

## Kayafas' testimony about his encounter with Yeshua.

<https://youtu.be/bgznAmKzxN8?si=aetHIX22mUvSt09p>

Outside of scripture, Kayafas appears in the historical writings of Josephus Flavius. This Jewish historian served as a commander in Galilee during the first Jewish revolt against Rome. After his capture, Josephus earned favor with the imperial family by writing histories. These stories are derived from reports that were discovered after the Bible had been canonized, and the video explicitly advises that such information should be approached with **caution**

Here is the full text of **Kayafas words after his encounter with the risen Yeshua. 17:52**

The link to the text will be in the description.

**“To You, Masters of Israel:**

As I have made a former defense to you, and you have approved the same, I feel in duty bound to communicate to you some facts that have come to my knowledge since the former communication. A few days after the execution of Yeshua of Natzeret the report of his resurrection from the dead became so prominent I found it was necessary to investigate it, because the excitement was raging more heavy than before, and my own life as well as that of Pilate was in danger, and it seemed worse than if he had not been apprehended at all. I sent for **Malkus**, captain of the royal city guard, who informed me he knew nothing personally as he had placed Isham in command of the guard, but from what he could learn of the soldiers the scene was perfectly overwhelming, and it was so generally believed that it was no use to deny

it. He thought my only chance was to suppress it among the soldiers, and have Yochanan and Kefa banished to Crete, or have them arrested and locked up in prison, and if they would not be quiet to treat them as I had treated Yeshua. He said all the soldiers he had conversed with were convinced that he was either resurrected by supernatural power, or he was not dead, or that he was no human being; for the light, and the angels, and the dead that came out of their graves, all went to prove that it was something that had never occurred on earth before.

He said that Yochanan and Kefa were spreading it all over the country, and if it should be so that Yeshua should appear at the head of a host, and declare for the king of the Jews, he believed all the Jewish soldiers would fight for him.

I sent for the **lieutenant**, who gave a lengthy detail of the occurrence there that morning, all of which I suppose you have heard, and will investigate the subject by a committee.

From this I am convinced that there was something above the laws of nature transacted there that morning that can't be accounted for upon natural principles, and I find it is of no use to try to get any of the soldiers to deny it, for they are so excited over it that there is no doing anything with them.

I am now sorry that I had the soldiers placed at the tomb, for the very things that they were to prevent they have established. After investigating the soldiers and officers to my satisfaction, my mind being so disturbed that I could neither eat nor sleep,

I sent for **Yochanan and Kefa**. They came, and

brought **Miryam and Joanna**. These are the women that went to embalm his body the morning of the resurrection, as it is called. They are very interesting, as they relate the circumstances. **Miryam** says when they went it was just getting light. They met the soldiers returning from the sepulcher, and they thought nothing strange until they came to the tomb, and found that Yeshua was gone. The stone that covered the sepulcher was rolled to one side, and there were two men dressed in flowing white, sitting, one at each end of the sepulcher.

She asked them where was her Lord; they said, He is risen from the dead; did he not tell you he would rise the third day and show himself to the people, to prove that he was the Lord of life? "Go tell his disciples," said they. Joanna said she saw but one man; but this discrepancy may have been on account of

their excitement, because they both say they were much alarmed.

They both say as they returned they met the Master, who told them that he was the resurrection and the life; all that will accept shall be resurrected from the second death. "We fell at his feet, all bathed in tears, and when we rose up he was gone." Both the women wept for joy while relating these circumstances, and Yochanan shouted aloud, which made me tremble in every limb; for I could not help thinking that something that belonged to the exclusive work of HaShem had occurred, but what it all could mean was a great mystery to me. It might be, I said, that HaShem had sent this message by the mouth of this stranger; it might be that he was the seed of the woman, and we his people had executed him.

I asked Yochanan and Kefa if they could give

me any further evidence in regard to this man; that I wished to be informed of his private history.”

**Kayafas** Tells the Council What Kefa Told Him under interrogation. He said to them: “Kefa said the first he knew of him he passed by where he was, and bade him to follow him, and he felt an internal drawing after him, but at first it was more through curiosity than anything in the man; that he soon became acquainted with Miryam, who told him that this was her son, and told him the strange circumstance respecting his birth, and she was convinced that he was to be king of the Jews, and related to him many strange things concerning his life, which made him feel more interested in him than he should have been otherwise.

He said that Yeshua was a man so pleasant in his character, and so like a little child in

innocency, that no one could help liking him after they got acquainted with him; that though he seemed to be stern and cold, he was not so in reality; that he was exceedingly kind, especially to the poor; that he would make any sacrifice for the sick and the needy, and would spare no pains to impart knowledge to any one that would call on him, and that his knowledge was so profound and deep that he had seen him interrogated by the most profound, doctors of the law, and he always gave the most perfect satisfaction, and that the sepher or Scribes, and the Hillelites, and Shammaites were afraid to open their mouths in his presence. They had attacked him so often, and had been repelled as often, that they would shun him as they would a wolf; but when he had repelled them he did not enjoy the triumph as they did over others,

over whom they had got the ascendancy. As to his life, he seemed to be not a man of pleasure, nor of sorrow. He mingled with society to benefit them, and yet took no part at all in what was going on.

I had heard many tell of what occurred when he was baptized, and from what his mother told me I was watching for a display of his divine power if he had any, for I knew he never could be king of the Jews unless he did have help from on high ; and when we were attending a marriage feast the wine had given out, and his mother told him of it, and he said to soijie men to fill up some water pots that were sitting near, and they put in nothing but water for I watched them, but when they drew it out it was wine, for it was tested by all at the feast, and when the master found it out he called for Yeshua to honor him, but he was gone. It seemed that

he did not want to be popular, and this spirit displeased us, for we knew if he was to be king of the Jews he must become popular with the Jews.

This spirit of his disgusted his mother, for she was doing all she could to bring him into notice, and to make him popular among the people, and people could not help liking him when they would see him. And another feeling was peculiar: in his presence everyone felt safe. There seemed to be almighty power pervading the air wherever he went so that each felt entirely secure, and that no harm could befall them if Yeshua were present.

I have some experience: As we were in our **fishing boat** I saw Yeshua coming towards us, walking on the water. I knew if he could make the waves support him, he could me also. I asked him if I might come to him ; he

said for me to come, but when I saw the waves gathering around me I began to sink, and asked him to help me. He lifted me up, and told me to have **faith in HaShem**. On another occasion we were sailing on the sea, and there was a great storm. It blew at a fearful rate, and all on board thought they would be lost, and we went and awakened the Master, and when he saw the raging of the storm he stretched out his hand and said, **Peace, be still**; and the wind ceased to blow, the thunder ceased, the lightning withdrew, and the billowing ocean seemed as quiet as a babe in its mother's arms all done in one moment of time.

This I saw, and with my own eyes, and from this time I was convinced that he was not a common man. Neither did he work by enchantment as the Egyptian thaumaturgists did, for all of the many feats they could play,

they dared not to attack the laws of nature. In vain might they order the thunder to hush, or the winds to cease, or the lightnings to cease their flashing. Again I saw this man while we were passing from Jericho.

There was a **blind man**, who cried out to him for mercy, and Yeshua said to me, ' **Go, bring him near,**' and when I brought him near Yeshua asked him what he wanted. He said he wanted to see him. Yeshua said, **Receive thy sight,**' when he was not near enough for Yeshua to lay his hands upon him or use any art.

Thus were all his miracles performed. He did not act as the Egyptian necromancers. They use vessels, such as cups, bags and jugs, and many other things to deceive. Yeshua uses nothing but his plain speech in such a way that all can understand him, and it seems as if the laws of nature were his main

instrument of action, and that nature is as obedient to him as a slave is to his master. I saw on another occasion where a **young man was dead**, and Yeshua loved his sisters. One of them went with Yeshua to the tomb. He commanded it to be uncovered. The sister said, 'Master, by this time he is offensive; he has been dead four days.' Yeshua said, **Only have faith**,' and he called the young man by name, and he came forth out of the tomb, and is living today, and proposed that I should see him for myself."

**Kayafas** continues the story saying:

"Thus argues Kefa and Yochanan. If Yeshua had such power over nature and nature's laws, and power over death in others, he would have power over death, so he could lay down his life and take it again, as he said he would do. As he proposes to bring hundreds of witnesses to prove all he says,

and much more witnesses whose veracity can't be doubted and as I had heard many of these things before from different men, both friends and foes; and although these things are related by his friends that is, the friends of Yeshua, yet these men talk like men of truth, and their testimony corroborates with other evidence that I have from other sources, that convinces me that this is something that should not be rashly dealt with; and seeing the humble trust and confidence of these men and women, besides, as Yochanan says, thousands of others equally strong in their belief, it throws me into great agitation. I feel some dreadful foreboding, a weight upon my heart. I can't feel as a criminal from the fact that I was acting up to my best judgment with the evidence before me.

I feel that I was acting in defense of my

HaShem and country, which I love better than life, and if I was mistaken, I was honest in my mistake.”

There you have it:

**Kayafas say the crucifixion of Yeshua was a mistake.**

Let's here the rest of his report to the **Sanhedrin**. He said: “And as we teach that honesty of purpose gives character to the action, and on this basis I try to clear myself of any charge, yet there is a conscious fear about my heart, so that I can have no rest day nor night. I felt sure that if I should meet him I should fall dead at his feet; and it seemed to me if I went out I should be sure to meet him. In this state of conscious dread, I remained investigating the Scriptures to know more about the prophecies concerning this man, but found nothing to

satisfy my mind.

I locked my door and gave the guard orders to let no one in without first giving me notice.

While thus engaged, with no one in the room but **my wife** and **Annas, her father**, when I lifted up my eyes, behold Yeshua of Natzeret stood before me. My breath stopped, my blood ran cold, and I was in the act of falling, when He spoke and said, '**Be not afraid, it is I. You condemned me that you might go free. This is the work of my Father. Your only wrong is, you have a wicked heart; this you must repent of.**

**This last Lamb you have slain is the one that was appointed before the foundation; this sacrifice is made for all men. Your other lambs were for those who offered them; this is for all, this is the last; it is for you if you will**

accept it. I died that you and all mankind might be saved.”

At this he looked at me with such melting tenderness that it seemed to me I was nothing but tears, and my strength was all gone. I fell on my face at his feet as one that was dead.

When Annas lifted me up Yeshua was gone, and the door still locked. No one could tell when or where he went.

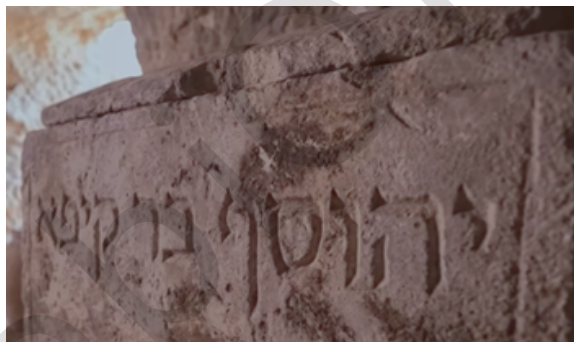
**Kayafas Resigns as High Priest:** “So, noble Masters, I do not feel that I can officiate as priest any more. If this strange personage is from HaShem, and should be the Savior we have looked for so long, and I have been the means of crucifying him, I have no further offerings to make for sin; but I will wait and see how these things will develop. And if he proves to be the ruler that we are looking for,

they will soon develop into something more grand in the future. His glory will increase; his strength will spread wider and wider, until the whole earth shall be full of his glory, and all the kingdoms of the world shall be his dominion. Such are the teachings of the prophets on this subject. Therefore, you will appoint **Yonatan Ben Ananus**". **Yonatan** was Kayafas' own brother-in-law or someone, to fill the Set Apart place."

That was the end of Kayafas' testimony about his encounter with Yeshua.

**Kayafas's** tomb was discovered in 1990, archaeologists uncovered startling physical evidence that Kayafas was a real historical figure. While excavating a burial site south of the Old City of Jerusalem, they discovered beautifully decorated bone boxes with Aramaic inscriptions. One was labeled as, "**Yosef, Ben Kayafas.**" It even contained the

remains of a 60-year-old man—the appropriate age given Kayafas’s year of ascent to high priest mentioned by Josephus. It is important to note that the claim that **Kayafas** regrets his actions in the crucifixion of Yeshua is not found anywhere in the bible. The stories are contained in reports that were later discovered after the bible had been canonized. So we must approach such information with caution.



## The Most Famous Passage



**Kayafas** is most known for his chilling political advice that it is **"better for you that one man die for the people than that the whole nation perish"**.

- Yochanan 11:49–51

### The Trial of Yeshua

**Kayafas** actively plotted to arrest Yeshua and presided over the Sanhedrin trial.

- Matthew 26:3–4: Kayafas and the elders plot to kill Yeshua.

- **Matthew 26:57–68:** Yeshua is brought to Kayafas's palace, where he is interrogated and condemned for blasphemy.
- **Yochanan 18:13–24:** Yeshua is sent by Annas (Kayafas's father-in-law) to Kayafas for questioning.

### Other Mentions

Kayafas also appears briefly at the beginning of Yeshua's public ministry and during the early church's persecution of the apostles.

- **Luke 3:2:** Used to establish the chronological timeline of Yochanan the Baptist's ministry.
- **Acts 4:6:** Mentioned by name as the high priest when Kefa and Yochanan were put on trial after Pentecost.

**Theophilus** (Hebrew: תפלוס בר חנן)<sup>[1]</sup> was the High Priest in the Second Temple in Jerusalem from 37 to 41 CE.

Theophilus was a member of one of the wealthiest and most influential Jewish families in Judaea Province during the 1st century: he was the son of Ananus (Hebrew: חנן) and the brother of Eleazar, Yonatan, Matthias and Ananus, all of whom served as High Priests. He was also the brother-in-law of Yosef Kayafas, the High Priest before whom Yeshua of Natzeret appeared. In addition, his son Matthias served as the next to the last High Priest before the destruction of the Temple by the Romans.