded in Isaiah 53. I'll be reading from the New Living Translation:

¹ Who has believed our message?

To whom has the Lord revealed his powerful arm?

² My servant grew up in the Lord's presence like a tender green shoot,
like a root in dry ground.

There was nothing beautiful or majestic about his appearance,
nothing to attract us to him.

³ He was despised and rejected—

a man of sorrows, acquainted with deepest grief.

We turned our backs on him and looked the other way.

He was despised, and we did not care.

⁴ Yet it was our weaknesses he carried;

it was our sorrows that weighed him down.

And we thought his troubles were a punishment from God,
a punishment for his own sins!

⁵ But he was pierced for our rebellion,
crushed for our sins.

He was beaten so we could be whole.

He was whipped so we could be healed.

⁶ All of us, like sheep, have strayed away.

We have left God's paths to follow our own.

Yet the Lord laid on him

the sins of us all.

⁷ He was oppressed and treated harshly,
yet he never said a word.

He was led like a lamb to the slaughter.

And as a sheep is silent before the shearers,
he did not open his mouth.

⁸ Unjustly condemned,

he was led away.

No one cared that he died without descendants,

that his life was cut short in midstream.
But he was struck down
for the rebellion of my people.
⁹ He had done no wrong
and had never deceived anyone.
But he was buried like a criminal;
he was put in a rich man's grave.

¹⁰ But it was the Lord's good plan to crush him
and cause him grief.
Yet when his life is made an offering for sin,
he will have many descendants.
He will enjoy a long life,
and the Lord's good plan will prosper in his hands.
¹¹ When he sees all that is accomplished by his anguish,
he will be satisfied.
And because of his experience,
my righteous servant will make it possible
for many to be counted righteous,
for he will bear all their sins.
¹² I will give him the honors of a victorious soldier,
because he exposed himself to death.
He was counted among the rebels.
He bore the sins of many and interceded for rebels.

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