

# Caiaphas' Prophecy of Jesus' Death

*One Man to Die*

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**Bible Text:** John 11:47-52  
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We turn this evening again to the gospel of John, this time to chapter 11. John chapter 11. We begin the reading at verse 43. Just to get a little bit of a context here, the whole first section of the chapter has to do with the marvelous miracle of Jesus raising Lazarus from the dead, and then what we consider in the preaching tonight follows immediately after that, as will be clear from the scripture reading. The text is verses 47 through 52. We will not be rereading that, but I ask that you pay particular attention to those verses and it will be profitable to keep our Bibles open through the course of the preaching this evening. John 11 verse 43.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 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.

Now the beginning of the text.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 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. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 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.

And so far will be the text, but we keep reading,

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. 55 And the Jews' passover was nigh at hand:

This is the last Passover of Jesus' earthly life, the Passover when he was crucified.

and many went out of the country up to Jerusalem before the passover, to purify themselves. 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? 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.

So far we read God's holy and infallible word.

Beloved congregation of our Lord Jesus Christ, this evening we begin a short series leading up to Jesus' death and resurrection. There's no special focus that I'm taking for this series, no special theme. We're just going to look at a few passages that lead up to Jesus' death on the cross and perhaps if there is any kind of theme, we might just stick to the book of John and look at different passages from the book of John, that seems to be how this series is working out.

We begin our series this evening looking at this passage from John chapter 11 and this is a very fitting place to begin because what we have here is really a turning point in the earthly ministry of Jesus because up to this point there have been some unorganized and offhanded attempts to kill Jesus. If you go back a few chapters to John chapter 8 at the Feast of Tabernacles, the thanksgiving feast in the fall, which was five or six months before these events in John chapter 11, you read there in John chapter 8 that the Pharisees took up stones to cast at him but Jesus hid himself and departed from their midst. That's John chapter 8. Then you go back to John chapter 10, chapter 10 verse 31, at the feast of dedication during the wintertime we read that the Pharisees again took up stones to stone him, but Jesus again escaped from their midst, the time had not come. So up to this point, there are some unorganized and spur of the moment attempts to kill Jesus but what we have with this passage tonight is a shift. We have something here very sobering and very grim taking place because here we read that the ruling body of the Jews become so full of hatred and so full of envy towards Jesus that they actually have an emergency meeting of the Sanhedrin. They have their deliberations and you might say an official motion is moved and adopted to murder Jesus. No more unorganized attempts to kill the Messiah. This now is official business. And so you have a kind of turning point here. This marks the beginning of the end. After this event, all that is left for them to do is wait for the right opportunity to arrest Jesus, make the proceedings look as legitimate as possible for the sake of the people, and then put Jesus to death. And as the end of the chapter informs us, an announcement goes out to all the people that if anyone knows where Jesus is, they

should tell the leaders so that they can arrest him. Wanted posters are being spread and this is about two or three weeks before Jesus is nailed to the cross.

It's a very sobering passage but as sobering as this passage is, it's also in a marvelous way, a very comforting passage, because what we read here is that in the midst of all these dark and devilish deliberations, God himself is superintending all of it. He is orchestrating all of this because we read that as the high priest himself speaks the words that leads these men to make the decision to kill Jesus, the very words that the high priest speaks are prophecy, not a prophecy he's intending to speak, but a prophecy that God sovereignly gives him. Caiaphas has wicked earthly purposes with this advice he gives, but God Almighty has higher and holy purposes with the very same advice that is given, purposes that include our eternal salvation. This is what we consider in the preaching tonight. We take as our theme, "Caiaphas' Prophecy of Jesus' Death." We look at that theme under three points. First, the counsel that is given. Second, the prophetic nature of this counsel. And then third, the ongoing fulfillment of it.

Here in John chapter 11, at the end of the chapter, the Jews have a problem. Jesus is getting too popular with the people and the real problem is this, that Jesus is not one with these leaders. In fact, he is the opposite. He is against them spiritually speaking. Time and time again, Jesus is exposing the hypocrisy of the Pharisees and has condemned their self-righteous and legalistic behavior. Time and time again, Jesus has warned the people about the leaven of the Pharisees. He has exposed their greed and their sensuality and their elitism and he himself has emphasized that it's sinners whom the Son of Man has come to save, not the self-righteous. But now the problem becomes more and more that this Jesus is getting too popular with the people and these miracles that he's committing are miracles that no one can deny. That's really the context here. In the first half of John chapter 11, Jesus performs his greatest miracle, he raises Lazarus from the dead, Lazarus, who had been dead for four days. And we read in verse 45 that many of the Jews which had come to Mary and had seen the things which Jesus did believed on him, and we may presume there that they not only believed on him as an earthly Messiah, which is the concern of the leaders, but that many of them believed on him as the true Messiah.

They believed in him and the idea there is, in verse 45, that they had seen the things which Jesus did. That word "seen" has the idea that they observed what Jesus did, they studied it, reflected it, they reflected on it, they pondered it, and the conclusion that they came to was this, this is the Son of God. The blind are receiving their sight, the deaf hear, the lame walk, and the dead are being raised up again, and the poor are having the gospel preached to them. This is the Messiah. And if you remember, this miracle of raising Lazarus from the dead takes place in the small village of Bethany, which is less than two miles from Jerusalem. This miracle happened in the presence of many people and the miracle happened after Lazarus was dead for four days. There is no arguing over the miracles of Jesus and the word is being spread quickly throughout the capital city of Jerusalem itself. And if you go ahead to chapter 12, you read how the people are reacting. Chapter 12 verse 9, says that as the people gathered into Jerusalem to keep the Passover, many people wanted to see not only Jesus, but also Lazarus, and in chapter 12 verse 11, we read that because of Lazarus, many of the Jews went away and believed on Jesus. And

you go a little further into chapter 12, into verse 19, you read, the Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing. Behold, the world is gone after him." And so the leaders have a problem. According to them, the problem of Jesus is getting out of control and we read in John 11 verse 46 that some of the people who witnessed Jesus' raising of Lazarus from the dead instead of believing on him scurry over to the Pharisees in order to tell them the kind of problem that they now have on their hands.

And so we read, as you continue reading in the passage, the Jewish leaders have an emergency meeting. Verse 47, "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles." This emergency meeting was a meeting of the Sanhedrin. Maybe you children, you Catechism students know what the Sanhedrin was. The Sanhedrin was the ruling body of the Jews made up of 70 men, 70 elders you might say. Now of course the Roman Empire was the one ultimately in control from an earthly point of view, but the Romans allowed the Jews some measure of self-government and the Sanhedrin was that body of the Jews that carried out that rule among the people.

In the Sanhedrin, most of the men were Sadducees. When verse 47 speaks about the chief priests, that's especially what verse 47 is referring to, the Sadducees, because the Sadducees were the ruling elite. The Sadducees were the politicians, the Sadducees were the aristocracy from the wealthy class, and the priestly family was characterized by this, that they went in line with the Sadducees. They were Sadducees. The Sadducees, ironically, weren't religious. They were the worldly group. The Sadducees were the ones who denied the resurrection of the body. They denied any kind of life after death. They denied the spiritual realm altogether. They denied angels. But they were where the priestly family came from.

The Pharisees also made up a part of the Sanhedrin, the chief priests, and the Pharisees. The Pharisees, of course, were the self-righteous legalists who hated Jesus with a passion. And usually the Pharisees and the Sadducees hated each other, but here they are united in their hatred of Jesus. And the Sanhedrin, this Jewish ruling body, was all about control. You read it in the passage. You want to talk about abuse of authority, just look at the ruling body of the nominal church in Jesus' own day. The Sanhedrin was all about control, maintaining control over the people and maintaining their own power and that's clear when you look at what these men are concerned about.

In verse 48, we read, "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." And the concern of the Sanhedrin was this, "If we don't do anything about Jesus, everybody will soon be following Jesus and there won't be anyone for us to rule over." And because the Sanhedrin was so earthly, their concern wasn't just that people were following Jesus for spiritual leadership, but the Sanhedrin's concern was that the people would start following Jesus as a kind of political Messiah, an earthly Messiah. That's the kind of Messiah that the Sanhedrin itself was looking for, an earthly king, an earthly kingdom. And so when they saw Jesus, this is how they thought about Jesus, Jesus must have political ambitions

and Jesus is a threat to their own political ambitions and if we don't do anything about Jesus, Jesus will be the political Messiah and we will be out of a position of power and influence. And then their concern was this, if the Romans hear about all this, that there is this new political Messiah who's going to lead a rebellion against the government, well then the Romans will be concerned, they will come here, and they will take away all our privileges and freedoms. They will take away both our place and nation, as verse 48 puts it. And the word "place" there could refer to the position of the men on the Sanhedrin itself, but it also probably, or first, it refers to the temple, the place where the Jews gathered for worship. And the word "nation" is a reference to the limited form of self-government that the Jews enjoyed. The Romans will come and destroy our temple and destroy our worship and our self-government.

And of course, if all those things are taken away, then the Sanhedrin itself has no place. It too will be destroyed and these men will lose their power, their wealth, and influence. And that's what they are afraid of and that becomes especially clear when you look at what Caiaphas says in verses 49 and 50, "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us," for us, yes, as a nation but also for us as the Sanhedrin. How can we maintain our power and our control? How can we maintain this earthly institution, this nation that we have here in Judah?

That's the concern of these men and that comes out also when you dive into the character of Caiaphas himself and what scripture reveals about him. Who is Caiaphas? Well, Caiaphas was the high priest from AD 18 to AD 36. That means he was president of the Sanhedrin from AD 18 to AD 36. Caiaphas is the son-in-law of Annas who had been the high priest from AD 6 to AD 15. Caiaphas is from a very wealthy and influential political family, and as such, he is most likely, most certainly a Sadducee himself. And Caiaphas was a wicked man. I want to share with you just how one commentator put it. Listen to this. Quote, "That Caiaphas was a rude and sly manipulator," and this is how the Sadducees all were but of Caiaphas now in particular. "That Caiaphas was a rude and sly manipulator, an opportunist who did not know the meaning of fairness or justice and who was bent on having his own way by hook or by crook is clear from the passages in which he is mentioned," and then there's a slew of passages. "He did not shrink from shedding innocent blood. What he himself ardently craved for selfish purposes, he made to look as if it were the one thing needful for the welfare of the people. In order to affect the condemnation of Jesus, who had aroused his envy, he was going to use devices which were the product of clever calculation and unprecedented boldness." He was a hypocrite. We might read this in two weeks from now but remember, in the final trial before the Sanhedrin, the night before Jesus is crucified, Caiaphas rips his garments, his high priestly garments, because Jesus just blasphemed, saying he was the Christ. And yet, you must think of that situation, at the very same time he's ripping his garments, inwardly he's rejoicing, he's full of glee, because he now has something to condemn Jesus with. That's hypocrisy of Caiaphas. I broke off from my quote to explain that.

This comes out even in how Caiaphas talks to his fellow elders. Here the members of the Sanhedrin are deliberating on what they are to do with Jesus. Some say one thing, some

say another. There are also men like Nicodemus there, who no doubt is trying to defend Jesus to some degree. And Caiaphas sees all this deliberation, it's not going anywhere, and he pipes up and declares, "You men don't know anything, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not." So under the guise of patriotism, this unscrupulous scoundrel tries to get rid of someone who is standing in the way of his own personal popularity and power. "Get this man out of the way and we will maintain what we have. Follow Jesus and the nation perishes. Allow Jesus to lead the people and the Romans will come and destroy us. But put Jesus to death. Get rid of him and the nation is saved. And so is our power. What is expedient for us, brothers? What is easy for us? And what will be good for the nation as a whole? Put Jesus to death." And the outcome is that this man's advice is adopted by majority vote. And it's established. They will kill Jesus.

That's the counsel of Caiaphas. Before we move on, just a few things to observe. Just look at how strong the unbelief is here. These men aren't even denying that the miracles of Jesus are real. They know that Jesus is God. Only God can do this kind of thing. But the envy and the enmity of these men towards God is strong. Instead of promoting Jesus, right, instead of encouraging Jesus to continue to perform his miracles to heal the whole land of Judah of all its sickness, they instead say, "Let's put this man to death." In addition, look at how earthly these men are. They are relying so much on what is practical, what is pragmatic, what is useful. There's no appeal to God. There's no appeal to truth. There's no evidence here of any spiritual commitment to the God of their fathers or to biblical principles, but only a commitment to politics and power and position. No appeal to God to save the nation, no appeal to God for wisdom, but complete self-sufficiency and self-promotion.

And in addition, look at how ironic the whole situation is here. These men think that by killing Jesus, the people will be stopped from following Jesus. And they think that by killing Jesus, they will save the nation from the Romans. But you look at that, and the reality is, it's the exact opposite that actually happens. These men sentenced Jesus to death, they put him to death, but instead of it having the effect that people stop following Jesus, the result is this: Jesus rises from the dead, he ascends into heaven, and the gospel of Jesus Christ continues to spread throughout the whole earth, so that people continue to follow after Jesus, you and I, among them. And not only that, but by killing Jesus, these men are actually used by God to bring the Old Testament dispensation, the era of the Old Testament to its end. They think that by killing Jesus, their temple and their nation will be preserved, but it's actually the opposite that happens. Remember, AD 70. The Romans come and utterly destroy the temple and the place and the nation of the Jews. Jesus, through his own death, through his suffering and death and resurrection, he fulfills all the Old Testament types and shadows. Even Caiaphas' own office as the high priest comes to its abrogation. It comes to its end. His own office comes to an end through what the Sanhedrin plots to do in our text and what happens is that the nation is destroyed and, yeah, the Romans come in and destroy their place and the nation.

And what's the instruction for us? Before we move on, the instruction that I was reminded of this past week personally as I myself am an office bearer, and for all of us

who are in positions of authority, don't do what is expedient, but press on doing what is right in the eyes of the Lord. Be in his word, call out to him for help, and trust him for the results. He will take care of his people. How important that is for our office bearers. How important that is for each of us in our own personal lives. It's not about expediency. It's about doing what I know my Lord and King wants me to do.

That's the counsel. Well, so now finishing the first point of the sermon, that's the counsel of Caiaphas. Having seen that counsel of Caiaphas, what we especially want to dwell on is how this text speaks of that counsel as prophecy. The passage says that what Caiaphas says is prophecy and that puts everything that we've just looked at in an entirely new and different light because this is not just wicked men doing their wicked deeds, but this is God superintending over all these events, leading all these things to fulfill his own purposes. Caiaphas declares one man should die for the people that the whole nation perish not. And then in verse 51, you have the inspired commentary on these words. "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation."

There are two things here that make this prophecy, very interesting. First of all, as we've already seen, Caiaphas was a very wicked man, and yet the prophecy comes from his mouth. The furthest thing on Caiaphas' mind was how Jesus was going to die as the Passover lamb to take away the sins of God's people, to be the Messiah, and nevertheless, that's exactly how these words are prophetic. Caiaphas means these words in one way, an earthly, political sense, but the Holy Spirit communicates with these words an entirely different reality that spiritually, not politically or earthly, but spiritually, one man will die so that the nation, the spiritual nation, spiritual Israel, the nation of God's elect people might be saved.

So Caiaphas says this as a wicked man and yet it's still prophecy. It kind of reminds you, children, in the Old Testament of the wicked prophet Balaam, the false prophet Balaam, and yet in spite of himself, God uses him to speak a blessing upon his people, even a prophecy concerning Jesus. And there are other examples as well in the Old Testament, but that is maybe the one that stands out the most. But second, what stands out is not only is Caiaphas a wicked man speaking this, but Caiaphas is also the high priest and he's speaking this as the high priest. That's what's being emphasized there in verse 51, "being high priest that year, he prophesied." And what's interesting is that in the Old Testament, which is what this passage really still is, the Old Testament dispensation, in the Old Testament, the high priest did have a prophetic capacity, a prophetic role. It wasn't unheard of for the high priest to give prophecy. If you remember, it was even part of his office. The high priest had the Urim and Thumim, which were stones that were attached to his breastplate and with those stones, we don't know how it worked, but with those stones, the high priest could prophesy.

So the high priest did have a prophetic function from time to time in the Old Testament and what verse 51 is emphasizing is that despite Caiaphas' own ungodliness, God nevertheless is still using him and still using his office as high priest to give a prophecy. That's emphasizing God's sovereignty in these things. That's the point being made. God is

sovereign. And even when wicked men occupy offices in the church, God can still use those men and does use those men to declare his truth and to serve for the salvation of his people. This passage is giving us another glimpse into the mystery of that relationship between God's sovereignty and God's eternal decree and counsel and his providence on the one hand and the reality of human responsibility and the exercise of human responsibility.

Caiaphas was free to say what he pleased. Caiaphas was not prevented in any way from saying what his wicked heart wanted him to say. Nevertheless, God so directed everything that the very words that came out of the high priest's mouth were exactly the words that expressed what God was doing in this situation. God uses even the wrath of men to accomplish his purposes and really, when you step back and you look at the whole picture of what's going on as Jesus is led to the cross and nailed to the cross, you see this kind of thing happening over and over again. Think about Pilate and the superscription that Pilate gives over Jesus' head on the cross, "This is Jesus of Nazareth, the King of the Jews." And Pilate didn't mean that sincerely. Pilate wrote that to mock the Jews and yet he was speaking more truth than he realized, wasn't he? Think of the Pharisees standing at the foot of the cross mocking Jesus, taunting him, saying, "He saved others, himself he cannot save," and they're mocking him with those words, but there's a truth in those words that they themselves didn't even realize. He's saving others because he's giving himself over and he's not going to save himself exactly because this is his work of saving others. That's the case with the whole thing, the whole event of Jesus being nailed to the cross, "Jesus being delivered by the determinate counsel and foreknowledge of God ye have taken and with wicked hands have crucified and slain." Man was doing one thing and God was doing another. That's the sovereignty of God. That's the grace of God towards his people. He is working everything for our good. "Ye meant it unto evil, but God meant it unto good."

Well, that's looking at the prophecy very generally, the fact that this is prophecy, let's now dive into the prophecy itself and look at the contents and there's two things to emphasize here. First, the prophecy that Caiaphas speaks is a prophecy regarding substitutionary atonement, vicarious atonement, which means the same thing. When Caiaphas states that one man should die for the people and that the whole nation perish not, what he's talking about is substitutionary atonement, and he means it in a political sense, but God means it in a spiritual sense.

What is substitutionary atonement? Well, it's very easy. First, it's this, that when Jesus was put to death, he was put to death as our substitute. He died in our place. He took our position, our place before God. He took upon himself the guilt of our sins and the punishment that was due unto us for them. That's the word substitutionary. And then, atonement and that means covering. That means that as our substitute, Jesus made the full satisfaction for all our sins. He served the full sentence of punishment that our sins deserved so that our sins are canceled in God's sight. They are covered over. No longer held against us. Substitutionary atonement. That's what this prophecy is talking about. That one man should die for the people and that the whole nation perish not. One man



dies in our place, the nation of God's elect people, so that we don't die. That's the clear teaching of the passage.

And again, what's so striking is that it's the high priest who is saying it. The high priest who's the one who makes the sacrifice. The high priest who stands in the temple who takes the lamb, who sprinkles the blood on behalf of the people. And Caiaphas as the high priest who's appointed by God is declaring Jesus will be the lamb. He will be the scapegoat. He will be the one to die so that the people themselves don't perish. That's amazing that God is putting that truth in the mouth of a wicked and godless high priest. And again, it should speak to us that nothing is happening by chance here, right? We could have so many sermons on Jesus' death and resurrection and all this history leading up to it and there is nothing happening that's wasted. Everything is determined by God to further communicate that this is his doing, this is truth, and this is what Jesus accomplished that one man should die so that the nation of God's people, the elect among the Jews, should not perish.

That's the significance of Jesus' death on the cross and then second, to get to the specifics, the prophecy of Caiaphas was a prophecy regarding not just substitutionary atonement, but definite atonement, or the way that we learn it, limited atonement, particular atonement. For whom did Jesus die? For whom does Jesus substitute himself? For everyone? No. He dies, verse 50, for the people. Verse 51, he dies for the nation. Or as verse 52 puts it, he dies so that he might gather into one the children of God that are scattered abroad. And that language in verse 52 is especially strong language. Jesus did not just die for people, Jesus did not just die for believers, but the strong language of verse 52 is this, Jesus died for the children of God who are still scattered, mind you. That's the election, congregation. They are God's children, they are God's chosen people, and for them Jesus dies. Ephesians chapter 1, God has predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. And for those children, the children of God, Jesus lays down his life. It's very comparable language to what you read in John chapter 10 when Jesus says that he lays down his life for the sheep. He does not lay his life down for the goats. He lays down his life for the sheep. That's election. They are the ones, to use other language, from scripture, from John, they are the ones whom the Father has given to Jesus, and of them all, Jesus would lose none.

That's definite atonement, limited atonement and when you get to verse 52, you see that John uses, or the Holy Spirit uses pretty striking language, "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." And that's not just the language of election, which is emphasized strongly throughout the whole book of John, but it's also emphasizing the unity of God's family, the unity of the church. This is language that is emphasizing that God has his elect children from the Jews and from the Gentiles, both Jew and Gentile, and God is going to gather them into one, into one family through the death and substitutionary sacrifice of Jesus. Yes, currently here in John chapter 11, you might say from a historical perspective, there are two groups. There are the Jews from the nation of Israel, and there are Gentiles that are scattered abroad that must still be gathered in. But the idea of verse 52 is this, the

elect of God that are scattered among the Gentile world, they will be united with the elect children of God who are found among the Jews, so that together they will form one church and this church, made up of both elect Jews and elect Gentiles, will be gathered by Jesus. Jesus will die for them, and he will gather them together. And the two go together, the ones for whom he died. Because he died for them, he also gathers them.

So again, these words are kind of reiterating what was written in chapter 10 verse 16, where Jesus says, "And other sheep I have which are not of this fold, them also I must bring. They shall hear my voice and there shall be one fold and one shepherd." This is what Jesus is going to accomplish through his death. This is what Caiaphas unknowingly is prophesying with his words. There's a whole lot more to Caiaphas' words than what he could imagine and, beloved, when you look at what has happened since Jesus' death and resurrection, this is what you continue to see happening, you see the fulfillment of this, or we might say, you see the ongoing fulfillment of this prophecy. Jesus died for his people, the elect from both the Jew and Gentile nations, and Jesus today is still gathering the children of God into one.

This was the command that God gave to Jesus, that he should die for the ones whom God gave him and that he should gather them into one people and Jesus has done the first part. He's made the sacrifice. He's accomplished our redemption so that we no longer should perish. But now Jesus continues to be at work, at God's right hand, by his Spirit, gathering, gathering the children of God into one. This is what he's doing through his church and by his Spirit. Jesus is gathering those children of God for whom he died into one, children whom God had elected from eternity, children who are scattered abroad throughout all different nations, tongues, and tribes of the earth. And we're part of that, aren't we? This is our history. John, or the Holy Spirit here in this passage, is talking about us and this is part of what we rejoice in as Christians. We, as believers, we know that we are the children of God who are scattered among the nations, and we've been gathered into that one fold and one flock of Jesus Christ, and now we continue to rejoice as we continue to see Jesus gathering those children of God more and more from among the different nations of the earth. And then as members of the body of Christ, we also give ourselves for the service of the spread of his gospel and the gathering of his church. This really is why John writes his gospel. That's the testimony of the last chapter of John, that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name. That's what this passage is about.

What a depth there is to this passage and what grace of God we see in all these things, and what a Savior we have in Jesus, beloved. As we continue through this series, may the Lord continue to show us just how great and glorious our Savior is, and just how he is the one doing it for the salvation of his children, and may we rest in that and rejoice in that. Amen.

Let us pray.

*Our Father in heaven, we bow before thee as the God who does wonders. Our own salvation, and even from this passage using the mouth of Caiaphas, to speak thy*

*purposes for the salvation of thy people. May the consideration of this passage and the preaching of this passage strengthen our faith in thee and in thy son Jesus Christ and may we rest in him and go forth rejoicing in him, strong in him in the week that lies before us. In Jesus' name we pray. Amen.*