

John 11, 12

Plots and Ointment

Doug Olena • Life Together • February 3, 2019

Outline

11:45 The Plot To Kill Jesus

12:1 Mary Anoints Jesus

12:9 The Plot To Kill Lazarus



Plotting To Kill Jesus (11:45)

- The Dispute
 - 48 “If we let him go on like this...”
 - Political game piece
- The Prophecy of Caiaphas
 - 50 “It is better for you that one man should die for the people...”
 - 51-52 Scapegoat
 - the people
 - scattered children
- After this prophecy, they made plans to put him to death.



Plot To Kill Jesus: The Jews

- The Jews in our story may be characterized as ordinary pious people of the era.
 - Torah observing
 - holidays/festivals
 - keep Kosher
 - circumcision
- Some of the Jews who were at Lazarus' resurrection told the Pharisees what Jesus had done.

Plot To Kill Jesus

- Both lines of reasoning could lead to the same plot.
- Caiaphas gives a biblical “prophetic” rationale for the plot to proceed.
- As we know, this particular plot doesn’t succeed immediately, but they lie in wait during the run up to the Passover.
- There are no time codes to let us know when Jesus raised Lazarus or how long the plot brewed before Passover while he waited at Ephraim. But it was six days before the Passover when Jesus returns to Bethany, a ten mile journey.



Thamnatha

Gophna

Bethel

Ephraim

Michmash

Jericho (NT)

Adasa

Cyprus

Jerusalem

Bethany

Qumran

Bethlehem

Hyrcania

Herodium

Tekoa

<https://bibleatlas.org/full/bethany.htm>

The Scattered

Children of God 11:51-52

- We know, I think, who the people are. They are the children of Israel who are mentioned in a variety of contexts as being the objects of Jesus' mission.
- But, who are the "Scattered children of God"?
 - Are they particular people that God was going to save from the foundation of the world, or the assorted select members of all the tribes of the earth, or as we think, the people who will eventually come to Christ, or the final harvestings?
 - I want to tease out this bit of John's commentary on Caiaphas' prophecy.

The Scattered Children of God

- Does this concern the prophecy in Isaiah 11 about Israel's redemption from the nations where they have been exiles, especially vs 11 and 12?
- Or, as in Isaiah 19, especially vs 16-25 that have to do with Assyrians and Egyptians.
- Or, as in the "gentiles" that have already been coming to the Lord in the later part of the first century when John writes.
- It may be all of these.

Plot To Kill Jesus: Passover

- The Passover is currently celebrated in the month of Nissan, even though Ex. 23:15 commands the celebration to take place in the month of Abib (Aviv or Aviv II for leap year), one lunar phase cycle before Nissan.
- However, in Numbers 9:5, two years after the Exodus, God commands them to celebrate the Passover on the 14th day of the first month of the Jewish calendar, Nissan.
- The lunar cycle does not permit calculation of an exact time each year, and there are extenuating factors in the choice.
- The Passover begins on a Friday evening in the year of Christ's crucifixion.

Lunar Calendar

- The current Jewish calendar months are either 29 or 30 days each. So the calendar is based on the Lunar phase cycle of 29.5 days.
- The year is then 354 days, leaving ~11 days (or twelve for leap years).
- So. “A leap year occurs 7 times in the 19-year Metonic cycle. With years 3, 6, 8, 11, 14, 17, and 19 of the cycle being leap years, this corresponds to a frequency of every 2 to 3 years.”*

*<https://www.timeanddate.com/date/jewish-leap-year.html>

Plot To Kill Jesus: Passover

- But before the 4th century AD when the beginning of Passover began to be calculated mathematically, a variety of effects needed to be in place, first, the ripening of the spring barley, but the Passover would be put off when...

Plot To Kill Jesus: Passover

- “...the fruit had not grown properly,
 - when the winter rains had not stopped,
 - when the roads for Passover pilgrims had not dried up,
 - when the young pigeons had not become fledged.
-
- The council on intercalation considered the astronomical facts together with the religious requirements of Passover and the natural conditions of the country.”*

*Spier, Arthur (1952). *The Comprehensive Hebrew Calendar*. New York: Behrman House, Inc., p. 1



Jewish Government

in the decade around Jesus ministry

First-Century Jewish Government

- One must make a difference between the Jewish theocracy of an earlier biblical era and the first-century remnants of it that were cooperating with the Roman occupation.
- The Great Sanhedrin was this body of religious politicians who ruled the Israelites under the Romans.
- It was made up of Pharisees and Sadducees, each of whom had their group of scribes: copiers and interpreters of the law, teachers of the law, doctors of the law.
- Minor Sanhedrins ruled every town in Israel and they existed until about 425 C.E.*

*See Handout

First-Century Jewish Government

- “The Great Sanhedrin dealt with religious and ritualistic Temple matters, criminal matters appertaining to the secular court, proceedings in connection with the discovery of a corpse, trials of adulterous wives, tithes, preparation of Torah Scrolls for the king and the Temple, drawing up the calendar [including the date for Passover] and the solving of difficulties relating to ritual law.”*
- The Great Sanhedrin lost its authority to inflict capital punishment in 30 C.E. and was disbanded with the destruction of the temple.

*<<https://www.jewishvirtuallibrary.org/the-sanhedrin>>

First-Century Jewish Government

- The Sadducees were a socio-political party who ruled the temple. Caiaphas, a Sadducee, was high priest the last year of Jesus' life. He succeeded Annas his father-in-law around 15 AD, yet Annas retained much influence in the years of this story.
- Jesus was taken to Annas first after his arrest.
- Annas sent him to Caiaphas



Mary Anointing Jesus

John 12:1 Mary, sister of Lazarus

Anointing Jesus' Feet

- Matthew 26:6-13
 - In Bethany at Simon's the leper's house two days before the Passover, woman not named.
- Mark 14:3-9
 - In Bethany at Simon's house two days before the Passover, woman is also not named, nearly identical to Matthew's story.
- Luke 7:36-50
 - Simon's house, sinful woman not named, story placed earlier in the life narrative, not directly connected to the crucifixion, or Passover, and no mention of the poor.

Anointing Jesus' Feet

- John 12:1-8
 - Jesus and company come to Bethany 6 days before the Passover. Sometime later they have dinner together. Don't know whose house, but it appears to be Mary, Martha, and Lazarus' house, or why would Martha be serving.
 - Mary is named only in this account as the woman.
 - There is mention of the money, the poor, and condemnation of Judas the thief.
 - With Matthew and Mark, the gesture is associated by Jesus with his burial, but no memorial of her is mentioned, also no lesson about forgiveness as found in Luke.



Plot To Kill Lazarus

John 12:9-11

(caution, this image may evoke stereotypes)

Plot Against Lazarus

- Not much to say here, except that erasing the evidence of a great sign seemed to be the best plan to keep people from following Jesus.