

Presented
By



THE HOUSE OF ESAU

CEPHER ACADEMY

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Good evening, everyone. And welcome to another Cepher Academy Production. Tonight, we will be just discussing The House of Esau. It is so good to see all of you joining us here tonight. Many of my good friends in the chat, it's just so good to see you all. It's my great joy to be part of this community. And to be part of this discussion that we have here on YouTube. That allows us to get to discuss some of the more difficult aspects of Scripture.

And tonight, we're going to look at a particular topic that has been kind of gnawing at me for a long time. Because we see a lot of information going around about Esau, Edomites, and so forth. There's been a lot of discussions recently, and one of the difficulties we have in this community is that a lot of people publish things. And they have very strident opinions about what they're publishing. They're very forceful, very persuasive. And some people like to say that, or it's really not my opinion; it's fact, and there's nothing more to say about anybody who doesn't think so is an idiot. Well, you know, that's a pretty forceful presentation. I know; sometimes I get carried away too. But the truth is that we all have our opinions, and we try to decide what's going on with Scripture as best we can. And I try to leave our presentation kind of open-ended so that you guys can take a look and say, well, maybe I agree, maybe I don't agree, or maybe I've got a different idea.



So anyway, we're going to talk tonight about The House of Esau. As we enter into this discussion, I have to tell you I've worked really hard on this presentation. I am trying to narrow it down so I can get an idea of what was happening. There are a couple of surprises in here; I think you guys are going to be surprised at what we find and what it means. And there's some sources that we have drawn on that are outside of Scripture in terms of the historical record.

And I just wanted to let you know that some of that has to do with, of course, we see in the presentation of the Aleph Beyt or how the Paleo spread throughout Europe. That is also indicative of some of the things we're going to find tonight as we go into this discussion on the house of Esau. And of course, for those of you who haven't seen it, you want to check out my blog at Cepher.net, where I discussed the question, did Miriam name her child he Esau? And I mean, this is I think this is a valid question, particularly what we see in the modern world. Because we have this discussion, we're not going to spend a lot of time on it tonight during the PowerPoint. But we have this discussion about Esau, we're all taught Esau, and it's a name that no one really looks close to. But when we look at its true pronunciation minus the Masoretic spin, we find it's not "ehsav" or Esau, but rather "ehsu" or "Iesu." This becomes very interesting, given the given name of the **MASHIACH** as we see this rise of New Testament theology, and in particular, the weight Rome applied it. When we talk about the Roman application into this, we're living in some very interesting times, and quite frankly, my friends, you guys might know this.

But you know, there is a threat on the table right now, between Russia and the United States. Where Russia has told the United States that we have until tomorrow to answer their demands concerning NATO installations in Eastern Europe. Whereas I don't live in Eastern Europe, but I have spent a lot of time doing ministry there. The thing is that if something goes south in Eastern Europe, it could be the beginning of a worldwide conflict.

We know that a lot of you who follow me on Facebook know that I put posted a little bit of research that shows that that blast that happened in the Tonga islands was not a volcano at all, but rather a nuclear explosion. And initially, I thought it was about one-hundred megatons, but most of the analysts have said it was a ten Megaton. But ten megatons is an enormously huge volcanic eruption, I mean, it could be a huge volcanic eruption too, but it's an enormously huge nuclear weapon. The top end of the American arsenal is one megaton. That's one-thousand kilotons. The bomb that we used in Hiroshima or Hiroshima was fifteen kilotons, and only one percent of it detonated. But these are, this ten Megaton, ten-thousand kilotons are the equivalent of TNT. And with that going off, there's been a lot of strange things that have happened in the United States. One of the things that hasn't happened in the United States is, of course, logic and reasoning that hasn't yet happened here.

But maybe it will soon. We do see evidence of reasoning emerging with Britain this morning, abandoning all of the mandates, no vaccine passport, no mask mandate, none of the socialized isolation or the contact tracing; it's all coming to an end. The Czech Republic immediately followed, and rumor has it that Germany is also following. And so, there is a complete turn now, a turn away from what we've been going through for the last two years, which has been really horrific against the free world, as the scientific community has tried to execute a scientific tyranny over all of us. And this turn is really good news.

This turn really represents many, many things. A lot of it is the proof of prayer. Now other people are saying, Well, no. This turn is a turning from using the pandemic scare over to the climate change scare. This may be coming at us too; well, the climate's changed. Well, of course, it's changed. We have all these volcanoes going off, and then nuclear explosions taking place; you're going to see changes in the climate. In fact, there was a lot of science that came out in the 70s, in the 80s, looking at the potential of a nuclear war between the US and Russia, when the nuclear bombs were much, much smaller, much smaller that it would cause what was called a nuclear winter, a nuclear winter. Because so much debris would be in the atmosphere that would basically block up the sun. Well, we don't know if any of those things are happening.

Now we do know that there was a lot of material put in the atmosphere from La Palma, a lot of material put in the atmosphere from volcanoes in Indonesia. And so, we see some very interesting things happening. Now they may try to pivot and go to climate change. But the main thing we have to remember is this, that there's been a long fight for freedom in this world. To try to hold on to the gains made since the Reformation began in the early 1500s. And those gains have to continue. And we see also the waning authority of the Pope, the waning authority of the World Economic Forum, and the complete disparaging attitude towards Klaus Schwab and Bill Gates. The more unveiling in the information, they have, in fact, been engaged in attempted genocide and democide against the whole world. It's one thing to talk about it; theoretically, it's another thing to find that your name is on the list of those whose population needs to be controlled, right? Take me off that list, wait a minute, hold up, you know.

So, this broadcast tonight is one of where we are going to take a look at The House of Esau. And we're going to see this frustration in the house of Esau that kind of permeates everything it does. And we're going to try to see if we can get some idea where the house of Esau may have ended up and what they're doing.

Now, here's something else to consider too; when we look at this protocol that's really kind of coming out of Europe, we see this between the brothers and the sisters; there's something fantastic that has been happening. Over at the Cephher Shabbat group, Telegram group, there have been many, many groups that have formed on telegram, and I don't know how this has happened. But somehow, we have found an

application for telegram that we didn't have before on Facebook, or maybe Facebook was too confusing or too wider, where you couldn't find it on Instagram, but we found it on telegram, this ability to form groups and to form communities for people to get to know each other, and to share. Because now we've come to that time where it's very important to be in a community of like-minded individuals around where you live.

One of the things that took place in the shopping market world is that these shopping markets who have been very quick to come down with the jab mandates and come down with mask mandates and other protocols of that kind, many of those chain stores lost a lot of employees. And now they're the subject of supply chain shortages that are just huge, huge supply chain shortages. What is that all about? Well, number one, you can't sit here and declare somebody to be non-essential. Now what's taking place is the small moms and pops that are harvesting beef; maybe they're harvesting lamb. Maybe they're harvesting chickens, maybe they have eggs, maybe produce, or grains that they sell. They're not selling to the big buyers anymore. They're selling directly to the small corner merchant and avoiding the blockchains. So, the blockchains are having supply shortages, whereas other stores are not.

In France, there's a very interesting thing that's going on. Macron, who has the political savvy of Marie Antoinette, has come out and said he's going to impose this vaccine mandate, and he really intends to irritate; he used different language, on the non-jabbed. Well, you have to remember that the vast majority of the non-jabbed are under the age of twenty-one.

And this is who many people want to put into concentration camps or, in turn, them in prisons or whatever, out of their notion of fear. I'm afraid I'm going to catch it. So put those people in someplace where I can't ever run into them over a disease that has a 99.6% survivability rate. And in fact, that rate is going up now with the Omicron variant being around. So, what we see is that in France, these restaurant owners who were having police coming in and arresting people for the failure to show a green passport have now gone private; they're now private clubs.

They are not a public institution anymore. They are a private club, and you have to be a member to come in. And all of a sudden, that takes the air out of that green pass balloon, and they're able to serve customers again. And you're going to see other workarounds that are taking place around the world, where people are just going to simply work around their bands; they're going to work around their prohibitions. And the prohibitions are turning into just an absolute nightmare.

For instance, we know in Canada, where the government said, it's more important for us to have food delivered by those who have been jabbed than to have food. Well, okay, 35,000 American truckers can no longer cross the border. And as a consequence, the shelves are emptying throughout Canada. The truckers in Canada are intending on going on a nationwide strike in three days, with the intent of maintaining the strike until the mandates are over. That means the shelves are going to get even more bare.

But while this happens, we see communities forming among the believers to take care of one another. Because **YAH'S** provision for his children is significant, his provision for his children is going to be there. It's going to be there in times of crisis. And so, this is why we're really celebrating what's going on at telegram. We have a lot of wonderful things happening at Cephernet. The Millennium Edition has been recently introduced, sir most beautiful version of the Cephernet yet. Very, very happy with what we've been able to produce. And our printers have done an excellent job with both the paper choice and with their printing technique, so that the book is light, manageable, and beautiful, and much easier to read, by the way, much easier to read.

So that and of course, never forget that the app is available for those of you who cannot afford this Cepher. You can download the 66-book version at no charge through E sword, which is also a no-charge Bible study software. You can get the free 66 book version of the app downloaded on your phone, your iPhone, or on your Android phone. In addition, those are free. We have a lot of resources available to you to make scripture available to you. In particular, the Cepher version of the Scripture. Also, our Hebrew class, I think it's going very well. We're studying the Aleph Beyt over at Cepher Academy. There's going to be other classes that are going to be coming at Cepher Academy. You know, after we get well into the Aleph Beyt, which all the students over there right now are getting straight A's. It's a wonderful thing because we don't have any grades. But right now, they're getting straight A's, so it's good. So anyway, all these tools are available to you. And keep in mind that at Cepher.net, I've got about 360 blogs up there. We also have many of the blogs are accompanied with a video; when I used to look a lot younger, you know, those days, but my hair was a lot darker, we got a lot of those videos up. And those videos are available. If your friends are wondering, well, what is this Cepher? Well, you can go right on the website, in the front page, and we answer the question, what is the Cepher with a long video that explains it. But it's also broken into a series of short videos. So, people can get that resource.

If you have friends that are Spanish speaking, that want a Cepher, but they want it in Española, we have the Cepher in Spanish. And we have many blogs up on the Cepher website that are also in Spanish and several videos that are in Spanish. So that two is available. And there are additional books in the Cepher library that are also in Spanish. So, these are the kinds of tools we made available. Right now, we continue to work on developing an Italian version of the Cepher that's coming and a Pakistani in Urdu language version of the Cepher that's also coming. So, these things are what's in the hatch right now.

I am just very thankful that you guys have joined us today for this production of Cepher Academy and the discussion, The house of Esau. We will begin with a little prayer here to make sure we get a little bit of blessing.

Baruk atah **YAHUAH**, we bless you **YAH**, we lift up your name, we exalt you, we give thanks that you are here and present with us today. We ask that You would bless and guide this presentation, that you would be with us, and that your Word would come out strong. And that our words, if they're incorrect, would fall away. Be with us, O **YAH**. Ba'Ha'Shem **YAHUSHA**. Amein

Let's get started. Now we can get into, The House of Esau. So, let's take a look at Cepher Academy presents, The House of Esau.

The house of Esau

*And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more wicked than the first. 13 Now when they lived so wickedly before you, you did choose you a man from among them, whose name was Avraham. 14 Him you loved, and unto him only you showed your will: 15 And made an everlasting covenant with him, promising him that you would never forsake his seed. 16 And unto him you gave Yitschaq, and unto Yitschaq also you gave Ya`aqov and Esau. As for Ya`aqov, you did choose him to you, **and put by Esau** : and so Ya`aqov became a great multitude .*

- Ezra Reviv'iy (4 Ezra) 3:12-16

So, our opening verse is going to be from 4 Ezra, the fourth desert. Now 4 Ezra, just for you are not familiar with this book, is also called to 2 Esdras. In the common literature, you find it as 2 Esdras. In the Cephers, we presented as 4 Ezra or Ezra Reviv'iy. This is from Chapter 3:12-16.

Ezra Reviv'iy (4 Ezra) 3:12-16:

“12. And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more wicked than the first.

13. Now when they lived so wicked be before you, you did choose you a man from among them, whose name was Avraham.

14. Him you loved, and unto him only you showed your will:

15. And made an everlasting covenant with him, promising him that you would never forsake his seed. And unto him, you gave Yitschaq, and unto Yitschaq also you gave Ya`aqov and Esau. As for Ya`aqov, you didn't choose him to you, and put by Esau: and so Ya`aqov became a great multitude.”

Interesting, because the testimony here it's a very critical testimony, the testimony here and the testimony we find out through all of the Tanakh or the Old Testament is going to be that the Ya`aqov was chosen, Esau was not.

The house of Esau

What is this story?

And Yitschaq was forty years old when he took Rivqah to be his woman, the daughter of Bethu'el the Arammiy of Paddan Aram, the sister to Lavan the Arammiy.

21 And Yitschaq intreated Yahuah for his woman, because she was barren: and Yahuah was in-treated of him, and Rivqah his woman conceived. 22 And the children struggled together within her; and she said: If it be so, why am I thus? And she went to inquire of Yahuah. 23 And Yahuah said unto her: Two nations are in your womb, and two manner of people shall be separated from your generation; and the one people shall be stronger than the other people; and the elder shall serve the younger.

- Bere'shiyth (Genesis) 25:20-23

Alright, so what is this story? Let's take a look. I know you guys are familiar with it. But I'm going to kind of go through it again, out of the book Bere'shiyth or Genesis Chapter 25.

Bere'shiyth (Genesis) 25:20-23:

"20. And Yitschaq was 40 years old when he took Rivqah to be his woman, the daughter of Bethu'el the Arammiy of Paddan Aram, the sister to Lavan the Arammiy.

21. And Yitschaq intreated **YAHUAH** his woman because she was barren:.."

Oh, you hear that. Rivqah was barren, as was Sarai. I remember Sarah; she was also barren. And he intreated **YAHUAH** for his woman because she was barren.

"21. And **YAHUAH** was intreated of him, and Rivqah his woman conceived.

22. And the children struggled together within her, and she said: If it be so, why am I thus? And she went to inquire of **YAHUAH**.

23. And **YAHUAH** said unto her: Two nations are in your womb, and the two manners of people shall be separated from your generation, and the one people shall be stronger than the other people, and the elder shall serve the younger."

A kind of common story, really, the elder shall serve the younger. Quite common in Hebrew testimony.

The house of Esau

And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name Esau. 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Ya`aqov: and Yitschaq was threescore years old when she bore them 27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Ya`aqov was an upright man, dwelling in tents. 28 And Yitschaq loved Esau, because he did eat of his venison: but Rivqah loved Ya`aqov.

- Bere'shiyth (Genesis) 25:24-28

Bere'shiyth (Genesis) 25:24-28:

"24. And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25. And the first came out red, all over like a hairy garment; and they called his name Esau.

26. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Ya'aqov: and Yitschaq was threescore years old when she bore them...."

Not four score and seven years like the Gettysburg Address, but threescore years old when she bore them.

"27. And the boys grew:.."

Now, that's kind of amazing because I'm threescore and a few years. And having twins at threescore years, all right, good luck.

"27. and Esau was a cunning hunter, a man of the field; and Ya'aqov was an upright man, dwelling in tents..."

Now, this is a big clue from a history buff point of view. This is a big clue. We have one here who is a man of the field. A hunter, gatherer, if you will, a hunter, gather is Esau. But Ya'aqov was a man dwelling in tents. So, when we look at this group of who these people that are of Ya'aqov, they're going to be tent dwellers primarily. And then what about these who are of Esau. Well, they're going to be primarily hunters, gatherers.

"28. And Yitschaq loved Esau because he did eat of his venison...."

So, it makes you wonder, did Yitschaq love Esau or just the food? I mean, it's a question. You have friends like that, right? They come over because they like the food.

“28. But Rivqah loved Ya’aqov”.

The house of Esau

The Sale of the Birthright

*29 And Ya`aqov sod pottage: and Esau came from the field, and he was faint:
30 And Esau said to El-Ya`aqov: Feed me, I pray you, with that same red pottage; for I am faint: **therefore was his name called Edom.** 31 And Ya`aqov said, Sell me this day your birthright 32 And Esau said: Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Ya`aqov said: Swear seven oaths to me this day; and he swore unto him: and **he sold his birthright unto Ya`aqov.** 34 Then Ya`aqov gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus **Esau despised his birthright.***

- Bere'shiyth (Genesis) 25:29-34

Bere'shiyth (Genesis) 25:29-34:

“29. And Ya’aqov sod pottage: and Esau came from the field, and he was faint:

30. And Esau said to El- Ya’aqov: Feed me, I pray you, with that same red pottage; for I am faint: therefore was his name called Edom....”

Oh, well, you have a word that constitutes or connotes reasoning, right, reasoning, here’s our predicate. He comes in and says, give me some of that red pottage, for I am faint. Therefore, his name was called the Edom because he wanted red pottage; his name was called Edom.

“31. And Ya’aqov said, Sell me this day your birthright.

32. And Esau said: Behold, I'm at the point to die: and what profit shall this birthright do to me?”

What profit said the ignorant one. This is a young person who has no concept of reality. He doesn't know what the lack of the birthright will do to him. And so, what will this birthright do for me? Nothing.

“33. And Ya’aqov said: Swear seven oaths to me this day, and he swore unto him: and he sold his birthright unto Ya’aqov....”

Under seven oaths, did he sell his birthright unto Ya’aqov?

“34. Then Ya’aqov gave Esau bread and a pottage of lentils, and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.”

As Scripture records, Esau despised his birthright. You see, he had no use for it, whatever. Get rid of it; you don't need it.

The house of Esau

The Sale of the Birthright

*30 And Esau said to El-Ya'aqov: Feed me, I pray you, with that same red pottage; for I am faint: **therefore was his name called Edom.***

- Bere'shiyth (Genesis) 25:30

Ge 25:30 וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב הֲלִיעֲטֵנִי נָא מִן-הָאֲדָמָה הַזֶּה כִּי עֵיִף אֲנִי עַל-כֵּן קָרָא-שְׁמוֹ אֲדָמָה:

Vay'amer Esau el-Ya'aqov hal'iseni na min-ha'adom ha'adom kee a'yeph anki al-ken qara-shemo edom.

Bere'shiyth (Genesis) 25:30:

"30. And Esau said to El-Ya'aqov: Feed me, I pray you, with that same red pottage; for I am faint: therefore was his name called Edom...."

Now, we're going to look at this phrase in the Hebrew here. Not to start getting into the laborious study of Hebrew, but for purposes of seeing a couple of things that have to do with the word Edom. So, here you have, Vay'amer Esau El-Ya'aqov hal'iseni na min-ha'adom ha'adom kee a'yeph anki al-ken qara-shemo edom. Qara-shemo that his name shall be called Edom.

But you see here, have here Ha'Adom. And then we have here ha'adom, twice in a row. Twice in a row and then down here. We're going to have some different versions of A'dom. What you see is this; look over here, you see the little dot right there. You see a little dot right there, the holam. So, the holam is telling you, there's an O in here. When we get here, we have the same space filled with a vav with the holam over it—basically, the same thing. We have a vav here, just to kind of make it a little bit more emphasis. But in all three cases, it's pronounced A'dom. So that's interesting.

And so, when you look at this thing from its bear view, just a bear view, right? He says, feed me. Esau says to Ya'aqov, feed me with the red. And he says what, he says, because I am faint. And this is why they called him Red. You could say Red, but we don't say Red because guess what? Somebody put a capital letter on that. There is no capital letter. Let me ask you guys something; you see a capital letter right there. There's no such thing as a capital letter in the Hebrew. You have your sofit or your final letters, but there's no capital letter. So, somebody is going to capitalize that because they say, well, that's a name. This over here means red. This means red. Give me the red, feed me the red. I guess that's what they mean, the red. And that's why they call me red. That's why they call me red. No, this one here is a proper noun; put a capital E on it. This one over

here just means red. Well, this is the kind of logic you see with interpreters or translators. They decide, hum, that's probably a proper noun, capitalize it.

The house of Esau

Edom (אֶדוֹם) (Strong's 123) or (fully) (אֶדְוֹם) meaning red (see Bere'shiyth 25:25); Edom, the elder twin-brother of Jacob and is from H122;

Adom (אָדוֹם) (Strong's 122) means rosy:—red, ruddy and is from H119.

Adam (אָדָם) (Strong's H119) means to show blood (in the face), i.e. flush or turn rosy:—be (dyed, made) red (ruddy).

A'dam (אָדָם) (Strong's H120) meaning ruddy i.e. a human being (an individual or the species, or mankind)

So, let's take a look at some of these words here, and let's see what we have because we're going to see this configuration here of aleph, dalet, mem sofit. Again, aleph, dalet, mem sofit. Edom, or the Edomites Edom it's aleph dalet, meme sofit. How about A'dom? That means rosy or red. What's that? That's aleph, dalet, mem sofit. Okay, well, how about Adam or A'dam? Which means to show blood in the face. The root here shows blood in the face, to turn Rosie, to be made red. How's that spelled? Well, that's Aleph, Dalet, Mem sofit. And then how about A'dam? Aleph, Dalet, Mem sofit. That's a human being. That's the guy that was created in the garden. Which means what, mankind. Mankind. So, **YAH** called him man, man, mankind, Adom.

When you look at this now, you can see this is the kind of thing that you see; this is a very good example, really, of what you see in Hebrew. When you're trying to go through this, because when you find the Dead Sea Scroll, none of the nikkudoth, the dots, the lines, the cookie crumbs, none of those appear. It's just the Aramaic block script. This Edom would look exactly the same as A'dom, but look exactly the same as Adam, which would look exactly the same as A'dam. And we're supposed to tell the difference that this one is Edom, but that one there means Adam, the guy in the garden. This one means Edom, the Edomites, but this one down here means Adam mankind.

And we're getting that because the Masorites tell us that there is a difference between these words, and they distinguish these differences by putting in different nikkudoth, depending on the word. So here, this you can see this shureq, and you can see the holem, then here you have the kamatz and the holem, and here you have the kamatz in the patach, and then we have the kamatz and the patach. Why because H119 and H120 are basically the same but slightly different in terms of how they're going to be handled. So, I just find it interesting when you talk about Edom, Adom, and Adam.

When you start talking about the red heifer, what's the word there? You would expect that the word for red heifer would be A'dom, right, which means rosy or red. But actually, the word is A'dama. A'dama, what does this mean? Well, you know, if you're talking about the Holy Land, you might say to yourself at Eretz Qodesh, the holy earth, or the holy land. But that's not the reference in Hebrew. When you talk about the holy land in Hebrew, it's A'dama Qodesh. So, when you look at the red heifer, the word used there is A'dama, which really doesn't mean red heifer at all; it means a heifer from the land, a heifer from the land.

Anyway, you can see why this stuff starts; you are starting to crack open a can here, with a bad can opener. As soon as you start removing the Masoretic spin, the Masoretic version of events, we start seeing something different.

The house of Esau

Ge 25:30 וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב הֲלִעִיטֵנִי נָא מִן-הָאָדָם הָאָדָם הִזֶּה
כִּי עֵיף אֲנִי עַל-כֵּן קָרָא-שְׁמוֹ אֲדָוָם:

Esau (עֵשָׂו) (Strong's H6215) is allegedly pronounced ay-sawv, but rather is pronounce ay'su, or ay'shu.

Vay'amer Esau el-Ya'aqov hal'iseni na min-ha'adom [122] ha'adom [122] kee a'yeph anki al-ken qara-shemo edom [123].

Now, in the same passage, we see the name Esau, here it is, right here, see, Esau. Now, when we look at this word, Esau, we see something interesting here. Because, again, you're going to have some kind of pronunciation going on here. You are going to have a pronunciation, you see, no-look, you see right there, we have the kamatz. So, what you're seeing is, this is going to be ay-sawv, that they want to put a "va" on this vav, but the "va" didn't appear on the vav until the ninth century AD. Before that, it was "Ooh."

If you remove this kamatz here, and you said, we're not going to do that; now you have ay'su. So, Esau is allegedly pronounced ay-sawv. But really, without the Masoretic spin, it's pronounced ay'su or ay'shu. See, if this dot here were placed over here, that would be sheen not seen, so now ay'shu like ay'su, ay'shu, ay-sawv. You have a very interesting issue there breaking out because we begin to see that Rome moved us away from the name of this fellow who was born to Miryam, Mary. And it was just as easy to spell Miryam and Latin as it was to spell Mary. But they moved away from this name, Miryam. That Miryam had given her son, which was YAHUSHA, named after the great MESSIAH, of the chosen people coming out of the wilderness in the forty years of the Exodus, who led the twelve tribes over the Yarden, into the A'dama Qodesh. He led them into the A'dama Qodesh. And he was considered a great MASHIACH. Why? Well, because he delivered them into the

Promised Land as promised by **YAH**. So, Mosheh is the one who put the Yah in front of him, said Yahusha. Yahushua. **YAH** will deliver. **YAH**, we'll redeem **YAH**, we'll say. And that's this was his name. And the son of Miryam was not named after Yeshua, the feminine adjective, but rather was named after Yahushua, the famous **MASHIACH**, who had led the whole of the house of Israel into the covenant, into the realization of the covenant, given by **YAHUAH**.

So, we see here that this, I'm not necessarily going to refer to Esau as from here on out as ay'su, but I think that is the better pronunciation.

The house of Esau

The Breach of the Bloodline

*34 And Esu [Esau] was forty years old when he took to be his woman Yahudith the daughter of Be'eriy **the Chittiy**, and Basmath the daughter of Eylon **the Chittiy**: 35 Which were a grief of mind unto Yitschaq and to Rivqah.*

- Bere'shiyth (Genesis) 26:34-35

So it is that Esau betrayed his bloodline, by taking two wives who were Hittites. So, who are these Hittites?

Bere'shiyth (Genesis) 26:34-35:

"34. And Esu (Esau) was forty years old when he took to be his woman, Yahudith, the daughter of Be'eriy the Chittiy,.."

What? He married a Chittiy?

"34. And Basmath, the daughter of Eylon the Chittiy:

35. Which were a grief of mind unto Yitschaq and to Rivqah."

You see this. This was a grief of mind. Because if you recall, Avraham went out of his way to tell Yitschaq, don't you dare marry one of these Hittite women, but instead, you go up and see my family and get a wife from them. Don't marry one of these. Very important to Avraham. It was also important to Yitschaq and Rivqah, or Isaac and Rebecca, for those of you who like the English. Yitschaq and Rivqah, it was very important to them that he marries somebody of their same tribe. That they marry a Hebrew, Eber (or Ebru). But he didn't do that. No, he went out, and he married a Hittite. The two of them, he married to women who were Hittites.

So, it is that Esu or Esau betrayed his bloodline. This is before Yitschaq is going to be otherwise deceived by Ya'aqov of pretending to be Esau so that Ya'aqov could get the blessing that was belonging to Esau. This is before that happened. So, you have Esau having done what; you have Esau having sold his birthright, which is the covenant that was given to Avraham. When you talk about the birthright in First Chronicles, it describes it, it says, the covenant given to Avraham became an oath unto Yitschaq, which became a law or choq, a law unto Ya'aqov which became an everlasting covenant unto Yashar'el. Now, this was the covenant, the birthright that he forsook for a bowl of soup. I'm hungry; I don't need that. He forsook that, but before we get to the point of Ya'aqov supposedly deceiving Esau to get the blessing, here, we have Esau going out and marrying two Hittite women.

So, you see, not only did the birthright mean nothing to him, but the instruction of his parents meant nothing to him. What his mother and father had told him about don't marry outside, he did. What Avraham had instructed, he ignored. I'm going to go my own way. And he marries two.

The house of Esau

The Breach of the Bloodline

Hittite (חִתִּי) Chittiy (Strong's H2850) patronymically a Hittite, or descendant of Cheth; *from H2845*.

Cheth (חֶת) (Strong's H2845) meaning **terror**; Cheth, an aboriginal Canaanite:—Heth; *from H2865*.

Chathath (חֲתָת) (Strong's H2865) is a primitive root; meaning, to prostrate; hence, to break down, either (literally) **by violence**, or (figuratively) **by confusion and fear**:—abolish, affright, be (**make**) **afraid**, amaze, beat down, discourage, (cause to) dismay, go down, **scare**, **terrify**.

Now, Hittite. Let's look at this for a second because I think we're going to see something here that, hopefully, you guys are going to like. When you look at Hittite, you see what, Hittite, this is Strong's H2850. So you guys have this for reference. If you have E-sword or some of the tools, you're going to be able to look right up and see it. So patronymically a Hittite or what? A descendant of Cheth. Now for those of you that are in the Hebrew class, we know that we have one of the letters of the Aleph Beyt is, of course, Chet, Tet, etc. So, we have Chet, and it has a lot of different meanings. One of them is, of course, that you have this idea of Chet; let me show you this for a second.

You have this idea of here, chet like this, right. And so, this kind of represents the tent. And in the tent, there is no window nor door open. You know, when you have beyt you have this idea of this home is open, the whole face of the tent is open. When you have this when you have the idea of heh, which is Behold, right? You have this idea of here's the tent, and guess what; there's a little window open here so you can look out and see, you

can look out the window and behold. But when you talk about chet, oh no tents closed. You guys remember the song what goes on behind closed doors. Well, here, here it is behind closed doors of the tent, what goes on behind it, but chet which is a form of sin. Chet.

So, the Hittite is a descendant from Cheth. Well, let's look. This tells us right here, Hittite. You might say to yourself, well, I don't believe you, Steve, that's really the case. Well, here it is telling you right here. So, you see right here; Strong's tells us Hittite comes from H2845. So, let's go to H2845; Cheth means terror. Cheth, an aboriginal Canaanite: Heth. And that is from H2865.

All right, well, let's go to H2865. Chathath, it's a primitive root; meaning to prostrate; hence, to break down, either by violence or (figuratively) by confusion and fear: abolish to be made afraid, to cause to dismay, to scare or to terrify. So Chet means what? Terrorism, Terror.

The house of Esau

The Breach of the Bloodline

*And Kena'an begat Tsiydon his firstborn, **and Cheth**, 16 And the Yevuciy, and the Emoriy, and the Girgashiy, 17 And the Chivviy, and the Arqiy, and the Ciyniy, 18 And the Arvadiy, and the Tsemariy, and the Chamathiy: and afterward were the families of the Kena'aniym spread abroad. 19 And the border of the Kena'aniym was from Tsiydon, as you come to Gerar, unto Gaza; as you go, unto Cedom, and Amorah, and Admah, and Tseviym, even unto Lesha. 20 These are the sons of Cham, after their families, after their tongues, in their countries, and in their nations*

- Bere'shiyth (Genesis) 10:15-20

Now, look at this verse. This is Bere'shiyth or Genesis 10:15-20. This is going to be revealing because I've completely forgotten about this, but here it is. And Kena'an, you recall Kena'an. He was the one that got cursed coming out of the boat.

Bere'shiyth (Genesis) 10:15-20:

"15. And Kena'an begat Tsiydon his firstborn, and Cheth,..."

Well, Tsiydon, I remember that name, Tsiydon, that's one of those two ports in Lebanon. You had Tyr, and you had Tsiydon. And those two ports were the only two ports on the coast because Israel didn't have a port unless you count Akko. And so, here you had these ports. So Tsiydon was his firstborn, and Cheth the second born. Cheth is the second-born child of Kena'an very important stuff.

"16. And the Yevuciy, and the Emoriy, the Giragshiy,

17. and the Chivviy, and the Arqiy, and the Ciyiny,
18. the Arvadiy, the Tsemariy, and the Chamathiy: and afterward were the families of the Kena'aniym spread abroad...."

These were all the families that came out of those two.

"19. And the border of the Kena'aniym was from Tsiydon, as you come to Gerar, unto Gaza; as you go, unto Cedom, and Amorah, and A'damah, and Tseviym, even unto Lesha.

20. These are the sons of Cham, after their families, after their tongues, in their countries, and in their nations."

So, these guys up here all the rest of us, you see the Emory, the Girgashiy, the Chivviy, etc. All of these are the sons of Cham. But up here, we have Kena'an beget Tsiydon is firstborn, and Cheth is second born. I told you about the guy that moved to Israel and decided to change his name to seven Chets. They asked him, how do you pronounce that? And he said, Chets, was it.

The house of Esau

And Cham divided amongst his sons, and the first portion came forth for Kush towards the east, and to the west of him for Mitsrayim, and to the west of him for Put, and to the west of him and to the west thereof on the sea for Kena'an.

- Yovheliym (Jubilees) 9:1

And Kena'an saw the land of Lebanon to the river of Mitsrayim, that it was very good, and he went not into the land of his inheritance to the west that is to the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of the Yordan and from the border of the sea .

- Yovheliym (Jubilees) 9:29

Now, take a look. Jubilees is going to give us a little more detail as usual. It gives us more detail as to what happens. When you read in Genesis, it says at the time of Peleg; the land was divided. Does that mean that the world was just one continent, Pangea, and then the land was divided into seven continents? Well, maybe, it's a point of view. But Jubilees tells us no, no, there were land grants given. These are big land grants because, guess what, they knew the turf. They knew the turf around the Mediterranean. They knew the turf around the Black Sea. And they agreed as to who was going to live where, and you find this in the book of Jubilees. And so here in Chapter 9, we're going to see this.

Yovheliym (Jubilees)9:1:

“1. And Cham divided amongst his sons, and the first portion came forth for Kush towards the east;..”

Towards the east. But wait a minute, I thought we always thought Kush was down there over in Libya, or down there in Ethiopia. No Kush is towards the east. The Book of Esther tells us that Kush was India.

“1. and to the west of him for Mitsrayim,..”

Which would become Egypt.

1. and to the west of him for Put,..”

so Put is over in Libya,

“1. and to the west of him and to the west thereof on the sea for Kena’an...”

Now you're talking about out of Morocco here, Morocco for Kena’an. So Kena’an said, look Kena’an, you came in, you bust in on Noah’s tent and all this other stuff, hit the road, buddy, and where's your turf going to be, down there, you are going to be down there. We got this guy here; we got this guy here, this guy here, but you, down there.

Yovheliym (Jubilees) 9:29:

“29. And Kena’an saw the land of Lebanon to the river of Mitsrayim, that it was very good, and he went not into the land of his inheritance to the west, that is to the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of the Yordan and from the border of the sea.”

Well, that sounds a lot like what we call the modern nation of Israel. And this fellow Kena’an became a squatter. Jubilees tells us point-blank he was supposed to go to Morocco, he didn't do it. Instead, He squatted in what would become to be called the land of Kena’an.

The house of Esau

And Cham, his father, and Kush and Mitsrayim his brothers said unto him: You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do so, you and your sons will fall in the land and be accursed through sedition; for by sedition ye have settled, and by sedition will your children fall, and you shall be rooted out forever. 31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. 32 Cursed are you and cursed shall you be beyond all the sons of Noach, by the curse by which we bound ourselves by an oath in the presence of the Holy Judge, and in the presence of Noach our father.

- Yovheliym (Jubilees) 9:30-32

Yovheliym (Jubilees) 9:30-32:

30. And Cham, his father, and Kush and Mitsrayim, his brother said unto him: You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do so, you and your sons will fall in the land and be accursed through sedition; for by sedition ye have settled, and by sedition will your children fall, and you shall be routed out forever....”

Now, let me tell you something, that little instruction right there out of Jubilees is something anyone should consider; when they decide to steal somebody's land, it doesn't belong to them, okay.

“31. Dwell not in the dwelling of Shem;..”

Because Shem had the middle section, right?

“31. For to Shem and to his sons did it come by their lot.

32. Cursed are you and cursed shall you be beyond all the sons of Noach, by the curse by which we bound ourselves by an oath in the presence of the holy Judge, and in the presence of Noach our father.”

So here, the curse just keeps rolling in for Kena'an.

The house of Esau

The tribe of the Kena`aniym (those who took the name of Kena'an as a tribe and not of Tsiydon the first born) was from Tsiydon, as you come to Gerar, unto Gaza; as you go, unto Cedom, and Amorah, and Admah, and Tseviym, even unto Leshah.



The land of the Kena'ayim

Hey, guess what? We got a map. We got a map going here. Alright. The tribe of the Kena'ayim, those who took the name of Kena'an as a tribe, and not a Tsiydon the firstborn. In other words, those who were of Tsiydon the firstborn, they said we're going to call ourselves the Kena'ayim because we're not going to call ourselves the Tsiydoniym, we're going to call ourselves after Kena'an, not after Tsiydon. Because Tsiydon was the firstborn, we have the birthright of Kena'an, whatever that is, which turns out to be a curse. And we're going to take that name, and that is what we are going to call ourselves.

So, here we see the land of the Kena'ayim. What do you see? You see, here, this is for those of you who know geography; this is what is now pretty much called modern-day Israel. Up here, you have Lebanon; this goes up into Syria. Let me get my marker. So, you can kind of see that this little dot right here. Hello, wrong arrow. Oh, I got that wrong; let me erase that. Let's go back to this. So, that would be what is the port of Tyr. Tsyidon is going to be up here. Then down here, this is the so-called Sea of Galilee. This is the Dead Sea.

And so, at any rate, you can see this would be the land of Kena'an roughly. And the Kena'ayim. Gerar unto Gaza. You go down to Sodom and Gomorrah, and Sodom Gomorrah are over here. And of course, Tseviym even unto Lesha. So that pretty much tells us where we are.

The house of Esau

The tribe of Cheth, however, developed a much larger footprint.

The Hittite Empire

In 1887, excavations at Amarna in Egypt uncovered the diplomatic correspondence of Pharaoh Amenhotep III and his son, Akhenaten. Two of the letters were from the "kingdom of Kheta" in the land of Hatti.



Now, the tribe Cheth however, is the second born. He developed a much larger footprint. He didn't call himself king. So maybe the curse didn't come on him. Maybe the curse went to the firstborn. And here we see it—the Hittite Empire. Now, I don't know if we can see it up here. But Hattusa was recently discovered. It was recently discovered near Ankara, here in Turkey, Hattusa. The capital of the Hittite Empire, which was an extensively developed city. A lot of people didn't even believe the Hittites existed for many, many years. They discovered Hattusa in the 19th century, and they found a ton of cuneiform tablets from there, identifying languages and other things, and their whole religious doctrine, etc.

And we are going to see that the Hittites were actually a very diversified culture. That is to say, there were a lot of different tribes that were in engaged in that culture that we're living under the Hittite rule.

For instance, In 1887, excavations at Amarna in Egypt uncovered the diplomatic correspondence of Pharaoh Amenhotep III and his son, Akhenaten. Two of the letters were from the kingdom of Kheta in the land of Hatti.

You see the kingdom of Kheta. Now, Kheta, you can see the spelling here. Kheta is what, whose Khet? Khet is the second son of Kena'an, the father of the Hittite Empire.

The house of Esau

As early as 1900 B.C., the tribe of Cheth, the son of Kena'an began to settle in what is now Turkey. By the 16th century B.C., they were powerful enough to invade Babylon. Their might continued to expand until they were on a similar level with Egypt and Assyria. Relations with Egypt were particularly volatile and included the famous Battle of Kadesh and the eventual signing of the world's oldest peace treaty. The Hittite capital, Hattusa, was discovered in the 19th century, and has been excavated, revealing a language, and a formidable and religious empire.

Biblical Archaeology Society

<https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-near-eastern-world/who-were-the-hittites/>

As early as 1900 B.C.,

A very interesting time.

The tribe of Cheth, the son of Kena'an, began to settle in what is now Turkey. By the 16th century B.C., they were powerful enough to invade Babylon.

Of course, Babylon wasn't that powerful; Babylon didn't get powerful until the sixth and seventh century B.C.

Their might continued to expand until they were on a similar level with Egypt and Assyria.

Right now, Assyria at this time was not really dominant. At this point. You got to remember that was the Hittites primarily to the north. And then it was Mitsrayim in Egypt to the south. And in between was this land of Kena'an.

Relations with Egypt were particularly volatile and included the famous battle of Kadesh and the eventual signing of the world's oldest peace treaty. The Hittite capital, Hattusa, was discovered in the 19th century and has been excavated, revealing a language and a formidable and religious empire.

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<https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-near-eastern-world/who-were-the-hittites/>

Now, that's when the biblical Archaeological Society got the URL right there.

The house of Esau

It appears that Hattusa was invaded and burned in the early 12th century B.C., but this was after the city had largely been abandoned.

Was this due to the 7-year famine in Mitsrayim during the time of Yoceph?
Was there a claim made by Egypt over the lands of the Hittites?

And the famine was over all the face of the earth: And Yoceph opened all the storehouses and sold unto the Mitsriym and the famine waxed sore in the land of Mitsrayim. 57 And all countries came into Mitsrayim to ElYoceph for to buy grain, because that the famine was so sore in all lands

- Bere'shiyth 41:56-57

And where did they go?

It appears that Hattusa was invaded and burned in the early 12th century B.C., but this was after the city had largely been abandoned.

Abandoned? What is this? Well, if you go back and you look at the timeline, you'll see that's right around the time of this seven-year incredible famine that happened in Mitsrayim. During the time of Joseph, and was there a claim made by Egypt over the land of the Hittites?

Well, I think there was take a look at what you see in **Bere'shiyth Chapter 41:56-57:**

"56. And the famine was all over the face of the earth: And Yoceph opened all the storehouses and sold unto the Mitsriym, and the famine waxed sore in the land of Mitsrayim.

57. And all countries came into Mitsrayim to El-Yoceph for to buy grain because that the famine was so sore in all lands...."

And we know that Yoceph traded the grain, first for their money, then for their land. And then, for them, they became slaves to Egypt. But the Egyptian empire was accomplished by Yoceph and his practice of capitalism. It was by Yoceph and his practice of capitalism. Now, let's talk about this a little bit. So, we can kind of get kind of a bare bone's idea about Yoceph and him being a capitalist. Capital, we define capital as the surplus which comes into a person that is above and beyond what they need to eat and survive. In other words, what's above your bare existence is capital. And that capital, when it is amassed and then put to good use, can develop a return. And so, in your Yoceph's case, you had Pharaoh who didn't see any of this. He had a dream, hey, I saw some fat cattle, then I saw I saw some thin cattle, what do you think about that?

Well, there's going to be seven years of plenty, and then there's going to be seven years of famine. Oh, boom. Why did I think of that? Well, you didn't, so now what? Well, why don't you take over Yoceph? Okay. Well, in the seven years of plenty, we're going to build these massive, massive storehouses. And we're going to store

grain because you can store wheat for up to ten years. You guys know that. As long as the wheat is in its original condition, you can store it up for ten years. So, here's where you're going to store the grain. We're going to store up seven years of grain; just keep putting it in. Now I imagine they probably had granaries that were year one, year two, year three, year four, so that by the time you get to your six in year seven, that's going to take you out another ten years, beyond the fourteen years of plenty and famine.

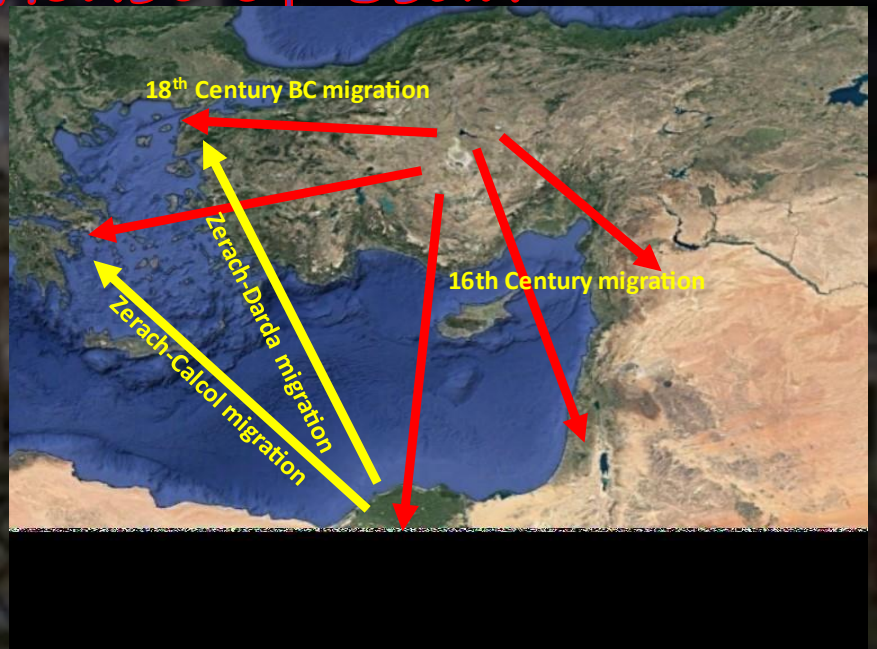
And so, with that, he's amassed capital because they have all of this plenty that people are not eating; he put it aside and stored it. And then when the time comes that all of a sudden, they hit critical need, guess who had a capital that he was able to use to pick up things for pennies on the dollar. And he did pick up things for pennies on the dollar. Well, it wasn't pennies on the dollar. It was life-sustaining grain, which he had thought to maintain that the others did not think to maintain. And as a result, the Hittites, we know we have the testimony that Ya'aqov was living in the land of Kena'an, came down to Egypt twice to get grain. I mean, that's going to be told to us in Chapters 42 and 43 in detail.

They came down twice to get grain because they were starving to death in the land of Kena'an. Well, what about the Hittites? The same thing, they came down, and pretty soon it was like, oh, well, we're not going to make it here. With this as a seven-year famine, we're not going to make it. And Yoceph said to them, well, we still have grain, but it's going to cost you. And so, the Egyptian empire goes from being this thing cloister around the Nile River to expanding out all over Africa and all through the Levant, including all of Turkey. You don't see this in the history books because half the time, these historians don't know what they're talking about.

The house of Esau

The dispersion of the Hittites

The dispersion of the Hittites is in accord with the great famine of Egypt and the rise of the Egyptian Empire; followed by the violence of the Assyrian Empire which would see the Hittites broadly dispersed.



But at any rate, you see that this is what takes place with the Hittites. Now, what happens after that is we're going to see a dispersion of the Hittites; we're going to see a dispersion from this country. Why? Because it's not sustaining, because there's famine, because there's heat waves, because it's not sustaining, they have to start moving. There are other reasons why they're going to move to, but we're going to just to take the 18th-

century migration. So here, you see the 18th-century migration. What you see is coming out of Hattusa, coming out of the center of the capital, we see a group of people here, moving out to what would become Troy.

And we also see a group of people who actually migrated all the way through here; they migrated all the way through this area here. And down into here. These are all Hittites migrating into this area. And these remember that these Hittites were not necessarily just the tribe Cheth, but also the tribe of Lydians, which are from the from the Son Lud, the son of Shem. There was also the tribe of Nachor, which was the brother of Avraham and his twelve sons. They were all part of the Hittite Empire, and they came into this migration as well. Now, the ones that migrated down here, they would form the city of Athens. These guys up here would form the city of Troy. Alright, now, you can see in this map, you're going to see a couple of things. And this is a record that is sustained by the historians, which is that Zerach, who was the son of Yahuda, Judah, one of the twelve sons of Yashar'el. Zerach, he had these children. He had Calcol, Darda, and he had Heman, Ethan, and Nimeiry, or Zimri. These were his sons.

Well, Darda, these guys left as soon as all of the families of Yashar'el had migrated into Goshen, the very next generation. Zerach was there with his kids. And those boys, most of them migrated out in that generation. Darda went up here into western Turkey to form the city of Troy. So, he was a leader, who was leading his tribe up to this area, formed the city of Troy, into which the Hittites migrated. His brother Calcol is the one who went up and formed the city of Athens, in Greece, into which Hittites and the Navaïym and other sons of Japheth or Yapheth, also emigrated and moved in and formed this city called Athens.

What you don't see on this map, which I didn't have time to put in here, is that during the time of the Exodus, Shim'on would leave from here, and Shim'on by the way, if you read in the text, in the biblical texts, you'll see that Shim'on also married Hittite women. And when he did, he took his Hittite wives and his kids, and they left, not all of them, but a vast majority of the tribe of Shim'on left the exodus of Mosheh. And they went here, and they would become what you would call the Sepharad. Because remember that Shim'on's land grant, a lot of people say, Oh, here was Shim'on's land grant right here, the Negev. No, no, that's not right. Shim'on's land grant was actually more like this because Shim'on's firstborn son is Yemen, Yamin. Yamin, which is, down here.

So, you see that he was in the Sepharad. The south, he was in the South. Now, when you talk about the Sepharad, the Sephardiym, except that we remember that a lot of times, the pay is not pronounced "pha," but "Pa," Sephardiym, Spardiym, Sparda, Sparta, you see. And so, what we see is the house of Shim'on would end up forming Sparta. And they were known for what, their violence. They were known for their violence, and he had married Hittite wives who were known for being terrorists.

This is what you see is going on. Now, later on, you're going to see this migration out of this Hittite area continue; why? For one, well, I'm going to get ahead of myself. Okay, so let's, here it is right here.

The dispersion of the Hittites is in accord with the great famine of Egypt.

That started it and the rise of the Egyptian empire, followed by what the violence of the Assyrian empire, which would see the Hittites broadly dispersed.

That the Assyrian Empire would come up and would rise up. And the Assyrians would be where, here. The Assyrian Empire was like here. And the Assyrians were bad news. I mean, bad, bad news. The Assyrians to give

you an example, they were the first ones to develop a compound bow. And the firepower of the Assyrian bow was only surpassed in World War One. That was the first time that we had firepower that exceeded the firepower of the compound bow. And the Assyrians, of course, were the ones that mastered the art of riding on a horse, turning backwards, and firing from the bow. In addition to that, they practiced extreme violence when they captured their enemy.

They like to do things like skin human beings alive. That was one of their favorite sports. So, people didn't like to go to Assyria, especially Jonah. He didn't want to go there. But you see, when the Assyrians began to rise up as a physical power, the idea of the Hittites projecting power and authority into this region was just waning, waning, waning. And you're going to see that the record supports the idea. The historical record supports the idea that following the Assyrian destruction of the northern kingdom of Yashar'el when the ten tribes were taken captive in 722 B.C., that one of the tribes that came out of that northern kingdom were those who followed King Omri, why did they call themselves after Omri, because Omri was the first king who had actually attempted to codify law for the management of the northern kingdom.

Something that your Yarov'am. Didn't do. Your Yarov'am put up two golden bowls. But Omri tried to come in and codified law, kind of like Mosheh's Torah, tried to codify law. So, he was a well-respected king. The people of the northern kingdom that were also at the house of Yoceph would call themselves like Omri, Komri. And they would be known in this world as not Komri, but Cumbri and the Cumbri were part of the migration of the Hittites out of this Hittite area.

The house of Esau

The 8th Century BC
migration

*Following the destruction of
the Northern Kingdom in
722 BC, we see the migration
of the Paleo/Colbren aleph-
beyt as follows:*



Alright, let's continue on; I will show you what I mean, so we see what here's the alphabet or the aleph beyt record that supports the claim I'm making to you. You have this idea of Paleo Ivriyt, which is really 22 letters. But when you see the Etruscan Paleo aleph beyt, it's very similar; only it has more letters, and the same thing with the Collbran, Paleo aleph beyt, which was found in the western part of the British Isles.

So, you see two migrations of the aleph beyt. And I believe Wilson and Black support this claim that you have one group that came here out of the Hittite empire into northern Italy, and you had one group that ended up in the British Isles. Now, some people believe that a lot of the people who transited appearing to the British Isles actually came out of not only Cumbria in the northern kingdom but also the tribe of Lydia, the Ludians. The Ludians. And the Ludians also transited up here into the British Isles. But we see that this aleph beyt is called the Etruscan aleph beyt. Etruscan Paleo, Etruscan.

So, following the destruction of the northern kingdom in 722, we see the migration of the Paleo Colbren aleph beyt as follows along these two pathways. Now you're going to also see that there were some other things that were taking place to which there were other people group that came out of here, that was another people group that came out of this area. And they came out of here; actually, they came out of more like down here. And they came into Central Europe. And these were people that were called Chaldean. In the Cephers, we refer to them as Kasdiym. Now, when we're talking about this particular group, the Kasdiym, the Kasdiym, or Chaldeans, these were the ones that would form Nineveh. These were the ones that would form Babylon; they would form the Assyrian Empire, they would form the Babylonian Empire, Babylon was called the excellency of the Kasdiym.

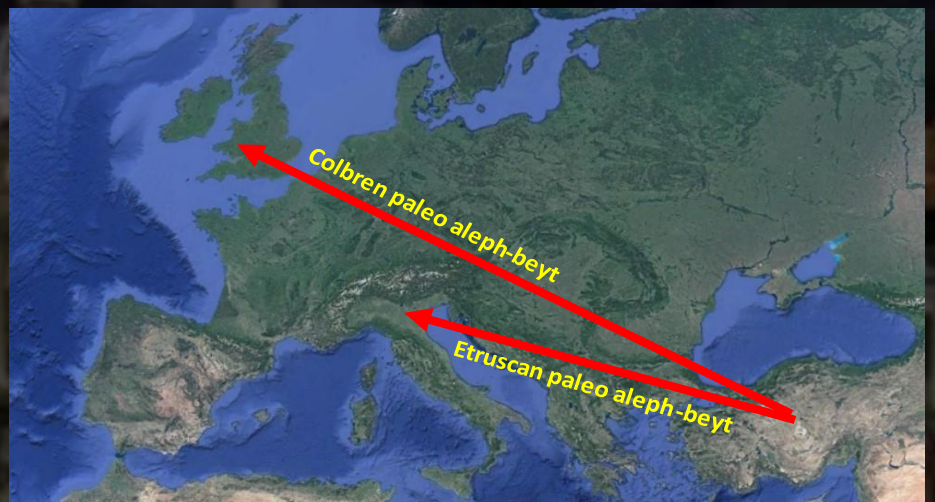
And these Kasdiym would eventually come into Europe from the same area. But they wouldn't come in until much later. They wouldn't come in until about the third century B.C., that the Kasdiym started moving into Central Europe. And they were called the Kasdiym, or they were not called the casting; they were called the Chaldean, or the Caldi, and then they eventually became known as the Celti. The Celti were primarily residents in this area here. The Celtic were resident here; the Gaelic were resident, kind of like this here. This is where the Gaelic people were pretty much like this, okay.

So, you see the difference, and eventually, the Celtic people would expand out to more like this. But let's see what happens. Let's get back on point. And let's talk about what happens with the Etruscans. Now, okay, because that's going to be kind of important here.

The house of Esau

The 8th Century BC migration

Herodotus tells us that the Etruscans came from Lydia following a great famine. The Lydians decided to split the population in half and those who drew the short straw were sent off to settle somewhere in the West and they ended up in Italy and became the Etruscans.



So, Herodotus tells us, the Greek historian, that the Etruscans came from Lydia. Now, for those of you who don't know, Lydia is here, Lydia. They came from Lydia, and following a great famine, the Lydians decided to split the population in half. And those who drew the short straw were sent off to settle somewhere in the West. And they ended up in Italy and became the Etruscans. Now, that's the original narrative from Herodotus, I think the third century B.C., but when you're talking about that narrative, there's discrepancies with that narrative now because there were other people living in the Italian peninsula at that time.

But we see that the Etruscans were up here in what is now called La Barida, primarily. Let's continue here.

The house of Esau

The Helvetians, from whom the Latin name of Switzerland is derived, were first mentioned at the end of the 2nd century BC. In the 1st century BC they populated what is now known as the Swiss Mittelland as well as present-day south-western Germany. The eastern parts of present-day Switzerland were inhabited by the Rhaetians. There are theories to the effect that **the Rhaetians were descended from the Etruscans**

<https://www.myswitzerland.com/en-us/planning/about-switzerland/history-of-switzerland/under-roman-influence/>

Since ancient times, the Swiss Plateau- a region surrounded by the Alps from the south and east, Lake Geneva and the River Rhone from the west and the Rhine from the north- was inhabited by Celtic tribes. The west of Switzerland was inhabited by the Helvets, the east probably by a tribe **related to the Etruscans**

<https://about-history.com/history-of-switzerland-during-ancient-times/>

The Helvetians, from whom the Latin name of Switzerland is derived, were first mentioned at the end of the 2nd century B.C. In the 1st century B.C., they populated what is now known as the Swiss Mittelland as well as present-day-south-western Germany. The eastern parts of present-day Switzerland. that would be from Zurich over were inhabited by the Rhaetians. There are theories to the effect that the Rhaetians were what descended from the Etruscans.

<https://www.myswitzerland.com/en-us/planning/about-switzerland/history-of-switzerland/under-roman-influence/>

Now that's according to my Switzerland.com

Since ancient times, the Swiss Plateau- a region surrounded by the Alps from the South and East, Lake Geneva and the river Rhone from the west, and the Rhine from the North- was inhabited by Celtic tribes. The west of Switzerland was inhabited by the Helvets, the east probably by a tribe related to the Etruscans.

So, we see that the Etruscans now pretty much ended up where the Hittites ended up, at least in the Etruscan area. The Hittites ended up in northern Italy and inhabited, at least in part, Switzerland.

The house of Esau

The Breach of the Bloodline

- Ephron the Hittite sells Avraham the family burial ground (Bere'shiyth [Genesis] 23)
- Esu married Hittite women (see above)
- Rebecca despised them (Bere'shiyth [Genesis] 26:34)
- David had Uriyahu the Hittite killed in order to acquire Uriyahu's wife (Shemu'el Sheny [2 Samuel] 11);
- Shalomah had Hittites among his many wives (Melekiym Ri'shon [1 Kings] 10:29–11:2; Divrei Hayamiym Sheny [2 Chronicles] 1:17);
- Yekhezq'el (Ezekiel) degrades Yashar'el with the metaphor of a Hittite mother (Yekhezq'el [Ezekiel] 16:3, 45).

But we see that the Hittites are very prominent in the land of Kena'an virtually at all times up into the fall of the kingdom of Yahud.

Ephron the Hittite sells Avraham the family burial ground -
Bere'shiyth (Genesis 23)

Esu married Hittite women (see above)

Rebecca despised them
Bere'shiyth (Genesis) 26:34

David had Uriyahu the Hittite killed in order to acquire Uriyahu's wife.
Shemu'el Sheny (2 Samuel) 11.

Remember Uriah the Hittite, the husband of Bathsheba. Uriah, the Hittite, had him killed in order to acquire Bathsheba, the mother of Solomon.

Shalomah had Hittites among his many wives.
Melekiym Ri'shon (1Kings) 10:29-11:2, Divrei Hayamiym Sheny (2 Chronicles) 1:7

Yekhezq'el (Ezekiel) degrades Yashar'el with the metaphor of a Hittite mother degrading Joshua with the metaphor of a Hittite Mother
Yekhezq'el (Ezekiel) 16:3-45

Your mother is a Hittite; your father is an Edomite, or whatever you said, one of the great phrases in all of Yekhezq'el.

The house of Esau

What is this story?

The Capture of the Blessing

And it came to pass, that when Yitschaq was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him: My son: and he said unto him: Behold, here am I. 2 And he said: Behold now, I am old, I know not the day of my death: 3 Now therefore take, I pray you, your weapons, your quiver and your bow, and go out to the field, and take me some venison; 4 And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless you before I die.

- Bere'shiyth (Genesis) 27:1-4

Now, let's take a look at what happened the capture of the blessing. I'm going to go through this, I know a lot of you guys already know this story, but I'm going to kind of go through it so we can kind of review it.

Bere'shiyth (Genesis) 27:1-4:

- "1. And it came to pass, that when Yitschaq was old, and his eyes were dim, so he could not see, he called Esau his eldest son, and said unto him: My son: and he said unto him, Behold, here I am.
2. And he said: Behold now, I am old, I know not the day of my death.
3. Now, therefore take, I pray you, your weapons, your quiver, and your bow, and go out to the field, and take me some venison;.."

There's lots of things I like about Yitschaq, but you know, the medicine is like right at the top of the list; go get some of that, will you.

"4. And make me some savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless you before I die."

So, he so here you have Yitschaq, he wants to have a good meal and then bless his son.

The house of Esau

What is this story?

The Capture of the Blessing

*And Rivqah spoke unto El-Ya`aqov her son, saying: Behold, I heard your father speak unto Esau your brother, saying: 7 Bring me venison, and make me savory meat, that I may eat, and bless you before Yahuah before my death. 8 Now therefore, my son, obey my voice according to that which I command you. 9 Go now to the flock and fetch me from thence two good kids of the goats; and I will make them savory meat for your father, such as he loves: 10 And you shall bring it to your father, that he may eat, and **that he may bless you** before his death.*

- Bere'shiyth (Genesis) 27:6-10

Bere'shiyth (Genesis) 27:6-10:

"6. And Rivqah spoke unto El-Ya'aqov, her son and said, Behold, I heard your father speak unto Esau your brother, saying:

7. Bring me venison, and make me savory meat, that I may eat, and bless you before **YAHUAH** before my death.

8. Now, therefore, my son, obey my voice according to that which I command you.

9. Go now to the flock and fetch me from thence two good kids of the goats; and I will make them savory meat for your father, such as he loves:

10. And you shall bring it to your father, that he may eat, that he may bless you before his death."

Well, interesting. She's counting on the fact that Yitschaq cannot tell the difference between goat meat and deer meat. And I suppose with enough A1; you might not notice.

The house of Esau

What is this story?

The Capture of the Blessing

11 And Ya'aqov said to El-Rivqah his mother: Behold, Esau my brother is a hairy man, and I am a smooth man: 12 My father perchance will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 13 And his mother said unto him: Upon me be your curse, my son: only obey my voice, and go fetch me them. 14 And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. 15 And Rivqah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Ya'aqov her younger son: 16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Ya'aqov.

- Bere'shiyth (Genesis) 27:11-17

So, we're going to kind of move through this story a little bit.

Bere'shiyth (Genesis) 27:11-17:

"11. And Ya'aqov said to El-Rivqah his mother: Behold, Esau my brother is a hairy man, and I am smooth man:

12. My father perchance will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13. And his mother said unto him: Upon me, be your curse, my son:..."

And, of course, it did come upon her.

"13. Only obey my voice, and go fetch me them.

14. And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved.

15. And then Rivqah took a goodly raiment of her eldest son Esau, which were with her in the house, and put them on Ya'aqov for younger son:..."

They kind of smelled like Esau; they didn't have any deodorant in those days. So, after a while, the skins are going to take on a smell.

"16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:..."

Here, let's take some of this skin. And we'll just put this on here, put these gloves on right here, right, and upon the smooth and neck and, you know, back here, we'll just put this kind of stuff. We'll just lay it in there.

“17. And she gave the savory meat and the bread, which she had prepared, into the hand of her son Ya’aqov.”

The house of Esau

What is this story?
The Capture of the Blessing

And Ya`aqov went near unto El-Yitschaq his father; and he felt him and said: The voice is Ya`aqov's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24

And he said: Are you my very son Esau? And he said, I am. 25 And he said: Bring it near to me, and I will eat of my son's venison, that my soul may bless you. And he brought it near to him, and he did eat, and he brought him wine, and he drank. 26 And his father Yitschaq said unto him: Come near now, and kiss me, my son.

- Bere'shiyth (Genesis) 27:22-26

Bere'shiyth (Genesis) 27:22-26:

“22. And Ya’aqov went near unto El-Yitschaq his father; and he felt him and said: The voice is Ya’aqov’s voice, but the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau’s hands: so he blessed him.

24. And he said: Are you my very son Esau? And he said I am.

25. And he said: Bring it near to me, and I will eat of my son's venison, that my soul may bless you. And he brought it near to him, and he did eat, and he brought him wine, and he drank....”

Maybe he brought him carbonated wine so that he couldn't taste the difference between the venison and the goat meat.

“26. As Father Yitschaq said unto him: Come near now and kiss me, my son.”

The house of Esau

What is this story?
The Capture of the Blessing

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son is as the smell of a field which Yahuah has blessed: 28 Therefore Elohiym gives you of the dew of heaven, and the fatness of the earth, and plenty of grain and wine: 29 Let people serve you, and nations bow down to you: be prevalent over your brethren and let your mother's sons bow down to you: cursed be everyone that curses you, and blessed be he that blesses you.

- Bere'shiyth (Genesis) 27:27-29

Bere'shiyth (Genesis) 27:27-29:

"27. And he came near, and kissed him: and he smelled the smell of his raiment,.."

See, he smelled the smell of his raiment, smells like Esau.

"27. And he blessed him and said, See, the smell of my son is as the smell of a field which **YAHUAH** has blessed:

28. Therefore **ELOHIYM** gives you of the dew of heaven, and the fatness of the earth, and plenty of grain and wine:

29. Let people serve you, and nations bow down to you: be prevalent over your brethren and let your mother's sons bow down to you: cursed be everyone that curses you, and blessed be he that blesses you...."

Now, does that sound like cursed be the nation-state that we're going to create in 1948? Or is that cursed be everyone that curses Ya'aqov, who is the seed? Ya'aqov is the firstborn of **YAHUAH** and blesses him that blesses you. Now, for some of you that want to do your own kind of, maybe you want to do a video on this or something. We got a couple of things going here. You have that Yitschaq is deceived by the hair on the hands and the smell of the garment. I don't know exactly what that means. But there may be something in that all right.

The house of Esau

What is this story? The Capture of the Blessing

*34 And when Esau heard the words of his father, he cried with a great and exceed-ing bitter cry, and said unto his father: Bless me, even me also, O my father. 35 And he said: Your brother came with subtlety and has taken away your blessing. 36 And he said: Is not he rightly named Ya`aqov? For he has supplanted me these two times **he took away my birthright**; and behold, now **he has taken away my blessing**. And he said: Have you not reserved a blessing for me?*

- Bere'shiyth (Genesis) 34:34-36

Bere'shiyth (Genesis) 34:34-36:

"34. And when Esau heard the words of his father,.."

Now Esau finds out. He still comes in and says, I'm here for the blessing. Here's the meat. Here's the venison. What are you talking about? I already had the venison; I gave the blessing. What you gave the blessing? Yeah, I already gave the blessing; I already ate the medicine. saw heard

"34. he cried with a great and exceeding bitter cry, and he said unto his father: Bless me, even me also, O my father.

35. And he said: Your brother came with subtlety and is taken away your blessing.

36. And he said, Is not he rightly named Ya'aqov? For he has supplanted me these two times: he took away my birthright, and behold, now he has taken away my blessing...."

Now, wait a minute. Hold on here—just a minute. Wait for just a second here, Esau. He supplanted me did these two times; he took away my birthright. No, you sold him your birthright on seven oaths. He didn't take it away; you sold it. And behold, now he has taken away my blessing which you gave away by marrying Hittite women.

"36. And he said: Have you not reserved a blessing for me?"

Well, I got 50 cents.

The house of Esau

What is this story?
The Capture of the Blessing

*37 And Yitschaq answered and said unto Esau: Behold, I have made him your prevalent over you and all his brethren have I given to him for servants; and with grain and wine have I sustained him: and what shall I do now unto you, my son? 38 And Esau said unto his father: Have you but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept. 39 And Yitschaq his father answered and said unto him: Behold, **your dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by your sword shall you live and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.***

- Bere'shiyth (Genesis) 34:37-40

Bere'shiyth (Genesis) 34:37-40:

"37. And Yitschaq answered and said unto Esau: Behold, I have made him your prevalent over you and all his brethren have I given to him for servants; and with grain and wine, I have sustained him:.."

In other words, what he's telling Esau is I gave him everything.

"37. And what shall I do now unto you my son?

38. And Esau said to unto his father: Have you been one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice and wept...."

Now, only now when he sees what has happened. When he sees the consequence of forgoing his birthright, does he weep? There's a saying, you know, you can avoid reality. You just can't avoid the consequences of avoiding reality.

"39. And Yitschaq, his father answered and said unto him: Behold, your dwelling shall be the fatness of the earth,.."

Get out there and roam,

"39. and the dew of the heaven from above;.."

Get out there and roam. You're going to be a hunter, gatherer, and you know; fortunately, the earth has got a lot of stuff. So, you're going to be okay.

“40. And by your sword you shall live and shall serve your brother;..”

Boom, so a warrior class is born, by your sword, you shall live and shall serve your brother.

“40. and it shall come to pass when you shall have the dominion, that you shall you break his yoke from off your neck.”

Then show you break his yoke. Now, we'll see that Esau does obtain dominion in his lifetime because, of course, Ya'aqov has to go off, and he gets his own fraudulent contract handed to him by Laban. Oh, yeah, hang around for seven years. You can marry my daughter. Okay, great. Not that one. I was going to marry the other one. Oh, well, that's not the way we do it around here. You want her to hang out for another seven. What goes around comes around, I think.

The house of Esau

Now these are the generations of Esau, who is Edom. 2 Esau took his women of the daughters of Kena'an; Adah the daughter of Eylon the Chittiy, and Oholiyvamah the daughter of Anah the daughter of Tsiv'on the Chivviy; 3 And Basmath Yishma'el's daughter, sister of Nevayoth. 4 And Adah bore to Esau Eliyphaz; and Basmath bore Re'u'el; 5 And Oholiyvamah bore Ye'iysh, and Ya'alam, and Qorach: these are the sons of Esau, which were born unto him in the land of Kena'an.

- Bere'shiyth (Genesis) 36:1-5

Bere'shiyth (Genesis) 36:1:5:

“1. Now these are the generations of Esau, who is Edom...”

Who is Edom? It tells you point-blank.

2. Esau took his women of the daughters of Kena'an; Adah the daughter of Eylon the Chittiy, and Oholiyvamah, the daughter of Anah, the daughter of Tsiv'on the Chivviy;

3. And Basmath Yishma'el's daughter, sister of Nevayoth....”

Now, here we go. He's got three wives now. Two of which are Hittites. One of whom is Ishmaeliym. A daughter of Ishmael, a direct daughter of Ishmael.

“4. And Adah bore to Esau Eliyphaz; and Basmath bore Re’u’el;
5. And Oholiyvamah bore Ye’iysh, and Ya’alam, and Qorach: and these are the sons of Esau,
which were born unto him in the land of Kena’an.”

So, these are his sons. Now, we see only one son, who's Ishmaeliym. And we see only one son from his first wife, Adah. But there are three sons that come from Oholiyvamah. Now, so you know that these kids now are essentially Hittites. They're Hittites, and they're living in a Hittite world.

The house of Esau

*6 And Esau took his women, and his sons, and his daughters,
and all the persons of his house, and his cattle, and all his
beasts, and all his substance, which he had got in the land of
Kena’an; and went into the country from the face of his
brother Ya’aqov. 7 For their riches were more than that they
might dwell together; and the land wherein they were
strangers could not bear them because of their cattle. 8 Thus
dwelt Esau in Mount Se’iyr: **Esau is Edom.***

- Bere’shiyth (Genesis) 36:6-8

Bere’shiyth (Genesis) 36:6-8:

“6. And Esau took his women, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all this substance, which he had got in the land of Kena’an; and went into a country from the face of his brother Ya’aqov....”

So. this means he was in the land of Kena’an, and he left, he left the land of Kena’an.

“7. For their riches were more than they might dwell together, and the land wherein they were strangers could not bear them because of their cattle...”

They had too many beasts. Now, as I suspect the word, there might be a behemoth. They had too many animals. Cattle ranchers can't be in the same place with sheep farmers, and on and on it goes. Anyway, they had too much; they had too much between the two of them. They had too many sheep and too many cattle for the land to handle it.

“8. Thus dwelt Esau at Mount Se’iyr: Esau is Edom.”

This is from Bere’shiyth. You don’t have to go to Obadiah to see that Esau is Edom. Right. Esau is Edom.

The house of Esau

But where is Mount Se’iyr?

Se’iyr (שֵׁעִיר) (Strong’s H8165) meaning rough – i.e. a mountain of Idumaea and its aboriginal occupants. The word is formed like H8163.

Se’iyr (שֵׁעִיר) (Strong’s H8163) meaning shaggy; as noun, a **he-goat**; by analogy, a faun: i.e., a **devil, goat, hairy, kid, rough, satyr**; from H8175;

So now the question comes, where is Mount Se’iyr? Well, let’s look—a little bit of Hebrew stuff. We’re going to have a little bit of fun with this. And we’ll start by taking a look at the word.

So here we have, Shin, Ayin, Yod, Resh. We have Shin, Ayin, Yod, Resh. Now with that, you can see that we’ve got some different nikkudoth here than we do with nikkudoth down here, even though the words are spelled exactly the same. This one is Shin, Ayin, Yod, Resh. This one is Shin, Ayin, Yod, Resh, and this one says that the word is formed like H8163. Well, here’s H8163 H8165 here, and Strong’s is going to tell us, well, the words form just like H8163, which is right here.

So, Se’iyr up here means what? It means rough- i.e., a mountain of Idumaea or Judea and its Aboriginal occupants. It’s Aboriginal occupants. So, it’s very interesting because the Aboriginal occupants there were called “Choriy.” And when you look that up in Strong’s, it tells you they were Troglodytes, right, Troglodytes. I mean, that’s great. Who were the people living there, Troglodytes? Okay, good. Oh, we’re going to go there. And but when we look at Se’iyr, the same word, same pronunciation well a little bit different this is actually as compared to say a year.

This means what? Shaggy? As a noun, a he-goat; by analogy, a faun: i.e., a devil, goat, hairy, kid, satyr. So, we got something going on here. That’s going to give us an indication of what mountain we’re talking about. We’re talking about the mountain where there is a devil that’s goat-like, a hairy goat, hairy goat, like devil a satyr if you will, hanging out at this place, that’s called Mount Se’iyr. Here mount that is the place of this goat devil, this hairy goat devil, or satyr.

The house of Esau

Here is the grotto of Pan located at Mt. Harmon in the Golan Heights. The Greeks held that Pan, the son of Hermes and grandson of Zeus, the half-goat, half-man god, lived in this mystical cavern.

The site, also variably called Paneas, Panias, Panium and Panaeon, was considered to be an entrance to the underworld.



Now, here this is a picture of the Grotto of Pan. This is located at Mount Hermon or Mount Harmon in the Golan Heights. Now a lot of you know a lot about Mount Harmon. Okay, this is the place Mount Harmon is the place very near where Ya'aqov, his ladder went up, and he saw angels coming. Many people believe this as a portal. There's a lot of stuff that goes on in this mountain. A lot of spiritual stuff that goes on this mountain. It's named in the book of Chanok, as the very site where the Fallen Watchers came to the earth right here, the very sight.

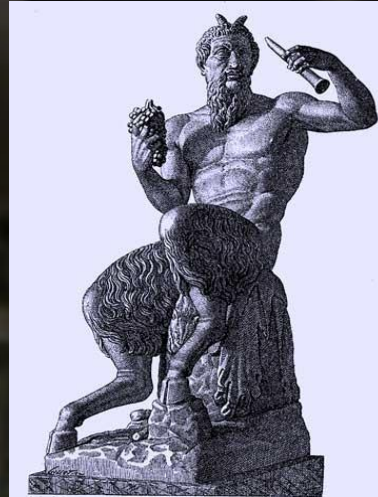
Now, what you see here is this particular grotto is the Grotto Pan. The Greeks held that Pan, who was claimed to be the son of Hermes and the grandson of Zeus, Zeus. He was a half-goat, half-man, half-god; he lived in this mystical cavern right here. So, this site is also called Paneas, Paias, Panium, and Panaeon and was considered to be the entrance to the underworld.

The house of Esau

The Baphomet



Pan at Mt. Harmon



Okay, so let's see. Oh, here's pan right here. Hairy goat, satyr. A hairy goat, satyr, half-goat, half-man, hairy goat, devil, satyr right there. So, it seems to me that if you're going to have a mount named after a hairy goat, satyr, devil, that would be named after this guy. So, Mount Se'iy, I don't believe, is a mountain located down in the south of Israel, but rather at the north end of Israel, at the north end of Israel. And you see over here, his conjunction, the Baphomet, what do we see with the Baphomet? Well, this guy is half everything. You know you want to talk about half and half. This guy's like a bad creamer for your coffee.

This guy's half goat, half human, half man, half woman, half angel, half devil, you know, Have Gun Will Travel. This guy is half everything. And you see, he's got the symbolism with the hands going up this one up this one down, it's all the garbage that goes with this particular thing. But the critical point is half goat, half human, half-goat, half human. Pan versus the Baphomet. So, we can see that if Esau was up there at Mount Se'iy, which was actually Mount Harmon, which was actually this site is of Pan, and this site is of the Baphomet. We can see what the beliefs might be that sprang from that.

The house of Esau

The vision of Ovadyahu. Thus says Adonai Yahuah concerning Edom; We have heard a rumor from Yahuah, and an ambassador is sent among the heathen: Arise ye and let us rise up against her in battle. 2 Behold, I have made you small among the heathen: you are greatly despised.

3 The pride of your heart has deceived you, you that dwell in the clefts of the rock, whose habitation is high; that says in his heart: Who shall bring me down to the ground? 4 Though you exalt yourself as the eagle, and though you set your nest among the stars, thence will I bring you down, says Yahuah.

- Ovadyahu (Obediah) 1-4

Now, we're going to take a look at the prophecy here concerning Esau.

Ovadyahu (Obediah) 1-4:

“1. The vision of Ovadyahu...”

Or Obadiah.

“1. Thus says **ADONAI YAHUAH** concerning Edom;..”

And remember, Esau is Edom.

“1. We have heard a rumor from **YAHUAH**, and an ambassador is sent among the heathen: Arise ye and let us rise up against her in battle.

2. Behold, I have made you small among the heathen: you are greatly despised.

3. The pride of your heart has deceived you, you that dwell in the clefs of the rock, whose habitation is high; that says in his heart: Who shall bring me down to the ground?

4. Though you exalt yourself as the eagle, and though you set your nest among the stars, thence will I bring you down says **YAHUAH**.

The house of Esau

*How are the things of Esau searched out! how are his hidden things sought up!
7 All the men of your confederacy have brought you even to the border: the men
that were at peace with you have deceived you and prevailed against you; they
that eat your bread have laid a wound under you there is no understanding in
him. 8 Shall I not in that day, says Yahuah, even destroy the wise men out of
Edom, and understanding out of the Mount of Esau? 9 And your mighty men, O
Teyman, shall be dismayed, to the end that every one of the Mount of Esau may
be cut off by slaughter.*

- Ovadyahu (Obediah) 6-9

Ovadyahu (Obediah) 6-9:

- “6. How are the things of Esau searched out! How are his hidden things sought up!
7. the men of your confederacy have brought you even to the border: the men that were at peace
with you have deceived you and prevailed against you; they that eat your bread have laid a wound
under you: there is no understanding in him.
8. Shall I not in that day, says **YAHUAH**, even destroy the wise men out of Edom, and
understanding out of the Mount of Esau?
9. And your mighty men, O Teyman, shall be dismayed, to the end that every one of the Mount
of Esau may be cut off by slaughter.”

The house of Esau

10 For your violence against your brother Ya`aqov shame shall cover you, and you shall be cut off forever.

- Ovadyahu (Obediah) 10

But upon Mount Tsiyon shall be deliverance, and there shall be holiness; and the house of Ya`aqov shall possess ~~th~~ their possessions. 18 And the house of Ya`aqov shall be a fire, and the house of Yoceph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for Yahuah has spoken it.

- Ovadyahu (Obediah) 6-17-18

Ovadyahu (Obediah) 6-10:

"6. For your violence against your brother Ya`aqov shame shall cover you, and you shall be cut off forever."

Now, we are going to talk about this a little bit on this particular verse because it's very important for us to understand that you have this replacement theology that exists both in Christianity and Judaism. And so, in Christianity, you have the Christian church saying, Well, we're Israel, the Christian churches, Israel. And we've supplanted the physical Israel with the spiritual Israel because we hold a certain belief; therefore, we are the spiritual Israel, end of discussion.

And then you have in Judaism, the Jews say, well, all of the ten tribes disappeared, they can ever be found again. And so, whatever is left of the house of Ya`aqov is us. That's it, we're all that's left with the only thing that can be traced, and we're of the house of Ya`aqov. So, any of the prophecies that go to Ya`aqov shall be cursed; those who curse Ya`aqov should be cursed. Those who bless Ya`aqov should be blessed. That applies to us, the house of Judah, and no one else. Well, that's all replacement theology because now we know with the unveiling of the name, **YAHUAH**, that we have found the tribes. Many of the tribes are resident in North America and South America, their resident throughout the South Pacific and throughout Central Asia, Southern Asia. In fact, their resident all over the world.

We see the tribes dispersed all through Europe; we see this, the tribes dispersed all through Asia, dispersed into Africa. So, every continent on Earth, except maybe Antarctica, has got members of the House of Yashar`el there. And yet those who come into the house of Yashar`el, both from a physical point of view, that is to say, you're related to the tribes, or those who come in spiritually now to the house of Yashar`el, who have come

under the name of Ya'aqov or to the name of **YAHUAH** pardon me, guess what? Ay'su has come after you with violence.

They are coming after us right now. They want to put us in internment camps or quarantine camps, or concentration camps. Ban us from the public square. Ban us from being able to eat. Ban us from being able to buy or sell. And you know, when you talk about these people who are coming out and saying, I guess a recent poll showed that half of the Democrat Party wants to imprison the un-jabbed in the United States. About half the party wants to do that. Well, most of the un-jabbed in this country are children. So, they're going to put all these children in prison because they're so afraid of a virus that has a 99.6% survival rate.

Well, it's ridiculous. But you can see that they execute violence against Ya'aqov. They've, this organization, some group, I forget whoever it is, in the federal government is now amassing a list of those who sought a religious exemption from a death jab of being mandated by a group of criminals that call themselves the government. They are now putting together a list of those people, "get me their names. I want the names of everybody who said they're part of the house of Ya'aqov because we're going to do violence to them. We're going to do violence to them'.

Well, for your violence against your brother Ya'aqov shame shall cover you. Whether you like it or not, shame shall cover you, and you shall be cut off for a few days. No, for ninety days. No, you shall be cut off forever.

Ovadyahu (Obediah) 17-18

"17. But upon Mount Tsiyon shall be deliverance, and there shall be holiness, and the house of Ya'aqov shall possess eth their possessions.

18. And the House of Ya'aqov shall be a fire, and the house of Yoceph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for **YAHUAH** has spoken it."

Amein, and HalleluYah. Okay, brothers and sisters, there we go. I managed to get through that presentation. Hey, remarkable. Remarkable. Well, since that's the case, we've got a few minutes here. Now we can take a few questions. I know sometimes I keep going and keep going. And then the next thing you know, you guys have got questions that have gone by the wayside.

COMMENTS AND QUESTIONS:

NOAH YODER: Pan is one of the five fallen ones of Chanok.

DR. PIDGEON: Yes.

CAROLINE MCGREAL: Cern, Stephen?

DR. PIDGEON: She wants to do her little teaching on CERN. CERN is this ridiculous protocol that these so-called scientists have built in the middle of Europe—trying to open up something between the dimensions to allow for satanic forces to cross the threshold down onto the earth. Maybe they have succeeded. And I think they have, quite frankly, because guess what, Satan seems to be on the earth right now directing the authorities and telling them how to kill mankind and to replace mankind. For instance, Elon Musk Elon said the other day; we're going to replace 120 million jobs with AI and artificial intelligence. 120 million jobs. So, are you one of those? Oh, I don't want to be one of those. Too late. You've already been replaced. And so here you go. What is the consideration?

We're doing this for your convenience. No, I don't think so. But the fact that the powers that have listened to Elon Musk tell them you don't need human beings anymore. We're going to replace them with robots. Well, guess what, Elon, you better do it pretty quickly. Because right now, there's an employee shortage all over the world. I got to tell you, man, I just I was having such a blast listening to the employee's shortage. These places that have come down with the jab mandate, the snakebite mandate.

Particularly the government's, no one can work in government without the snake bite. Okay, well, guess what? How's your court system working? Oh, we only have 25% of the staff, and half of them are sick all the time. Oh, you mean you can't get your backload taken care of? You mean you're overwhelmed? You mean your court is slowed down to no functionality whatsoever? I'm just heartbroken to hear that. Or how about the guys that fired all of the snowplow drivers. And then they get record snow. No, well, maybe it won't snow this winter? Well, maybe it will snow what I don't know. You have got a multibillion-dollar highway, and only one lane is open. And the only reason it's open is because people have driven over the snow because we sure don't have anybody out there to plow it.

And how are your airports functioning? Well, we're going to open up. We want to open up this new technology. We want to make sure that the Cinco Gaya is functioning. Everybody is ready, ready to click the switch. Well, wait a minute. Our Boeing triple sevens, the most advanced plane in the world, can't land if you got that stuff running. You can't? No, we can't land. Well, we're moving forward with it anyway because this technology is important. Because otherwise, we can't get our robots in here to take everybody's job. Oh, okay. Well, then I'll tell you what, we're canceling all our flights into your airport. Well, it's a good thing you're canceling because we don't have anybody there working at the airport anyway. And the people that are working there don't know what they're doing anymore because we only hired them on the basis whether or not they had a snakebite. Not whether or not they had any experience.

Can you guys hear the phrase, Help wanted, help wanted, help wanted. I love the supermarkets. Nobody can work here without a snake bite. Okay. Oh, so what's going on now? Okay, you guys are going to have to stay here an hour later because we don't have anybody to stock the shelves anymore. And in fact, we don't have anybody to carry the groceries out to the car, and half the cash registers aren't manned anymore because we don't have anybody there either. But don't worry about it because we don't have any stuff on the shelves anyway. What are we going to do? What are we going to do? I don't know, maybe think about that.

We could think, but that is the question. It's just like in Canada; it's more important to have food brought in by people who've had the snake bite than it is to have food. That's the government logic. Good thinking. And trust the science on that one. Not only trust the science here, trust the logic. That's our next phrase for you. Trust the logic. It works.

QUESTION: How do you feel about searching Hebrew codes? Is there any apps or programs you can share?

DR. PIDGEON: There were a couple of guys, Jonathan, he did really good work. And I'm sorry to hear that Jonathan Wright is not available anymore online because he was doing great work. And it was great Hebrew work and great code teaching. And of course, Chris Ray is also doing rich code teaching. And Scott Bunnell also does great good teaching. There is software; I don't do that stuff. You're going to have to contact those guys because I don't do code search. But there are guys that do that.

LAWYERLIB: Where is the evidence that shows that one-half of the Democratic party wants to incarcerate the Un-jabbed?

DR. PIDGEON: Well, I'll tell you a lawyer lib. That information was shared with me this morning. And it was a headline. I'll have to dig it up for you. But it was a headline that has come out they have taken a recent poll of the Democrat Party, and half the party wants to incarcerate the un-jabbed. I'll get you that information now in a video and get it for you and post it online or something, or I'll post it in a blog. I'll see if I can find that for you.

LAWYERLIB: Honestly, Stephen has made it clear that he no longer wants to be known as Dr. P. Can you not respect that?

DR. PIDGEON: Thanks. And I do appreciate that. I do appreciate just people calling me Stephen. But if you feel like calling me Dr. P, you can. I mean, look, I'm just a guy. And you guys have got to remember that. You know, I'm a guy that came out of the pit that **YAH** pulled out of the pit to do this work. And so, I'm thankful that he did. I'm thankful I came out of a very difficult move here in Alaska; it's a very difficult place to live. And he called me out of that. And he said I want you to do this work. Okay, great.

But if you guys know me, you can call me Stephen. And even if you don't know me, you can call me that. Or you can call me brother. If you want to, call me Dr. P, and you feel comfortable with that. That's fine. But you know, just don't call me late for breakfast.

EDITH CISNEROS: In the book of Jasher, after Sarah's death, Avraham marries a Kena'an woman. Do you know why?

DR. PIDGEON: Now, this is a really good question. You have to remember that there's a couple of extra Scriptural books, too, like the testimony of Avraham that talks about him having all of these wives and all of these kids. All these other wives did. He married an Egyptian woman, and then he goes and marries Kena'anite women. Keturah, I think she's referenced a Kena'anite woman in the book of Genesis.

And so, you see, Avraham, doing this, why did he do this? Well, it's a good question. But you know that all those kids that came out of those relationships, they're just not named. And you see people who are; they were many of them were spread to the east, they become the Parthian Empire and would become Persia, that would become Babylon and so on. And so, most of those were Abraham's children. And in fact, if you look in Islam, you'll find out that in Islam, they count Avraham as their father.

ZADOKITE ACADEMY: The BHI like to say all white people are Esau. So, who is Esau?

DR. PIDGEON: Well, first of all, I don't think that the race side of it is, is appropriate in the discussion of the Yashar'el. Because as I mentioned earlier, there's evidence that the House of Yashar'el is present in virtually every tribe, tongue, and nation on earth. Plenty of evidence to that extent. So, in terms of beating up on Esau, or Ay'su. When we're talking about the fact that Ay'su is at this point, this is a spiritual idea when you talk about the Edomites.

We were having a discussion earlier today. About whether the Edomites got into Rome before or after the crucifixion. Where they in Rome before or after the crucifixion, I don't know. But the spirit of Esau, to supplant the house of Ya'aqov that jealousy to supplant the house of Ya'aqov, called to counterfeit their way into the place of Ya'aqov, to hold on to the reins of authority.

Claiming that they are Ya'aqov, but they are not. This situation, I think, is very common, and we do see them in our world today. And so, quite frankly, you are going to see a lot of white people who are not Esau, you're

going to see a lot of white people who are Esau, and so to lump all white people in as Esau is just simply incorrect.

HAN SOLO: no politics... it's already happening in Australia, plus Washington state, which is highly Democratic, has a history of putting people in camps.

DR. PIDGEON: You know, there was a real bad history that happened during World War Two when Japanese property owners, Americans who were fully American citizens, they own property, and they were the property. It was taken away, and they're put into concentration camps. And their property was never restored to them. And it could have been there was only three or four years they could have restored the property. They didn't do it.

NATHAN: What tribe or who did the Etruscans defend descend from?

DR. PIDGEON: Well, that's, that's the whole point I'm making here that the Etruscans appeared to descend from the Hittites. Now, were they sons of Chet, the sons of Kena'an? Or were they sons of Lud, the son of Shem? Or were they both? I think that, quite frankly, you had a whole blending of people because the Hittites were quite diverse. They were quite diverse. You had the sons of Nachor. You had the sons of Lud. You had the sons of Chet. You had then they mix with the Nevaiym. Other tribes of Yapheth when they were in Greece. And that whole congregation ended up in the greater area of northern Italy.

Okay, let's see. Adam is A'dam, Adamah the new land. **YAHUSHA HA'MASHIACH**, the US are us inside.

DR. PIDGEON: Well, we talked about A'dom during this presentation on A'dom, and you can see this Aleph, Dalet, Mem sofit is present in all of this discussion, and you can't get around it.

MAXIJER29: What are your thoughts on the study of "Investigating Babylon"-Sean Griffin?

DR. PIDGEON: I haven't seen that study. I'd like to because I'm sure it'd be well worth our time to do so.

FRANK N BEANS: Should we as Yashar'el warn our government about what will happen to them if they do us harm?

DR. PIDGEON: No, the Scriptures warn. It's not for us to come out and warn the government. The scriptures warn. The fact is that they have a duty to read the Scriptures. And when they don't read the scriptures, well then guess what, history befalls them. They should know who they are and what they're doing. They should know that upfront because when they don't know and when they don't look, they walk right into a snare. And this is what the Proverbs say; they will become a snare to you. Your own words will become a trap to you; you'll fall into your own pit, the hole you dig. And, of course, this is where we are right now.

We are in a situation where we have dug a hole through this demonization of Russia that is now portending very ill things for the United States. So, let's just pray that we have a little bit of clarity at the federal level that is going to walk away from World War III. Otherwise, pride preceded the fall. And believe me, we start World War III, the fall will be coming, and it will be coming in a large way.

But I'm not going to leave you on that note; I'm going to leave you on a note of good news, which is, of course, that Britain has ended all of its mandates. And they're abandoning the Vaccine Passport altogether. The Czech Republic has done the same thing. I heard a rumor that Germany was doing the same thing today. And I think there's going to be a lot of nations to follow.

And I think that it is a good thing because we are at the 10th plague of Egypt. And either of these leaders come away from it if their heart is still hard, and remember, I can't say that this is all perfectly good news because keep in mind that Pharaoh granted Mosheh the right to leave. Oh, yeah, you can leave. But it was partial. You're going to leave; just leave your wives and kids here. Well, no, we're going to take the wives the kids with us. Well, then you can't go. Okay, well, you can leave take the wives and kids, but leave the herds here and your money. No, then we're not going to leave. Okay, well, you're not going then.

Finally, when there was a dead person in every home, when there was a dead person in every home, did they finally relent and say, Yeah, you can leave. Now, hopefully, the world leaders will hear this plea. And they'll hear the cry of Yashar'el, of Ya'aqov, saying, Let my people go that we may go and worship **YAHUAH**. Hopefully, they'll hear that cry. They will hear that plea. And they'll let us go. Hopefully, that will happen. So, we're going to see what's going to happen from here because the hand of **YAH** is on this world right now. And **YAH** has heard the cries of his children. He's heard the cries of his children. And **YAHUAH** does just exactly what he says he will do. Let us not forget that.

So, brothers and sisters, I want to thank you for being with us today in our presentation on The House of Esu, The House of Esau. And I hope that it provokes thought. And remember that my opinions are my opinions, your opinions are your opinions, and reasonable minds can disagree. And the point of our study is to allow you to take a look at the concepts and say, I agree with that, I disagree with this. I like this idea. I'm going to pursue it more and get an answer to a question that's burning in my heart. And hopefully, we could do that.

And maybe next week, I'll have a smaller topic, which would be easier on me to be able to present. Alright, so thank you so much, guys. Don't forget, if you want the **YAHUSHA** shirt, contact Jeremiah at Yahushua.apparel907@gmail.com. Come and visit us at Cepher.net. Check out the blogs, check out the videos, check out the resources.

Don't forget to if you want to study the Hebrew with us, go to CepherAcademy.net; it's not too late to join. If you get in late, you can always go back to the archives and see the previous teaching. You can always download the PowerPoints; all the materials are there for your convenience. So that you can learn, and it's a low-pressure environment. So, that's CepherAcademy.net. If you have any questions for me, don't hesitate to write me at Stephen@Cepher.net. Alright, so I want to thank you, guys. And thank you for being with us. And we will see you again next week. Baruch atah **ADONAI YAHUAH TSEVA'OTH**, al qadosh Yashar'el. Amein. Shalom