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## **THE PEOPLE SURROUNDING THE LIFE AND DEATH OF CHRIST**

ANNAS was actually the high priest during the term of Χαιαπηας even though forcefully resigned in AD 15, yet ruled during the terms of 5 sons and 2 son-laws. Αννας served SPQR quite well but the Jews opposed him, so Rome removed him from the stage show and let him ruled from the back stage.

ΧΑΙΑΠΗΑΣ α..κ.α. Joseph according to Roman historian was made high priest by the Roman procurator ζαλεριυς Γρατυς in AD 18 and deposed by the Roman procurator ςιτελλιυς in AD 36 [John 11:49]. Χαιαπηας cleverly made it appeared, as he was concerned for his nation, but actually preserving his seat of power and self-glory. He used the Romans Laws to manipulate the history of Judea [John 11:49-53 and 18:12-24].

He has no concerned for justice or for fair trial but concerned only with his own expediency. It did not matter for him for an innocent person to die or suffer unjustly, as long as he could remain in his seat of power.

The high priest lived, decided, ruled by expediency and by substituting his own desires and will and also his intention from those of God. They sacrifice others for their own interests and success.

Αννας expected Christ to discompose, loss His poise and fall submissively to his trap, but He remained calmed and relaxed, without being intimidated by his evil scheming. Αννας wanted Jesus to be witnessed against Himself, but He refused to cooperate with Satan.

Christ did not appealed for others to come and testify for Him, but He knew that they were all afraid of the Jewish Sanhedrin and the high priest.

THE HIGH PRIEST was the head of Sanhedrin composed mostly of chief priests and aristocrats. The Sanhedrin was the Jewish political and religious seat of power. Ζεχηαριας was an ordinary priest [Matthew 2:4, Luke 1:5-6], but was righteous and sincerely devoted to his task.

PHARISEES were the rigid, separatist and conservative who painfully adhered to the written Mosaic Laws and oral traditions that interpret the Mosaic laws. Jesus did not fit to the notion, standards, and interpretation of the Mosaic laws, human traditions, and ethics of the Sanhedrin and of the Pharisees.

SADDUCEES were the liberals who acknowledged only the books of Moses. They favored the secularization of Judaism and of their nation. They were opened to many mixed religious activities but not to Gospel of Christ.

SCRIBES were the scholars of both the Pharisees and Sadducees who were respected for their knowledge of the laws. They were separatists and conservative if together with the Pharisees but liberal if together with the Sadducees.

GALILEANS were the zealots, the freedom fighters who truly opposed the Romans and the *Ἑλληνιστικόν* of their land.

SAMARITANS were the half imported people who worship the God of Israel and their gods. They were mixed races, mixed religions and mixed cultures.

HERODIANS was the political dynasty founded by Herod the Great with the help of Mark Anthony. *Ἡεροδῖοι* were the political puppets of Rome (SPQR) who opposed Christ on the ground of political threat –Herod was a title for abusive rulers -there were several Herod in the Bible

HERODIANS a Jewish political party who sympathized with (Mark 3:6; 12:13; Matthew 22:16; Luke 20:20) the *Ἡεροδῖοι* rulers in their general policy of government, and in the social customs, which they introduced from Rome- They were at one with the Sadducees in holding the duty of submission to Rome, and of supporting the *Ἡεροδῶς* on the throne. (Mark 8:15; Matthew 16:6.)

HEROD THE GREAT: (Matthew 2:1-22; Luke 1:5; Acts 23:35), the son of *Ἀντιπατερ, ἡ Ἰδυμαεῶν*, and *Χυπρος*, an Arabian of noble descent. In the year B.C. 47 Julius Caesar made *Ἀντιπατερ*, a "wily *Ἰδυμαεῶν*, √ procurator of Judea, who divided his territories between his four sons, Galilee falling to the lot of Herod, who was afterwards appointed tetrarch of Judea by Mark *Ἀντωνῆς* (B.C. 40), and also king of Judea by the Roman senate.

He was of a stern and cruel disposition. "He was brutish and a stranger to all humanity." Alarmed by the tidings of one "born King of the Jews," he sent forth and "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16). He was fond of splendor, and lavished great sums in rebuilding and adorning the cities of his empire. He rebuilt the city of Caesarea on the coast, and also the city of Samaria, which he called *Σεβαστε*, in honor of Augustus. He restored the ruined temple of Jerusalem, a work which was begun B.C. 20, but was not finished till after Herod's death, probably not till about A.D. 50 (John 2:20).

After a troubled reign of thirty-seven years, he died at Jericho amid great agonies both of body and mind, B.C. 4, according to the common chronology, in the year in which Jesus was born. After his death his kingdom was divided among three of his sons. Of these, Philip had the land east of Jordan, between Caesarea Philippi and *Βεθηαβαρά*, *Ἀντιπας* had Galilee and *Περαεα*, while *Αρχηγελαυς* had Judea and Samaria.

HEROD ANTIPAS, a son of Herod the Great by his Samaritan wife *Μαλθηαχε*. He was tetrarch of Galilee and *Περαεα* during the whole period of our Lord's life on earth (Luke 23:7). He was a frivolous and vain prince, and was chargeable with many infamous crimes (Mark 8:15; Luke 3:19; 13:31, 32). He beheaded John the Baptist (Matthew 14:1-12) at the instigation of *Ἡεροδίας*, the wife of his half-brother Herod-Philip, whom he had married. Pilate sent Christ to him when he was at Jerusalem at the Passover (Luke 23:7). He asked some idle questions of Him, and after causing Him to be mocked, sent Him back again to Pilate.

HEROD ARCHELAUS (Matthew 2:22), the brother of *Ἀντιπας*

HEROD PHILIP I (Mark 6:17), the son of Herod the Great by *Μαριαμνε*, the daughter of Simon, the high priest. He is distinguished from another Philip called "the tetrarch." He lived at Rome as a private person with his wife *Ἡεροδίας* and his daughter Salome.

HERODIAS (Matthew 14:3-11; Mark 6: 17-28; Luke 3:19), the daughter of *Ἀριστοβυλῆς* and Bernice- While residing at Rome with her husband Herod Philip I. and her daughter, Herod *Ἀντιπας* fell in with her during one of his journeys to that city. She consented to leave her husband and become his wife. Some time after, Herod met John the Baptist, who boldly declared the marriage to be unlawful. For this he was "cast into prison," and subsequently beheaded.

HEROD PHILIP II the son of Herod the Great and Cleopatra of Jerusalem- He was "tetrarch" of Βατανεα, Ιτυρεα, Τραχηονιτισ, ανδ Αυρανιτισ He rebuilt the city of Caesarea Philippi, calling it by his own name to distinguish it from the Caesarea on the seacoast, which was the seat of the Roman government. He married Salome, the daughter of Ηεροδιασ (Matthew 16:13; Mark 8:27; Luke 3:1).

HEROD AGRIPPA I- son of Αριστοβυλυσ and Bernice, and grandson of Herod the Great He was made tetrarch of the provinces formerly held by Αψσανιασ II., and ultimately possessed the entire kingdom of his grandfather, Herod the Great, with the title of king. He put the apostle James the elder to death, and cast Peter into prison (Luke 3:1; Acts 12:1-19).

On the second day of a festival held in honor of the emperor Claudius, he appeared in the great theatre of Caesarea. "The king came in clothed in magnificent robes, of which silver was the costly brilliant material. It was early in the day, and the sun's rays fell on the king, so that the eyes of the beholders were dazzled with the brightness, which surrounded him. Voices here and there from the crowd exclaimed that it was the apparition of something divine.

And when he spoke and made an oration to them, they gave a shout, saying, 'It is the voice of a god, and not of a man.' But in the midst of this idolatrous ostentation an angel of God suddenly smote him. He was carried out of the theatre a dying man." He died (A.D. 44) of the same loathsome malady, which slew his grandfather (Acts. 12:21-23), in the fifty-fourth year of his age, having reigned four years as tetrarch and three as king over the whole of Palestine. After his death his kingdom came under the control of the prefect of Syria, and Palestine was now fully incorporated with the empire.

HEROD AGRIPPA II- the son of Herod Agrippa I. and Χυπρος. The emperor Claudius made him tetrarch of the provinces of Philip and Αψσανιασ, with the title of king (Acts 25:13; 26:2, 7). He enlarged the city of Caesarea Philippi, and called it Νερονιασ, in honor of Nero. It was before him and his sister that Paul made his defense at Caesarea (Acts 25:12-27). He died at Rome A.D. 100, in the third year of the emperor Τραφαν.

PUBLICAN -one who farmed the taxes (like Ζαχχιαευσ, Luke 19:2) to be levied from a town or district, and thus undertook to pay to the supreme government a certain amount- In order to collect the taxes, the publicans employed subordinates (5:27; 15:1; 18:10), who, for their own ends, were often guilty of extortion and peculation. In New Testament times these taxes were paid to the Romans, and hence were regarded by the Jews as a very heavy burden, and hence also the collectors of taxes, who were frequently Jews, were hated, and were usually spoken of in very opprobrious terms. Jesus was accused of being a "friend of publicans and sinners" (Luke 7:34).

APOSTLES - a person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Heb. 3:1; John 20:21). It is, however, generally used as designating the body of disciples to whom he entrusted the organization of His church and the dissemination of His gospel, "the twelve," as they are called (Matthew 10:1-5; Mark 3:14; 6:7; Luke 6:13; 9:1).

We have four lists of the apostles, one by each of the synoptic evangelists (Matt. 10: 2-4; Mark 3:16; Luke 6:14), and one in the Acts (1:13). No two of these lists, however, perfectly coincide.

ANDREW - manliness, a Greek name; one of the apostles of our Lord He was of Βεθησαιδα in Galilee (John 1:44), and was the brother of Simon Peter (Matthew 4: 18; 10:2). On one occasion John the Baptist, whose disciple he then was, pointing to Jesus, said, "Behold the Lamb of God" (John 1:40); and Andrew, hearing him, immediately became a follower of Jesus, the first of his disciples.

After he had been led to recognize Jesus as the Messiah, his first care was to bring also his brother Simon to Jesus.

The two brothers seem to have after this pursued for a while their usual calling as fishermen, and did not become the stated attendants of the Lord till after John's imprisonment (Matthew 4:18, 19; Mark 1:16, 17).

Very little is related of Andrew. He was one of the confidential disciples (John 6:8; 12:22), and with Peter, James, and John inquired of our Lord privately regarding his future coming (Mark 13:3). He was present at the feeding of the five thousand (John 6:9), and he introduced the Greeks who desired to see Jesus (John 12:22); but of his subsequent history little is known. It is noteworthy that Andrew thrice brings others to Christ,

**BARTHOLOMEW**- son of **Τολμαῖα**, one of the twelve apostles (Matthew 10:3; Acts 1:13); generally supposed to have been the same as **Ναθηανναεῖλ**. In the synoptic gospels Philip and Bartholomew are always mentioned together, while **Ναθηανναεῖλ** is never mentioned; in the fourth gospel, on the other hand, Philip and **Ναθηανναεῖλ** are similarly mentioned together, but nothing is said of Bartholomew. He was one of the disciples to whom our Lord appeared at the Sea **οἰ Τιβεριῶσ** after his resurrection (John 21:2). He was also a witness of the Ascension (Acts 1:4, 12, 13). He was an "Israelite indeed" (John 1:47).

**SIMEON**- One of the twelve apostles, called the Canaanite (Matthew 10:4; Mark 3:18). This word "Canaanite" does not mean a native of Canaan, but is derived from the **Συριακ ὠορδ Κανεαν ορ Κανενιαη**, which was the name of a Jewish sect. **Χαναναεων;** or Zealot" He is also called "**Ζελοτες**" (Luke 6:15; Acts 1:13; R. V., "the Zealot"), because previous to his call to the apostleship he had been a member of the fanatical sect of the Zealots. There is no record regarding him.

**JAMES** -The son of **Ζεβεδεε** and Salome; an elder brother of John the apostle He was one of the twelve. He was by trade a fisherman, in partnership with Peter (Matt. 20:20; 27:56). With John and Peter he was present at the transfiguration (Matthew 17:1; Mark 9:2), at the raising of **θαρυσαθ** daughter (Mark 5:37-43), and in the garden with our Lord (14:33). Because, probably, of their boldness and energy, he and John were called **Βοανεργες**, i.e., "sons of thunder." He was the first martyr among the apostles, having been beheaded by King Herod Agrippa (Acts 12:1, 2, Matt. 4:21; 20:20-23).

**JOHN**, brother of James the "Greater" (Matt. 4:21; 10:2; Mark 1: 19; 3:17; 10:35)- He was one, probably the younger, of the sons of **Ζεβεδεε** (Matthew 4:21) and Salome (Matt. 27:56; comp. Mark 15:40), and was born at **Βετσησαιδα**. His father was apparently a man of some wealth (compare Mark 1:20; Luke 5:3; John 19:27). He was doubtless trained in all that constituted the ordinary education of Jewish youth. When he grew up he followed the occupation of a fisherman on the Lake of Galilee.

When John the Baptist began his ministry in the wilderness of Judea, John, with many others, gathered round him, and was deeply influenced by his teaching. There he heard the announcement, "Behold the Lamb of God," and forthwith, on the invitation of Jesus, became a disciple and ranked among his followers (John 1:36, 37) for a time. He and his brother then returned to their former avocation, for how long is uncertain. Jesus again called them (Matthew 4: 21; Luke 5:1-11), and now they left all and permanently attached themselves to the company of his disciples.

He became one of the innermost circles (Mark 5:37; Matthew 17:1; 26:37; Mark 13:3). He was the disciple whom Jesus loved. In zeal and intensity of character he was a **Βοανεργες**" (Mark 3:17). This spirit once and again broke out (Matthew 20:20-24; Mark 10:35-41; Luke 9:49, 54). At the betrayal he and Peter follow Christ afar off, while the others betake themselves to hasty flight (John 18:15).

At the trial he follows Christ into the council chamber, and thence to the *πραετοριυμ* (18:16, 19, 28) and to the place of crucifixion (19:26, 27). To him and Peter, Mary first conveys tidings of the resurrection (20:2), and they are the first to go and see what her strange words mean.

THOMAS - One of the twelve apostles; a native of *Βετησαιδα*, "the city of Andrew and Peter" (John 1:44). He readily responded to the call of Jesus when first addressed to him (43), and forthwith brought *Νατηαναελ* also to Jesus (45,46). He seems to have held a prominent place among the apostles (Matt. 10:3; Mark 3:18; John 6:5-7; 12:21, 22; 14: 8, 9; Acts 1:13). Of his later life nothing is certainly known. He is said to have preached in *Πηρωγια*, and to have met his death at *Ηεραπολις*.

MATTHEW- gift of God, a common Jewish name after the Exile- He was the son of *Αλπηαευσ*, and was a publican or tax-gatherer at Capernaum. On one occasion Jesus, coming up from the side of the lake, passed the customhouse where Matthew was seated, and said to him, "Follow me." Matthew arose and followed him, and became his disciple (Matthew 9:9).

Formerly the name by which he was known was Levi (Mark 2:14; Luke 5:27); he now changed it, possibly in grateful memory of his call, to Matthew. The same day on which Jesus called him he made a "great feast" (Luke 5:29), a farewell feast, to which he invited Jesus and his disciples, and probably also many of old associates. He was afterwards selected as one of the twelve (6:15). His name does not occur again in the Gospel history except in the lists of the apostles. The last notice of him is in Acts 1:13. The time and manner of his death are unknown.

THOMAS: twin, one of the twelve (Matt. 10:3; Mark 3:18, etc.). He was also called *Διδυμυς* (John 11:16; 20:24), which is the Greek equivalent of the Hebrew name. All we know regarding him is recorded in the fourth Gospel (John 11:15, 16; 14:4, 5; 20:24, 25, 26-29). From the circumstance that in the lists of the apostles he is always mentioned along with Matthew, who was the son of *Αλπηαευσ* (Mark 3:18), and that these two are always followed by James, who was also the son of *Αλπηαευσ*, it has been supposed that these three, Matthew, Thomas, and James, were brothers.

JAMES -the son of *Αλπηαευσ*, ορ *Χλεοπας*, "the brother" or near kinsman or cousin of our Lord (Galatians 1:18, 19), called James "the Less," or "the little," probably because he was of low stature. He is mentioned along with the other apostles (Matthew 10:3; Mark 3:18; Luke 6:15). He had a separate interview with our Lord after his resurrection (1 Corinthians 15:7), and is mentioned as one of the apostles of the circumcision (Acts 1:13). He appears to have occupied the position of head of the Church at Jerusalem, where he presided at the council held to consider the case of the Gentiles (Acts 12:17; 15:13-29; 21:18-24). This James was the author of the epistle, which bears his name.

PETER -originally called Simon (Simeon hearing"), a very common Jewish name in the New Testament. He was the son of *θωνα* (Matthew 16:17). His mother is nowhere named in Scripture. He had a younger brother called Andrew, who first brought him to Jesus (John 1:40-42).

His native town was *Βετησαιδα*, on the western coast of the Sea of Galilee, to which also Philip belonged. Here he was brought up by the shores of the Sea of Galilee, and was trained to the occupation of a fisher. His father had probably died while he was still young, and he and his brother were brought up under the care of *Ζεβεδεε* and his wife Salome (Matt. 27:56; Mark 15:40; 16:1).

ΙΥΔΑΣ τηε Γραεχιζεδ form of Judah- Son of Simon (John 6:71; 13:2, 26) surnamed Iscariot, i.e., a man of *Κεριστη* (Josh. 15:25).

His name is uniformly the last in the list of the apostles, as given in the synoptic the first three) Gospels. The evil of his nature probably gradually unfolded itself till "Satan entered into him" (John 13:27), and he betrayed our Lord (18:3).

Afterwards he owned his sin with "an exceeding bitter cry," and cast the money he had received as the wages of his iniquity down on the floor of the sanctuary, and "departed and went and hanged himself. (Matthew 27:5). He perished in his guilt, and "went unto his own place" (Acts 1:25).

The statement in Acts 1:18 that he "fell headlong and burst asunder in the midst, and all his bowels gushed out," is in no way contrary to that in Matthew 27:5. The suicide first hanged himself, perhaps over the valley of *Ηιππομ*, "and the rope giving way, or the branch to which he hung breaking, he fell down headlong on his face, and was crushed and mangled on the rocky pavement below."

Why such a man was chosen to be an apostle we know not, but it is written, "Jesus knew from the beginning that should betray him" (John 6:64). Nor can any answer be satisfactorily given to the question as to the motives that led Judas to betray his Master. "Of the motives that have been assigned we need not care to fix on any one as that which simply led him on. Crime is, for the most part, the result of a hundred motives rushing with bewildering fury through the mind of the criminal."