



The Resurrection and the Life (John 11)

Notes: Week Eleven

John 11 (HCSB)

Lazarus Dies at Bethany

11 Now a man was sick, Lazarus, from Bethany, the village of Mary and her sister Martha. ² Mary was the one who anointed the Lord with fragrant oil and wiped His feet with her hair, and it was her brother Lazarus who was sick. ³ So the sisters sent a message to Him: “Lord, the one You love is sick.”

⁴ When Jesus heard it, He said, “This sickness will not end in death but is for the glory of God, so that the Son of God may be glorified through it.”⁵ Now Jesus loved Martha, her sister, and Lazarus. ⁶ So when He heard that he was sick, He stayed two more days in the place where He was.⁷ Then after that, He said to the disciples, “Let’s go to Judea again.”

⁸ “Rabbi,” the disciples told Him, “just now the Jews tried to stone You, and You’re going there again?”

⁹ “Aren’t there 12 hours in a day?” Jesus answered. “If anyone walks during the day, he doesn’t stumble, because he sees the light of this world. ¹⁰ If anyone walks during the night, he does stumble, because the light is not in him.” ¹¹ He said this, and then He told them, “Our friend Lazarus has fallen asleep, but I’m on My way to wake him up.”

¹² Then the disciples said to Him, “Lord, if he has fallen asleep, he will get well.”

¹³ Jesus, however, was speaking about his death, but they thought He was speaking about natural sleep. ¹⁴ So Jesus then told them plainly, “Lazarus has died. ¹⁵ I’m glad for you that I wasn’t there so that you may believe. But let’s go to him.”

¹⁶ Then Thomas (called “Twin”) said to his fellow disciples, “Let’s go so that we may die with Him.”

The Resurrection and the Life

¹⁷ When Jesus arrived, He found that Lazarus had already been in the tomb four days. ¹⁸ Bethany was near Jerusalem (about two miles^[a] away). ¹⁹ Many of the Jews had come to Martha and Mary to comfort them about their brother. ²⁰ As soon as Martha heard that Jesus was coming, she went to meet Him. But Mary remained seated in the house.

²¹ Then Martha said to Jesus, “Lord, if You had been here, my brother wouldn’t have died. ²² Yet even now I know that whatever You ask from God, God will give You.”

²³ “Your brother will rise again,” Jesus told her.

²⁴ Martha said, “I know that he will rise again in the resurrection at the last day.”

²⁵ Jesus said to her, “I am the resurrection and the life. The one who believes in Me, even if he dies, will live. ²⁶ Everyone who lives and believes in Me will never die—ever. Do you believe this?”

²⁷ “Yes, Lord,” she told Him, “I believe You are the Messiah, the Son of God, who comes into the world.”

Jesus Shares the Sorrow of Death

²⁸ Having said this, she went back and called her sister Mary, saying in private, “The Teacher is here and is calling for you.”

²⁹ As soon as she heard this, she got up quickly and went to Him. ³⁰ Jesus had not yet come into the village but was still in the place where Martha had met Him. ³¹ The Jews who were with her in the house consoling her saw that Mary got up quickly and went out. So they followed her, supposing that she was going to the tomb to cry there.

³² When Mary came to where Jesus was and saw Him, she fell at His feet and told Him, “Lord, if You had been here, my brother would not have died!”

³³ When Jesus saw her crying, and the Jews who had come with her crying, He was angry ^[b] in His spirit and deeply moved. ³⁴ “Where have you put him?” He asked.

“Lord,” they told Him, “come and see.”

³⁵ Jesus wept.

³⁶ So the Jews said, “See how He loved him!” ³⁷ But some of them said, “Couldn’t He who opened the blind man’s eyes also have kept this man from dying?”

The Seventh Sign: Raising Lazarus from the Dead

³⁸ Then Jesus, angry ^[c] in Himself again, came to the tomb. It was a cave, and a stone was lying against it. ³⁹ “Remove the stone,” Jesus said.

Martha, the dead man’s sister, told Him, “Lord, he’s already decaying. ^[d] It’s been four days.”

⁴⁰ Jesus said to her, “Didn’t I tell you that if you believed you would see the glory of God?”

⁴¹ So they removed the stone. Then Jesus raised His eyes and said, “Father, I thank You that You heard Me. ⁴² I know that You always hear Me, but because of the crowd standing here I said this, so they may believe You sent Me.” ⁴³ After He said this, He shouted with a loud voice, “Lazarus, come out!” ⁴⁴ The dead man came out bound hand and foot with linen strips and with his face wrapped in a cloth. Jesus said to them, “Loose him and let him go.”

The Plot to Kill Jesus

⁴⁵ Therefore, many of the Jews who came to Mary and saw what He did believed in Him. ⁴⁶ But some of them went to the Pharisees and told them what Jesus had done.

⁴⁷ So the chief priests and the Pharisees convened the Sanhedrin and said, “What are we going to do since this man does many signs? ⁴⁸ If we let Him continue in this way, everyone will believe in Him! Then the Romans will come and remove both our place ^[e] and our nation.”

⁴⁹ One of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all! ⁵⁰ You’re not considering that it is to your ^[f] advantage that one man should die for the people rather than the whole nation perish.” ⁵¹ He did not say this on his own, but being high priest that year he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but also to unite the scattered children of God. ⁵³ So from that day on they plotted to kill Him. ⁵⁴ Therefore Jesus no longer walked openly among the Jews but departed from there to the countryside near the wilderness, to a town called Ephraim. And He stayed there with the disciples.

⁵⁵ The Jewish Passover was near, and many went up to Jerusalem from the country to purify ^[g] themselves before the Passover. ⁵⁶ They were looking for Jesus and asking one another as they stood in the temple complex: “What do you think? He won’t come to the festival, will He?” ⁵⁷ The chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it so they could arrest Him.

Footnotes:

- a. [John 11:18](#) Lit *15 stadia*; 1 *stadion* = 600 feet
- b. [John 11:33](#) The Gk word is very strong and probably indicates Jesus' anger against sin's tyranny and death.
- c. [John 11:38](#) See note at [11:33](#).
- d. [John 11:39](#) Lit *he already stinks*
- e. [John 11:48](#) The temple or possibly all of Jerusalem
- f. [John 11:50](#) Other mss read *to our*
- g. [John 11:55](#) The law of Moses required God's people to purify or cleanse themselves so they could celebrate the Passover. Jews often came to Jerusalem a week early to do this; [Nm 9:4-11](#).

Holman Christian Standard Bible - *Study Bible*¹

John 11

11:1-57 The raising of Lazarus is Jesus' seventh and climactic messianic sign in John's Gospel (see note at [2:11](#)). This miracle (recorded only by John) anticipated Jesus' own resurrection and revealed Him as "the resurrection and the life" ([11:25](#)). Resurrections are rare in the OT (Elijah, [1Ki 17:17-24](#); Elisha, [2Ki 4:32-37](#); [13:21](#)) and in the Gospels (Jesus' raising of Jairus's daughter, [Mk 5:22-24,38-42](#); Jesus' raising of the widow's son at Nain, [Lk 7:11-15](#)). The raising of Lazarus served as the final event that triggered the Jewish leaders' resolve to arrest Jesus and try Him for blasphemy ([Jn 11:45-57](#)).

11:1 The introduction of **Lazarus** is similar to [5:5](#). Lazarus (which means "whom God helps") was a common name. **Bethany**, called a **village** (Gk *kome*) as is Bethlehem ([7:42](#)), was not the Bethany mentioned in [1:28](#) and alluded to in [10:40-42](#). Bethany, where Lazarus lived, was located east of the Mount of Olives less than two miles from Jerusalem ([11:18](#); cp. [Mt 21:17](#); [26:6](#)). The **village of Mary and her sister Martha** and the reference to Mary's anointing of Jesus anticipates chapter 12 and seems to presuppose that readers knew these women, perhaps from Luke's Gospel ([Lk 10:38-42](#)).

11:6 Jesus **stayed two more days... where He was**. Puzzling as this delay seems, it served to reveal God's glory ([v. 4](#)) since it enabled Jesus to perform an even "harder" miracle ([v. 17](#)).

11:9 Most people worked as long as there was daylight; once it was dark, work was over.

11:11 **Fallen asleep** means "died," as the following interchange makes clear ([vv. 12-14](#)). The OT equivalent is "slept with his fathers." Occasionally, death is depicted as a deep sleep from which we will be awakened ([Dan 12:2](#)).

11:16 On Thomas's designation as **Twin**, see note at [1:38](#).

11:17 By comforting Martha and Mary after Lazarus's death, Jesus fulfilled one of the most essential obligations in the Jewish culture of His day—mourning with those who mourn. Burial usually followed shortly after death, so Lazarus had been dead **four days**.

11:18 On **Bethany**, see note at [v. 1](#).

11:19 If the many Jews who **had come to Martha and Mary to comfort them** were from Jerusalem, this would indicate that their family had considerable social standing.

¹ Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "John 11".

anastasis

Greek Pronunciation [ah NAH stah sihss]

HCSB Translation resurrection

Uses in John's Gospel 4

Uses in the NT 42

Focus Passage [John 11:24-25](#)

The Greek noun *anastasis* is derived from the verb *anistemi*, meaning literally *to stand up* and then by extension "*to rise up*." Both words could be used metaphorically. The word *anastasis* was common in the ancient Greek world; but it rarely referred to the *resurrection* of the dead, which is the dominant meaning of its occurrences in the NT. Two major events are described with the word *anastasis* in the NT: the physical, bodily *resurrection* of Jesus in the past ([Rm 1:4](#); [1Co 15:12-13](#)), and the physical, bodily *resurrection* of believers in the future ([Jn 5:29](#); [11:24-25](#); [1Co 15:42](#); [Php 3:11](#); [Rev 20:5-6](#)).

[11:20](#) **Seated in the house** was the customary posture for those mourning a deceased loved one ([Job 2:8,13](#); [Ezek 8:14](#)).

[11:24](#) Martha's belief in end-time **resurrection** agreed with Pharisaic beliefs ([Ac 23:8](#)), popular Jewish opinion, and Jesus' teaching ([Jn 5:21,25-29](#); [6:39-44,54](#)).

[11:25](#) On **I am the resurrection and the life**, see notes at [5:26](#) and [6:35,48](#).

[11:27](#) Martha's reference to the one who **comes into the world** took up the messianic expression derived from [Ps 118:26](#) (cp. [Jn 12:13](#)).

[11:28](#) **The Teacher** was a natural way for a disciple to refer to Jesus before His resurrection ([v. 8](#); [1:38,49](#); [3:2](#); [4:31](#); [6:25](#); [9:2](#); [20:16](#)).

[11:33](#) Jesus was **angry in His spirit** (the Gk word for "angry," *embrimaomai*, connotes anger and snorting; cp. [Lam 2:6](#); [Dan 11:30](#)). Jesus was upset in the face of human suffering and death ([Jn 12:27](#); [13:21](#)). **Deeply moved** means agitated and stirred up ([Est 4:4](#)).

[11:35](#) **Jesus wept**, or perhaps even better, "burst into tears," as the term is regularly translated in extrabiblical sources.

[11:39](#) While the Jews used spices at burials, this did not prevent decomposition of the body, as Martha pointed out.

[11:41-42](#) Jesus' prayer finds an OT antecedent in Elijah's prayer ([1Ki 18:37](#)). Compare [Jn 6:11](#).

[11:43](#) Jesus raised Lazarus not by magic, incantations, or spells, but by the power of His word.



The traditional site of Lazarus's tomb in Bethany.

11:44 John did not record Lazarus's reaction or any of the aftermath of his raising. Instead, he immediately moved ([v. 45](#)) to focus on the plot against Jesus.

11:47 On the **Sanhedrin**, see notes at [3:1](#) and [7:45-52](#).

11:48 **Our place** almost certainly refers to the temple. Similar concerns resurface in [Ac 6:13-14](#) and [21:28](#), where the temple is referred to as "this holy place" or "this place." **Remove... our nation** may refer to the feared removal of the Jews' semi-autonomous status by the Romans. Ironically, what the Sanhedrin sought to prevent by killing Jesus still came to pass when the Romans razed the temple and sacked Jerusalem in A.D. 70 (see note at [2:13-22](#)).

11:49 **That year** need not imply that the high priestly office rotated annually. It simply indicates that Caiaphas happened to serve in this role the year Jesus was tried and crucified. In fact, Caiaphas was high priest for 18 years (A.D. 18-36), longer than any other first-century high priest.

11:50-51 **Die for the people** invokes memory of the Maccabean martyrs ([2Macc 7:37-38](#)). In the typical double meaning used in John's Gospel, Caiaphas's pronouncement anticipated the substitutionary atonement Jesus was to render. As the Jewish high priest, Caiaphas **prophesied**, speaking better than he knew.

11:52 The **scattered children of God** refers to the Gentiles (see note at [3:3-8](#)).

11:55 This is the third and final **Passover** mentioned by John. See note at [2:13](#). People went **up to Jerusalem** early to **purify themselves** from any ceremonial uncleanness that would prevent them from celebrating Passover ([Num 9:4-14](#); [19:11-12](#)).

11:56-57 On the timing of Jesus' arrest, see note at [2:4](#). On the **temple complex**, see note at [2:14](#).

The Apologetics Study Bible²

John 11

[11:6, 37](#) Jesus did not contradict His love for Lazarus ([v. 5](#)) by delaying His departure. Instead, Jesus magnified the miracle of raising someone four days dead, and God received even more glory ([vv. 4, 15](#)). Thematically, John used this miracle as an implied response to the question Jesus posed in [10:36](#).

[11:27, 39](#) There was no Jewish tradition of anyone being resurrected apart from or in advance of the general resurrection of all people on the last day. So Martha could easily hold this view ([v. 24](#)), believe in Jesus ([v. 27](#)), and still not expect Lazarus to be raised on the spot ([v. 39](#)).

[11:43-44](#) It is often argued that the other Gospels could scarcely have left out this greatest of all Jesus' miracles if it really happened. But they do record two other resurrections Jesus performed ([Mk 5:21-42](#); [Lk 7:11-17](#)), and by choosing to omit all but Jesus' final journey to Jerusalem, they have no place in their outline for other events in and around the holy city.

[11:51-52](#) It is unlikely that John would view Caiaphas as a true prophet. Rather, he was referring to the Jewish tradition that high priests could prophesy and was pointing out (ironically) how Caiaphas spoke better than he knew. Caiaphas only wanted to protect his people from the Romans; Jesus' death would actually make possible the forgiveness of anyone's sins.

[11:53](#) Does this contradict the claim in the other Gospels that Jesus' cleansing of the temple was the reason the authorities finally decided to take His life ([Mk 12:12](#))? No, because both John and the other Gospels recognize a series of events that eventually sealed Jesus' fate ([Mk 3:6](#); [Jn 5:18](#); [7:32](#); [8:59](#); [10:31](#)).

Article: Is There Evidence for Life After Death?

by Hank Hanegraff

Philosophical naturalists (including most evolutionists) believe that death is the cessation of being. In their view, humans are merely bodies and brains. Though they reject metaphysical realities such as the soul, there are convincing reasons to believe that humans have an immaterial aspect to their being that transcends the material and thus can continue to exist after death.

From a legal perspective, if human beings were merely material, they could not be held accountable this year for a crime committed last year, because physical identity changes over time. We are not the same people today that we were yesterday. Every day we lose millions of microscopic particles. In fact, every seven years or so, virtually every part of our material anatomy changes, apart from aspects of our neurological system. Therefore, from a purely material perspective, the person who previously committed a crime is presently not the same person. Yet a criminal who attempts to use this line of reasoning as a defense would not get very far. Such legal maneuvering simply does not fly even in an age of scientific enlightenment. Legally and intuitively, we recognize a sameness of soul that establishes personal identity over time.

² Ted Cabal, ed., *The Apologetics Study Bible: Understanding Why You Believe*, (Nashville, TN: Holman Bible Publishers, 2007), WORDsearch CROSS e-book, 1592.

Finally, freedom of the will presupposes that we are more than material robots. If I am merely material, my choices are a function of such factors as genetic makeup and brain chemistry. Therefore, my decisions are not free; they are fatalistically determined. The implications of such a notion are profound. In a worldview that embraces fatalistic determinism, I cannot be held morally accountable for my actions, since reward and punishment make sense only if we have freedom of the will. In a solely material world, reason itself is reduced to the status of a conditioned reflex. Moreover, the very concept of love is rendered meaningless. Rather than being an act of the will, love is relegated to a robotic procedure that is fatalistically determined by physical processes.

While the legal and freedom arguments are convincing in and of themselves, there is an even more powerful and persuasive argument demonstrating the reality of life beyond the grave. That argument flows from the resurrection of Jesus Christ. The best minds of ancient and modern times have demonstrated beyond the shadow of a doubt that Christ's physical trauma was fatal; that the empty tomb is one of the best-attested facts of ancient history; that Christ's followers experienced on several occasions tangible post-resurrection appearances of Christ; and that within weeks of the resurrection, not just one, but an entire community of at least 3,000 Jews experienced such an incredible transformation that they willingly gave up sociological and theological traditions that had given them their national identity.

Through the resurrection, Christ not only demonstrated that He does not stand in a line of peers with Abraham, Buddha, or Confucius but also provided compelling evidence for life after death.

NLT Life Application Study Bible³

John 11

11:1 The village of Bethany was located about two miles east of Jerusalem on the road to Jericho. It was near enough to Jerusalem for Jesus and the disciples to be in danger, but far enough away so as not to attract attention prematurely.

11:3 As their brother grew very sick, Mary and Martha turned to Jesus for help. They believed in his ability to help because they had seen his miracles. We, too, know of Jesus' miracles, both from Scripture and through changed lives we have seen. When we need extraordinary help, Jesus offers extraordinary resources. We should not hesitate to ask him for assistance.

11:4 Any trial a believer faces can ultimately bring glory to God because God can bring good out of any bad situation ([Genesis 50:20](#); [Romans 8:28](#)). When trouble comes, do you grumble, complain, and blame God, or do you see your problems as opportunities to honor him?

11:5-7 Jesus loved this family and often stayed with them. He knew their pain but did not respond immediately. His delay had a specific purpose. God's timing, especially his delays, may make us think he is not answering or is not answering the way we want. But he will meet all our needs according to his perfect schedule and purpose ([Philippians 4:19](#)). Patiently await his timing.

11:9, 10 "Daylight" symbolizes the knowledge of God's will and reliance on his guidance, and "night," the absence of this knowledge combined with self-reliance. When we move ahead in darkness, we will be likely to stumble.

³, *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), *WORDsearch CROSS e-book*, 1775-1778.

[11:14, 15](#) If Jesus had been with Lazarus during the final moments of Lazarus's sickness, he might have healed him rather than let him die. But Lazarus died so that Jesus' power over death could be shown to his disciples and others. The raising of Lazarus was an essential display of his power, and the resurrection from the dead is a crucial belief of the Christian faith. Jesus not only raised himself from the dead ([10:18](#)), but he has the power to raise others.



Jesus Raises Lazarus

Jesus had been preaching in the villages beyond the Jordan, probably in Perea, when he received the news of Lazarus's sickness. Jesus did not leave immediately, but waited two days before returning to Judea. He knew Lazarus would be dead when he arrived in Bethany, but he was going to do a great miracle.

[11:16](#) We often remember Thomas as "the doubter," because he doubted Jesus' resurrection ([John 20:25](#)). But here he demonstrated love and courage. The disciples knew the dangers of going with Jesus to Jerusalem, and they tried to talk him out of it. Thomas merely expressed what all of them felt. When their objections failed, they were willing to go, even though it appeared they might have to die with Jesus. They may not have understood why Jesus would be killed, but they were loyal. There are unknown dangers in doing God's work. It is wise to consider the high cost of being Jesus' disciple.

[11:25, 26](#) Jesus has power over life and death as well as power to forgive sins. This is because he is the Creator of life (see [14:6](#)). He who *is* life can surely restore life. Whoever believes in Christ has a spiritual life that death cannot conquer or diminish in any way. When we realize his power and how wonderful his offer to us really is, how can we not commit our lives to him? To those of us who believe, what wonderful assurance and certainty we have: "Since I live, you too will live" ([14:19](#)).

[11:27](#) Martha is best known for being too busy to sit down and talk with Jesus ([Luke 10:38-42](#)). But here we see her as a woman of deep faith. Her statement of faith is exactly the response that Jesus wants from us.

The details surrounding death may vary, but the reality is universal. Scenes like Lazarus's funeral in Bethany are repeated many times around the world each day. A grieving family gathers at a graveside. Friends agonize over what to say. Their helpless silence, downcast eyes, and shuffling feet provide more distraction than comfort. When death is unexpected, the whys hang in the air like choking smog.

Drawn by grief and duty, people came from Jerusalem and the surrounding area to pay their last respects to a citizen of Bethany. Jesus' friend Lazarus was dead. His brief sickness proved stronger than any available medicine. Jesus had been sent for, but had failed to arrive in time. Death didn't wait. Following the wisdom of hot countries, the body was soon wrapped and buried. Four days later, Jesus arrived.

Lazarus's sisters Mary and Martha reacted in shock. Grief-stricken, they struggled to understand why Jesus had delayed in coming. We have no idea how Lazarus reacted to his own death. In fact, we don't have a record of a single word he said. We do know that he listened to Jesus. Even when the curtain of death was between them, Lazarus responded to Jesus' voice. He came hobbling out of his cave-tomb, still wrapped in the grave clothes. Jesus raised him from the dead!

When all is said and done, only what God accomplished through us will really matter. We will take little credit. Jesus worked in and around Lazarus just as he does with us. We have Christ's invitation to participate in his work, but we must not forget that he will do much more than we will know. Meanwhile, we delight in what Christ does with the little we have to offer him.

Lazarus

Lazarus's resurrection poses an important question: When you die, do you fully expect that your next conscious experience will be hearing the voice of Jesus call you by name?

Strengths and accomplishments

- Regularly hosted Jesus in his home
- Raised from the dead by Jesus after four days in the grave

Lessons from his life

- Once we have given God ownership of our lives, we can't predict what he will do with them
- Jesus' circle of relationships went beyond the 12 disciples
- Jesus declared that the events surrounding Lazarus's sickness and death would glorify God

Vital statistics

- Where: Bethany
- Relatives: Sisters: Mary and Martha

Key verse

"But when Jesus heard about it he said, 'Lazarus's sickness will not end in death. No, it happened for the glory of God so that the Son of God will receive glory from this'" ([John 11:4](#)).

Lazarus's role as an "active spectator" is recorded in [John 11:1-12:11](#).

11:33-37 John stresses that we have a God who cares. When Jesus saw the weeping and wailing, he too wept openly. Perhaps he empathized with their grief, or perhaps he was troubled at their unbelief. In either case, Jesus showed that he cares enough for us to weep with us in our sorrow. This portrait contrasts with the Greek concept of God that was popular in that day—a God with no emotions and no messy involvement with humans. Here we see many of Jesus' emotions—compassion, indignation, sorrow, even frustration. He often expressed deep emotion, and we must never be afraid to reveal our true feelings to him. He understands them, for he experienced them. Be honest, and don't try to hide anything from your Savior. He cares.

11:38 Tombs at this time were usually caves carved in the limestone rock of a hillside. A tomb was often large enough for people to walk inside. Several bodies would be placed in one tomb. After burial, a large stone was rolled across the entrance to the tomb.



Time with the Disciples

Lazarus's return to life became the last straw for the religious leaders, who were bent on killing Jesus. So Jesus stopped his public ministry and took his disciples away from Jerusalem to Ephraim. From there they returned to Galilee for awhile (see the map in [Luke 17, p. 1723](#)).

11:44 Jesus raised others from the dead, including Jairus's daughter ([Matthew 9:18-26](#); [Mark 5:42, 43](#); [Luke 8:40-56](#)) and a widow's son ([Luke 7:11-15](#)).

11:45-53 Even when confronted point-blank with the power of Jesus' deity, some refused to believe. These eyewitnesses not only rejected Jesus; they plotted his murder. They were so hardened that they preferred to reject God's Son rather than admit that they were wrong. They preferred "closure" instead of being open to God's marvelous power. Beware of pride. If we allow it to grow, it can lead us into enormous sin.

11:48 The Jewish leaders knew that if they didn't stop Jesus, the Romans would lash out against all of them. Rome gave partial freedom to the Jews as long as they were quiet and obedient. Jesus' miracles often caused a disturbance. The leaders feared that Rome's displeasure would bring additional hardship to their nation.

11:51 John regarded Caiaphas's statement as a prophecy. As high priest, Caiaphas was used by God to explain Jesus' death even though Caiaphas didn't realize what he was doing.