

(27) Reaction to Lazarus' Resurrection (Jn. 11:45-54)

1. Many believed (Jn. 11:45) but some betrayed (Jn. 11:46).
 - a. This episode featured a reversal of the usual proportions for the many and the few (cf. Mt. 7:13-14).
 - b. The hand of God in special places at special times through special means is always miraculous (2nd Chr. 30:12; 1st Pet. 5:6).
2. A coalition of chief-priests and Pharisees united together in their opposition to Christ (Jn. 11:47-48).
 - a. Traditional opponents united together when they “synagogued a sanhedrin” (convened a council).
 - b. An ad hoc sanhedrin could be convened for particular judicial purposes, or the entire Sanhedrin would convene for major decisions.
 - c. The Great Sanhedrin was the supreme Jewish court in Jerusalem. The Roman Empire permitted them to rule over religious matters but they could not legally put anyone to death.
3. Caiaphas became an unwitting prophetic voice (Jn. 11:49-52).
 - a. Josephus provides good information regarding Joseph Caiaphas (Ant. XVIII, ii 2).
 - b. “Y’all don’t know nothing” (ὕμεῖς οὐκ οἴδατε οὐδέν humeis ouk oidate ouden) communicates strongly the prideful superiority of Caiaphas (Jn. 11:49). Know-it-all think of others as know-nothings.
 - c. Caiaphas’ earthly natural demonic wisdom (cf. Jas. 3:15) was grounded on expediency (Jn. 11:50). συμφέρω *sumpherō* ^{#4851}: to be advantageous, *be profitable/useful* (Mt. 5:29,30; 18:6; Jn. 11:50; 16:7; 18:14; Acts 20:20; 1st Cor. 6:12; 10:23; 12:7; 2nd Cor. 8:10; 12:1).
 - d. The Apostle John understood Caiaphas’ message as being divinely inspired (Jn. 11:51-52).
4. The murderous plots were previously strategic (Jn. 5:16,18; 7:1). At this point they became tactical (Jn. 11:53).
5. Jesus engaged in His own tactical maneuvers in order to remain alive until the Father’s appointed day for His death (Jn. 11:54).