



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds. As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. ***Let's embark on an inspiring journey with John as we walk alongside Jesus.***

Background Matters

11:45–47a. Jesus' revelation of Himself always produces two responses. For **many of the Jews**, this miracle was clear proof of Jesus' claim. In response they trusted **Him**. **But** others were only hardened in sin or confused. They **went to** His enemies, **the Pharisees**, and reported **what** had happened. This miraculous sign was so significant that **the chief priests and the Pharisees** decided to call an emergency session **of the Sanhedrin** (see comments on 3:1 on the Sanhedrin). Doubtless they felt that Jesus was some kind of magician who by secret arts was deceiving the people.

11:47b–48. The council expressed its inability to solve the problem by continuing to do what they had been doing. Official disapproval, excommunication, and counterteaching were not stopping Jesus' influence. The outcome would be insurrection and **the Romans** would crush the Jewish revolt; taking **away both our place** (i.e., the temple) **and our nation**.

11:49–50. **Caiaphas** was the **high priest that year** (cf. 18:13–14, 24, 28). Originally the high priest held his position for a lifetime, but the Romans were afraid of letting a man gain too much power. So the Romans appointed high priests at their convenience. Caiaphas had the office from A.D. 18 to 36.



His contempt was expressed in his words, **You know nothing at all!** His judgment was **that** this **Man** must be sacrificed if the **nation** was to continue in Rome's favor. The alternative was destruction of the Jewish nation in war (11:48). But their rejection of Jesus did not solve the problem. The Jewish people followed false shepherds into a war against Rome (A.D. 66–70), which did in fact destroy their nation.

11:51–53. John by God's Spirit recognized a deep irony in Caiaphas' words. **As the high priest**, Caiaphas pointed to the last sacrificial Lamb in a prophecy he did not even know he made. Caiaphas meant **Jesus** had to be killed, but God intended the priest's words as a reference to His substitutionary atonement. Jesus' death would abolish the old system in God's eyes by fulfilling all its types and shadows. His death was not only for Jews but also for the world, thus making a new body from both (cf. Eph. 2:14–18; 3:6). The Sanhedrin then decided to kill Jesus.

11:54. **Jesus ... withdrew** from Bethany **to a village** 15 or so miles to the north **called Ephraim**. The little village provided a place for rest and it was close to the wilderness of Judea in case it was necessary to escape.

11:55–57. **Jewish** pilgrims **went up** to the **Passover** feast at **Jerusalem** and looked **for Jesus**. Previously (2:13–25) He had attended the national festivals during which time He publicly taught **in the temple area**. Would He continue this pattern of ministry? Large crowds gathering in the city **kept looking for Him**. The religious authorities gave **orders** for **anyone** to **report** if he **found out where Jesus was** so **they** could **arrest Him**.¹

This Week in "Walking With the Savior,"

The Romans will come. Rome refused to tolerate public unrest in its provinces, and Judea was already simmering with resentment, ready to ignite. Roman officials remained vigilant, swiftly crushing any hint of rebellion. If Jesus rallied the crowds and presented himself as king, Rome would answer with force. The authorities might destroy the Jewish temple and even slaughter or deport the people. Ironically, this is precisely what happened in AD 70, when the Jews revolted against Rome. Killing Jesus would not prevent it.

Someone once said, "if you want to see God Laugh, just tell Him your plans.

¹ Edwin A. Blum, "John," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 315–316.



Study Guide 37

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

“A PLOT, A PROPHECY, AND A PURPOSE”

The Plot to Kill Jesus

John 11:45–57

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. *What examples of selfishness do you see in a typical day?

2. How do you deal with problematic people in your life?

Explore It, Tuesdays, keep the rhythm of personal study moving.

3. How did many of the Jews who had come to visit Mary respond to Jesus' miracle? (11:45)

4. Who was told about Jesus' miracle? (11:46)

5. *What did the Sanhedrin fear? (11:47–48)



6. Observe how the Jewish leaders reacted to the news of the stupendous miracle in Bethany (11:45–48). What was wrong with their values and their approach to the facts?

7. What did Caiaphas say about Jesus? (11:49–50)

8. *How did Caiaphas prophesy? (11:51–52)

9. What did the Jewish leaders of the Sanhedrin plot to do? (11:53)

10. How did Jesus respond to the Sanhedrin's plot? (11:54)

Push on Wednesdays; keep the rhythm of personal study moving.

11. Why did many people go to Jerusalem? (11:55)

12. For whom did the people in Jerusalem look? (11:56)

13. *What orders had the chief priests and Pharisees given to the people? (11:57)

14. *What motive other than ministry might people have for engaging in Christian service?

15. What personal ambitions might subvert the goal of serving God and others in Christian organizations?



16. *Why is it so difficult to have pure and selfless motives in life?

Get It Thursdays, keep the rhythm of personal study moving.

17. How do you respond when your goals and your motives conflict with one another?

18. How might Christianity be challenged or threatened by Jesus if He were to come back today?

Drive it Home, Fridays, keep the rhythm of personal study moving.

19. How would you tell a self-centered person the gospel message?

20. *What self-centered motive will you ask God to help you change?

A Journey Through The Gospel of John **2026**

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