

The Fig Tree & the Fury

Monday — *The Curse, the Cleansing, and the Question of Authority*

“*And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.*”

LUKE 19:47-48 · NISAN 11

THE SCENE

From Survey to Action

Yesterday he looked. Today he acted.

Mark's quiet detail from Sunday evening — Jesus entering the Temple, looking around at everything, and then leaving — was not anticlimactic. It was the calm before the storm. Monday morning, Jesus rose early in Bethany and walked the two miles back over the Mount of Olives toward Jerusalem. He was hungry. He found a fig tree in leaf. He cursed it. He descended into the city. He walked into the Temple and turned it upside down.

By any measure, this was the most confrontational day of Jesus's public ministry. It began with a withered tree and ended with the Temple establishment desperate to kill him and unable to act — because the crowd was hanging on his every word.

"Is it not written: 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."

MARK 11:17 · JESUS IN THE TEMPLE COURT · NISAN 11

To understand why this statement was so explosive, we need to understand what the Temple had become — and what Jesus was reclaiming it to be.

ACT ONE · DAWN

The Fig Tree: A Parable in Real Time

The fig tree episode is one of the strangest moments in any of the Gospels — and one of the most misread. Jesus, hungry on the road from Bethany, approaches a fig tree in full leaf. He finds no fruit. He curses it. The disciples hear him. They walk on.

Mark tells us something the other accounts skip: it was *not the season for figs* (Mark 11:13). This single detail has troubled readers for centuries. Why curse a tree for not bearing fruit out of season? But this is precisely the point — and it is the key that unlocks the entire day.

"He said to it, 'May no one ever eat fruit from you again.' And his disciples heard it."

MARK 11:14

In the ancient Near East, the fig tree was one of the most consistent symbols for Israel in the Old Testament. Hosea 9:10 describes God finding Israel "like the first fruit on the fig tree." Micah 7:1

uses a fruitless fig tree as a lament over Israel's spiritual failure. Jeremiah 8:13 uses the absence of figs as a picture of divine judgment on a nation that appeared outwardly flourishing but was inwardly barren.

The tree had *leaves* — the appearance of life, the promise of fruit. But it had no figs. This was not a tree that had never tried to grow. It had put on every visual signal of productivity while producing nothing edible. It was, in the language of the prophets, a perfect picture of Israel's Temple establishment: magnificent in appearance, performing all the outward rituals, drawing worshippers from across the empire — and bearing no spiritual fruit whatsoever.

Jesus did not curse the tree in anger. He enacted a prophecy. And then he walked down the hill to demonstrate exactly what that prophecy meant.

FIG TREES IN SPRING

In Palestine, fig trees produce small, edible proto-figs (*taqsh*) in early spring — before the main leaves fully develop. A tree in full leaf with no *taqsh* was genuinely abnormal. The leaves promised what the tree could not deliver.

MARK'S SANDWICH

Mark intentionally places the Temple cleansing *between* the two halves of the fig tree story — cursing on Monday morning, disciples noticing it withered on Tuesday. This "Markan sandwich" is a literary signal: the two stories interpret each other.

ACTED PARABLES

The Old Testament prophets regularly performed symbolic actions to deliver divine messages — Jeremiah burying a loincloth (Jer. 13), Ezekiel lying on his side for 390 days (Ezek. 4). Jesus was working in this prophetic tradition.

THE OT BACKGROUND

Jeremiah 8:13 is the clearest parallel: "There are no grapes on the vine, nor figs on the fig tree; even the leaves are withered." The context is God's judgment on Jerusalem for spiritual corruption. Jesus quotes Jeremiah 7:11 minutes later in the Temple.

The Markan Sandwich: Two Stories, One Message

Mark is the only Gospel writer who splits the fig tree story across two days, inserting the Temple cleansing in between. This is a deliberate literary technique scholars call a "Markan intercalation" or sandwich structure. The two outer slices of bread interpret the filling — and the filling gives the bread its meaning.

<p>MONDAY MORNING</p>	<h3>The Fig Tree is Cursed</h3> <p>Jesus approaches a leafy tree with no fruit and declares no one will ever eat from it again. The disciples hear him say it, but nothing visible happens yet.</p> <p>MARK 11:12-14</p>
<p>MONDAY MID- MORNING</p>	<h3>The Temple is Cleansed</h3> <p>Jesus enters the Temple and drives out the money-changers and merchants — the institution that looked like a house of God but had become a commercial enterprise blocking access to God. The filling interprets the bread: this is what the fig tree means.</p> <p>MARK 11:15-19</p>
<p>TUESDAY MORNING</p>	<h3>The Fig Tree is Found Withered</h3> <p>Peter notices the tree has withered to its roots overnight. Jesus uses it to teach on faith, prayer, and forgiveness. The outer slice now carries full weight: what happened to the tree is happening to the Temple establishment.</p> <p>MARK 11:20-25</p>

Read together, these three episodes form a single prophetic statement: religious institutions that bear the appearance of fruitfulness without the reality of it — that look like they exist for God while actually existing for themselves — will wither. The curse on the tree is the sermon. The cleansing is the illustration. The withered tree the next morning is the verdict.

The Cleansing of the Temple: What Actually Happened

We have domesticated this scene. We picture Jesus calmly turning over a few tables while merchants scramble politely away. The Gospel accounts suggest something far more dramatic. John's account (placed at the beginning of his Gospel, though describing what is likely the same event) records Jesus making a whip of cords and driving out the animals. Mark says he "would not allow anyone to carry anything through the temple" — effectively shutting down the entire commercial and logistical operation of the most important religious complex in the Jewish world.

To feel the weight of this, you need to understand the geography and economics of what he walked into.

THE COURT OF THE GENTILES

The Temple Mount covered 35 acres — the largest religious precinct in the ancient world. The outer court, the Court of the Gentiles, was the only space non-Jews were permitted to enter. It was here — in the one space set apart for Gentile worship — that the marketplace had been established.

THE MONEY-CHANGERS

Roman coins bore the image of Caesar — considered idolatrous for Temple use. Pilgrims had to convert to Tyrian shekels to pay the annual Temple tax (Exodus 30:13). Money-changers provided this service at rates that amounted to a 4–8% exchange premium — lucrative on a Passover crowd of millions.

THE ANIMAL MERCHANTS

Sacrificial animals had to be inspected and approved by Temple priests. Animals brought from a distance often failed inspection — pilgrims were then forced to buy "approved" animals at the Temple at vastly inflated prices. Josephus records doves (the sacrifice of the poor) selling for a gold coin — roughly a month's wages.

ANNAS'S BAZAARS

The Talmud refers to the Temple market as "the bazaars of the sons of Annas" — the family of the High Priest. The commercial operation was not independent traders operating freely; it was a system controlled by the priestly establishment, extracting

THE NOISE PROBLEM

The Court of the Gentiles, during Passover week, would have been deafeningly loud — livestock, merchants calling prices, the clink of coins, the shouting of money-changers. Prayer was impossible. The space designated as a place for the nations to seek God had become a livestock market.

SCALE OF THE SACRIFICE

Josephus records that at one Passover, 255,600 lambs were sacrificed. Even if this is an exaggeration, the commercial infrastructure required to supply, inspect, and sell animals for hundreds of thousands of worshippers was enormous. What Jesus

profit from Passover pilgrims
on a massive scale.

disrupted was not a corner
stall — it was an empire.

Jesus did not object to sacrifice. He did not object to the Temple tax. What he objected to was the *location* and the *system*. The marketplace had consumed the only space set aside for Gentiles to pray — and it was being run as a priestly monopoly that exploited the poor. The dove-sellers are specifically mentioned: doves were the sacrifice prescribed for those who could not afford a lamb. Jesus overturned the tables of the people who were extracting money from the poorest worshippers in the name of God.

PROPHECY FULFILLED

Three Prophets in One Sentence

When Jesus spoke in the Temple, he didn't choose his words casually. His declaration — "My house shall be called a house of prayer for all nations, but you have made it a den of robbers" — was a composite of two separate Old Testament prophecies, spoken centuries apart, now fused into a single sentence of judgment.

THE FIRST PROPHECY — ISAIAH 56:7

"These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples."

ISAIAH 56:7 · C. 700 BC · A VISION OF
GENTILE INCLUSION

THE FULFILMENT CONTEXT

Isaiah 56 is specifically about foreigners and eunuchs — the excluded — being welcomed into the Temple. The Court of the Gentiles was meant to be their sacred space. By filling it with commerce, the Temple establishment had literally blocked the Gentiles from the one place God had given them.

MARK 11:17 · CF. ISAIAH 56:3-8

THE SECOND PROPHECY — JEREMIAH 7:11

THE DEVASTATING CONTEXT

"Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD."

JEREMIAH 7:11 · C. 609 BC · SPOKEN BEFORE THE TEMPLE'S FIRST DESTRUCTION

Jeremiah 7 is his "Temple Sermon" — delivered at the Temple gate, declaring that God would destroy the Temple for the people's hypocrisy. Those who heard Jesus quote this verse would have known what came next in Jeremiah: the Temple was destroyed. Jesus was not just cleaning house — he was announcing its end.

MARK 11:17 · CF. JEREMIAH 7:1–15

There is a third prophetic text running beneath the surface. Zechariah 14:21 — written after the exile — contains this line: *"And there shall no longer be a trader in the house of the LORD of hosts on that day."* Jesus was enacting the Day of the LORD that Zechariah had prophesied. His action was not spontaneous protest. It was the fulfilment of Scripture, performed in real time.

"And there shall no longer be a trader in the house of the LORD of hosts on that day."

ZECHARIAH 14:21 · THE DAY OF THE LORD PROPHECY JESUS ENACTED

THE DAY ITSELF

A Timeline of Nisan II

DAWN

Departure from Bethany — Hungry

Bethany

Jesus and the disciples left Bethany early in the morning. Mark specifically notes that Jesus was *hungry* (Mark 11:12) — a detail no invented hero-story would include. This is the fully human Jesus, walking two miles over stony ground on an empty stomach, about to perform the most confrontational acts of his entire ministry. His physical vulnerability on this day is not incidental. It is part of the truth of what the Incarnation means.

MORNIN

The Fig Tree is Cursed

Bethphage Road

Seeing a fig tree in full leaf beside the road, Jesus approached it looking for fruit. Finding only leaves, he spoke the curse — not in rage, but with prophetic deliberateness: "May no one ever eat

fruit from you again." The disciples heard it. Nothing visibly happened. They walked on. The acted parable had been delivered. Its meaning would not become clear until the next morning, when Peter noticed the tree withered to its roots — and Jesus used it to teach about faith, prayer, and the coming transformation of the old covenant order.

MID

The Temple is Cleansed

MORNING

Temple Courts

Jesus entered the Temple and drove out the money-changers and merchants. In John's fuller account, he made a whip of cords. He overturned the tables of the money-changers and the benches of the dove-sellers. He stopped anyone using the Temple precincts as a shortcut for carrying goods — a common practice that treated the sacred courts as a commercial thoroughfare. The act was physically dramatic, publicly visible to thousands of Passover pilgrims, and directly targeted the financial infrastructure controlled by the High Priest's family. This was not a symbolic gesture. It was an economic and political confrontation with the highest religious authorities in Israel.

FOLLOWING

Temple Courts

Healing and Teaching

Immediately after the cleansing, Matthew records something the other Gospels omit: "The blind and the lame came to him in the temple, and he healed them" (Matthew 21:14). The Temple, just cleared, immediately became what it was always meant to be — a place where the broken found wholeness. The same space that had been commercialised was now being used for healing. Children in the Temple courts began singing "Hosanna to the Son of David" — infuriating the chief priests further. When they objected, Jesus quoted Psalm 8:2: "Out of the mouths of infants and nursing babies you have prepared praise."

AFTERNOON

Temple Courts

Teaching the Crowds

Luke tells us that Jesus taught in the Temple every day that week, and the crowds "hung on his words" — the Greek *exekremato* means to be suspended, to hang in the air, completely riveted. The chief priests and scribes were desperate to destroy him but found no opening because of the crowd's devotion. This is the political reality Jesus was navigating: popular support from the Galilean pilgrims was his protection, but it was also the very thing that made the authorities most afraid — and most determined.

EVENING

Bethany

Return to Bethany

Each evening of Holy Week, Jesus returned to Bethany rather than staying in Jerusalem. The city was not safe. The authorities were watching. Bethany — the home of Lazarus, Mary, and Martha — was the place of rest, friendship, and safety. Jesus was not reckless. He moved carefully, teaching in the day where the crowds protected him, withdrawing at night where he was most vulnerable. The deliberateness of his movements all week reveals a man fully in control of his own story, choosing each day's level of confrontation with clear intention.

What They Were Feeling

D

THE DISCIPLES — SHOCK AND AWE

"He's done it. He's actually done it. What happens now?"

The disciples had watched Jesus teach, heal, and navigate controversy with careful precision for three years. This was different. Overturning the tables of the High Priest's commercial operation in front of thousands of Passover pilgrims was not a calculated debate move — it was a direct act of authority over the Temple institution itself. Mark records that the disciples "remembered" the scripture — "Zeal for your house will consume me" (Psalm 69:9, quoted in John 2:17) — suggesting they were scrambling to make theological sense of what they had just witnessed, reaching for scripture to process what their eyes were seeing.

A

THE CHIEF PRIESTS & SCRIBES — MURDEROUS FEAR

"We must destroy him. But how? The crowd is with him."

Mark 11:18 is one of the most chilling verses in the Gospel: "And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him, because all the crowd was astonished at his teaching." Notice the sequence: they feared him not primarily because of what he taught, but because the crowd was astonished. Their fear was political, not theological. The Temple cleansing had directly attacked their revenue base and their institutional authority. The question was no longer *whether* to act — it was *how* to do it without triggering a riot.

P

THE PASSOVER PILGRIMS — DIVIDED

"Did you see what he did? Did you see them run?"

The crowd's reaction was more complex than simple approval. Matthew records that "all the city was stirred" when Jesus entered on Sunday — the same Greek word used for earthquake. Now, Monday, he had done something even more disruptive. For pilgrims who had travelled weeks to reach Jerusalem and had been exploited by inflated exchange rates and overpriced sacrificial animals, seeing the system dismantled would have felt like a moment of vindication. But the establishment crowd — Jerusalem residents, Temple workers, those whose livelihoods depended on the system — watched with alarm. The crowd "astonished by his teaching" was not uniformly on his side. It was suspended, uncertain, watching to see what would happen next.

B

THE BLIND AND LAME — HEALED IN THE CLEANSED TEMPLE

"I can see. I can walk. In this place. Today."

Matthew 21:14 is one of the most theologically loaded sentences of the entire Passion week, and it passes almost without comment in most Holy Week teaching: "The blind and the lame came to him in the temple, and he healed them." Under the Old Testament law (2 Samuel 5:8), the blind and lame were excluded from the Temple. Their presence — and their healing — in the freshly cleansed Temple courts was itself a prophetic statement. The place that had been inaccessible to Gentiles and to the broken was now being thrown open. The new order Jesus was announcing was not just the removal of corrupt commerce. It was radical inclusion of those the old system had kept out.

C

THE CHILDREN IN THE TEMPLE — UNFILTERED RECOGNITION

"Hosanna to the Son of David! Hosanna to the Son of David!"

Matthew records that children in the Temple courts continued singing the Palm Sunday acclamation even as the chief priests demanded Jesus silence them. Jesus's response is to quote Psalm 8:2 — "Out of the mouths of infants and nursing babies you have prepared praise" — effectively telling the religious authorities that the children were doing what Scripture required. It is a devastating reversal: the trained religious experts could not recognise what they were seeing; the children could not stop singing it. Jesus consistently, throughout his ministry, positioned children as closer to the Kingdom than the learned. Here, in the Temple itself, the point was made with maximum irony.

WHAT ARCHAEOLOGY TELLS US

The Physical World of the Temple Cleansing

ARCHAEOLOGICAL RECORD

The Royal Stoa — Where the Market Was. Archaeological and historical evidence points to the Royal Stoa — a massive covered colonnade along the southern edge of the Temple Mount — as the likely location of the money-changers and merchants. Josephus describes the Royal Stoa as the most magnificent structure on the Temple Mount: 162 columns in four rows, the central hall rising higher than a modern five-story building, and long enough to hold vast crowds. It was here, in the most impressive commercial space imaginable, that the Temple economy operated. Excavations south of the Temple Mount have uncovered the monumental staircase that pilgrims climbed to reach the Stoa — the same stairs Jesus and his disciples would have ascended.

Evidence of the Money-Changers. Numismatic archaeology (coin studies) from first-century Jerusalem confirms the two-currency system described in the Gospels. Roman denarii bearing imperial portraits have been found throughout Jerusalem's living quarters, while Tyrian shekel coins — minted in Tyre with a pagan deity on one side — have been found in Temple-related contexts. The apparent contradiction (using a pagan coin as the "sacred" Temple currency) was a pragmatic decision: the Tyrian shekel had the

highest silver content of any available coin, making it the most reliable standard for the Temple tax, regardless of its imagery.

The Warning Inscriptions. Two complete and several fragmentary stone inscription tablets have been recovered, bearing warnings in Greek and Latin forbidding Gentiles from passing beyond the Court of the Gentiles on pain of death. One complete example is in the Istanbul Archaeological Museum. The inscriptions read: "No foreigner is to enter within the balustrade and forecourt around the sacred precincts. Whoever is caught will have only himself to blame for his ensuing death." This is the barrier Jesus was tearing down — not metaphorically but literally. The Gentile court was the outermost ring of access; the inscriptions enforced the hard limit of Gentile inclusion. By filling that court with commerce, the establishment had rendered even this limited access impossible.

Herodian Coins and Commerce. The Burnt House in Jerusalem's Jewish Quarter — destroyed in the Roman siege of AD 70 and excavated in the 1970s — preserved the remains of a priestly family's home exactly as it was left when fire consumed it. Stone measuring weights, a stone table, and evidence of food preparation were found, alongside fine stonewares consistent with a wealthy priestly family. The Talmud's reference to "the bazaars of the sons of Annas" is given tangible flesh by this kind of domestic evidence of Temple wealth.

HIDDEN DIMENSIONS

What We Usually Miss

I This was an act of Gentile advocacy

We almost always read the Temple cleansing as an act of religious reform — getting rid of commerce in a sacred space. But the specific location matters enormously. Jesus did not disrupt commerce in the inner courts reserved for Jewish worshippers. He disrupted commerce in the Court of the Gentiles — the only place non-Jews were permitted. His anger was not primarily about commerce in general; it was about the systematic exclusion of Gentiles from the one space God had given them. When he quotes Isaiah 56:7 — "a house of prayer for *all nations*" — the emphasis is on *all nations*. This was an act of advocacy for the excluded, performed in the most Jewish institution in the world.

2 Jesus was quoting Jeremiah 7 — and everyone knew how that sermon ended

Jeremiah's Temple Sermon (Jeremiah 7) was not an obscure text. It was one of the most famous and terrifying speeches in the Hebrew canon — delivered at the Temple gate, warning that God would destroy

the Temple itself if the people did not repent, using the destruction of Shiloh as a precedent. When Jesus said "you have made it a den of robbers," every scribe and priest in earshot would have known the rest of that chapter. Jeremiah 7:14: "I will do to the house that is called by my name, and in which you trust... what I did to Shiloh." Jesus was not simply cleaning the Temple. He was announcing its coming destruction — quoting the exact passage that had foretold the first destruction, now being applied to the second.

3 The healing of the blind and lame was itself a Temple prophecy

2 Samuel 5:8 records David's capture of Jerusalem with this note: "The blind and the lame shall not come into the house." This had historically been interpreted as a permanent exclusion of the disabled from the Temple precincts. When Matthew records that "the blind and the lame came to him in the temple, and he healed them," he is not simply recording a miracle as an afterthought to the cleansing. He is recording the fulfilment of Messianic expectation: the coming of the Messiah was associated with the healing of the excluded (Isaiah 35:5–6 — "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped"). The cleansed Temple immediately became the space where the Messiah-promises were being enacted.

4 The fig tree curse was directed at a system, not a single institution

It is tempting to read the fig tree as Jesus pronouncing judgment exclusively on the Temple or on Israel as an ethnic entity. The prophetic tradition it draws from is more targeted than that. Jeremiah, Hosea, and Micah used the fruitless fig as an image of religious leadership that failed its people — specifically, leaders who extracted from the poor while performing elaborate religious ritual. The "den of robbers" language confirms the focus: robbers do not commit crimes in their den; they commit crimes elsewhere and retreat to their den for safety. The Temple had become the place where an exploitative system went to legitimise itself. The curse was on that system and those who ran it — not on Israel's people, many of whom were themselves the ones being robbed.

5 Monday was the day the authorities crossed the point of no return

Mark 11:18 is precise: the chief priests and scribes heard the cleansing, and they "were seeking a way to destroy him." This was not a new desire — John 11:53 tells us they had resolved to kill Jesus weeks earlier. But Monday was the day that resolution hardened into active plotting under a new urgency. The Temple cleansing had made the situation unsustainable. If they allowed Jesus to continue operating this way — healing the blind in the Temple courts, receiving children's Messianic acclamations, teaching crowds that hung on his words — their own authority would collapse. The clock was now ticking toward Friday, not because the authorities suddenly decided to act, but because Monday made it impossible for them to wait any longer.

Questions for Reflection & Discussion

- 1 The fig tree had leaves but no fruit — every outward signal of life with no inward reality. Where in your own spiritual life is there the appearance of fruitfulness without the substance? What does it look like to have religious leaves without any fruit?

MARK 11:12-14 · MATTHEW 7:15-20 · GALATIANS 5:22-23

- 2 Jesus's anger in the Temple was specifically directed at the exploitation of the poor and the exclusion of Gentiles from the one space they had been given. What does this tell us about the things that provoke the righteous anger of God? What systems today use sacred language to exploit the vulnerable?

MARK 11:15-17 · ISAIAH 56:7 · AMOS 8:4-7

- 3 Immediately after the cleansing, the blind and lame came to Jesus in the Temple and were healed — people who had been excluded from that space under the old order. What does it mean that the first thing Jesus did with the cleansed Temple was to fill it with the broken and excluded? How should that shape how we think about church?

MATTHEW 21:14 · ISAIAH 35:5-6 · LUKE 14:12-14

- 4 The children kept singing "Hosanna to the Son of David" even after the religious authorities demanded silence — and Jesus defended them by quoting Psalm 8. What does it say about how God works that unlearned children recognised what the trained scribes could not? Where in your own life might over-familiarity with religious language have dulled your perception of what God is doing?

MATTHEW 21:15-16 · PSALM 8:2 · MATTHEW 18:3

- 5 Jesus quoted Jeremiah 7 in the Temple — a sermon that had been followed by the first Temple's destruction. The chief priests and scribes knew Jeremiah 7 well enough to recognise the reference. In what ways do we use familiarity with

Scripture as a shield against its demands, rather than allowing it to genuinely challenge and reshape us?

MARK 11:17 · JEREMIAH 7:1–15 · HEBREWS 4:12

- 6 Jesus was hungry, walking, physically tired — and he still performed the most confrontational acts of his public ministry. What does it mean to you that the divine work of Holy Week was accomplished through a fully human, physically vulnerable body? How does this affect how you approach your own service to God in seasons of depletion and weakness?

MARK 11:12 · 2 CORINTHIANS 12:9–10 · HEBREWS 4:15

DIG DEEPER — PRIMARY SOURCES & FURTHER READING

Josephus, Jewish Wars 2 & 6

Temple architecture, the Royal Stoa, Passover sacrifice numbers, Roman-era Jerusalem commerce

Josephus, Antiquities 20.9

The wealth and corruption of the High Priestly families, including Annas's sons

Jeremiah 7:1–15 — The Temple Sermon

Read in full to feel the weight of what Jesus was quoting. The chapter Jesus cited in the Temple courts

N.T. Wright, Jesus and the Victory of God Ch. 9

The Temple action as prophetic symbol; the Jeremiah 7 background; the political stakes

Craig Evans, "Jesus' Action in the Temple"

Journal article reconstructing the commercial system Jesus disrupted; Annas's bazaars

The Burnt House Museum, Jerusalem

Excavated priestly home from AD 70, preserving evidence of priestly wealth and domestic life

"And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words."

LUKE 19:47–48 · THE EVENING OF NISAN 11

