

## Chapter 1 : What is a Father according to Bible History?

*The first words of Caiaphas, "Ye know nothing at all," are brusque, rough, imperious, but are quite akin to what we know elsewhere of the manners of the man (Josephus, 'Bell. Jud.,' 14), and of the aristocratic clique of which he was the head.*

New Testament[ edit ] Jude is clearly distinguished from Judas Iscariot , another apostle and later the betrayer of Jesus. In most Bibles in languages other than English and French, Jude and Judas are referred to by the same name. The first two are almost always thought to be the same person, [9] although theologian Raymond Brown saw the identification as uncertain. Brother of James or son of James? The King James and the Douay-Rheims versions call him "Judas the brother of James", making him the same person as the writer of the Epistle of Jude , who identifies himself as "Jude, the servant of Jesus Christ, and brother of James" Jude 1: Protestant scholar Darrell L. Bock writes that it must mean "son" not "brother", because when "brother" is intended, the Greek word for "brother" adelphos is present. According to the surviving fragments of the work Exposition of the Sayings of the Lord of the Apostolic Father Papias of Hierapolis , who lived c. Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph Fragment X [14] Possible identity with Thaddeus[ edit ] St. This has led many Christians since early times to harmonize the lists by positing a "Jude Thaddeus", known by either name. This is made plausible by the fact that "Thaddeus" seems to be a nickname see Thaddeus and that many New Testament figures have multiple names such as Simon Peter and Joseph Barnabas. A further complication is the fact that the name "Judas" was tarnished by Judas Iscariot. It has been argued that for this reason it is unsurprising that Mark and Matthew refer to him by an alternate name. In other manuscripts[ edit ] According to the Golden Legend , which is a collection of hagiographies , compiled by Jacobus de Varagine in the thirteenth century: This Judas was called by many names. He was said Judas James, for he was brother to James the Less, and he was called Thaddeus, which is as much to say as taking a prince; or Thadee is said of Thadea, that is a vesture, and of Deus, that is God, for he was vesture royal of God by ornament of virtues, by which he took Christ the prince. The legend reports that St. Jude was born into a Jewish family in Paneas , a town in Galilee later rebuilt during the Roman period and renamed Caesarea Philippi. According to the legend, St. Although Saint Gregory the Illuminator is credited as the "Apostle to the Armenians", when he baptized King Tiridates III of Armenia in , converting the Armenians, the Apostles Jude and Bartholomew are traditionally believed to have been the first to bring Christianity to Armenia , and are therefore venerated as the patron saints of the Armenian Apostolic Church. Linked to this tradition is the Saint Thaddeus Monastery now in northern Iran and Saint Bartholomew Monastery now in southeastern Turkey which were both constructed in what was then Armenia. Tradition holds that Jude the Apostle was vegetarian. The axe that he is often shown holding in pictures symbolizes the way in which he was killed. Now his bones are in the left transept of St. Joseph in one tomb with the remains of the apostle Simon the Zealot. According to another popular tradition, the remains of St. Jude were preserved in an Armenian monastery on an island in the northern part of Issyk-Kul Lake in Kyrgyzstan at least until the midth century. Later legends either deny that the remains are preserved there or claim that they were moved to a yet more desolate stronghold in the Pamir Mountains. With the letter he sent his envoy Hannan, the keeper of the archives, offering his own home city to Jesus as a safe dwelling place. Astonished, he converted to Christianity , along with many of the people under his rule. Jude is often depicted with a flame above his head, representing his presence at Pentecost, when he was said to have received the Holy Spirit with the other apostles.

**Chapter 2 : Jude the Apostle - Wikipedia**

*This report was found on the same scroll that Caiaphas had sent to the Sanhedrim justifying his actions in crucifying Jesus. Its original text was written in Hebrew and can now be found translated into English in the book The Archko Volume.*

A rationale often used in justification to ignore or renounce any conscionable personal responsibility regarding the mystical events related to Our Lady of Emmitsburg and their possible credence involves the combined notions of unity and division. Some argue that the validity of the mystical occurrences can be ascertained by whether or not, or the degree to which, there is division. This method of justification cannot in and of itself be reasoned to be conclusive evidence. Nor can one invoke the preservation of unity as a universally accepted principle applicable to the denunciation of the mystical occurrences related to Our Lady of Emmitsburg. Concerning the present situation regarding the claim of authentic private revelations to Dr. Gianna-Talone Sullivan, division is natural, nothing unusual. People have different opinions regarding different things, especially in the matter of apparitions. Many people opposed the apparitions of Lourdes, Rue du Bac, and Fatima. It is not the fault of apparitions per se that people are divided. One cannot blame the apparitions for their division. To further clarify this point, consider a saying of Jesus with respect to peace and division found in the Gospel of Luke: This is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law. Now, a valid syllogism is: Jesus is the Truth; Jesus establishes division on the earth; therefore, the Truth establishes division on the earth. We cannot wrongly blame our faultless God for our division. Similarly, it follows that we cannot wrongly blame the truth about private revelations for causing our division regarding them. In the case of alleged private revelations, people do well and ought to be more tolerant and refrain from un-Christian attacks. As far as unity, Jesus praying to the Eternal Father at the last supper, petitions for: While this sense of unity is attained through the prayer of Jesus, political or social or world peace is not. Therefore, we must always search for the Truth which can only ultimately result that we are united with God as one as God is one. It may be said that ultimately the truth unites, not divides. If people are divided, it is because they do not know the Truth of the matter. To avoid impaired ability to search and find the Truth, all should strive to be not biased, have no pre-conceived conclusions, and be not lax in research. Then, division can be avoided, and unity will ensue. Search for the Truth. In what is doubtful, freedom; in what is necessary, unity; in all things, charity. In essentiis, unitas, in dubiis, libertas, in omnibus, unitas. This insight can be extended in application to what is being developed here. Although he is addressing unity between Catholic and non-Catholic Christians it can be shown to be relevant to these considerations on unity and division. In the Body of Christ, "the way, and the truth, and the life" Jn But some of them went to the Pharisees and told them what Jesus had done. This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation. So from that day on they planned to kill him. But did he understand the prophecy of God from his own mouth in its full supernatural sense as did John? It could at least be said that there could have been a natural worldly understanding. It would be something like: They do not realize the great gift that awaits them, and that their useless energy could be spent on doing good to build up, not to tear down. And again on this topic, on July 13, , she said: I have extended my hand to you. I have presented my Most Adorable and Merciful Son to you. Children, you all possess the same Spirit of Grace that God has gifted you. Why then do you tear one another apart? Why is there not harmony and unity? You do not realize the tears, the penance and the sacrifices made at a price for your existence! They pray to love; and oftentimes they come between you and God, warding off Divine punishment. They pray for a spiritual transfusion and for conversion of hearts. It was the same during the time of my Son. The Pharisees, the Sadducees and the Scribes did not bear fruit through their repeated sins. They desired to persecute, to conquer,

to dominate and to distort the goodness of my Son and the Truth of His Word. Is there not lust, gluttony, hatred and selfishness? So today, I can tell you that true Charity will be precisely gifted upon those who are scorned, mocked, persecuted and laughed at. Little ones, when something is real, you cannot stop God! No judgment from men can impair or influence the Judgment of God. You would only be fighting God. I have a duty as a Mother to warn, to challenge, to protect and to draw all people to God. Please, receive these graces while I am still allowed. For those who have ears, hear! I love you fading whispering. In conclusion, we seek to live the unity prayed for by Jesus at the Last Supper among those whom God the Father has given Jesus out of the world. However, it is also clear from Jesus that there will be division. Likewise, we ought not to hastily condemn the mystical occurrences surrounding the alleged apparitions of Our Lady of Emmitsburg to Gianna Talone-Sullivan in an arbitrary and capricious way for the sake of convenience. Any just condemnation would be established and grounded in most certain and right reason and the truth. That has not been found to be the case. It should be noted here that the Archdiocese of Baltimore has not condemned the apparitions or the other mystical events connected to them. They have issued the June 7, Decree:

**Chapter 3 : John - When Jesus had spoken - Verse-by-Verse Commentary**

*The Talmud calls Succoth, Tarala, and Dr. Merrill discovered a site on the east side of the Jordan, called Tell Darala, which is 1 mile north of the Jabbok. This may be the ancient Succoth. This may be the ancient Succoth.*

The act of betrayal by a member of the twelve disciples is not found in the earliest Christian writings. Judas is first placed into the Christian story by the Gospel of Mark 3: Oropesa argues that Christians should not repeat the historic tragedy of associating Judas Iscariot with the Judeans but regard him instead as an emergent Christian apostate, and hence, one of their own. This would mean "to deliver," based on the LXX rendering of Isaiah This would mean Iscariot derives from a kind of Greek-Aramaic hybrid: No one thought that Judas Iscariot would be seated on a glorious throne in the Kingdom of God. That saying, therefore appears to go back to Jesus, and indicates, then, that he had twelve close disciples, whom he predicted would reign in the coming Kingdom. Judas clearly played an active part in this apostolic ministry alongside the other eleven. Simon Peter spoke for the twelve: You have the words of eternal life," but Jesus observed then that although Judas was one of the twelve whom he had chosen, he was "a devil. They decided not to do so during the feast [of the Passover ], since they were afraid that people would riot; [27] instead, they chose the night before the feast to arrest him. The evangelist comments in John Meier sums up the historical consensus, stating, "We only know two basic facts about [Judas]: Afterwards, he committed suicide by hanging himself. Lewis , for example, to reject the view "that every statement in Scripture must be historical truth". Zwiep states that "neither story was meant to be read in light of the other" [38] and that "the integrity of both stories as complete narratives in themselves is seriously disrespected when the two separate stories are being conflated into a third, harmonized version. Reed argues that the Matthew account is a midrashic exposition that allows the author to present the event as a fulfillment of prophetic passages from the Old Testament. Jeremiah 18â€™9 concerns a potter Illumination from a western manuscript, c. There are several explanations as to why Judas betrayed Jesus. In this view, Judas is a disillusioned disciple betraying Jesus not so much because he loved money, but because he loved his country and thought Jesus had failed it. Another is that regardless of the betrayal, Jesus was ultimately destined for crucifixion. Conversely, it is argued that just because the betrayal was foretold, it does not prevent Judas from exercising his own free will in this matter. The difficulty inherent in the saying is its paradox: The earliest churches believed "as it is written of him" to be prophetic, fulfilling Scriptures such as that of the suffering servant in Isaiah and the righteous one in Psalm 22, which do not require betrayal at least by Judas as the means to the suffering. Regardless of any necessity, Judas is held responsible for his act Mark Schonfield suggested that the crucifixion of Christ was a conscious re-enactment of Biblical prophecy and that Judas acted with the full knowledge and consent of Jesus in "betraying" him to the authorities. Irenaeus records the beliefs of one Gnostic sect, the Cainites , who believed that Judas was an instrument of the Sophia , Divine Wisdom, thus earning the hatred of the Demiurge. His betrayal of Jesus thus was a victory over the materialist world. The Cainites later split into two groups, disagreeing over the ultimate significance of Jesus in their cosmology. However, it adds many of its own tales, probably from local legends, including one of Judas. In this pseudepigraphic work tells how Judas, as a boy, was possessed by Satan , who caused him to bite himself or anyone else present. In one of these attacks, Judas bit the young Jesus in the side; and, by touching Him, Satan was exorcised. It further states that the side which Judas supposedly bit was the same side that was pierced by the Holy Lance at the Crucifixion [81]. Gospel of Judas[ edit ] Main article: It appeared to be a 3rd- or 4th-century-AD copy of a 2nd-century original, [82] [83] relating a series of conversations in which Jesus and Judas interact and discuss the nature of the universe from a Gnostic viewpoint. The discovery was given dramatic international exposure in April when the US National Geographic magazine published a feature article entitled "The Gospel of Judas" with images of the fragile codex and analytical commentary by relevant experts and interested observers but not a comprehensive translation. DeConick raises about translation choices are addressed in footnotes in both the popular and critical editions. She concluded that the ongoing clash between scriptural fundamentalism and attempts at revision were childish because of the unreliability of the sources. Therefore, she argued, "People interpret, and

cheat. The answer is not to fix the Bible but to fix ourselves. This transformation of appearance was so identical that the masses, followers of Christ, and even the Mother of Jesus, Mary, initially thought that the one arrested and crucified was Jesus himself. When Jesus was informed in the third heaven about what happened, he prayed to God to be sent back to the earth, and descended and gathered his mother, disciples, and followers, and told them the truth of what happened. He then ascended back to the heavens, and will come back at the end of times as a just king. This Gospel is considered by the majority of Christians to be late and pseudepigraphical; however, some academics suggest that it may contain some remnants of an earlier apocryphal work perhaps Gnostic, Ebionite or Diatessaronic, redacted to bring it more in line with Islamic doctrine. Some Muslims consider the surviving versions as transmitting a suppressed apostolic original. Some Islamic organizations cite it in support of the Islamic view of Jesus. Representations and symbolism[ edit ] A red-haired Judas betrays Jesus with a kiss in a Spanish paso figure. The term Judas has entered many languages as a synonym for betrayer, and Judas has become the archetype of the traitor in Western art and literature. Judas is given some role in virtually all literature telling the Passion story, and appears in numerous modern novels and movies. In the Eastern Orthodox hymns of Holy Wednesday the Wednesday before Pascha, Judas is contrasted with the woman who anointed Jesus with expensive perfume and washed his feet with her tears. According to the Gospel of John, Judas protested at this apparent extravagance, suggesting that the money spent on it should have been given to the poor. After this, Judas went to the chief priests and offered to betray Jesus for money. Also, Wednesday is observed as a day of fasting from meat, dairy products, and olive oil throughout the year in memory of the betrayal of Judas. In paintings depicting the Last Supper, Judas is occasionally depicted with a dark-colored halo contrasting with the lighter halos of the other apostles to signify his former status as an apostle. More commonly, however, he is the only one at the table without one. In some church stained glass windows he is also depicted with a dark halo such as in one of the windows of the Church of St John the Baptist, Yeovil. Judas hangs himself Judas is the subject of one of the oldest surviving English ballads, which dates from the 13th century. In the ballad, the blame for the betrayal of Christ is placed on his sister. He is one of three sinners deemed evil enough to be doomed to an eternity of being chewed in the mouths of the triple-headed Satan the others being Brutus and Cassius, the assassins of Julius Caesar. After authorizing the crucifixion, Pilate suffers an agony of regret and turns his anger on Judas, ordering him assassinated. The story within a story appears as a counter-revolutionary novel in the context of Moscow in the 1920s. In the original concept album, the role is sung by Murray Head. In the original Broadway production, Judas was portrayed by Ben Vereen. In the film adaptation, Judas is portrayed by Carl Anderson. Zubin Varla played Judas in the London revival.

Chapter 4 : Judas Iscariot - Wikipedia

*The latest Tweets from Dr. C.M. Caiaphas, PhD., Cavillologist (@SagelyMarkalf). Casual classic gamer. Clinical Psychologist in the making, philosophy minor.*

Faust operas are great for this kind of thing. In addition, there is an entire devoted to summoning up the devil in order to cast the magic bullets that give the opera its name. Si, morir ella de! She forces her daughter Pamina to assassinate Sarastro upon pain of disowning and cursing her. Susannah has Olin Blitch with a villain sermon. Three, if you count "Beggars at the Feast", which is the same tune as "Master of the House" but with new lyrics. The primary albeit misguided antagonist, Inspector Javert, has the song "Stars". The most villainous of all these possible Villain Songs might well be "Dog Eats Dog", in which Thenardier sings about the joy of robbing dead bodies. Unlike in some cases, this fails to seem like lovable roguery at all – it finally hits the audience in the face that Thenardier really is scum. And most of those he is robbing are essentially youths and children, including his own son and daughter. It can be played as confident and determined or softer and more humble depending on the actor. One might even say that "Stars" is an Anti-Villain Song. Subverted in the first act, where Sir Despard makes a Dastardly Whiplash quality entrance, but his song is a "The Villain Sucks" Song about himself – because, of course, his ancestors are forcing him to be a Designated Villain. Some villains who were the baddies of multiple musicals got multiple songs, notably Queen Beryl and Sailor Galaxia. Songs for individual villains, and songs for the baddie group as a whole. When a villain shows up in a later unrelated musical they sometimes get a new song, sometimes they re-use an old one. Rarely a villain could also share a theme with a Senshi, an example of this rare type is Onna no Ronsou Dispute between Women which was sung between Sailor Pluto and Queen Beryl describing how they were similar and their shared unrequited love for Mamoru. Sadly, both the song and the character were cut from the show once it hit Broadway. Assassins has a ton of them, appropriately enough for a play about presidential assassins. Probably the most unusual villain song in the musical is "The Ballad of Guiteau", where the villainous Charles Guiteau sings a demented hymn as he tap-dances up to the gallows. What makes it unusual is that the lyrics are taken from a poem that the real Charles Guiteau wrote on the way to his execution; Stephen Sondheim simply set it to music. And also contains justifications for their awful scheme: Except that the executioner is more of an Anti-Hero. The primary villain song is probably "Your revels cease - O Fool, that fleest my hallowed joys", sung by Katisha. Carlotta, however, has the gloating "This Place Is Mine". Both get sung way over the top, with much scenery-chewing and Large Hammy. Awesome song, mood lighting, and girls prowling around in leather underwear talking about how their murders were completely justified. The entire song is a lie. An even better example for Flynn is "Razzle Dazzle", where he gleefully gives a show-stopping number about getting away with anything by using pure showmanship. Almost every song from Chicago except for "Mr. Cellophane" and "A Little Bit of Good" sung by Mary Sunshine in the show could be considered a Villain Song, as almost all of the main characters are murderers or corrupt. Notably averted in Wicked. Despite her big talk, she never can bring herself to be the villain. Finally, "Wicked Witch of the East" can almost be read as one, except that Nessarose is mourning the fact that she somehow became the villain without noticing. Michelle Pfeiffer even said she signed on for this one song. Her daughter Amber has "Cooties", a mean-spirited Take That! The Corny Collins Show council contribute to both of these. Macavity, the levitating crimelord cat from Cats. Most songs from The Black Rider: The Casting of the Magic Bullets are pretty creepy, but Pegleg gets in three songs of his own: Since Woyzeck has so many villains, each one gets their own song: Make him wanna change his name – Take him to the cleaners and devastate him Wipe him out, humiliate him Actually, anything the Engineer sings might fall under this trope Sung by Darren Dunstan, possibly better known as the American voice of Pegasus. He also twists two other songs into Villain Songs: Team Rocket got a subversion of the traditional Villain Song called "The Best at Being the Worst", centering around their own incompetence at what they do. Therefore, not only must the anti-slavery clause be removed from the Declaration, the Northerners are absolute hypocrites for wanting it there in the first place. Applegate laments how much easier being evil was in the days of Nero, cannibals, and

Lady Guillotine. It was so realistic and of the spirit that it got the Jewish producers accused of anti-Semitism!  
The Producers likely invoked this with the title song of " Springtime for Hitler "?

**Chapter 5 : Theater / Villain Song - TV Tropes**

*And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.*

The order of the first two names is the same as in Luke 3: At this time, Joseph Caiaphas was the actual high priest see Note on John He was deposed A. He had married the daughter of Annas; and the latter seems to have exercised a dominant influence, perhaps, as the Nasi, the Prince, or President, of the Sanhedrin, during the remainder of his life. If he presided on this occasion, it may explain St. The identification is, at the best, uncertain; but the story told of his death-bed, in itself full of pathos, becomes, on this assumption, singularly interesting. His disciples asked him why he wept: But they are about to bring me before the King of kings, the Lord, the Holy and Blessed One, who liveth and abideth for ever. And if He is wroth with me, His wrath is eternal; and if He bind, His bonds are eternal; if He slay, it is eternal death; and Him I cannot soothe with words or appease with gifts. And besides all this, there are before me two paths, one to Paradise and the other to Gehenna, and I know not in which they are about to lead me. How can I do aught else but weep? There is, however, not the shadow of any evidence for the identification. As many as were of the kindred of the high priest. See Notes on Matthew 2: These rulers must either be saved by that Jesus whom they had crucified, or they must perish for ever. The name of Jesus is given to men of every age and nation, as that whereby alone believers are saved from the wrath to come. But when covetousness, pride, or any corrupt passion, rules within, men shut their eyes, and close their hearts, in enmity against the light; considering all as ignorant and unlearned, who desire to know nothing in comparison with Christ crucified. And the followers of Christ should act so that all who converse with them, may take knowledge that they have been with Jesus. That makes them holy, heavenly, spiritual, and cheerful, and raises them above this world. See the notes on Matthew 2: The expression their rulers looks as if this book was written for the Gentiles, or Luke would have said our rulers. Elders - Presbyters, or those who were chosen from among the people to sit in the Sanhedrin. It is probable that the rulers were those who held also some other office, but were also authorized to sit in the Great Council. Scribes - See the notes on Matthew 2: It is by no means certain that Annas was at that time the high priest, but he had been, and doubtless retained the title. He was father-in-law to Caiaphas, the high priest; and from this fact, together with his former dignity, he is mentioned first. Caiaphas - Son-in-law of Annas, and now exercising the office of the high priest, John It is clear that they were members of the Great Council, and the mention of their names shows that the men of chief authority and influence were assembled to silence the apostles. Annas and Caiaphas had been concerned in the condemnation of Jesus, and they would now feel a special interest in arresting the progress of the gospel among the people. All the success of the gospel reflected back light upon the wickedness of the act of condemning the Lord Jesus. And this fact may serve, in part, to account for their strong desire to silence the apostles. This was the usual place of assembling the Sanhedrin. But the Jewish writers see Lightfoot on this place say that 40 years before the destruction of the city, on account of the great increase of crime, etc. The declaration of Luke that they were now assembled in Jerusalem, seems to imply that they sometimes met in other places. It is probable that the members of the Sanhedrin were not in the city at the time mentioned in Acts 4: Annas and Caiaphas" See on [Lu 3: John and Alexander" of whom nothing is known. John, thought to be the son of Annas. Alexander, a man of great repute amongst them, as Josephus says. As many as were of the kindred of the high priest; their relation many times preferring them to a place in their great council, or sanhedrim. Were gathered together at Jerusalem; or in Jerusalem; either such as were in the city, being called together on such an extraordinary occasion; or else they sent also unto men of greatest note, that lived nigh thereunto. So called, either because he had been an high priest, though he was not now, but Caiaphas his son-in-law; or because he was the Sagan of the high priest, and had all the other priests under his government; and is mentioned first, because he was father-in-law to Caiaphas; See Gill on Luke 3: And Caiaphas; who was properly high priest, and continued so for three years after the death of Christ: Lightfoot to be the same with Jochanan, or John ben Zaccai; a famous Jewish Rabbi, who lived at this time, and until, and after the destruction of Jerusalem: I know thee, that thine

end shall be, to be destroyed; for so prophesied of thee Zechariah, the son of Iddo, Zechariah This puts me in mind of John the high priest, who ministered in the high priesthood fourscore years, and at last became a Sadducee x: Ganz Tzemach David, par. At this time the former high Priest was stepping down, and a new high Priest was being appointed. Caiaphas, the son-in-law of Annas, was the high priest actually, in office, but like other retired high priests, the latter retained not only the title, but also many of the rights and obligations of the office. Josephus certainly appears to extend the title to ex-high priests, and so in the N. These changes the Jews would not recognise as valid, and if the early chapters of Acts came to St. Luke as seems probable from Jewish Christian sources, Annas might easily be spoken of as high-priest. His relationship to Caiaphas helps to explain the influence and power of Annas. For Annas, see Jos. Cambridge Bible for Schools and Colleges 6. The verb is understood. Annas called Ananus in Josephus , son of one Seth, was made high-priest a. We do not find that he was ever again appointed to the office, though St Luke here calls him high-priest. But the way in which he is mentioned at the time of the trial of Christ, who was brought, as we read, before Annas first John It is difficult to explain from the words of the New Test, the relation of these two men in their office. Caiaphas is expressly called high-priest by St John, yet we are not told why Christ was not at once brought to him. It may be that one was acting high-priest, while the other was nasi or president of the Sanhedrin. Moreover it is not improbable that Annas, having been high-priest before, and only deposed from the office by the Roman governor Gratus, would, both during the short high-priesthood of his son Eleazar a. It is clear that he was at the head of one of the most influential Jewish families, for before his death, five of his sons had been high-priests Joseph. We can see from Luke 3: So far only does the New Testament carry us, but when we come to examine the Old Testament, and the records of later Jewish literature, there seems every reason to conclude that the expressions which seem somewhat hard to reconcile are exactly those which would naturally be employed. We find that Moses, who is himself counted Psalm Again in later times 2 Kings The Talmud makes it very clear that there was a special arrangement for providing on some occasions such a deputy for the high-priest. Thus Mishna Joma i. Joma 39 a it is said concerning the services of the day of atonement: Why does the Sagan stand on the right hand of the high-priest when the lots are being cast for the goats? That one who had been high-priest should still retain the title may be seen from the principle laid down in several places in the Talmud, see Mishna Shekalim vi. For another illustration, see note on Acts 6: Therefore Annas, having been high-priest, could, according to Jewish usage, never be called by any lower title. The relationship between Annas and Caiaphas and the seniority of the former is enough to explain the conduct of the crowd in bringing Jesus to him first: For a similar phrase cp. It may have been that some of the authorities were not residents in Jerusalem, but had to be summoned.

**Chapter 6 : What is Succoth according to Bible History?**

*David Flusser of Jerusalem informs us of the fact: "If the house of Kantheras is identical with the house of Caiaphas (cf. Schwartz ), then the last 'woe' is intended against Joseph Caiaphas and his family.*

For this man is performing many signs. 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. Woe is me for their club! Woe is me for the house of Hanin [Annas]! Woe is me for their whisperings! Woe is me for the house of Kantheras! Woe is me for their pen! Woe is me for the house of Ishmael [ben Phiabi]! Woe is me for their fist! For they are the high priests; Their sons are the treasurers; Their sons-in-law are temple-officers; And their servants beat the people with cudgels! The New Testament indicates that those who were active in delivering Jesus to Pilate were members of the high-priestly aristocracy No place on earth has more alluring ancient treasures waiting to be discovered than does little Israel. For believers, virtually every turn of the spade provides further documentation of the inerrancy of Scripture. It was Caiaphas who initiated, pioneered and led the way to a solidified Jewish rejection of Jesus, chiefly for political gain. Why was the picture of the suffering Messiah swept aside in light of the many prophecies which came true in the life of Jesus? Jesus often reminded the religious leaders that these prophecies were indeed being fulfilled in His life! Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words? After His resurrection, Jesus said to them: There is overwhelming evidence that the high priests at the time of Jesus had become so completely corrupt and involved in the political intrigues of the Roman rulers, that no matter how many Messianic proofs were laid out on the table, no honesty would be forthcoming, as far as they were concerned! Chandler, being as modest as possible, says: Although endeavoring to conceal as much as possible the shameful acts committed by the priests composing this council, yet he was unable, in a moment of disgust, to refrain from stigmatizing them. And when they struggled together they did it by casting reproachful words against one another, and by throwing stones also. And there was nobody to reprove them; but these disorders were done after a licentious manner in the city, as if it had no government over it Here is the explanation, to the shame of the Jewish assembly: Herod commenced these arbitrary changes,<sup>4</sup> and after Judea became one of the Roman conquests the election of the high priest took place almost every year at Jerusalem, the procurators appointing and deposing them in the same manner as the praetorians later on made and unmade emperors. Derembourg, a modern Jewish savant, has remarked: Thereafter, anyone who believed in Him would be considered worthy of keeping it and assured forgiveness, even in their areas of weakness. In the Old Testament, King David exhorts: Hal Lindsey, a famous prophetic theologian, correctly notes: It is not difficult, therefore, to understand the basic attitude which rationalized away the prophetic portrait of the suffering Messiah. They were looking for the kingly fulfillments in their time; pride and misinterpretation prevented them from accepting the suffering one first. Jesus would have indeed become the king and national deliverer to them and the world, had His message been heeded see Matt. According to the Talmud and other commentaries, both ancient and modern, the reason for this pro-Roman stand of the court was that the priests and many elders of that time thought in strictly secular terms. They reasoned that the best way to secure the welfare of the nation and their own wealth and position, would be to collaborate closely with the Roman authorities! At this point, we should remind ourselves that if Israel as a nation had accepted Jesus then, there would have been no need for the institution of the Church, and the Jewish kingdom would have begun. Jesus said the kingdom was at hand Matt. All the parallel prophecies concerning His Second Advent began after His rejection. What would have happened had He been received? He would have reached the pagan Gentile world by giving them the opportunity to accept the God of Israel through the Messianic Jewish Kingdom, instead of using the Church. He will do this at His Second Coming Dan. These two pictures painted by the Jewish Bible could easily have occurred at the same time, had those to whom He came present at His First Advent , received Him. New Testament verses like Matthew 3: Indeed, Jesus would have set up His kingdom of peace at that First Coming. Had the people received Him, He would

have fulfilled the kingly prophecies in their day in addition to the ones regarding the suffering Messiah. But when the Jewish nation as a whole rejected Christ, the fulfillment of His kingship was postponed until the final culmination of world history. This is the subject of the Book of Revelation. Many Jews became believers as they witnessed the fulfillment of the prophecies in the holy writings of the Old Testament. The answer is simple; the Romans would have executed Him, on their own, as a usurper of Roman authority. As a result, the Romans overlooked His Messianic credibility to the very end. Now it was the day of preparation for the Passover; it was about the sixth hour. A better understanding of this can be obtained from the eleventh chapter of the Gospel of John, which we will quote shortly. The site was accidentally opened in by workers who were widening a road at the Peace Forest in Jerusalem. We note this recent archaeological discovery to illustrate just how real the people in the New Testament were. They existed and still exist, though they may be only bones that is, until the resurrection. In reality, Jesus was the only one who could have saved the nation! Had He been accepted, He would have risen up and overthrown the Roman Empire and its emperor, as predicted Dan. There is a difference between Daniel 7: His eyes were filled with tears Luke But now they have been hidden from your eyes. He was waiting for a national, royal and religious acceptance. This is why He did not set up the kingdom. The religious hierarchy that the people relied upon for spiritual guidance told them not to accept Him. Remember the words of Jesus to the Pharisees:

**Chapter 7 : James Griffith - IMDb**

*Emerson Eggerichs sits on the steps which led to the house of Caiaphas in which Jesus was kept the night after He was arrested (Matthew ).*

Monday - Creation of Heaven the sky Day 3: Cain slew Abel B. This is a prophecy of the end times and the 2nd coming of Christ B. Noah was born to Lamech at the age of After the Flood Noah and his family and animals were allowed to eat meat Noah would have learned about God and the Fall directly his father, Lamech, and Methuselah. Noah Commanded to Build Ark [Gen 6: Noah has years to build the ark before the Flood comes. It was in progress about 23 years when his sons were born. The Flood May B. Only Noah and those with him in the ark remained alive. And God made a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. Three things were let loose creating this flood At the end of the 40 days, Noah opened the window and sent out a raven which kept going to and fro until the waters had dried up from the earth He also sent out a dove, to see if the waters had abated from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. In the 2nd month, on the 27th day of the month, the earth was dry. God says to Noah: While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood. Noah died at the age of The Birth of Abram Abraham B. I will make you a great nation; I will bless you and make your name great and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed. Jesus is a priest forever according to the order of Melchizedek. This King Melchizedek is a pre-incarnation appearance of Christ. The Lord said to Abram: And also the nation whom they serve I will judge; afterward they will come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the 4th generation they shall return here, for the iniquity of the Amorites is not yet complete. Ishmael born to Abram and Hagar at the age of Sodom and Gomorrah Destroyed Sometime between B. Only Lot and his two daughters escaped. Isaac was born to Abraham at the age of Sarah was 90 years old. God was with Ishmael, and as he grew he lived in the wilderness and became an archer. When Ishmael was grown, probably about the age of 20, his mother Hagar arranged a marriage with an Egyptian girl from among her people. The Sacrifice of Isaac Abraham went to Mt. Moriah to sacrifice Isaac as commanded by God who was testing his faith. Isaac was 40 years old when he took Rebekah as wife. Jacob and Esau, twin sons, were born to Isaac at the age of Abraham died at the age of and was buried along side of Sarah. Ishmael died at the age of He had 12 sons: Isaac sent Jacob, age 77, to find a wife among the Hebrews. When Jacob arrived in Padan Aram he fell in love with Rachel and made a deal with Laban, her father, to work 7 years for her hand in marriage. Jacob worked 7 years to have Rachel as his wife. At the end of the 7 years, Laban tricked Jacob and gave him his oldest daughter Leah instead of Rachel, as was the custom oldest first. If Jacob wanted Rachel too, he would have to work another 7 years for her. He agreed and Rachel became his wife. Reuben was born to Jacob and Leah. Levi was born to Jacob and Leah. Judah born to Jacob and Leah. Joseph was born Jacob and Rachel. Jacob left Padan Aram Haran, Syria after 20 years. Rachel died in childbirth. Joseph was 17 years old when his brothers sold him into slavery in Egypt. Joseph was 28 years old when he was sent to prison for 2 years by Potiphar. Isaac died at the age of He was buried by Jacob Israel and Esau in Hebron. Pharaoh was so pleased, he made Joseph vizier, second only to Pharaoh Gen Israel died in Egypt at the age of Israel was buried in Canaan in the cave of the field of Machpelah and mourned for 7 days. Joseph died in Egypt at the age of A new pharaoh arose in Egypt who did not know Joseph, and the Egyptians set taskmasters over the Hebrews to afflict them with many burdens. Moses was born to Amram and Jochebed. Pharaoh of Egypt commanded the midwives that all male Hebrew babies were to be killed at birth. Jochebed kept Moses hidden at home for three months, then she put him in a basket and into the Nile River. Jochebed was paid by Hatshephut to nurse him until weaned. Moses was then

raised in the court of Pharaoh and educated in all the wisdom of Egypt. Moses, at the age of 40, has it in his heart to visit his people, the Hebrews. When he saw an Egyptian beating one of his brethren, he avenged him by killing the Egyptian and buried his body in the sand. Moses then fled from the presence of Pharaoh into the desert of Midian because Pharaoh sought to kill him. Zipporah bore Moses two sons, Gershom and Eliezer. The Lord appeared to Moses in a burning bush and commanded him to return to Egypt to lead the children of Israel when He brought them out of Egypt as He had promised. The 1st Passover Instituted by God - "The Lord spoke to Moses and Aaron in the land of Egypt, "This month, April Nisan , shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or the goats. Now you shall keep it until the 14th day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. You shall keep it as a feast by an everlasting ordinance. Even after the 9 plagues, Pharaoh still refused to let the children of Israel go. However, after the 10th plague, the death of the firstborn of all Egypt including the firstborn of Pharaoh, he begged them to go. When the children of Israel left Egypt they asked to be given articles of silver, of gold, and clothing. They also took with them the remains of Joseph as promised. There were about , men on foot, besides children. And a mixed multitude of others went out with them also. During the Passover night The children of Israel camped for the night by the Red Sea. Pharaoh made ready his chariot and took his people with him to go after them. He took choice chariots, and all the chariots of Egypt.

**Chapter 8 : John Anderson - IMDb**

*Caiaphas and the High Council plot to have Jesus killed.*

The primary albeit misguided antagonist, Inspector Javert, has the song "Stars. The most villainous of all these possible Villain Songs might well be "Dog Eats Dog", in which Thenardier sings about the joy of robbing dead bodies. Unlike in some cases, this fails to seem like lovable roguery at all -- it finally hits the audience in the face that Thenardier really is scum. And most of those he is robbing are essentially youths and children, two of whom are his own son and daughter. Subverted in the first act, where Sir Despard makes a Dastardly Whiplash quality entrance, but his song is a "The Villain Sucks" Song about himself -- because, of course, his ancestors are forcing him to be a Designated Villain. Some villains who were the baddies of multiple musicals got multiple songs, notably Queen Beryl and Sailor Galaxia. Villain songs in the Sera Myu generally fell in one of two categories: Songs for individual villains, and songs for the baddie group as a whole. When a villain shows up in a later unrelated musical they sometimes get a new song, sometimes they re-use an old one. Rarely a villain could also share a theme with a Senshi, an example of this rare type is Onna no Ronsou Dispute between Women which was sung between Sailor Pluto and Queen Beryl describing how they were similar and their shared unrequited love for Mamoru. Give Me Chaos from Sonic Live. Assassins has a ton of them, appropriately enough for a play about assassins. Probably the most unusual is "The Ballad of Guiteau", where the villainous Charles Guiteau sings a demented hymn as he tap-dances up to the gallows. What makes it unusual is that the lyrics are taken from a poem that the real Charles Guiteau wrote on the way to his execution; Stephen Sondheim simply set it to music. And also contains justifications for their awful scheme: Except that the executioner is more of an Anti-Hero. The primary villain song is probably "Your revels cease - O Fool, that fleest my hallowed joys", sung by Katisha. Also, the knights have "Fie On Goodness" after their collective Face Heel Turn, in a number dropped from many productions the original Broadway production dropped it just after its inclusion on the cast album. Both get sung way over the top, with much scenery-chewing and Large Hammy. The Cellblock Tango in Chicago. Awesome song, mood lighting, and girls prowling around in leather underwear talking about how their murders were completely justified. The entire song is a lie. An even better example for Flynn is "Razzle Dazzle", where he gleefully gives a show-stopping number about getting away with anything by using pure showmanship. Almost every song from Chicago except for "Mr. Cellophane" and "A Little Bit of Good" sung by Mary Sunshine in the show could be considered a Villain Song, as almost all of the main characters are murderers or corrupt. Notably averted in Wicked. Despite her big talk, she never can bring herself to be the villain. Finally, "Wicked Witch of the East" can almost be read as one, except that Nessarose is mourning the fact that she somehow became the villain without noticing. Michelle Pfeiffer even said she signed on for this one song. The Corny Collins Show council contribute to both of these. Macavity, the levitating crimelord cat from Cats. Most songs from The Black Rider: The Casting of the Magic Bullets are pretty creepy, but Pegleg gets in three songs of his own: Since Woyzeck has so many villains, each one gets their own song: Make him wanna change his name-- Take him to the cleaners and devastate him Wipe him out, humiliate him Actually, anything the Engineer sings might fall under this trope Hyde has "Alive" from the Jekyll and Hyde musical. His half of "Confrontation" definitely counts as well: Sung by Darren Dunstan, possibly better known as the American voice of Pegasus. He also twists two other songs into Villain Songs: Might also qualify as an example of Not So Different. Applegate laments how much easier being evil was in the days of Nero, cannibals, and Lady Guillotine. It was so realistic and of the spirit that it got the Jewish producers accused of anti-Semitism! The Producers likely invoked this with the title song of "Springtime for Hitler"? The corrupt officials controlling Gotham City sing "In the Land of the Pig, the Butcher is King" which was later covered by Meat Loaf while The Joker gets the song "Wonderful Toys" which is perhaps the most insane and over the top villain song you could hope for. In Annie, Miss Hannigan expresses her hatred for children in "Little Girls"; later, she is joined by her sleazy brother Rooster played by Tim Curry in the version of The Movie and his airhead girlfriend for the song "Easy Street". Which is then hilariously contrasted with "The Mateship". Tanz der Vampire has

Ewigkeit, in which a whole chorus of vampires rises from their graves and plots to make humanity as miserable and insane as they are. It happens to be the most chilling song in the whole musical. Sophie in Elisabeth , as more of a Knight Templar than a really sinister villain, has the rigid "Eine Kaiserin muss glanzen! The title song from Kiss of the Spider Woman. A better villain song would be "Lucky Molina. For the majority of the show he was a misguided Jerkass , but not worse than some of the others. Also played with in "Come Up to My Office," which is sung by Leo Frank, but is actually a fabricated account on the part of the prosecution. Note that this is new to the musical. It depends on whether or not you view her as the antagonist, and even then it might be a Villainous Breakdown. Louise and Herbie are certainly horrified. Although that may not be a villain song so much as Meers giving her henchmen some more motivation. Needless to say, the delivery is brilliant. The Dementor back-up dancers have to be seen to be believed. The first song " Not Over Yet ". Our history is nothing more than what the losers settle for. In the 12th century liturgical drama, the Ludus de Herode, Herod and his son have a duet, Salve, pater inclite, in which they threaten the newborn Messiah. Turnabout Musical, the up-and-coming musical adaptation of Phoenix Wright , has some good ones in the making: Fortunately, the "hero songs" are very much a match for them. Shortly after, he has a duet with one of his henchmen, "The One Indispensable Man. Turning famous songs into a Lovecraftian induced musical. A lot of these can be considered villain songs in their own right, but the one that takes the cake is easily "Do You Fear Me? From the same musical, Orin had "Dentist! Furthermore, a little-known Cut Song from the stage version, a reprise of "The Meek Shall Inherit", would have gone to Patrick Martin, the man that sells the plants across the nation and thus brings about the end of the world. The rest of the album is execrable. The original version of Starlight Express had "C. It makes sense in context. While the character of Greaseball is not anywhere as villainous as C. Rich Bitch Andrea sings for a bit, too. Some may not count, however, as at least one is a joke about how unlikely that particular character being the murder is. Immediately after that song, the mayor gets another one along with the town bullies called "Get The Geek". Spider Man Turn Off the Dark has several. Flash Thompson and his cronies have "Bullying by Numbers" and "Venom". The Green Goblin gets three. Not blatantly evil, but we know what happens. Lord Farquaad gets two in Shrek:

*This word is used in the Bible in several senses besides its usual one. 1. It is applied to any ancestor, and in the plural to ancestors in general. Dan ; Deut ; Matt*

The logical and obvious reason for the many omissions of details like the agony is found in the widespread knowledge of such details already recorded in the synoptics. This is fully resolved by the fact that Annas and Caiaphas occupied the same palace, and the courtyard where Peter denied the Lord was in front of both apartments, that of Annas and that of his son-in-law, Caiaphas. See my Commentary on Matthew, Matthew That Annas and Caiaphas occupied the same palace, or different portions of the same edifice, solves the chief difficulty. Annas held his preliminary unofficial inquiry in his department of the building. The officer who struck Jesus John Eerdmans Publishing Company, , Vol. When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden which he entered, himself and his disciples. This was a "winter torrent" English Revised Version margin , meaning that it was dry most of the year. It flowed by the southeast wall of the city, and between it and the Mount of Olives. In the reign of Hezekiah, the Levites carried the unclean things to this valley 2 Chronicles It was in the garden of Eden that Paradise was lost, and now it would be recovered in another garden where Jesus was strengthened through tears and blood to pay the price of human redemption. There an angel helped him to prepare for the ordeal of Calvary Luke Contrasting with the garden in Eden, this one was situated in the valley of Kidron with its overtones of shame and uncleanness; but this one was "holy unto the Lord," for here he found supernatural help through the angelic messenger who aided him to overcome through tears and blood. Baker Book House, , II, p. All other rights reserved. Bibliography Coffman, James Burton. Referring either to his discourses in John Particularly there was a canal which led from the altar in the temple to it, by which the blood and soil of the sacrifices were carried into it F13 Misn. This brook was but about three feet over from bank to bank, and in the summer time was quite dry, and might be walked over dry shod; and is therefore by Josephus sometimes called the brook of Kidron F14 Antiqu. So we read of a garden here, into which Christ immediately went, when he passed over this brook. The blood, the filth and soil of it, which so discoloured the water, as to give it the name of the Black Brook, used to be sold to the gardeners to dung their gardens with F19 Misn. It was an emblem of this world, and the darkness and filthiness of it, and of the exercises and troubles of the people of God in it, which lie in the way to the heavenly paradise and Mount of Zion, through which Christ himself went, drinking "of the brook in the way", Psalm And I see not why this black and unclean brook may not be a representation of the pollutions and defilements of sin; which being laid on Christ when he passed over it, made him so heavy and sore amazed in the human nature, as to desire the cup might pass from him. Once more let it be observed, that it was the brook David passed over when he fled from his son Absalom; in this David was a type of Christ, as in other things: This black brook and dark valley, and it being very late at night when it was passed over, all add to that dark dispensation, that hour of darkness, which now came upon our Lord; yet he went forth over it of his own accord, willingly and cheerfully; not being forced or compelled by any; and his disciples with him, not to be partners of his sufferings, but to be witnesses of them, and to receive some knowledge and instruction from what they should see and hear: Moses Kotsensis Mitzvot Torn praecept. A printed copy of this work can be ordered from: Geneva Study Bible When 1 Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. Copyright Statement These files are public domain. Text Courtesy of BibleSupport.