

APPENDIX E – Leviathan, Personified by Caiaphas

Introduction (Motivation, Mission, and Method of Operation): When Satan said, “I will ascend above the heights of the clouds,” he was expressing his motivation to take the worship that belongs to God alone. The Leviathan metaphorically represents Satan in his desire to fulfill this motivation, and Caiaphas personifies the spirit of the Leviathan in the Bible. Cain is the archetype for Caiaphas and rejection is the curse that empowers Leviathan. Pride is the root sin that feeds this motivation. The pride of Leviathan makes him believe that he is worthy to be worshipped by all of creation, both angels and mankind. This contributes to the warfare in heaven, and it also flows down to the earth where the Leviathan encourages religions based on man’s works rather than faith in God. This causes the creature (Satan) to be worshipped instead of the one true God.

To fulfill his desire to be worshipped by mankind, the Leviathan has created an organization of evil spirits under the command of his lieutenant the Prince of Rome. The principality of Rome has been given the power of tradition and has been assigned the mission to rule over the darkness in religion. These spiritual hosts of wickedness use their weapons of accusation and persecution to keep men subject to false religions and working to satisfy the traditions of man. This is expressed in the world through all forms of idol worship. This has brought Rome into conflict with the kingdom of God and particularly God’s teachers who establish faith through preaching the true word of God. It is the conflict of faith versus works.

The Leviathan/Caiaphas spirits of Rome commonly use the following method of operation in their warfare against mankind. First this evil alignment of spirits uses the power of tradition and the weapon of persecution to kill the anointed one (messiah). When the anointed one is dead, it leads to doubt that God will fulfill His word and results in the destruction of faith. This allows these evil spirits to provide a good alternative to God’s plan. The only concession Leviathan requires is that mankind bow down and worship Satan in one of his many forms.

I Will Statement: Isaiah 14:14a “I will ascend above the heights of the clouds.”

Those who are worshiped are exalted or raised up. When Satan declares, “I will ascend above the heights of the clouds,” he is declaring his intention to take God’s worship. This is of course associated with Leviathan, the spirit of religion and idol worship.

Reptile: Leviathan. (For scripture references see Addendum 10 – Leviathan.)

Physically, Leviathan was a large aquatic reptile, a sea monster. By extension, it may refer to anything that is very large and powerful. There are no direct scriptural connections between Leviathan and religion. But the sea is sometimes used in the scriptures as a symbol for the mass of humanity and we see that man’s religion is both very large and powerful. So Leviathan is commonly used as a proper name for the spirit of religion.

The physical description of Leviathan is found in the book of Job.

Job 41:1-34

1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His scales are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

- 27 He esteemeth iron as straw, *and* brass as rotten wood.
 28 The arrow cannot make him flee: slingstones are turned with him into stubble.
 29 Darts are counted as stubble: he laugheth at the shaking of a spear.
 30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.
 31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
 32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.
 33 Upon earth there is not his like, who is made without fear.
 34 He beholdeth all high *things*: he *is* a king over all the children of pride.

God created Leviathan.

Psalms 104:24-27

- 24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
 25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.
 26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.
 27 These wait all upon thee; that thou mayest give *them* their meat in due season.

Leviathan is under God's authority.

Job 41:1, 10-12

- 1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?
 10 None *is so* fierce that dare stir him up: who then is able to stand before me?
 11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.
 12 I will not conceal his parts, nor his power, nor his comely proportion.

God punishes Leviathan.

Psalms 74:10-14

- 10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
 11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.
 12 For God *is* my King of old, working salvation in the midst of the earth.
 13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

When the Lord Jesus Christ returns to rule the earth, he will slay Leviathan.

Isaiah 27:1

1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

Leviathan is equated with the Dragon. Other religious groups, including the Pharisees, Sadducees, scribes, and hypocrites, are equated with vipers and serpents.

Leviathan = Dragon, Psalms 74:13-14

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

Pharisees and Sadducees = Vipers, Matthew 3:7

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (See also Matthew 12:24-34.)

Scribes, Pharisees, and Hypocrites = Serpents and Vipers

Matthew 23:29-35

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Archetype: Cain. (For scripture references see Addendum 15 – Caiaphas.)

Cain is the archetype for Caiaphas the personification of Leviathan and all those who are filled with a religious spirit. Cain was a farmer, a tiller of the ground. In his pride Cain

brought an offering of his work to the Lord. At the same time, in faith, his brother Abel brought a firstling of his flock to sacrifice, because the Lord had shown that it was by the shedding of innocent blood that man's sins would be covered. The Lord did this when he removed the aprons of fig leaves that Adam and Eve had covered themselves with and replaced them with the skins of animals. God accepted Abel's offering of faith, but rejected Cain's prideful offering of his own works. Instead of repenting and getting right with the Lord, Cain rose up in anger and murdered his brother Abel who was a type of the Anointed One.

Genesis 4:1-10

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

The Apostle John and the writer to the Hebrews add an exclamation point to the evil of Cain and the righteousness of Abel:

1 John 3:11-12

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Hebrews 11:4

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Empowering Curse: Rejection.

Because of his sins, Cain received the following curse that empowers the religious spirits of Leviathan.

Genesis 4:11-15

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

This empowering curse provides a legal right for the forces of the Leviathan to bedevil unredeemed mankind. These are the attributes of the curse that Cain received:

1. The ground rejects Cain, a tiller of the ground, and will no longer yield its strength to him.
2. God rejects Cain and makes him a fugitive who is hidden from the face of God.
3. Cain is rejected by other men and becomes a vagabond, a nomad, a wanderer on the earth.

Man instinctively knows that he needs to be reconciled to God, other men, and to the earth. The religious spirits of Leviathan encourage mankind, in pride and self righteousness, to offer up sacrifices of their own good works in hopes that they will be reconciled. But what God requires is obedience and the sacrifice of faith to believe in the Anointed One the Lord Jesus Christ who shed his own innocent blood for the remission of sin. Because Cain refused to repent and receive God's provision for his sin, God placed on Cain a curse of rejection.

Personification: Caiaphas. (For scripture references see Addendum 15 – Caiaphas.)

Caiaphas was chosen to personify the religious spirit Leviathan because he was the head of the religious system that opposed the Lord Jesus Christ during the Lord's earthly ministry. The Romans appointed him to the position of high priest. By Jewish law the high priest held his office until he died. However while under Roman rule, high priests were appointed and deposed at the will of the Roman authorities. So this era came to be

referred to as the time of the high priests or chief priests because several who had held the position were alive at that time. Annas, who is mentioned in scripture (the father-in-law of Caiaphas), was one of these high priests who had been appointed and then deposed by the Romans.

Luke 3:1-2

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

The chief priests knew the scriptures and answered Herod accurately when he inquired of them where Christ should be born.

Matthew 2:1-6

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

As many of the Jewish people began to believe that Jesus was the Christ, the chief priests began making plans to kill Jesus, but they couldn't do it until God's appointed time.

John 7:11-53

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

When Jesus raised Lazarus from the dead, the chief priests again gathered in council to decide how they might put Him to death. Caiaphas prophesied that Jesus “should die for the people, and that the whole nation perish not.”

John 11:43-57

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

When many of the Jews believed in Jesus because of Lazarus, who was raised from the dead, the chief priests “consulted that they might put Lazarus also to death.”

John 12:9-11

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

The chief priests feared Jesus because He challenged their practices and “because all the people were astonished at his doctrine.”

Mark 11:15-18

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

After this, the chief priests questioned Jesus' authority and who had given Him authority to do the things He did.

Luke 20:1-19

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Caiaphas and the chief priests plotted to arrest and kill Jesus.

Matthew 26:1-5

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

Judas Iscariot, one of the twelve, conspired with the chief priests to deliver Jesus unto them.

Matthew 26:14-16

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Judas fulfilled his bargain with the chief priests and betrayed Jesus into their hands.

Luke 22:47-54

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

Caiaphas presided over the trial of Jesus by the Jews.

Matthew 26:57-68

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

When Judas repented for his betrayal of Jesus and returned the thirty pieces of silver, the chief priests bought the potter's field for a place of burial.

Matthew 27:3-10

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

After the trial before the chief priests and elders of the Jews, Caiaphas delivered Jesus unto Pilate for civil trial and execution.

John 18:28-19:15

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19:1 Then Pilate therefore took Jesus, and scourged *him*.
2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3 And said, Hail, King of the Jews! and they smote him with their hands.
4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
8 When Pilate therefore heard that saying, he was the more afraid;
9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

The chief priests objected to the title Pilate has placed upon Jesus' cross.

John 19:19-22

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.
21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22 Pilate answered, What I have written I have written.

The chief priests mocked Jesus when He was crucified.

Matthew 27:39-44

39 And they that passed by reviled him, wagging their heads,
40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.
41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,
42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
44 The thieves also, which were crucified with him, cast the same in his teeth.

The chief priests had Jesus' tomb sealed and watched so that His disciples would not steal His body and falsely report that He had risen from the dead.

Matthew 27:62-66

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

When Jesus rose from the dead, the chief priests bribed the soldiers who watched the tomb to have them lie and say that: "His disciples came by night, and stole him away while we slept."

Matthew 28:1-15

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3 His countenance was like lightning, and his raiment white as snow:
4 And for fear of him the keepers did shake, and became as dead *men*.
5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Caiaphas used persecution to destroy faith in Jesus. First he tried to stop the spread of Jesus' teaching by threats. He arrested Peter and John, scourged them, and threatened them to speak no more in the name of Jesus.

Acts 4:1-31

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 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.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Next the high priest imprisoned the Apostles when they continued to preach in the name of Jesus.

Acts 5:17-42

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

When threatening and imprisonment fail to stop the spread of faith in Jesus, the high priest resorts to killing those who testify in His name.

Acts 6:8-7:1

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

7:1 Then said the high priest, Are these things so?

Acts 7:51-60

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Saul received a commission from the high priests to persecute those who adhered to the new faith in Jesus.

Acts 8:1-4

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

Acts 9:1-2

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Acts 9:13-14

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

When Saul is converted and begins to teach in the name of Jesus, the Jews try to kill him.

Acts 9:17-25

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

The animosity between the high priests and Saul (who comes to be known as Paul) continues throughout his life. He is eventually arrested in Jerusalem and tried several times before both the Jews and the Romans. Eventually, Paul appeals to Caesar and he is taken to Rome. First, while he is under Roman protection, the Jewish council tries Paul.

Acts 23:1-16

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

Next, the Jews accuse Paul before the governor Felix.

Acts 24:1-9

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

Then, two years later, while being tried before the new governor Festus, Paul is forced to appeal to Caesar.

Acts 25:1-12

1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

Aliases: The spirit of religion, the spirit of pride, and the spirit of Cain.

Root Sin: Pride.

Leviathan is described as “a king over all the children of pride.” The religious establishment that opposed the ministry of the Lord Jesus Christ also displayed this root sin.

Job 41:1, 15, 34

1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?

15 *His scales are his pride*, shut up together *as with* a close seal.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

Luke 18:9-14

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (See also: Matthew 9:9-13, 14, 23:14, Mark 2:14-17, 18, Luke 5:27-32, and 33)

John 12:42-43

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God. (See also: Matthew 6:1-6, 16-21, Luke 11:43, and 20:46-47)

Other Roots: Anger, blasphemy, coveting, doctrines of men, envy, excess, extortion, fear of man, hard heartedness, hatred, hindering belief, hypocrisy, indignation, iniquity, lying,

murder, murmuring, perversion, presumption, rejecting the messiah, reviling, self righteousness, sins of omission, taking offense, theft, unbelief, uncleanness, unrepentance, and vain worship.

Anger, Luke 6:11

11 And they were filled with madness; and communed one with another what they might do to Jesus.

Blasphemy, Mark 3:22-30

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit. (See also: Psalms 74:10-14, Matthew 9:34, 10:25, 12:24, 31, Mark 3:22, 30, Luke 11:15, 22:65, John 7:20, 8:48-49, 52, 10:20, Acts 13:45, and 18:6.)

Coveting, Luke 16:13-15

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Doctrines of Men, Mark 7:7-13

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. (See also: Matthew 15:7-9, 16:12, and Acts 15:24)

Envy, Matthew 27:17-18

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him. (See also: Mark 15:9-10, Acts 13:45, and 17:5)

Excess, Matthew 23:25

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Extortion, Matthew 23:25

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Fear of Man, Luke 22:1-6

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude. (See also: Matthew 21:26, 46, 26:1-5, Mark 11:32, 12:12, 14:1-2, Luke 19:47-48, 20:5, 19, John 11:47-54, and Acts 5:26.)

Guilt, Matthew 27:3-5

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Judas repented of his act of betrayal, but not for the sin of betrayal, and he sought to pay the price for his sin by hanging himself. The sin of guilt comes when we fail to repent for our sin and accept God's provision for the penalty of sin. It remains forever if we try to pay the price for our own sins through our works.)

Hard Heartedness, Mark 3:5

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

Hatred, John 15:24-25

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause. (See also Matthew 10:22 and Mark 13:13.)

Hindering Belief, Matthew 23:13

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. (See also Luke 11:52.)

Hypocrisy, Matthew 23:25-28

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (See also: Matthew 15:7-9, 22:16-18, 23:13-14, Mark 7:6, 12:14-15, Luke 11:39-41, 44-46, 12:1, 13:15, 20:20-21, 47, and John 7:19.)

Indignation, Luke 13:14

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There

are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Iniquity, Matthew 23:27-28

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Lying, John 8:55

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. (See also: Matthew 28:13, Luke 23:2, John 8:44, Acts 6:13, 16:21, 17:7, 18:13, 21:28, and 24:5)

Murder, Acts 7:51-53

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*. (Matthew 10:21, 20:18-19, 23:29-37, 26:2-4, 59, 66, 27:1, 20-26, 31-38, 50, 28:5, Mark 8:31, 10:33-34, 11:17-18, 13:12, 14:1, 55, 64, 15:12-15, 15:20-25, Luke 9:22, 11:47-51, 13:31-33, 19:47, 22:2, 23:33, 24:20, John 5:16-18, 7:19, 25, 8:28, 37-40, 44, 59, 10:31-33, 11:8, 50-53, 12:32-34, 18:14, 18:31-32, 19:6, 15-18, Acts 4:10, 5:30, 33, 58-59, 9:23-24, 29, 12:2, 13:28, 14:5, 22:4, 22:22, 23:12-15, 21, 27, 25:3, 26:10, and 21.)

Murmuring, Luke 15:2

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Perversion, Matthew 23:15-22

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Presumption, Luke 17:20-21

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Note: It is presumption to demand of God.)

Rejecting the Messiah, John 5:40

40 And ye will not come to me, that ye might have life.

Reviling, Matthew 27:39

39 And they that passed by reviled him, wagging their heads, (See also Mark 15:29,32)

Self Righteousness, Luke 18:9-14

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (See also: Matthew 9:9-13, 14, Mark 2:14-17, 18, Luke 5:27-32, 33, and 16:15)

Sins of Omission, Matthew 23:23-24

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel. (See also Luke 11:42.)

Taking Offense, Matthew 15:12

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Theft, Matthew 21:13

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (See also: Matthew 23:14, Mark 11:17, Luke 19:46, 20:47, John 10:1, 7, 10, and 12:6)

Unbelief, John 12:37-41

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him. (See also: Matthew 12:38, 16:1-4, 21:15-16, 25, 32, 22:29, 23:13, 27:42, 49, Mark 2:6-7, 8:11-12, 11:17-18, 31, 12:10, 24, 15:32, 36, Luke 7:30, 39, 49 11:16, 19:37-40, 20:5, 27-38, 22:66-71, John 2:18, 5:18, 38, 47, 7:12, 8:13, 8:45-47, 9:26-29, 9:39-41, 10:24-26, 10:33, 38, 12:19, 15:21-24, 16:3, Acts 7:51, 13:41, 45, 14:2, 17:5, 18:6, and 22:18.)

Uncleanness, Matthew 23:27

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Unrepentance, Matthew 21:32

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Vain Worship, Mark 7:7

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

Principality: Rome.

Rome institutionalized state religion and appointed Caiaphas to the position of high priest of the Jews. So it was associated with Caiaphas and Leviathan, the spirit of religion.

Power: Traditions.

The power of religion comes from traditions, customs, heritage, doctrines of men, and peer pressure to maintain the status quo.

Mark 7:1-13

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. (See also Matthew 3:9, 12:2, 10-12, 15:1-6, 23:16-22, Mark 2:23-24, 3:1-6, Luke 3:8, 6:1-2, 6-11, 11:37-39, 13:14, 14:1-6, John 5:8-18, 7:21-24, 8:33-45, and 9:14-16.)

Rules Over Darkness In: Religion.

When Satan declared, “I will ascend above the heights of the clouds,” he was stating his intention to steal God’s worship. By definition, religion is the belief in and worship of deity. It includes a system of practices, a code of ethics, and a philosophy. So the Leviathan/Caiaphas class of spirits has been given the responsibility to rule over the darkness in religion and to corrupt it. Speaking of this, James said:

James 1:16-27

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Manifests In The World As: Idol Worship (and false religion).

Religion has many manifestations in the world, most of them are false and in some way perverted. They usually end up manifesting some form of idol worship. The Leviathan/Caiaphas class of spirits are the devils behind the idols who receive the worship. As Paul said:

1 Corinthians 10:19-20

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Weapons: Accusation, betrayal, bribery, conspiracy, craftiness, derision, entrapment, false accusation, false witnesses, mockery, persecution, provocation, subtlety, threats, and temptation.

Accusation, Matthew 12:10

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (See also: Matthew 9:3, 27:12, 27:37, 63, Mark 3:2, 22, 15:3, 26, Luke 5:21, 6:7, 11:54, 23:2, 5, 10, 14, John 8:1-11, 18:29-30, 19:12, Acts 6:11-13, 16:21, 17:7, 18:13, 22:30, 23:28-35, 24:1-13, 25:2-7, 15-18, 26:2, 7.)

Betrayal, Luke 22:3-6

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude. (See also: Matthew 10:4, 20:18, 26:2, 16, 45-49, 27:3-4, Mark 13:12, 14:10-11, 41-45, Luke 22:3-6, 47-48, John 12:4, 18:2-5, and Acts 7:52.)

Bribery, Matthew 28:11-15

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Conspiracy, Acts 23:12-15

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. (See also: Matthew 12:14, 22:15, 26:15, 27:1, 28:11-15, Mark 3:6, Luke 6:11, John 11:53, 12:10, Acts 5:33, 9:23.)

Craftiness, Luke 20:20-23

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me? (See also Mark 14:1.)

Derision, Luke 16:14

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

Entrapment, Matthew 22:15-18

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? (See also Mark 12:13, Luke 11:54, and 14:1.)

False Accusation, John 19:7

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. (See also Matthew 26:65 and Mark 14:64.)

False Witnesses, Matthew 26:59-61

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. (See also Mark 14:56-59 and Acts 6:13.)

Mockery, Matthew 27:41-43

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. (See also: Matthew 20:19, 27:31, Mark 15:16-20, 31-32, Luke 22:63-64, 23:11, and 23:35-37.)

Persecution, Matthew 23:29-35

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (See also: Matthew 10:17-25, 20:19, 26:67-68, 27:26, 27-31, Mark 13:9, 14:65, 15:1, 15, 16-20, Luke 11:49, 12:11, 22:63-64, John 5:16, 9:22, 34, 12:42, 15:20, 16:2, 18:12, 22-24, 19:1-5, 38, Acts 8:1-4, 9:1-5, 13-14, 21, 11:19, 12:1-6, 13:50, 14:5, 16:21-24, 16:37, 17:5, 13, 18:12, 17, 21:27, 32, 22:4, 7-8, 23:2-3, 26:11, and 14-15.)

Provocation, Luke 11:53-54

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Subtlety, Matthew 26:3-5

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people. (See also Matthew 22:17.)

Threats, Acts 4:15-17

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. (See also Acts 4:21, 29)

Temptation, Matthew 16:1

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (See also: Matthew 19:3, 22:18, 35, Mark 8:11, 10:2, 12:15, 28, Luke 11:16, and John 8:6)

Steals, Kills, and Destroys: The Leviathan/Caiaphas spirit steals God's worship, kills God's anointed one, and destroys faith in God.

The Leviathan/Caiaphas religious spirits continuously seek to steal the worship due to God and to destroy man's faith in Him. They steal the worship due to the one true God through the perversion of religion and inspiring man to worship many forms of idols. They destroy true faith by transferring it from God to trust in works of the flesh, obeying the letter of the law (but not the spirit), and encouraging self-righteousness. Anytime God anoints one of His servants to teach men the truth, these religious spirits seek to kill them. Most notable, of course, was the murder of the Anointed One, the Lord Jesus Christ, who they crucified on the cross at Calvary. Below is the twenty-third chapter of Matthew's gospel. In it the Lord Jesus Christ declares eight woes on those who steal God's worship, destroy faith in God, and kill God's anointed ones.

The religious spirit steals God's worship in many ways. Some are very obvious like idol worship and religions that proclaim salvation through man's own works. Others are quite subtle. Perhaps the most insidious is when God's own ministers rise up in pride to steal His worship.

Stealing God's Worship, Matthew 23:1-12

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

The religious spirit destroys faith and causes men to trust in works of their flesh. The spirit of God's law is ignored while rigid obedience is demanded to the letter of the law, the doctrines of men, and the traditions of the elders. This leads to pride with an outward form of self-righteousness while leaving men filled with hypocrisy and iniquity.

Destroying Faith in God, Matthew 23:13-28

- 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the

law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Men of religion exercise authority based on the office they have been placed in by other men. It is to man, then, that they owe their allegiance. God's anointed ones exercise authority based on the anointing God has given them. If they occupy an office, it is because God has placed them there and they owe man nothing for it. This threatens men of religion, as they fear the loss of their office. They also envy the anointing that God has placed on those He favors. So anytime someone appears with God's anointing, one who doesn't owe allegiance to a man of religion, they seek to destroy the anointed one. At the time of Christ we see it in the chief priests' questions: "By what authority doest thou these things? And who gave thee this authority?" (Matthew 21:23b). Today, in some portions of the church, this is delivered by the killing question, "Who is your covering?"

Killing God's Anointed, Matthew 23:29-39

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say,
Blessed *is* he that cometh in the name of the Lord.

Nebuchadnezzar's Dream: Legs of iron.

The iron legs of the statue Nebuchadnezzar saw in a dream represent the Roman Empire. Rome institutionalized state religion and appointed Caiaphas to the position of high priest of the Jews. So it was associated with Caiaphas and Leviathan, the spirit of religion.

Daniel's Dream: The Dreadful Beast associated with Rome.

The Dreadful Beast that Daniel saw in his dream represents the Roman Empire. Rome institutionalized state religion and appointed Caiaphas to the position of high priest of the Jews. So it was associated with Caiaphas and Leviathan, the spirit of religion.

Canaanite People Group: Amorite.

Amorite means publicity, prominence, a mountaineer, and to boast. So the Amorites are associated with the Leviathan/Caiaphas class of spirits and their root sin of pride.

Midianite Prince: Reba.

Reba means the fourth part, a side, or a square. By the process of elimination he was associated with the Leviathan/Caiaphas class of spirits that just happen to be the fourth alignment on our list of five. However, we also see that a square is a symbol of completeness and religion is man's attempt to restore the completeness he had when he was in fellowship with God.

Amorite King: Japhia, king of Lachish.

Japhia means bright and Lachish is from an unused root of uncertain meaning. Japhia, king of Lachish, is associated with Leviathan. This association was made by the process of elimination. We can, however, see some correlation between brightness and pride.

Philistine City: Ashkelon.

Ashkelon means weighing, so it was associated with religion and the concept of weighing sins against good deeds.

Giant: Lahmi.

Lahmi means full of food. The Lord Jesus Christ is the bread of life, but the Leviathan gives mankind the false food of religion. So Lahmi is associated with the Leviathan.

Opposes: Teachers.

Vain religion is composed of false doctrines and the traditions of men, so this pits Leviathan against the teachers. It is the battle of works versus faith, religion versus truth, doctrines of man versus the logos word of God, and the traditions of the fathers versus the rhema word of God.