

John 11:46-57 – A Divine Conspiracy

Introduction (John 11:45-46)

1. Review: Jesus is the Resurrection and the Life, meaning in Christ is life
2. His main purpose to come to this world was to die for sinners, raise them from the dead, and thereby defeat the works of the devil which is Sin and Death
3. Lazarus' resurrection pointed to Christ's greater resurrection and ours
4. Lazarus was raised to display the glory of God so that many would believe in Him, however, some did not and became hostile

Main Idea: The unconverted sinner is at enmity with God and His Son. God the Father predestined and orchestrated the death of His Son through people, such as Caiaphas, for His children. The death of Jesus Christ was a punitive, vicarious substitutionary atonement in order to gather out of the world the scattered children of God.

The Condition of the Unconverted

1. The inability, and therefore refusal, to believe on Christ (**1 Cor 2:14**)
2. A mind that is fleshly, therefore hostile towards God, unsubmitive to His Law (**Romans 8:7**)
 - a. There is a cloak of toleration, but truly there is hatred for the Lord
3. Alienation from God, hostile in mind, and sinful (**Colossians 1:21**)
4. Miracles will not convince the lost, even if someone were raised from the dead (**Luke 16:28-31**)
5. The Word of God is sufficient under the regenerative power of the Holy Spirit to bring someone to salvation (**Romans 10:13-15**)
6. Preaching the Word brings people to faith (**Rom 10:16-17**)

A Sinful Conspiracy: Murderous Intent (John 11:47-50, 53, 55-57)

1. The report that Lazarus was raised from the dead reached the Pharisees; their response was disbelief, and murderous conspiracy
2. The Pharisees (The Conservatives who pursued the spiritual life) and the Chief Priests (The Sadducees who were secular traditionalists) had one enemy: Jesus of Nazareth
3. The Sanhedrin could not refute the signs Jesus was doing
 - a. The lame walked, the blind see, devils were cast out, the dead were raised to life
4. The Sanhedrin was motivated by fear of losing their status & the nation
 - a. If more people believe, the Romans will destroy us
 - b. Our liberties/power would be gone and the nation would be crushed
5. Jesus' popularity had swelled and people thought He was the long-awaited for Messiah and King – He was a threat...
6. The Sanhedrin, supposed seekers of Truth, denied the Truth and took steps to stamp out the Truth in order to survive
7. Who is Caiaphas? High Priest who was also the Son-in-Law of the former, very powerful, and influential High Priest, Annas (**John 18:13**)
 - a. Nothing happened without the approval of Annas

- a. Nothing would happen to Jesus without Annas signing off on it
8. The Sanhedrin held trials for Jesus even before the trials began: The verdict was guilty and the sentence was death
9. Caiaphas' justification: Instead of Israel being crushed by the Romans, Jesus should die for the people: One innocent man put to death so many would not

The Hour Had Not Yet Come (John 11:54)

1. How Jesus knew of this conspiracy, we are not told; He is the God-man, so He may have just known
2. The death of Jesus Christ is an appointed hour by God the Father
3. There are many instances throughout the Gospels where the death of Christ was evaded because it was not yet His hour
4. Jesus is not cowardly by evading His arrest in the town of Ephraim, for He was obeying the will of His Father until the hour arrived (**Jn 17:1**)

A Divine Conspiracy (Jn 11:51-52)

1. Caiaphas' motive was evil – He is responsible for his intentions to murder an innocent man; better for one to die than the nation
 - a. Jesus would be a substitute for us
2. The other Actor in the narrative is God – what Caiaphas actively spoke he meant for evil, but God meant for good
 - a. God put words into Caiaphas' mouth to speak the Truth concerning the death and atonement Christ Jesus
 - b. These words are Caiaphas' with his meaning, and these words are God's with His meaning; lethal words sealing the death of Christ
 - c. Caiaphas wanted Jesus dead and out of the way to secure his power, but the Father wanted Jesus to die in order to save a people for His treasured possession, raising Him to reign as Lord & King
3. God said it is better (good) that Jesus die for the people – the death of Jesus was not an accident, it was planned, orchestrated, and executed
 - a. The Death of Christ was God's design
 - b. The Lord spoke through Caiaphas, using the actions of sinful man to bring about His will; God directs the affairs of men (**Ac 4:27-28**)
4. God substituted His Son to be killed so He would not kill you
 - a. The Father smote Him (**Isaiah 53:4**)
 - b. The Father laid on Him our iniquities (**Isaiah 53:6**)
 - c. The Father crushed Him (**Isaiah 53:10**)
5. Jesus died generally for the nation, but specifically to gather the children of God who were scattered abroad into one
 - a. There are elect all over the world who are not yet converted that God is gathering into one flock – they will hear the voice of Jesus, their Shepherd, and follow Him
 - b. Jesus' death was vicarious and substitutionary – for us in our place
 - c. Jesus' death was propitiatory in nature – He satisfied God's wrath against us
 - d. The parallel passage to this is **1 John 2:2** where the Lord Jesus dies for the world in order to draw out of the world His flock, the church