

An Unintended Prophecy!

John 11.45-54

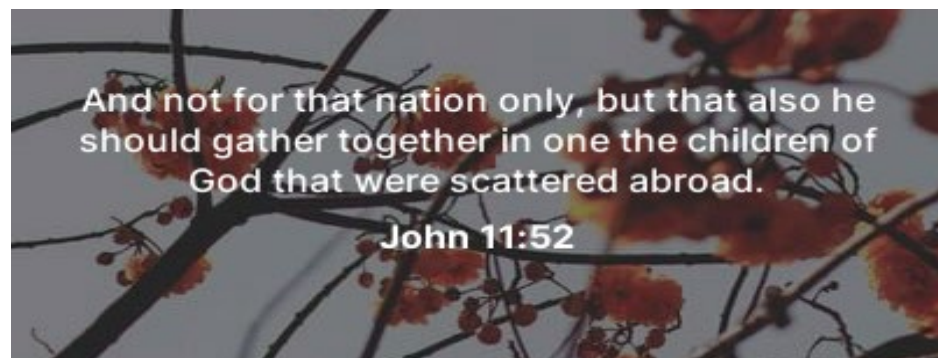
When Jesus raised Lazarus from the dead, the Sanhedrin – the powerful council of Jewish religious leaders, was up in arms. This was getting out of control! Something had to be done. The high priest Caiaphas advised a solution: Kill Him! But without knowing it, he prophesied God’s plan!

The Sanhedrin Plans to Kill Jesus

- Lazarus raised; many Jews believe, some go to Pharisees (45-46)
- Sanhedrin meets: *We have to do something!!!* (47-48)
- Caiaphas’ solution: *One man dies in the place of all.* (49-50)
- God prompted Caiaphas’ words as a prophecy! (51-52)
- The plan to kill Jesus – and His final trip away (53-54)

How Caiaphas Unintentionally Revealed God’s Plan!

- The high priest represents God without knowing it!
- What’s in a little word: ὑπέρ (*huper*) = “for” (50, 51)
- God’s plan was greater than Caiaphas knew! (52)
- ‘Man proposes, but God disposes’ – still true today!



1. In John 11, Jesus raises Lazarus from the dead – a stunning miracle, in front of a crowd of observers! It was irrefutable evidence that He was the Son of God! In response, many believed in Him (v45), but v46 says that some went to the Pharisees. The Pharisees had made it plain they didn’t like Jesus (5.18; 7.13, 25, 44, 48-49; 8.48, 59; 9.16, 22, 24, 28-29; 10.31-33, 39), so what do you think motivated them? What would they hope to gain by doing this?
2. When people are wedded to a viewpoint regardless of evidence to the contrary, they assault the messenger. This kind of *ad hominem* attack has been around since Cain killed Abel! Can you see it in the Sanhedrin’s response to Jesus in John 11.47-50? It is said that “all truth is God’s truth” – that is, those who believe in God never need to fear the truth, but those who resist or reject God fight against the truth, and attack those who stand for it. Can you see this tendency in the world today?
3. The Greek word ὑπέρ (*huper*) is in John 11.50 and 51, translated as “for” both times: Caiaphas tells the Sanhedrin it is “expedient...that one man die *for* the people...the whole nation” (50). John says that Caiaphas “prophesied that Jesus was going to die *for* the nation” (51). What does “for” mean in these two places? It can mean “in place of,” or “on behalf of.” Which meaning did Caiaphas intend? What meaning did John reveal that God intended?
4. Every Gentile should love John 10.52! The wonder of Jesus’ death on the cross is that it was not only for the Jews, but for us as well! How does Romans 11 characterize Gentiles being included in the people of God? What about Ephesians 2.11-22? John 10.16?