

John 11B

- Jesus has just raised Lazarus from the dead
 - It was a most impressive miracle
 - In fact, it was one of the three miracles said to be signs of the Messiah's arrival
 - The other two were healing a man born blind, which Jesus did in chapter 9
 - And healing a man of leprosy
 - So now that Jesus had accomplished something undeniably supernatural and beyond the Pharisee's ability to contradict, they know they must act against Jesus
 - These men are unbelievers
 - They are Jews of the type Jesus describes in Revelation when He says

[Rev. 2:9](#) 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.

- These men think they are representatives of God, but in reality they are representatives of Satan
- And they detest the idea of someone like Jesus stealing away the hearts and minds of the people
- So in the last part of chapter 11 and into chapter 12, John records how Jesus' death was planned by the Jewish leaders

[John 11:44](#) The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."

[John 11:45](#) Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.

[John 11:46](#) But some of them went to the Pharisees and told them the things which Jesus had done.

[John 11:47](#) Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs.

[John 11:48](#) "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation."

[John 11:49](#) But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all,

[John 11:50](#) nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish."

[John 11:51](#) Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation,

[John 11:52](#) and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

[John 11:53](#) So from that day on they planned together to kill Him.

- As I read last week, Lazarus comes forth from the grave in a dramatic display of Jesus' power over death
 - Clearly, the one with power to raise the dead is divine, for only the Creator Himself has the authority to decide the life and death
 - As John reports, many of those who had come to support Martha and Mary in their mourning now become followers of Jesus
 - They are transformed by the miracle of Lazarus
 - And they correctly recognize that Jesus must be the Messiah
 - Nevertheless, there were others in the crowd who were not persuaded, for they were not among Jesus' sheep
 - Instead, they belonged to the enemy
 - As a result, they saw this display as a threat
 - And so they immediately left to report what they had seen to the Pharisees in nearby Jerusalem
- If there were ever any doubt concerning the Pharisee's hard hearts, we see it clearly now
 - These men have no doubts concerning the stories they hear about Jesus
 - On the contrary, it's because they believe Jesus was raising men from the dead that they feel all the more compelled to act against Him
 - They convene a council to consider how to stop this force

- In fact, one says if they let Jesus continue on in this way, many will believe He is the Messiah
- You should hear those words as spoken from the mouth of Satan, for they were
 - Though a nameless human being made this statement, it was Satan himself who authored it in the heart
 - Satan could not stand the prospect of Jesus convincing the world to follow Him
 - Something must be done to stop Jesus
- On a human level, the primary concern was political
 - If Jesus gained a large following, a revolution would likely result
 - The people of Israel would rally around their new king, threatening the rule of Rome
 - Predictably, the Romans would respond with overwhelming force to put down the rebellion
 - And in the process, the Pharisees would lose their privileged position as religious leaders over Judea
 - Which is something no other province in Rome enjoyed
 - So out of a desire to preserve their political power, the Pharisees were determined to destroy Jesus
- But at this point, the High Priest, Caiaphas, made a prophetic declaration, though not one he realized was inspired by the Spirit
 - Caiaphas rebukes his comrades as “no-nothings”
 - He was High Priest that year, but he had received his office from Rome, so his allegiance was to Rome
 - He replaced his father-in-law, Annas, as high priest when Annas refused to concede to the Roman’s rule
 - So while Caiaphas held the title, many people in Israel continued to see Annas as the true High Priest
 - Nevertheless, the Sanhedrin continued to look to Caiaphas as their authority, since the Romans held all the cards

- So Caiaphas interrupts the debate and tells the council that they must stop arguing and move to action
 - He declares it's expeditious for one man to die in order to save the entire nation
 - As he spoke those words, Caiaphas meant that by killing Jesus, the council would prevent the Romans from destroying the nation
 - In his mind, Jesus' death would save Israel from military and political destruction
 - And therefore, murdering Jesus could be justified on that basis
- But John seizes upon the high priest's words to point out how prophetic they are spiritually
 - Jesus' death was ultimately intended by God to save Israel
 - But initially, the saving is spiritual, since Jesus dies to save Israel from the penalty of sin
 - Eventually, Jesus' death is the means to save the nation physically in making a way for it to move into the Kingdom
 - And not just his nation, as John says in v.52, but also a nation of Gentiles scattered around the world
- But of course, Caiaphas has no idea his words carried such significant prophetic meaning
 - He's very much like the donkey in the story of Balaam
 - Who spoke by the power of the Spirit, but had no idea what's he was saying
 - A sober reminder for any Bible teacher
- From that day forward, the plot to kill Jesus took root
 - Certainly, these men wished to see Jesus taken down long before this day
 - But it was the High Priest's declaration that Jesus must die that solidified their decision to kill Him

- It would simply be a matter of time and opportunity before their plan came to fruition
- And that timing was a matter of God's will, not their own creativity
- We have no better evidence that these men were far from God and not His representatives than to see their hearts revealed in this decision
 - They are murders, just like their father the devil, as Jesus said
 - They have harbored murder in their heart long before they acted on it
 - And so the occasion of Lazarus' raising will be the cause for Jesus death in end

John 11:54 Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

John 11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves.

John 11:56 So they were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

- At this point in His ministry, Jesus altered His methods dramatically
 - We might suppose that Jesus learned of the Sanhedrin's plot to kill Him from the sympathetic member, like Nicodemus
 - And as He heard how serious the circumstances had become, Jesus retreats from the public eye
 - It's not that Jesus was afraid of these men accomplishing their task
 - Rather, Jesus wants to be sure they accomplish it according to God's timing and purpose
 - So at this point, in the dead of winter, Jesus stops ministering publicly
 - He withdraws to the wilderness where John the Baptist ministered

- This would have been a lonely outpost in Israel, off the beaten track
- A winter of discontent, indeed
- Then in v.55 John jumps forward to the arrival of the Passover in springtime
 - This is the Passover in which Jesus is killed as the Lamb of God
 - Though we're only halfway through John's Gospel, he has moved directly into the final week of Jesus' life
 - Clearly, John wants to emphasize what Jesus experienced in His final days
 - As Jews returned to Jerusalem to celebrate the Passover, as was required, many wondered about Jesus
 - They hadn't seen or heard from Him since He last appeared at the time of the Feast of Dedication a little over three months early
 - Obviously, the people expected to see Jesus in the city again as was required for Jewish males
 - For the same reason, the religious leaders are giving orders for anyone who knows Jesus' whereabouts to report it to them
 - Remember, in this period of history, it was relatively easy for a man to disappear for a time
 - There were no phones or TVs
 - So it required considerable effort to pass word about someone's movements
 - And by the time word reached the interested parties, the person they sought could have easily moved on
 - So the Pharisees depend upon informants with knowledge not only of Jesus' location but also of His plans
- Having set the scene for Jesus' death, John now moves us forward into the final week of Jesus' life

[John 12:1](#) Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

[John 12:2](#) So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

[John 12:3](#) Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

- In the year of Jesus' death, the day of Passover began on a Wednesday at sundown and concluded on Thursday at sundown
 - Therefore, six days earlier refers to the Friday before the week Jesus died
 - On that day, Jesus is traveling back toward Jerusalem for the Passover
 - The Synoptic Gospels records many of the events that transpired during the time Jesus traveled into the city, including the triumphant entry, which John records in this chapter
 - But before Jesus reaches Jerusalem, He pays a visit to Mary, Martha and their (very alive) brother Lazarus
 - Interestingly, we find Lazarus reclining with Jesus while Martha and Mary serve, albeit in different ways
 - This scene in their home is the final moment of Jesus' teaching in John's Gospel
 - According to Matthew and Mark, this dinner took place in the home of Simon, a former leper who Jesus healed
 - So in this room we have gathered two of the three beneficiaries of the Messianic miracles
 - John's repeated emphasis of Lazarus in the scene (and later in v.10) suggests that he had become a person of notoriety following his resurrection, which is understandable
 - For now, though, it's Jesus Who is the center of attention at this dinner
 - And His disciples are present as well, of course

- While they are reclining for the meal Martha is preparing, Mary takes the initiative to anoint Jesus with a very valuable perfume
 - When men reclined around a table, they literally lay on the floor
 - The table was set directly on the floor
 - And those gathered around it arranged themselves on the floor facing the table with their feet stretched out behind them
 - They propped themselves up on the left elbow while using their right hand to eat
 - This positioned their feet behind them, fanned out around the table
 - So Mary approached behind Jesus and began to anoint His feet, which was the only part of Him that she could reach while He lay at the table
 - She retrieved a valuable perfume
 - The name is nard, which refers to an oil made from the roots of the nard plant found in India
 - John says it was pure nard, which means a high quality product
 - Such fine and imported perfume would have been very expensive then as it is now
 - In fact, we might say it was even more valuable than it is now
 - In Jesus' day, bathing was not common, and so the smell of unwashed bodies was common
 - Therefore, perfume was all the more valuable for its ability to mask odors
 - In Greek, John says Mary retrieved a *litre* of perfume, which was a Greek measure of about 11 ounces
 - That was an extravagant amount of perfume, much as it would be today
 - Imagine if a person were to take the equivalent of a Coke can filled with fine, French perfume and pour it on your feet

- As you can imagine, the use of so much perfume fills the air with aroma, as John says in v.3
- So Mary takes an extraordinary amount of valuable perfume and uses it like water to wash Jesus' feet
 - The other Gospels record that she anointed Jesus' head in this scene, so we must assume that she did both
 - Certainly there was enough perfume to anoint His entire body
 - Emphasizing the anointing of His head connotes Mary's desire to honor Jesus, while emphasizing His feet connotes her humility
 - Clearly, both are true in this case
 - After washing His feet, Mary uses her own hair to dry them
 - A Jewish woman would not normally let down her hair in this way in public
 - It shamed her to do so
 - So not only is she making a huge financial sacrifice to lavish Jesus with perfume, but she is humbling herself in the process
 - Mary gives testimony to one of Paul's well-known commands in Romans

Rom. 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

- Mary thought nothing of giving up what was probably her most prized earthly possession so she could honor and glorify the Lord
- But Mary's response isn't merely charity; she's responding to the Lord's blessing in her life
 - In that day, when the man of a home died, the remaining women were often left destitute
 - They would have great difficulty making ends meet, and eventually every valuable possession they owned would be traded for necessities

- In Mary's case, the Lord restored Lazarus, ensuring the family would not be without his provision
- Therefore, offering her perfume to Jesus was a small sacrifice in light of the great blessing He had been to them
- But not everyone in the room thought Mary's actions were appropriate

John 12:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, said, **John 12:5** "Why was this perfume not sold for three hundred denarii and given to poor people?"

John 12:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

John 12:7 Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial.

John 12:8 "For you always have the poor with you, but you do not always have Me."

- Some of the disciples object to Mary's actions, thinking it a waste
 - John records Judas' objection, while Matthew and Mark mention multiple disciples objecting to the extravagance
 - Judas remarks that the perfume could have fetched 300 denari, which represents about a year's salary for an average working man in that day
 - So imagine watching someone pour a \$50,000 bottle of wine down the drain
 - Or burning \$50,000 in cash in a fireplace to warm the house
 - To see such a thing, we very well might react in a similar way
- Though multiple disciples expressed these concerns, John chose to single out Judas
 - Judas' decision to participate in this protest is the height of hypocrisy
 - And it was especially revealing of his heart, which was John's point in highlighting Judas in this moment
- Judas states that the money should be given to the poor instead
 - John clarifies that this suggestion was not made out of genuine concern for the poor

- Instead, it was because he was a thief who had been stealing out of the group's money box
- He was the group treasurer, which allowed him easy access to the money
- As we learned back in John 6, Judas is not a believer
 - More than that, he was not one of the sheep, which means he was never destined to be a believer
 - Jesus called him a devil, and yet Jesus selected him to join the group of twelve
 - This was intentional on Jesus' part, of course
 - He needed a man close to Him would betray Him at the right time
- This scene offers us a glimpse into the heart and motives of the unbeliever who adopts a form of godliness while denying its power, as Paul says
 - Jude is typical of such a person
 - Jude didn't know the Lord as Lord, for that knowledge lay outside His grasp spiritually
 - Nevertheless, he portrayed himself as one interested in the plight of the poor and needy
 - Yet in reality, these "good" works were merely self-serving
 - And in his heart he remained wicked, hypocritical and self-centered
 - The unbelieving world operates in this same way today just as it has always done
 - Ungodly men and women who do not know the love of Christ will commonly express concern for the needs of humanity
 - They want to see the poor fed and humanity lifted up, or at least they say they do
 - But they are hypocritical, having selfish motives in all they do
 - Whether for political power, social credit, ego, or financial gain

- It's these people Paul is speaking about when he said that depraved men deprived of the truth suppose that godliness is a means of gain
- Because of these selfish interests, they work to solve the wrong problem
 - They seek to solve afflictions of others without appreciating their own spiritual poverty
 - Judas thought the purpose of Jesus' movement was to empower humanity, either socially or politically
 - Naturally, if you don't know Jesus as the Creator, then you are only thinking about things of this world
- Jesus defends the anointing by declaring it is purposeful and necessary for His sakes
 - Jesus says let Mary alone, allow her to "keep it" for the day of His burial
 - That translation is a bit confusing
 - A better way to translate Jesus' words would be, "Leave her alone. For the day of my death she has done it."
 - Jesus is saying that Mary did what she did as a preparation for His day of death
 - Mourners traditionally anointed the bodies of the deceased
 - Since Jesus will be buried in haste prior to the Passover, He will not receive a proper anointing in the day He dies
 - So Jesus says Mary is performing His anointing in advance
 - And for that anointing there is not enough costly perfume in the all the world
 - Of course, no one understood that Jesus was only days away from dying on a cross
 - Still, the Spirit moved Mary to anoint the Lord in preparation for His burial without her understanding why
 - Mary was acting out of a thankful heart and conviction being lead by the Spirit,
 - And as she obeyed she was misunderstood by onlookers

- Believers will always be misunderstood in this way
- Mary traded the wealth of that oil for a spiritual blessing
- From an eternal perspective, her actions made perfect sense to the spiritually enlightened
- Likewise, when you step out to love, glorify and serve the Lord, you will inevitably be called to trade earthly things for spiritual things
 - And these actions will make sense to believers who live with eyes for eternity
 - But we will confuse a world that only understands the material
 - Sell your possessions and move to a far away place to serve the Lord
 - Turn your back on advancement and power and wealth to live a humble and simple life, and you will be dismissed as a zealot
 - Decline to join in great works of social justice and equality so you can preach the Gospel to those with ears to hear, and you're painted as heartless or uncaring
- Notice Jesus says they will always have the poor, but they won't always have Him
 - In this context, we understand Jesus wasn't dismissing the plight of the poor, but He was setting things in their proper priority
 - Of course, the Lord cares for the physical needs of humanity
 - He brings the rain on the righteous and the unrighteous
 - But Jesus didn't come to solve the problem of mankind's physical poverty
 - He came to solve the problem of our spiritual poverty
 - Lazarus' comment turns this priority upside down
 - He is suggesting that endeavoring to solve the problem of world hunger is more important advancing the work of glorifying Christ
 - In theory, if we spent all our time on solving world hunger, we might achieve that end

- But we would not have spent time spreading the Gospel, which brings souls into Heaven
- Such that even when the whole world has become fat, dumb and happy, they still spend eternity in hell
- So Jesus says we will always have the poor
 - He means that the opportunities to minister to the needs of the human condition will never be exhausted
 - Mankind could solve world hunger, and we would still have cancer, violence, abuse, and countless other tragedies that mark our fallen world
 - So don't make it your life's goal to solve the human condition through physical solutions
 - But we won't always have Jesus
 - Jesus meant it literally concerning His time with these disciples
 - But He also meant it spiritually
 - We only have so long to represent Christ to the world
 - And the world itself only has so long to know and believe before they die and face judgment
 - So don't get distracted in solving earthly problems
 - Remain focused on glorifying Christ
 - Humbling ourselves in service to Him
 - Making our lives a living sacrifice to the praise of His Name
- While Jesus is eating at the house, a large crowd learns that Jesus is here

[John 12:9](#) The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead.

[John 12:10](#) But the chief priests planned to put Lazarus to death also;

[John 12:11](#) because on account of him many of the Jews were going away and were believing in Jesus.

- Jesus been off the radar for several months, so they are excited to finally discover His location
 - Notice they are coming not just for Jesus but also for Lazarus
 - This guy who was raised from the dead has become a local celebrity
 - He's probably been in hiding himself
- Lazarus' fame has put a bullseye on his chest
 - The movement has suddenly gained serious momentum and it's scaring the religious leaders
 - The Pharisees are determined to stamp out this movement before it can gain any more steam
 - They want to kill Jesus and also Lazarus
- The next day marks Jesus triumphant entry into Jerusalem

[John 12:12](#) On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem,

[John 12:13](#) took the branches of the palm trees and went out to meet Him, and began to shout, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel."

[John 12:14](#) Jesus, finding a young donkey, sat on it; as it is written,

[John 12:15](#) "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."

- John mentions a crowd that had come to Jerusalem for the feast, referring to the upcoming feast of Passover
 - This is one of the three feasts that required Jewish men to travel to Jerusalem, and many brought the rest of the their family
 - The city would swell to several million on this week
 - The crowds spill out of the city and into the surrounding countryside
 - It creates quite the scene, and it's into this excitement that Jesus enters for the final week of His life

- The intensity of the crowds devotion and interest in Jesus and Lazarus contrasts with the Pharisees intense hatred
- Clearly, the conflict is about to come to a climax
- What follows is the only public display in all Jesus' earthly ministry
 - Jesus will proceed into the city of Jerusalem amidst crowds declaring Him to be Messiah
 - This is one of the rare moments that all four Gospel writers record, indicating it's importance
- The "next day" of these events are Sunday
 - This is traditionally the start of the preparations for the Passover celebration
 - Families were required by the Law to bring a 3-year old lamb into their home in preparation for the sacrifice
 - The lamb would be inspected for three days to ensure it was indeed spotless
 - During that time, the family would establish a bond with the animal living in their midst
 - All of these details pictured the sacrifice of Christ
 - Three days before He is crucified, Jesus enters the city of David goes into Temple, the house of God
 - So on this day as Jesus enters the city, a crowd is assembled along the rode leading into the east gate to greet the Messiah
 - They place palm branches on the ground in front of Jesus as He rides in on a donkey, in fulfillment of Zechariah's prophecy of the Messiah riding on a donkey

Zech. 9:9 Rejoice greatly, O daughter of Zion!
Shout in triumph, O daughter of Jerusalem!
Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.

- The palm was a national symbol in Israel
 - It was inscribed on coins made during the rebellion against the Romans in AD 66-70
 - So a large crowd waving palm branches was a provocative act of defiance against Roman rule
 - It sent a message that the crowd saw Jesus as their King coming to establish the kingdom
- The crowd shouts “blessed is He Who comes in the name of the Lord”
 - This statement is a Messianic declaration from Psalm 118
 - At the three feasts that Jews attended in Jerusalem, they recited the Hallel, which was Psalms 113-118
 - Psalm 118 was written to honor the coronation of David as king
 - And the Jews understood that it was prophetically speaking of the Messiah entering Jerusalem to establish the kingdom
 - So as Jesus enters the city, the crowd declares “here comes the Messiah”
 - Earlier in the Gospels, Jesus said this in response to Israel’s rejection of Jesus as the Messiah

[Luke 13:34](#) “O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!

[Luke 13:35](#) “Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”

- Jesus told the people of Israel that their rejection of Him as Messiah would mean dire consequences for this generation
- They had committed the unforgivable sin, leaving them with no rescue
- And furthermore, the entire city of Jerusalem would be made desolate as a judgment against the nation for rejecting the Messiah
- Furthermore, Jesus says the nation will not have a second chance to embrace Him as Messiah until they reverse this mistake

- The nation must acknowledge Jesus to be the Messiah
- And once they make that acknowledgement, only then will He return to them
- Zechariah 12 describes this future moment, which takes place at the end of the Tribulation at Jesus' Second Coming
- So in this moment, the crowd expects the fulfillment of Psalm 118 to take place on this Palm Sunday
 - Right idea, wrong timing
 - They declare the Psalm in expectation that Jesus will set up His Kingdom right away
 - But if these admirers should have paid closer attention to the context of Zechariah 9
 - That chapter describes a humble arrival of Messiah followed by a triumphant arrival like lightening across the sky
 - The Kingdom is set up only after the second arrival
 - And the crowd were not the only ones to misunderstand the circumstances

John 12:16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

John 12:17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about Him.

John 12:18 For this reason also the people went and met Him, because they heard that He had performed this sign.

John 12:19 So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

- John speaks retrospectively, noting that he and the rest of the disciples were oblivious of all that was happening in that moment
- Only after the resurrection of Jesus did they look back and recognize that this moment had been fulfillment of scripture

- I think John's statement may be his best effort to explain, in advance, why the disciples fled Jesus at the crucifixion yet later became His strongest representatives
 - Their behavior in the midst of the turmoil of the Passover is explainable as ignorance and fear
 - Their contrary behavior following Christ's resurrection in the face of threats and persecution is proof that their understanding had changed
 - They were able to act in courage and conviction because they knew the Risen Lord and understood the program of God
- Meanwhile, those who had been there at the raising of Lazarus continued to testify of Jesus as Messiah
 - This crowd is fueled by the signs and wonders they have seen Jesus do of late
 - This observation also serves to explain why the crowds turn against Jesus in only a few days
 - Many are following Him seeking freedom from Roman oppression
 - Others have been impressed by the miracles and signs
 - Many are believers while other may be simply curious onlookers
 - Nevertheless, they will all turn on Jesus or at the very least abandon Him during His passion
 - They depart for the same reason that the apostles depart
 - They are expecting the wrong thing, not understanding what's happening in the moment
 - Only later do they understand
- And of course, all this excitement is driving the Pharisees to the edge of panic
 - They see their power over the people disappearing rapidly, while the crowd continued to declare Jesus is their new leader
 - They turn on one another declaring that someone needs to do something to stop it