

In The Beginning Was The Word

John 11:45-57

INTRODUCTION: THE RELIGIOUS LEADERS PLOT TO KILL JESUS

As a result of the continuous miracles that Jesus did, and as a result of his ministry Jesus soon became popular to one side of the Jews and unpopular with the other half of the unbelievers.

As the miracles mounted many would come to believe on Jesus, but equally so as the miracles mounted many would turn against him.

Jesus had performed over 37 miracles in his short ministry here on earth.

| 37 Miracles of Jesus | | | | | |
|-----------------------------|--|-------------------------|----------------------|----------------------|----------------------|
| # | Miracle | Matthew | Mark | Luke | John |
| 1 | Jesus Turns Water into Wine | | | | 2:1-11 |
| 2 | Jesus Heals an Official's Son | | | | 4:43-54 |
| 3 | Jesus Drives Out an Evil Spirit | | 1:21-27 | 4:31-36 | |
| 4 | Jesus Heals Peter's Mother-in-Law | 8:14-15 | 1:29-31 | 4:38-39 | |
| 5 | Jesus Heals Many Sick at Evening | 8:16-17 | 1:32-34 | 4:40-41 | |
| 6 | First Miraculous Catch of Fish | | | 5:1-11 | |
| 7 | Jesus Cleanses a Man With Leprosy | 8:1-4 | 1:40-45 | 5:12-14 | |
| 8 | Jesus Heals a Centurion's Servant | 8:5-13 | | 7:1-10 | |
| 9 | Jesus Heals a Paralytic | 9:1-8 | 2:1-12 | 5:17-26 | |
| 10 | Jesus Heals a Man's Withered Hand | 12:9-14 | 3:1-6 | 6:6-11 | |
| 11 | Jesus Raises a Widow's Son in Nain | | | 7:11-17 | |
| 12 | Jesus Calms a Storm | 8:23-27 | 4:35-41 | 8:22-25 | |
| 13 | Jesus Casts Demons into a Herd of Pigs | 8:28-33 | 5:1-20 | 8:26-39 | |
| 14 | Jesus Heals a Woman in the Crowd | 9:20-22 | 5:25-34 | 8:42-48 | |
| 15 | Jesus Raises Jairus' Daughter to Life | 9:18, 23-26 | 5:21-24, 35-43 | 8:40-42, 49-56 | |
| 16 | Jesus Heals Two Blind Men | 9:27-31 | | | |
| 17 | Jesus Heals a Man Unable to Speak | 9:32-34 | | | |
| 18 | Jesus Heals an Invalid at Bethesda | | | | 5:1-15 |
| 19 | Jesus Feeds 5,000 | 14:13-21 | 6:30-44 | 9:10-17 | 6:1-15 |
| 20 | Jesus Walks on Water | 14:22-33 | 6:45-52 | | 6:16-21 |
| 21 | Jesus Heals Many Sick in Gennesaret | 14:34-36 | 6:53-56 | | |
| 22 | Jesus Heals a Gentile Woman's Demon-Possessed Daughter | 15:21-28 | 7:24-30 | | |
| 23 | Jesus Heals a Deaf and Dumb Man | | 7:31-37 | | |

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| 24 | Jesus Feeds 4,000 | 15:32-39 | 8:1-13 | | |
| 25 | Jesus Heals a Blind Man at Bethsaida | | 8:22-26 | | |
| 26 | Jesus Heals a Man Born Blind | | | | 9:1-12 |
| 27 | Jesus Heals a Boy with a Demon | 17:14-20 | 9:14-29 | 9:37-43 | |
| 28 | Miraculous Temple Tax in a Fish's Mouth | 17:24-27 | | | |
| 29 | Jesus Heals a Blind, Mute Demoniac | 12:22-23 | | 11:14-23 | |
| 30 | Jesus Heals a Crippled Woman | | | 13:10-17 | |
| 31 | Jesus Heals a Man With Dropsy on the Sabbath | | | 14:1-6 | |
| 32 | Jesus Cleanses Ten Lepers | | | 17:11-19 | |
| 33 | Jesus Raises Lazarus from the Dead | | | | 11:1-45 |
| 34 | Jesus Restores Sight to Bartimaeus | 20:29-34 | 10:46-52 | 18:35-43 | |
| 35 | Jesus Withers the Fig Tree | 21:18-22 | 11:12-14 | | |
| 36 | Jesus Heals a Servant's Severed Ear | | | 22:50-51 | |
| 37 | Second Miraculous Catch of Fish | | | | 21:4-11 |

1. It is no wonder that we see how fed up the Jewish leaders and, and Pharisees and high priests began to lose their ground with their religion of Judaism.
2. It is for this reason that we see the pressure mounting on them to kill Jesus and to do away with him once and for all.
3. Notice in the scriptures that we will be reading together this mourning how that eventually starts to take place.

John 11:45-47 (our text this morning).

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

1. Mary and Martha were also a wonderful witness, because they also put action to their belief.
2. Whilst everyone else was still in a state of non belief, these two ladies were amongst the first converts of the Lord, the first among the true believers who showed their loyalty and faith towards Jesus, by leaving a dead religion of mourning, and by following after the Living Messiah who they found at the outer edge of the town of Bethany.
3. They released that it was only Jesus who could provide “true” healing of the soul, and they followed him in that regard.
4. NOW.....upon that witness of Jesus raising Lazarus from the dead, **many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.**
5. These believing Jews were as a result of a great testimony of the Mary and Martha, who led them to come and see the great miracle of the Lord.
6. Previous miracle of the Lord, may have just raised their interest, but now, these Jews who followed Mary to Lazarus tomb, and having seen the miracle now came to believe “on Jesus”. **(believed on him.)**
7. The scripture does not say “all Jews”, but only “many Jews”, **(believed on him.)**
8. So this still leaves many unbelieving Jews who refused to receive or believe Jesus to be the son of God. Instead they chose another path altogether like so many people still do.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

1. Out of those unbelieving Jews, some would make it their mission to report this act of miracles to the Pharisees.
 2. Knowing that this act of miracles would stir them up frenzy as they knew that the Pharisees were against Jesus right from the start.
 3. This was not the first time they would report Jesus to Pharisees.
- These Pharisees had even caused John a problem in his earlier ministry when he came to announce the arrival of Jesus. (John 1:23-25).

John 1:23-25 ²³ He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. ²⁴ And they which were sent were of the Pharisees. ²⁵ And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**

- Then there was Nicodemus a Pharisees again who did not want to believe either.

John 3:1-3 ³ There **was a man of the Pharisees, named Nicodemus**, a ruler of the Jews: ² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except

God be with him. ³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

- Even though Nicodemus had knowledge, knowledge alone was not able to save him. This is also the same today with many scholars of the bible. Seeing yet they do not believe.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

1. The Pharisees had been watching Jesus for some time now, and it did not take much to convince them that the time had come to do something about it.
2. We saw in the earlier chapter of John 7 their attitudes toward Jesus had already changed and they had already tried to arrest him once before.
3. So what now?

John 7:31-33 ³¹ And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? ³² **The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

4. When we believe on Jesus it had better be for the right reasons.
5. Because remember here in John 7, that even when the people, and the Jews believed on Jesus it was not because he was God.
6. Therefore this belief was in vain, and NOT unto salvation.
7. Having been informed by the Jews about Jesus at Lazarus resurrection, they now had a case against him that could not be ignored. Their religion and status were now under threat and they needed to do something about it.
8. What did they do?
9. They.... **gathered the chief priests and the Pharisees a council.**
10. Then they asked the question..... **What do we?**
11. Why ask that question.....well it was because..... **for this man doeth many miracles.**
12. So now we begin to find out the reasoning about the plot of what to do with this man Jesus as they claimed.

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.

1. Their first problem they encountered was **If we let him thus alone, all men will believe on him:**
2. And they could not have that.....they could not have their people, the Jews believing on Jesus because that would destroy their religion for sure. And that would result in their status amongst the Romans being taken away.
3. This would lead to..... **and the Romans shall come and take away both our place and nation.**
4. This meant that for them in all their sin.....they had no cloak to hide their sin.....and therefore they had to plot against Jesus because in that sense they had no choice because they did not want to believe and so that was the only choice that they had left.

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

1. If it meant Jesus needed to die, to save them, then so be it was their decision.
2. Look how interesting and how concise the scriptures are in relation to that decision?
3. **Caiaphas, being the high priest that same year,**
4. Caiaphas had a plan and as the high priest everyone had to listen to him.
5. Caiaphas, more than likely had listened to their plans about Jesus and had rejected them all, because he comes back to them to say..... **said unto them, Ye know nothing at all,**
6. So what did Caiaphas have in mind then?

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

1. Here was his answer to the problem they faced with Jesus.
2. He told them the importance of what he was suggesting. (the words **Nor consider**).
3. When used in this context we see the following being said about Jesus which was already prophesied about Jesus in the OT and Caiaphas probably did not even know it.
4. What Caiaphas, said was exactly what the scriptures had said. **consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**
5. But Caiaphas, even went one step further in his statement, which entirely fulfills the scripture of what he implied in verse 51.
6. **51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;**
 1. His quote was 100% correct. Jesus would die for the nation but even this was even extended to verse 52.
 2. For everyone in the whole world.
7. **52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.**
8. The children of God, would be those that believe in Jesus. But little did Caiaphas know that, and what he was saying. (John 18:14)

Psalm 2:2 ² The **kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,** saying,

Acts 4:25-28 ²⁵ Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? ²⁶ **The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.** ²⁷ **For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,** ²⁸ For to do whatsoever thy hand and thy counsel determined before to be done.

- There are also another scripture from the OT Isaiah 49:6 that speaks of Jesus being that light, and it is the same verse quoted by Luke in the book of Acts 13:47.
- Jesus was already introduced by the OT Prophets to be a light unto the world.

Isaiah 49:6 ⁶ And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Acts 13:47 ⁴⁷ For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

9. Caiaphas had no idea that he was invoking scripture at this point. His reason for wanting Jesus dead to save the nation was true, but equally its effect had a far more reaching consequence for that of Salvation.
10. Caiaphas reason was carnal, but Jesus reason was spiritual.

⁵³ Then from that day forth they took counsel together for to put him to death.

1. The decision to put Jesus to death was taken on this day.
 2. It was a day in which the whole leadership council of the Jews stood together in making that eternal decision in which it would affect the whole world.
 3. This was a council established by the Pharisees and the chief priests. They were responsible for making the religions laws.
- In first century Palestine there was no separation between church and state. The priests at the temple in Jerusalem not only officiated over the religious life of the Jews, they were also rulers and judges.
4. So because the decision had now been made public it had to be carried out.

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.

1. Jesus knew the outcome of the council even before it would be convened.
2. As a result Jesus for the time being would stay out of their way until his time was come.
3. He did not stop his ministry he simply diverted his ministry to others in need of the truth.
4. The city that Jesus chose to go to with his disciples was a city called Ephraim. This was a city just above the Dead Sea to the left. 2 Samuel 13:23 speaks of the same place Ephraim so we know where it exists.
5. The city is near the wilderness, northeast of Jerusalem, to which Jesus and His disciples retreated when threatened by the chief priests and Pharisees after He raised Lazarus from the dead.

⁵⁵ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

John also opened John Chapter Two with the record of the Jewish Passover which was "at hand", which meant that it was ready to be celebrated.

For this reason Jesus would up to Jerusalem.

This would be a time for the Lord to see for Himself how the Passover was again being kept, which was an ordinance from the Lord at that time which was to be observed at a specific day in the year.

Nobody was aware of who was going to attend the Passover feast. But every Jewish male was expected to make the pilgrimage to Jerusalem during this time. (Deut 16:16).

Deuteronomy 16:16

¹⁶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

1. This was a weeklong festival, but the Passover was one day. And the feast of unleavened bread lasted the rest of the week.
2. The entire week commemorated the freeing of the Jews from slavery in Egypt. (Exodus 12:1-13).
3. So they expected him to attend.

⁵⁶ Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

1. They debated as to whether Jesus would come to the Passover feast.
2. They were openly and actively seeking him.
3. The temple was not being used at this stage as only a place of worship. Oh No. It was being used as a place of launching an attack on the Lord. A place where they would connive their evil doings.

⁵⁷ Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

1. Jesus was now on the hit list.
2. His name had been given out to all men to be on the lookout for Jesus and if **any man knew where he were, he should shew it.**
3. The **Pharisees had given a commandment**, which means law. To carry out the arrest if they found him. Jesus was now a fugitive and a wanted person.
4. In this verse you can see the clergy (the priests) siding with the Pharisees to carry out a state religion and religious state instruction.
5. The whole idea was to keep Rome "Happy".

Herod, who was himself a pawn of Rome, had his own pawns installed in the Jewish priesthood. By the first century the election of the High Priest was more political than

religious. The Romans wanted the priesthood to support their occupation, and the Herods made sure their desire was carried out. That is why the Jews wanted to keep the peace in Rome. They wanted Rome to rely on them the Jews for a religious political solution.

This is the same account that Matthew gives of Jesus impending arrest in Matthew 26.

Matthew 26:3-4 ³ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, ⁴ And consulted that they might take Jesus by subtilty, and kill him.

- We find out later in John 18:12 that they did eventually arrest Jesus.

Which side of the fence would you rather be.

PRAYER.....CLOSE

Luke 3

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

³ And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

⁶ And all flesh shall see the salvation of God.

Isaiah 40

1 Comfort ye, comfort ye my people, saith your God.

² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

⁵ And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

THE LORDS DEATH

2 Corinthians 5:15 ¹⁵ **And that he died for all**, that they which live should not henceforth live unto themselves, but unto him which died for them, **and rose again**.

1 Corinthians 6:20 ²⁰ For ye are **bought with a price**: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 7:23 ²³ Ye are **bought with a price**; be not ye the servants of men.

THE OFFERING OF JESUS FOR ALL.

Hebrews 10:9-11 ⁹ Then said he, Lo, I come to do thy will, O God. He **taketh away the first, that he may establish the second.** ¹⁰ **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.** ¹¹ And **every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:**

The “Council” is the Sanhedrin

The “Council” is the Sanhedrin, the Supreme Court of the Jewish nation. So the issue here is huge. This is no longer the mob violence we saw in [John 10:31](#) where they were about to stone Jesus. This is a high-level national consultation. What’s at stake, we notice, is not the truth. The goal of this council is not to find truth. The goal of this council is survival.