

Caiaphas – the Aphek Edomite

A Scriptural and historical study

By Kenneth W. Lent -- 12/12/14

Caiaphas was the Judean High Priest who indicted Jesus Christ for blasphemy, which charge eventually resulted in the torturous crucifixion of our King and Savior. Caiaphas is the Scriptural “third witness” (Deut.17:6; II Cor.13:1) to the Gospel truth that Jesus was murdered by foreign Edomite Jews occupying Judea, and that Jesus was not killed by the Romans or by Saxon Israelites (as some assume). The other distinct witnesses recorded in God’s Word confirming this Edomite plot are to be found in the family of the Herods, being from Idumean/Edomite heritage; and Judas Iscariot whose surname means “Ish-Kerioth”, that is: “*a man of Kerioth*” (Westminster Bible Dictionary –pgs.336,342) a southern Judean city where Edomite Jews lived. Judas, the betrayer of Christ, was the only Edomite Jew among the 12 apostles, as the other 11 were all Saxon Israelites from the northern city of Galilee. We shall not focus on Judas in this article since the topic is concerning Caiaphas.

However, just as Judas’ name gives him away as being a “southern Jew” and a despised “*son of perdition*” both racially and spiritually (John 17:12; Obadiah 1,2) – so also does Caiaphas’ name expose him as being a son of the same cursed Edomites who are possessed of an eternal hatred for the family line of Jacob/Israel (Jesus Christ’s racial heritage).

Various Bible dictionaries and commentaries attribute the names *Joseph* Caiaphas or *Joseph Bar* Caiaphas to this false high priest which the Scriptures merely refer to as “Caiaphas” (Mat.26:3,4; John 18:24). It is thus an examination of his family name of “Caiaphas” which reveals some interesting observations concerning this appellation. Instead of being from the rightful family racial line of the Israelite Aaronic priesthood, Caiaphas was merely appointed High Priest at Jerusalem by Valerius Gratus, a Roman official (c 18 AD). Along with Roman appointees being forced upon the people of Judea, the Edomite Herodian dynasty of local leaders was as well appointing “low lifers” into the Temple Priesthood positions.

William Smith’s Dictionary of the Bible, in its article on High Priests says this “*With the murder of Aristobulus, last of the Asmonians, by Herod the Great,-- the separate Aaronic succession of High Priests gave way to men of ignoble estate. Herod made men of low birth -- high-priests, deposed them at his will, and named others in their room.*”

In the Westminster Dictionary of the Bible, 1944 ed, page 148 article about Edomites, it clearly states, “*The Herods were Idumeans, that is, Edomites.*”

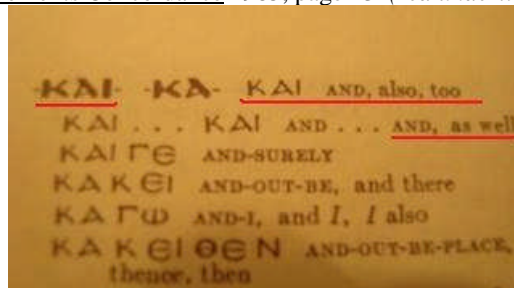
During the centuries preceding Christ’s arrival, Edomites gained possession of Judea when God Almighty removed the 12 tribed House of Saxon Israel northward from that land because of their disobedience to His national and family laws for a Godly society.

Due to the stubborn sins of our own ancestors (Saxon Israel and Judah) Yahweh God allowed the Babylonians and Assyrians to militarily capture the ancient nation of our people, which armies then deported the Israelites/Judahites northward into areas below the Black and Caspian Seas. When this happened the opportunistic Edomites, who lived immediately south of Judea, moved up and into Judea to fill the vacancy and thereupon took on the name of “Jews”. By the time Christ was born, this band of Edomite “good ole boys club” had developed a dynasty of religious and governmental power over all of Judea. There were some local Saxon Israelites remaining at this time, but by now Judea had become an established multicultural society run by Edomite priests and Edomite civil officials who were pretending to be true Israelites when, in fact, they were not. Among this group of opportunists we have Antipater and his wife Cypros, Herod the Great, the priests Annas and Caiaphas, Phasaelus, Costobarus, Salome daughter of Antipater, Pheroras the tetrarch, Herod Antipas, Archelaus, and some others of this close knit group of shadow government controllers of Judea. (sources are from The Holy Scriptures and Josephus’ Antiquities)

Back then names meant something, and Caiaphas’ name meant a lot. As we break it down linguistically, the name Caiaphas is derived from two words: 1) the Greek word KAI; and 2) the Aramaic name APHEK. “Kai” meant “*and, also, indeed, likewise, (plus similar variant others);* while “Aphek” was *the name of a city*. In the ancient Greek language the last letter of a surname was usually changed to the Greek letter “C” (sigma) pronounced as “s” in English, to denote a masculine person. “A” and “E” were similarly interchangeable, thus we have the grammatical transformation of Kai-Aphek to that of Kai-Aphec or Aphac – pronounced *KaiAphas*. (note that the name “Matthew” in Greek becomes “Matthaios” see Strong’s #3156; “Elijah” becomes “Elias” see Strong’s #2243; “Zechariah” becomes “Zacharias” see Strong’s Heb.#2148 & Grk.#2197; etc.)

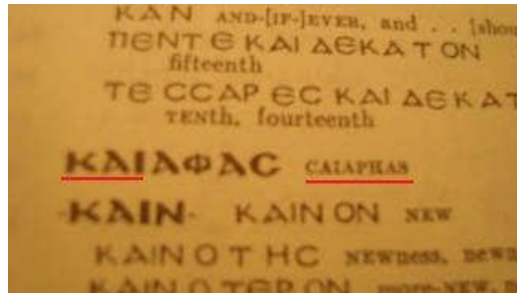
Furthermore, when observing the Greek from an English translator’s view we know that the Greek letter S “sigma” (C), *looks like* our English letter “C” which can have an “s” *or* “k” sound in English. The word “circle” is a good example where our “c” has both an “s” sound and a “k” sound within one word. Thus “Kai – *Aphaç*” is either and both *Aphasç, Aphakç, or Aphekç*. In the entire Scriptures there is only one other word that identifies with the Hebrew/Aramaic root word of the last half of Cai-aphas’ name, precisely the city of Aphek(c) a town near the ancient border of the Philistines. We will address this city shortly, but let’s take a look at Caiaphas’ name in the Greek text.

Greek Elements Concordance 1985, page 43 (red underline added)



Above we have a 1st century Greek Lexicon’s Koine Greek illustration of the word KAI meaning “*and, also, too*”, with Strong’s Concordance #2532 including meanings of “*even, indeed, likewise, moreover, and other similarly related words*.”

After KAI, the next Bible word shown in the Greek Lexicon dictionary is that of Caiaphas:



The first half root word of “KAI” (“*also, indeed*”, *etc.*) is clearly obvious. The second half (last 4 letters) is pronounced “Aphas” or as we would view it in English “Aphac(k)”. Bible dictionaries record that “Aphak” is Hebrew for the city Aphaca, which in its Aramaic sister tongue is none other than the city Aphek. (source: Westminster Bible Dictionary, 1944 ed. pp. 32,33), and this city is listed in Gesenius’ Hebrew/Chaldee Lexicon p.72b as “*a royal city of the Canaanites*”. [Listed as interchangeable with its feminine word “Aphaca”, the “ac” implies a 1st declension fem. Genitive case like this: > “OF Aphek”]

Therefore linguistically based on solid lexicon references we see that the name “Caiaphas” (Kai-Aphac) literally means “*[also, indeed]--[of Aphek]*”, precisely as Judas Iscariot’s name purposely reveals that he was a man of the city Kerioth. (Judas Ish-Kerioth). Both of these areas were demographically non-Israelitish, and moreover they were Canaanite/Edomite populated.

The Herodian Idumean (Edomite) connection with the city Aphek

The New Testament Greek word for Edomite is Idumean. The ruling class governmental family in Judea at the time of Christ was dominated by the Idumean Herod family, much as the Jewish European Rothschilds control the world’s money manipulations today. The Herods had murdered the last of the remaining local Israelite priests in the decades before Christ arrived, and also did the same with the judicial Israelite court judges of the Grand Sanhedrin in order to secure their grip over all Judea. When news of the Christ Messiah being born reached Herod King of Judea, Herod sent a “swat team” to Bethlehem to kill all the infants in an attempt to assassinate the child Jesus. (Mat.2:16)

Not only did this Edomite elite control the geographic area of the former land of Judah (Judea) including the locations of Jerusalem and Hebron, they retained the northwest trade routes and military routes to the northwest of Jerusalem as well. **Aphek** was a key city strategically positioned along ancient Philistine borders where Romans subsequently had built a network of roads headed north into the merchant routes running up the coast of the Mediterranean Sea. It was also beautifully located near a river in the hills and was continually visited and inhabited by the Edomite Herodian clan as a “get-away” from their governmental affairs in Jerusalem. (Somewhat like Tahoe in Nevada is a retreat for Hollywood Jews who conduct their businesses in California.)

We know that Aphek was within this Edomite well traveled area from recorded historical accounts of that time. They weren't just living south of Judea. They had a "lock" on "vacation spots" and trade route locations. From Heinrich Ewald's *The History of Israel* (published in London 1874), extract from Vol.5, pp. 80-82, the following is noted:

" ... the Idumeans ... were Israel's most bitter foes ... we actually find them in possession of important portions of the ancient territory of Judah and Israel even as late as in the times of the Macabees, and we shall see more clearly hereafter how hotly the doubtful contest for these districts was maintained between the Idumeans and Israel, even in these later times. They were then in possession of the whole of the southern part of the old kingdom of Judah ... Hebron, up to the former territory of the Philistines to the west; but even further northeast of Jerusalem, between Jericho and the territory of the inhabitants of Samaria .. they occupied a tract of land extending to the Jordan, with Acrabat as its capital ..."

When we triangulate these Idumean (Edomite) owned and financed areas on a Bible map we see (below) that Aphek is well within the western trade route districts necessary to influence the merchant businesses running northward to Tyre, Sidon, Byblos, and similar important locations.

KJV Bible map #4



But there's even more -- to the Herodian political and religious club Aphek was a city of their heritage and memorial establishment.
(So much so, that they renamed Aphek: "Antipatras")

Bible map 63 B.C. Westminster Bible Dictionary – Plate XII



Here is a commentary historical note at *Bibleplaces.com* from their pictorial study entitled “Aphek/Antipatris” (Herod’s city):

Aphek/Antipatris

“Aphek has always been a strategic fortress because of its geographical location. It lies at the headwaters of the Yarkon River, which blocks traffic on the coast and forces the International Coastal Highway through a narrow funnel between the river and the mountains....The two coastal routes south of Aphek are forced to converge here and continue on to Mount Carmel.”

Herod's City

“When Herod the Great became king (37-4 BC), he rebuilt Aphek and named the city Antipatris after his father Antipater. Archaeological work has revealed the city's Cardo, with shops on both sides of this main street.”

“Antipatras”, was the “shopping mall fun ground” for the Edomite Jews running all of Judea from Jerusalem. It doesn’t take much to figure why Caiaphas, a man whose family name itself actually denotes *Aphek*, had fit so well into the Herodian Idumean scheme of things. *“Indeed, also”* he was one too. *Kai - Aphek*

The Romans were looking for opportunistic cronies to rule Judea and the Edomite/Idumeans who now occupied this land once governed by Godly Israelites would fit the bill nicely. Antipater was made procurator of Judea by Caesar in 47 B.C. (Jos. Antiq. Xiv 8), while Caiaphas was appointed High Priest by the Roman official Valerius Gratus in 18 A.D. The list is too long to mention how many other Idumeans were appointed by Romans and other Idumeans to solidify their grip on Judea, but by the time Christ had arrived the Herod family strangle hold on Judea had created a dynasty for themselves and their close friends.

In closing, there is one last interesting point about the name “Caiaphas” that should be brought to light. Primarily it is a combination of the Greek word KAI and the Aramaic word APHEK, however in the local vernacular among the Judean people at that time, when these two multilingual words were *combined* they had produced the purely Greek word “Kaiaphac” (Caiaphas) and it also amazingly meant “*Physiognomist*” according to the Westminster Bible Dictionary 1944 ed., pg.84 concerning the meaning of this appointed High Priest’s name. Physiognomy is defined as “*The face or feature as revealing character or disposition*”.-- (Britannica World Language Dictionary,1957. ed.)

Yes, the remaining Saxon Israelites in Judea knew who and what Caiaphas was. In the totality of his name he was known to the everyday people as:

“indeed of Aphek, look at his face” !

(*street paraphrased: “certainly, look, another Edomite ruler”*)

It was *that* obvious in his demeanor and facial features. He had our King murdered. *End*

Addendum: These are some added notes for Scripture research enthusiasts. They were not included in the main article so as to not digress from the essential topic. Below are a few more relevant facts that provide yet more links in a chain of evidence as to Caiaphas' Edomite heritage. In the main article I stated the following: *"In the entire Scriptures there is only one other word that identifies with the Hebrew/Aramaic root word of the last half of Cai-aphas' name, precisely the city of Aphek(c) a town near the ancient border of the Philistines."* from page 2, paragraph 3 – this article, author's comment. Let's more fully expand on that line of study.

This does not mean that there aren't some other words in Hebrew (or later Aramaic) that carry the prefix letters and verbal sound of "—aph (af)", as there are a few. What the original language Scriptures do show however is that with respect to what we know about this family name "Caiaphas", that only one city with this root (out of all Bible cities) becomes "target specific", i.e. *only the root word for Aphek (a demographic location) becomes germane to the subject.* Moreover, in identifying Caiaphas' name we know that we are looking for a city/town/location (and not just a singular "af-" word) because of his whole name. The New World Encyclopedia informs us: *"His full name was Yosef Bar Kayafa (Hebrew יוֹסֵף בֶּרֶךָ קַיָּאֵפָא), which translates as Joseph, son of Caiaphas."* - - and that *"Caiaphas is a family name"*. That is, he was an offspring (son) in the Caiaphas family line. Of this false high priest's complete name, the middle name of BAR requires attention.

[Note: Kay-afa; "afa" being the stem root of the city, and "k" ultimately added completing as "af-k". "K" in Hebrew is the numeral 100 which our Master explains reveals fullness of fruit. *"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit"* –i.e. its people and their demeanor. *"Wherefore by their fruit ye shall know them."* (Mat.7:17-19) There is good and bad fruit. *"And other fell on good ground and sprang up with it, and bare fruit an hundredfold."*(Luke 8:8). *"Now the Philistines gathered all their armies to Aphek – by hundreds and by thousands"* (I Sam.29:2) AF-K (a lot of *bad fruit* there, hundred fold). What the "af" is in AF-K we will shortly see – but first let's continue now with "BAR"]

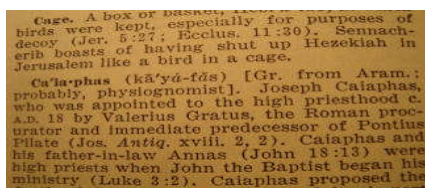
According to Gesenius' Hebrew/Chaldee Lexicon, 1949 ed., p.138, BAR holds the definition of both "son" and "field/plain/country". As in, "who and where". "Joseph BAR Caiaphas" specifically points us to look for a family that was from a "plain- country" location. It is in this respect that Caiaphas' name can only come from one root word location, as we have seen – Aphek. And just where was Aphek located? It was from the BAR of the Plain of Sharon. Quote, *"Aphek – A town in the Plain of Sharon. See Antipatris."* - from Westminster Bible Dictionary 1944 ed. p.33. (also -- another affirmation that Aphek is Antipatris). It is the only town in our Bible's texts connected to Caiaphas's "BAR" name (who, where). The pieces of the puzzle fit neatly, but your ministers and rabbis aren't talking. (I suspect that the bought and paid for clergy don't know and don't care, and that the scholar Theology Doctorate Bishops and Kabbalah Talmudists aren't about to tell you)

In light of all of this, here is where things become interesting. It is evident that Caiaphas' name is connected to the city Aphek, which the Edomite Herod the Great adored so much that he renamed it Antipatris in honor of his Edomite father Antipater. But – what is the ancient root word for Aphek itself? Keep in mind, as shown in the main thesis above, that the Greek word which results from Kai & Aphac (Caiaphas) also means “physiognomist”, or: “facial feature” as recorded in Greek Bible dictionaries. How odd? Why this definition too?

Low and behold, the Hebrew root word for both Kai-**Aphac** (Caiaphas) and the city **Aph**ek is “APH” listed at Strong’s Concordance Hebrew dictionary at # 639 which means “*the nose or nostril; hence the face, and occasionally a person.*” [note: the Hebrew “aph” is the letter “fay” and is written two ways depending on if it is used at the end of a word or within the word, for those who may notice that this letter looks different in “Aph~~ek~~” than in “aph”/nose. It is the same letter – “fay” aph=f] Yes, Cai-aph-as was “the hook nosed schnoze” and Aph-ek was “hook nosed schnoze town”, demographically **Edomite/Philistine/Canaanite** according to Heinrich Ewald’s works previously herein quoted. Now we know why Herod loved the place so much and why he and Caiaphas were comrades. Yet we find even more evidence of the physiognomy in question.

Generations before, Esau (father of the Edomites) married Hittite women among his other racial adulteries. (Gen.26:34,35; 36,1,2) Renowned ethnologist, explorer, and Egyptologist, Sir J. Gardner Wilkinson (1797 – 1875) is quoted in The Bible Research Handbook, Covenant Publishing, London, 1946 as concluding “*that the facial characteristics which are now generally referred to as Jewish, large nose, dark eyes, and black hair, are of Syrian, as distinct from Hebrew, origin.*” – with the explanation that by “Syrian” Wilkinson meant Hittite. (BRH Vol.2, serial page 572.933) The Scriptures record that the Hittites were among the heathen nations occupying Canaan before the Conquest. Westminster Bible Dictionary 1944 ed. p.251 describes Hittites as: “*The Hittites were short and stocky and had thick lips. The large nose and retreating forehead are also represented on the Hittite monuments.*” People are very much aware of the ethnic makeup of any well known community such as Harlem, Istanbul, Tel Aviv, or Helsinki. So they were likewise with Aphek.

It is little wonder why Caiaphas' name was known as “the thick lipped big-nosed face guy” (*physiognomist* “*facial features*” of Hittite influx into Edom) by the Greek speaking people of Jerusalem Judea, and that they knew he was “*KAI-APHAC, indeed of Aph~~ek~~ (schnoze town, Antipatris)*” the favorite shopping get-away of the Herodian Edomite elite of Jerusalem. Caiaphas was Canaanite/Edomite. Although the below Bible dictionary entry for Caiaphas doesn’t seem to grasp the racial implications of their definition of this name, it is at least unbiased enough to point out that “Caiaphas” comes from a Greek and Aramaic combination; and that “physiognomist” has a direct relevance to his name.



< from The Westminster Bible Dictionary, 1944 ed. p.84