

26- Prophecy of Caiaphas

John 11:45-54

There is never any decision made by man, nor in fact any word uttered by man that God does not know nor that He had pre-knowledge of.

God is going to allow the High Priest of Israel to speak words that he meant one way and the results are another. God was not surprised, in fact the psalmist in *Psalms 2:2* ***The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed...***

I- Division of Belief:

Do you realize that everyone who known of Him, believes something about Christ. I say this because some have never heard the name of Christ nor the gospel. We see in the first few verses under our consideration tonight that some believed on Him as Messiah and some believed that He was a fraud or they had other concerns they deemed more important. Still all believed something.

John 11:45-54 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

These two verses again give us a great summary of the two opinions of Jesus. Some believed and some rejected and told the Pharisees. They had seen a undeniable miracle take place yet they choose not to believe.

II- Plan of the Council:

The Romans, who were ruling Jerusalem at the time, allow most city stated a certain amount of independence as long as they were peaceful and were not problematic. The religious rulers enjoyed prominent positions that they cherished.

John 11:47 Then gathered the chief priests and the Pharisees a council...

The Jewish affairs were ruled by a group of men known as the Sanhedrin often referred to as the council. It was comprised of 70 members plus the high priest as president or the one presiding.

John 11:47b ...and said, What do we? for this man doeth many miracles.

This is verification that they were not ignorant of the fact that Christ was performing miracle among them. They acknowledge this here. Remember what Jesus told them countless times. Notice a couple in John.

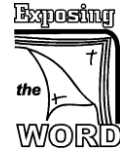
Joh 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

Joh 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. (Also see John 10:32; 37-38, 14:11)

The natural thing for them to do seems to be believe, but they had a lot of other baggage that was prohibiting their belief.

Notice there concern voiced in ***John 11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.***

Here was the crux of the whole matter. It was not that they could not believe, they had acknowledged the acts, it was that the valued their position with the Roman's more highly than following Christ. They were worried that all were going to believe on Christ so they had to do something. They may have believed that Jesus would set up a kingdom that would rival Roman and thus cause Rome to come and destroy them.



III- The High Priest:

By the time of Jesus the office of High Priest had become more of a political position than a religious one. Or at least the two lines had become very blurred. Herod deposed and appointed high priest at his will.

John 11:49 *And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.*

As he observed the dialogue he injected what seems harsh, and probably was. You don't know what you are talking about.

The problems that the High Priest Caiaphas had were many fold. The Chief Priest, Caiaphas was a Sadducee. Not only was Jesus doing miracles but He was also raising people from the dead. The Sadducees taught that there was not such thing as a resurrection.

We see a cases from the time of Paul that points this out drastically in **Act 23:6-8** *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.*

Under guise of what was better for the whole nation. They were acknowledging that Jesus was performing miracles and that people believed on Him because of these miracles. Yet, they were willing to do whatever they needed to do to protect their political and social status. I am reminded that Jesus said in **Matthew 16:24-26** *Then*

said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

IV- The Prophecy of Caiaphas:

Caiaphas is going to utter some words that were prophetic. **John 11:50** *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*

The explanation is quickly given in **John 11:51** *And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

It was expedient or better for Christ to die that for the whole nation to perish. This is the official decision of the nation that will be brought about by purpose. The Jewish leaders though that they were in charge of the situation

John 11:53 *Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.*

Jesus is very close to the end of what is called His public ministry. The last chapters of John only cover a very short timeframe of days not weeks. He is going to spend most of His time from this time forward with His disciples instructing them.