

Presented  
By



**TWO NATIONS**

**CEPHER ACADEMY**

**DR. STEPHEN PIDGEON**

**January 27, 2022**

Well, alright, brothers and sisters, we have joined together this Thursday evening here on January 27, 2022, as a date that almost lived in infamy. But here we are. We have joined together for another presentation of Cepher Academy. And we're going to be discussing today, **Two Nations**.

And the two nations that we're talking about, of course, are Esau and Ya'aqov. I tried to keep it short. But guess what, I didn't make it. I am going to try to; I think I have shortened discussions here a little bit as time goes on.

But this particular topic, I found really overwhelming. Because there's so much information, there's so much discussion, far more than I ever imagined. And as we look into this discussion tonight, I think we're going to see a couple of things that are going to be well; eye-opening would be one way to put it. And hopefully, we will find most of this eye-opening information from Scripture. We are going to find it as we have set it forth in the Cepher. And of course, the Cepher is the publication that is responsible for Cepher Academy. And for presenting this here today and allowing me to come forward and share this information with you. I invite you, of course, to visit us at [Cepher.net](http://Cepher.net) and to visit [CepherAcademy.net](http://CepherAcademy.net), where we are currently underway in the teaching of the Hebrew aleph beyt. The aleph beyt for beginners, I believe, is what it's called. And there's still time to join if you feel like doing so. [CepherAcademy.net](http://CepherAcademy.net), registration can be found there.



Hello to people who have joined us tonight. Thank you, Jessica Knock, for being here all the way from Britain and taking care of what's going on in chat. And we see other people from the UK, thank you for being here. I realize it's very, very late there, but it's good for you to join us. Thank you. And then we see all the brothers and sisters that are joining from the States.

We have great news. The Canadian trucker convoy is making massive headway across Canada. And it's really a lifeline of blood is really what it is. It is incredible what's happening there that we have such a strong statement by really what is the backbone, if you will, of North America, which is our truck drivers. And I used to get mad at truck drivers when I drove down the road. I would be saying you keep hogging the road. Of course, I didn't realize he was carrying the food that I was going to be buying later on in the store. So, yeah, the truck drivers, they deserve our greatest respect. They work very, very hard, oftentimes, long ways from their family, driving huge rigs at high speeds in some of the worst weather you can imagine. And doing so always with keeping in mind that somebody pulls in front of them and slams on the brakes. You know, there's not much chance of stopping an Eighteen-Wheeler before they go right over the top of them. So, they have to be very, very conscious, and very, very conscientious behind the wheel as they drive those trucks delivering the goods to keep our country and all of North America moving. It's really quite significant.

What's happening here is that these people would be the ones that the New World Order guys didn't count on. Yeah, hallelujah. And, of course, the brothers and sisters who are rising up in the faith who are fighting the spiritual war. You know, we have a serious spiritual war going on. We know this. This is not a physical war. It's a spiritual war. Nobody's bombed your church, but get your churches closed down. Nobody arrested your

pastor, but yet your pastor won't speak. Nobody has burned your Bibles. And yet people won't open the cover.

And so, we see a spiritual war taking place where we are condemned, and we are cast aside, and we are denounced. We are censored on social media right and left; you can't say that, can't say this. You know, it's like social media has never heard of the First Amendment. And, of course, we live in a society where the corrupted leadership has given themselves a pass. Well, yeah, the First Amendment no longer applies to this high-tech company, and it doesn't apply to us either. Furthermore, none of the amendments apply to you.

Well, anyway, what we're going to do is, we're going to begin with Welcome to Cephher Academy and the presentation of Two Nations.

## Two Nations

*And Yitschaq intreated Yahuah for his woman, because she was barren: 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 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) 25:21-23

Two nations. So, our verse here that leads off our discussion tonight is going to be,

### **Bere'shiyth (Genesis) 25:21-23:**

"21. And Yitschaq intreated **YAHUAH** for his woman, because she was barren: and **YAHUAH** was intreated of him, and Rivqah his woman conceived...."

Now, we all know the story of Sarah's barrenness until her very late age, that she couldn't give birth. And now we find out Rivqah could not give birth. And we're going to discover also that the beloved wife of Ya'aqov, Rachel, could not give birth either; she was also barren.

"22. And the children struggled together within her;.."

Now, this is an important Scripture because a lot of people say, well, there was no, that there was something more going on. But this is not the case. The children struggled together within her.

“22. 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 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.”

Two nations are in your womb.

Now we're going to see that this conflict between the two nations that are in the womb of Rivqah is going to be a conflict that lasts for millennia. Yes, this conflict goes on and on and on. And in Scripture, we're going to see that this conflict of two nations in the same place in the same womb, if you will, becomes a real problem. And we want to see what happens with that and see if we can get some answers to some questions here.

Now, here's the passage that tells us that Esau is Edom. But not only that, well let's look, this is from Bere'shiyth, Genesis Chapter 36:6-8.

## Two Nations

*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'iy: Esau is Edom.***

- Bere'shiyth (Genesis) 36:6-8

### **Bere'shiyth (Genesis) 36:6-8:**

“6. And Esau took his woman, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beast, 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....”

So, he leaves Kena'an.

“7. For their riches were more than that they might dwell together;..”

Both are rich, but both have to leave.



- “7. 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.”

He dwelt in Mount Se’iyr. So, it seems to me that if you're talking about Mount Se’iyr, you're talking about a fairly significant mountain. Like up here where I live, we. We have Denali, which is a mountain, a large mountain, a very large mountain. And you have some other mountains that have names, like Mount Rangel and Mount Sanford. Around here, we have Pioneer peak and stuff. Esau is in Mount Se’iyr, so it's a mountain. Well, let's look.

## Two Nations

But where is Mount Se’iyr?

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

Se’iyr (שְׂעִיר) (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;

Let's take a look at this question. Where is Mount Se’iyr? I think that's a good question. It's reasonable to ask it. Se’iyr, well Strong’s tells us this means rough, i.e., a mountain of Idumaea and its Aboriginal occupants. Well, thank you, Strong’s; you've really cut down a couple of thousand years of history to give us this answer. Now, you say a mountain of Idumaea, Idumaea did not exist at this time. There was no Idumean that Esau could go to because he wasn't even living there yet. And its Aboriginal occupants. Now, if you trace that farther, you'll hear them say that those were Troglodytes. You got to love that name Troglodytes, cave dwellers, Troglodytes. So, they were living in some mountains that had some caves; the word is formed like H8163. Well, H8163 is Se’iyr too, now if you again, I know I get into the Hebrew here a little bit I will grant you that.

But if you look at the Hebrew, hold on, let's get our old annotation bar, here you know that's always the fun part if. You look at the Hebrew here you see this right here. So, you see Se’iyr, which is what, Shin, not seen, but Shin, Ayin, Yod, Resh. And this is from a different word, which is pronounced Se’iyr, which happens to be Shin, Ayin, Yod, Resh. Now, these are two different words. All right. All right, we will grant you that; we will go

that way. Now, what is the H8163 mean? Well, Shaggy. Being shaggy means he-goat. Hmm. A devil, goat, hairy, kid, rough, satyr. Now, we looked at this last week, and we kind of determined Gee, that sounds like Pan or even the Baphomet, he-goat devil. Goat, half man.

## Two Nations

Is it Petra?

The city of Petra was established as a trading post by the Nabateans, an Arab Bedouin tribe indigenous to the region in what is now southwestern Jordan.

The Nabateans living and trading in Petra soon accumulated a significant amount of wealth, and an envious Greek Empire attacked the city in 312 B.C. This event marks the first reference to Petra in recorded history.



Well, so is it Petra? That's a question, Is it Petra. ‘

The city of Petra was established as a trading post by the Nabateans,

It was established as a trading post by the Nabateans. What? So, what are you trying to say? So, what are you trying to say here, the city of Petra was established as a trading post by the Nabateans? An Arab Bedouin tribe indigenous to the region in what is now southwestern Jordan. Indigenous to the region. In other words, these were the guys living there. And what is now Southwestern Jordan?

The Nabateans living and trading in Petra soon accumulated a significant amount of wealth, and an envious Greek Empire attacked the city in 312 B.C. This event marks the first reference to Petra in recorded history.

So, we see that Petra shows up as created by the Nabateans well before the Maccabean revolt or any of the times going into modernity. So unlikely that Petra is the place of Mount Se'iyir.

# Two Nations

*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, here's the vision of Obadiah. Concerning this vision of Ovadyahu, that says,

## **Ovadyahu (Obediah) 1-4:**

"1. 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 against her in battle.

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

3. The pride of your heart deceived you, you that dwell in the clefts of the rock, whose habitation is high;.."

Now the rocks that you saw there in Petra, that habitation isn't high, that habitation is low. This habitation has to be high; the clefts of the rocks are 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....**"

And of course, this did happen; this did happen.

# Two Nations

Consider that Esau departed to the north to a mountain found there. It is now called Mt. Hermon in the Golan Heights. But it wasn't always ...

*And we took at that time out of the hand of the two kings of the Emoriym the land that was on this side of the Yordan, from the river of Arnon unto Mount Chermon; 9 (Which Chermon the Tsiydoniym call Shiryon; and the Emoriym call it Sheniyr;)*

- Devariym (Deuteronomy) 3:8-9



Now, let's continue. So here we go. Let's take a look at this. Here is one of the mountains. In fact, when you look at the region of all of the Holy Land, this is the mountain; it's not any mountain. It's the mountain. This is the place where they try to put the ski resort.

Consider that Esau departed to the north to a mountain found there. It is now called Mount Hermon in the Golan Heights. But it wasn't always...

And here's a picture of the mountain you can see that's big, that's tall, that gets up there. That's a climb. You've got the tree line up here and then snow line above it. That's a big mountain.

And so here you see in Devariym, this passage in the in the book of **Deuteronomy, Chapter 3:8-9**. You are going to see the following discussion.

## **Devariym (Deuteronomy) 3:8-9:**

“8. And we took at that time out of the hand of the two kings of the Emoriym the land that was on this side of the Yordan, from the river of Arnon unto Mount Chermon;

9. (Which Chermon the Tsiydoniym call Shiryon; and the Emoriym, call it Sheniyr;).”

So, you have the Tsiydoniym calling it Shiryon and the Emory calling it Sheniyr. So, we come all the way from the river of Arnon all the way up to Mount Chermon.



# Two Nations

*And we took at that time out of the hand of the two kings of the Emoriym the land that was on this side of the Yordan, from the river of Arnon unto Mount Chermon; 9 (Which Chermon the Tsiydoniym call Shiryon; and the Emoriym call it Sheniyr;) - Devariym (Deuteronomy) 3:8-9*

(שִׁרְיוֹן) Shiryon/Siryon (H8303) (i.e., sheeted with snow); same as S'rah'yah (שָׂרָה) H8304, from H8280 (שָׂרָה) (Sarah) and (יָהּ) H3050 (Yah); meaning with Sarah Yah has prevailed.

(שְׁנִיַּר) Sh'niyr (H8149) or שְׁנִיַּר **Seniyr**; from an unused root meaning to be pointed; peak;

But Esau dwelt at Mount Se'iyr

(שְׂעִיר) Se'iyr (H8165)

Well, let's continue. So, you see these two names here. Let's look at him.

Shiryon and, of course, Sheniyr. Well, let's look. Let's look and see what we find here. Well, you see what, Shiryon. We see what this means sheeted with snow. That's going to be a good indication of what mountain we're talking about. It's the same as S'rah'yah. S'rah'yah from H8304. And from H8280. Which is this Siryon, S'rah'yah. Well, it is a combination of Sarah and **YAH**. See that? Isn't this interesting? Meaning with Sarah **YAH** has prevailed.

Now, when you think about the name of this mountain, where do you think they got the name? Syria? Where did that name Syria come from? It came from S'rah'yah. S'rah'yah, Syria, S'rah'yah. You see Syria, from S'rah'yah. With Sarah, **YAH** has prevailed. Now, what about Sheniyr? Well, Sheniyr, or sometimes pronounced Seniyr. Now, again, just looking quickly at this, you will see that you have this dot here on this side of the Shin, indicating that this letter is pronounced Shin, as compared to the dot on this side of the Shin, indicating it's pronounced "sa." "Sha," "sa," shin, sen, Sheniyr, Sheniyr, Seniyr. And that's from an unused root meaning to be pointed; peak, simply put a peak. But Esau dwelt at Mount Se'iyr, right? This is the Scripture that we get. Esau dwelt at Mount Se'iyr.

All right, well, come on. Come on, guys. Let's take a look and see what we have. So, between Chermon, etc., you see that we have this shin here, the same, this yod here, the same, this resh her, the same. You see this? Now compare that to some other mountain. You don't get it in the mountain. So, the Tsiydoniym they said, Shiryon, the Emoryim said Sheniyr But those living in Kena'an said, Se'iyr. Now let's see if we can let's see if we can pick up on that a little bit more, too, because I think there is a little bit more drama in this too.

# Two Nations

*And we took at that time out of the hand of the two kings of the Emoriym the land that was on this side of the Yordan, from the river of Arnon unto Mount Chermon; 9 (Which Chermon the Tsiydoniym call Shiryon; and the Emoriym call it Sheniy;) - Devariym (Deuteronomy) 3:8-9*

Is Mt. Hermon then Mt. Se'iy? Look at the meaning of Hermon:

(חֶרְמוֹן) Chermon (H2768) meaning abrupt is derived from (חָרַם) charam (H2763), which is a primitive root meaning to seclude; specifically (by a ban) to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose:—**make accursed**, consecrate, (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away). [Compare with Hiram (חִירָם), both from Tyre].

So, is Mount Hermon then Mount Se'iy? Well, let's look at the meaning of Mount Hermon. Let's see what that says.

Hermon is actually pronounced Chermon, Cher-mon, meaning abrupt, and it is derived from charam, which is a primitive root meaning to seclude; specifically (by a ban) to seclude by a ban, to devote to religious uses (especially destruction); physical and reflexive, to be blunt as to the nose: make accursed, consecrate (utterly) destroy, devote, forfeit, have a flat nose, utterly (slay, make away). Compare with Hiram, both from Tyre.

Now many of you know that in the Masonic World, they keep talking about this guy Hiram Abiff, or maybe it's an Abeth, or maybe it was just Biff from Leave It to Beaver, maybe that was back to the future. But when we look at Hiram, now look at this. This is going to be interesting.

When you look when you look at Hiram and compared to charam, the root of Chermon, once again, you can see the Heh and the Heh. You can see the resh and the resh. And you can see the mem sofit and the mem sofit. So, the only difference between Hiram, both of whom you mentioned in Scripture, are from Tyre is this yod, creating a proper noun. That's creating a proper noun.

So, you can see here now that who is Hiram if he wasn't accursed, if he didn't have a flat nose, if he wasn't secluded, if he wasn't blunt, this was Hiram. And so again, we're seeing something that is giving us an indication that Mount Hermon derived from charam, which is very similar to Hiram, the king. That these are all kind of tied together, if you will, etymologically. They're tied together etymologically. Because they're tied together spiritually. And so we see that a Ay'su or Esau would be divided, he would be secluded, he would be pushed away. He would forfeit his birthright; he would be secluded and pushed away.

And maybe I'm reaching; I don't know, I think it's worth looking at.

# Two Nations

Consider the additional record of Esau:

*And in the sixth week, in the second year thereof, Rivqah bore to Yitschaq two sons, Ya`aqov and Esau, and Ya`aqov was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Ya`aqov dwelt in tents. 14 And the youths grew, and Ya`aqov learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learned war, and all his deeds were fierce.*

*15 And Avraham loved Ya`aqov, but Yitschaq loved Esau.*

- Yovheliym (Jubilees) 19:13-15

Now, let's consider the additional record of Esau that I didn't talk about last week. And again, I when I'm talking about this, what can I tell you, I ran into a whole bunch of new information. It was incredible. You are going to see some things. We are going to take a look at some of the stuff out of the book of Yovheliym or Jubilees. And you're going to see some things that I think you're going to fry you.

**Yovheliym (Jubilees) 19:13-15:**

“13. And in the sixth week, in the second year, thereof,..”

In the sixth week that's the sixth week of years. So, you are into years 42; excuse me, you are going to be into years 35 through 42 of the Jubilee cycle. In the second year,

“13. Rivqah bore to Yitschaq two sons Ya`aqov and Esau, and Ya`aqov was a smooth and upright man, and Esau was fierce, a man of the field and hairy, and Ya`aqov dwelt in tents....”

Now, this confirms what the record was given in Genesis, that Ya`aqov dwelt in tents. But Esau did not. He was a man of the field.

“14. And the youths grew, and Ya`aqov learned to write, but Esau did not learn;..”

Esau did not learn to write. And why not?

“14. for he was a man of the field and a hunter, and he learned war, and all his deeds were fierce.

“15. And Avraham loved Ya’aqov, but Yitschaq loved Esau.”

Now, somebody wrote me and said, Will you please cover the discussion in Yashar. Well, you know, 37 slides into this one. No, I can't talk about Yashar, and I can't get into that discussion of him killing Nimrod and coming back and saying, Hey, where's the beef?

Now, listen to this, and Avraham loved Ya’aqov, but Yitschaq loved Esau. Now, when you look at this, you have to keep in mind that when comparing the timelines and the lives of people, Shem outlived Avraham, Shem outlived Yitschaq; he died during the life of Ya’aqov. Only Ya’aqov did he not outlive. But Shem outlived Avraham. Avraham had the opportunity, of course, to know the sons of his son, Yitschaq. He knew his grandsons. Avraham, in addition to Rivqah, loved Ya’aqov, but Yitschaq loved Esau. And so, we see something really fundamental here that we're being taught here in the book of Jubilees. Ya’aqov learned to write; Esau did not.

Now, I want you to think about this particularly where your children are concerned, or your grandchildren are concerned. This literacy that was given to the house of Yashar’el was given to the house of Yashar’el at Sini or Mount Horeb. And this literacy was given that this particular house of Yashar’el would have a language. It would not only have a language, but it would have a language it could convey. It had a language it could speak, and it had a language it could write. So, for instance, when you hear the Psalm about David had a chord that pleased the Lord, that’s, you know, the phrase in the Psalm, HalleluYah. What was this chord? Well, nobody knows what the chord was. Why not? Because he didn't write music. And there's no score showing you what the chord is.

Now, it's possible that the psalms are a form of music. Conscription or music structure. That there may actually be written music in the Ivriyt language. There are some people who think that. But what you're talking about is, unless you have some writing, the words you say today, they can be passed on by word of mouth, but tell me what David's cord was. Now, what happened that distinguished the whole of the house of Yashar’el from everyone else in the world, was that they had conceptual language. Not just pictographs, the man went down to well, caught fish, went home, ate fish. No, they had a conceptual language that dealt with abstractions and elaborate complexities that were given to them by **YAHUAH**. And this language was something that they could see, they could write, and they could convey.

Which is why we have Scripture. Which is why Scripture is revered the way it is because these ancients wrote it down. Whereas when you look at when you look at Sumerian cuneiform, which, by the way, was after the fact, or you look at some of the cuneiform that they found up in the Hittite Empire. Which was a form of Paleo Hebrew. Which was also down to the fact that Kena’anite language after the fact. The Coptic Egyptian language after the fact. All of these things were still; not only were they Coptic, but they were also cryptic. We didn't have a lot of writing. Not compared to the record we get from Mosheh’s Torah, you see. So, the fact that Ya’aqov had learned to write, and Esau did not, tells you something else about his personality; I don't need that stuff.

You know, it's like the kid that drops out of high school. Look, I already have a job at the gas station. I don't need your stupid education. And so, this is what you see; Esau here shows he had a disdain for learning to write, to learning to read, learning to write. Therefore, he was going to be incapable of carrying forth into the next generation the message that must necessarily be carried forth, and look at what Ya’aqov did in carrying



forth the message. The blessings of the twelve tribes set forth in Genesis 49 is still with us today because someone knew how to write.

## Two Nations

Consider the additional record of Esau:

*16 And Avraham saw the deeds of Esau, and he knew that in Ya`aqov should his name and seed be called; and he called Rivqah and gave commandment regarding Ya`aqov, for he knew that she too loved Ya`aqov much more than Esau. 17 And he said unto her: My daughter, watch over my son Ya`aqov, for he shall be in my stead on the earth, and for a blessing in the midst of the children of men, and for the glory of the whole seed of Shem. 18 For I know that Yahuah will choose him to be a people for possession unto himself, above all peoples that are upon the face of the earth.*

*- Yovheliym (Jubilees) 19:16-18*

This keeps going in Yovheliym or Jubilees Chapter 19.

### **Yovheliym (Jubilees) 19:16-18:**

“16. And Avraham saw the deeds of Esau, and he knew that in Ya`aqov, should his name and his seed be called;..”

Well, it wasn't only Avraham that knew but also **YAHUAH** knew. First Chronicles reveals to us that the covenant that was given to Avraham became an oath and to Yitschaq, which became a law unto Ya`aqov, which became an eternal covenant unto the house of Yashar`el. So here we see, and he knew that in Ya`aqov should his name and seed be called.

“16. and he called the Rivqah and gave commandment regarding Ya`aqov, for he knew that she too loved Ya`aqov much more than Esau....”

So, you see the whole idea of supplanting, so-called supplanting the blessing of Esau because the birthright was long gone. The birthright was long gone, the adhering to the traditions of the family was long gone. Picking up the credential necessary to continue the family narrative was gone. And so, by the time we get to this idea of blessing, well, everybody wants to say, well, Rivqah went in there and supplanted with Ya`aqov, what happened? But here you see, Avraham commanded her,

“17. And he said unto her: My daughter, watch over my son Ya’aqov, for he shall be in my stead on the earth, and for a blessing in the midst of the children of men, and for the glory of the whole seed of Shem....”

For the glory of the seed of Shem. Another big deal.

“18. For I know that **YAHUAH** will choose him to be a people for a possession unto himself, above all peoples that are upon the face of the earth.”

And, of course, this happened. But of course, we look at **YAHUAH** choosing the house of Yashar’el, Ya’aqov, saying, I’m going to choose Ya’aqov, and I’m going to choose him, and he’s going to be a chosen people among me. Okay, well, great. Well, what did this choosing do? When you look at the entirety of the Torah, what you see is that Ya’aqov was made an example to the rest of the world. Here Ya’aqov, I’m going to call you out; I’m going to do huge things on your behalf. I’m going to put you into slavery and then take you out at my hand. I’m going to do miracles before your very eyes, like the parting of the sea. Like the giving of man for forty years in the desert. Like the provision to be given to the Holy Land. All of these things I’m going to do for you, to show you that you, in fact, are my chosen people. If capital IF you will obey my commands, then I will be your Elohim, and you will be my people.

And when they disobeyed his commands, and they chased after other elohiym and idols, **ELOHIYM YAHUAH** said, you are no longer my chosen people. I issue you a certificate of divorce. Goodbye to the ten tribes in 722 B.C. Goodbye to the two southern tribes in 586 B.C., Goodbye. And then finally, goodbye, when I said goodbye, I meant goodbye in 70 A.D. And so, why did that happen? Why would you choose a people and then say, as Ezra pleads to him and says, you cast this out of the land, you got us over here in captivity. But these Babylonians are a lot worse than us. They don’t know your name. They don’t know your Torah. They don’t care about it. They don’t care at all. And how come you are beating down on us, and these guys get a free pass.

And **YAHUAH** says, look, I’m going to destroy them. You I will come back for. Them I’m going to destroy. But here we see that this whole of the plan over the house of Yashar’el was to give us instruction. It was to give us instruction. Instruction is the English term. For what? Torah. We were given the Torah; we were given the instruction that we might live in them and not fall away.

# Two Nations

Consider the additional record of Esau:

*And behold, Yitschaq my son loves Esau more than Ya`aqov, but I see that you truly love Ya`aqov. Add still further to your kindness to him,  
20 And let your eyes be upon him in love; for he shall be a blessing unto us on the earth from henceforth unto all generations of the earth. Let your hands be strong and let your heart rejoice in your son Ya`aqov; for I have loved him far beyond all my sons. 21 He shall be blessed forever, and his seed shall fill the whole earth.*

*- Yovheliym (Jubilees) 19:19-21*

So, again, Jubilees continues Chapter 19,

## **Yovheliym (Jubilees) 19:19-21:**

“19. And behold, Yitschaq, my son loves Esau more than Ya`aqov, but I see that you truly love Ya`aqov. And still further to your kindness to him,

20. And let your eyes be upon him in love; for he shall be a blessing unto us on the earth from henceforth unto all generations of the earth. Let your hands be strong and let your heart rejoice in your son Ya`aqov; for I have loved him far beyond all my sons.

21. He shall be blessed forever, and his seed shall fill the whole earth.”

Hallelujah.

# Two Nations

*And Ya`aqov sod lentil pottage, and Esau came from the field hungry. And he said to Ya`aqov his brother: Give me of this red pottage. And Ya`aqov said to him: Sell to me your primogeniture, this birthright and I will give you bread, and also some of this lentil pottage. 4 And Esau said in his heart: I shall die; of what profit to me is this birthright? And he said to Ya`aqov: I give it to you. 5 And Ya`aqov said: Swear to me, this day. And he swore unto him. 6 And Ya`aqov gave his brother Esau bread and pottage, and he ate till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Ya`aqov gave him for his birthright. 7 And Ya`aqov became the elder, and Esau was brought down from his dignity.*

- Yovheliym (Jubilees) 24:3-6

## **Yovheliym (Jubilees) 24:3-6:**

“3. And Ya’aqov sod lentil pottage, and Esau came from the field hungry. And he said to Ya’aqov his brother: Give me of this red pottage. And Ya’aqov said to him, sell to me your primogeniture;..”

Now there's a word, right? Sell to me your primogeniture. that this word right here primo janitor is something that is worth knowing, right? Primo janitor. What does this word mean? Well, it means the right of the firstborn, the right of the firstborn. Primo= first, geniture= first generation, first of the genetic line, primogeniture. The right of primogeniture is set forth in the Torah, that you shall give your firstborn You know, all of this sell to me your primogeniture,

“3. This birthright and I will give you bread, and also some of this lentil pottage.

4. And Esau said in his heart: I shall die; of what profit to me is this birthright? And he said to Ya’aqov: I give it to you.

5. And Ya’aqov said: Swear to me, this day. And he swore unto him....”

Genesis records he swore seven oaths unto him.

“5. And Ya’aqov gave his brother Esau bread and pottage, and he ate till he was satisfied, and Esau despised his birthright;..”

And Esau despised his birthright. He sold his birthright for bread and this pottage.

“6. for this reason was Esau’s name was called Edom, on account of the red pottage;..”



A'dom, right, A'dom.

“6. Which Ya'aqov gave him for his birthright.

7. And Ya'aqov became the elder, and Esau was brought down from his dignity.”

Now, this is a very important point. Ya'aqov became the elder, you see, you see this? Now, when you talk about Esau coming unto his father, saying, I want your blessing, who was breaching the agreement at this point? Who was attempting to breach the agreement? It was Esau; he was attempting to breach the agreement between Esau and Ya'aqov. He was attempting to do that. No question.

## Two Nations

*And in the second year of this week in this jubilee, Rivqah called Ya'aqov her son, and spoke unto him, saying: My son, do not take you a woman of the daughters of Kena'an, as Esau, your brother, who took him two women of the daughters of Kena'an, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for their deeds are evil.*

- Yovheliym (Jubilees) 25:1

### Yovheliym (Jubilees) 25:1:

“1. And in the second year of this week in this jubilee, Rivqah called Ya'aqov her son, and spoke unto him, saying: My son, do not take you a woman of the daughters of Kena'an, as Esau, your brother, who took him two women of the daughters of Kena'an, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for their deeds are evil.”

Now, you see, this wasn't just a question of everybody saying, you shouldn't marry a Kena'anite; you should go over and marry one of ours. Go marry somebody from the seed of Terach or Nachor, somebody, but don't marry these Kena'anites. Okay, could you like skip that? No, he immediately went out and married to Kena'anite women. That's what he did. He went out married to Kena'anites. And then later he married in Ishmaelite, a daughter of Ishmael.

And you see here Rivqah saying, wait a minute, we asked you not to marry the Kena'anite women. Why not? Well, in jubilees, we get that we get the true story. Why should you not marry a Kena'anite woman? Because they do unclean deeds, fornication, lust, and no righteousness, for their deeds are evil. You see, it wasn't just, please don't marry a Kena'anite. It's like none of these people have no standards at all.

I've heard a discussion that the Kena'anites actually used to run around with bones in their noses tattoos and engaged in cannibalism. I know a lot of people in the modern world think there is nothing wrong with a bone in your nose or a few tattoos. Maybe the cannibalism shakes you a little bit. But the thing is, what you see here is that they did not follow after righteousness. Because they had no Torah, they had no commandments. They had no Ten Devariym. What were they following? Whatever they felt like.

And so, Esau did not care enough about his mother and father's restriction to even consider, oh, no, I like this. I like these two Kena'anite girls. That's the way that goes. And I don't care what your opinion is. You see once again the rebellious son.

## Two Nations

*And she (Rivkah) went in to Yitschaq and said unto him: One petition I make unto you make Esau swear that he will not injure Ya'aqov, nor pursue him with enmity; for you know Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after your death to kill him. 10 And you know all that he has done since the day Ya'aqov his brother went to Haran until this day: how he has forsaken us with his whole heart and has done evil to us; your flocks he has taken to himself and carried off all your possessions from before your face.*

- Yovheliym (Jubilees) 35:9-10

### Yovheliym (Jubilees) 35:9-10:

"9. And she (Rivqah) went in to Yitschaq and said unto him: One petition I make unto you: make Esau swear that he will not injure Ya'aqov, nor pursue him with enmity; for you know Esau's thoughts that they are perverse from his youth,..."

His thoughts were perverse from his youth, according to Rivqah.

"9. and there is no goodness in him;..."

He was a rotten kid.

“9. For he desires after your death to kill him.

“10. And you know all that he has done since the day Ya’aqov his brother went to Haran until this day: how he has forsaken us with his whole heart....”

You see this; he's forsaken us with his whole heart.

“10. and has done evil to us; your flocks he has taken to himself and carried off all your possessions from right before your face.”

So, here's the kid, he's coming in, hey, Dad, I'm stealing your flock. Oh, by the way, I need your Shepherd staff. I'm going to need a couple of your tents. I need a few of your servants. I'm out here, and a couple of these camels here. I'm taking this with me right in front of their face. You see this? Here's the record in Jubilees, Yovheliym, telling us that Esau was rebellious, perverse from his youth. No goodness in him. He had murderer in his heart and had forsaken his parents, done evil to his parents, and then stolen from them. Pretty significant.

## Two Nations

### The oath of Esau

*And then Esau answered and said unto him: Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn an oath valid forever; but every day they devise evil one against another, and how each may slay his adversary and foe. 19 And you do hate me and my children for-ever. And there is no observing the tie of brotherhood with you. 20 Hear these words which I declare unto you, if the boar can change its skin and make its bristles as soft as wool, or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, then will I observe the tie of brotherhood with you and if the breasts separated themselves from their mother, for you have not been a brother to me.*

- Yovheliym (Jubilees) 37:18-20

Now Jubilees Chapter 37. Now, I tell you, we got to take a moment with this one here.

### Yovheliym (Jubilees) 37:18-20:

“18. And then Esau answered and said unto him: Neither the children of men nor the beast of the earth have any oath of righteousness which in swearing they have sworn an oath valid forever;..”

In other words, Esau is saying, oh, you know, because Ya'aqov comes to me says, Hey, what about your oath? And Esau says, Get out of here. No children of men nor any beast of the earth have ever held an oath forever. You know, kind of like the United States. Yeah, we made a treaty, but then we broke it; what's it to you?

"18. but every day they devise evil one against another, how each may slay his adversary and foe...."

Does this sound like the US Government? Yes, it does. How many peace treaties have they broken? Answer all of them.

"19. And you do hate me and my children forever. And there is no observing the tie of brotherhood with you.

20. Hear these words which I declare unto you,..."

Ya'aqov.

"20. if the boar can change its skin and make its bristles as soft as wool, or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, then I will observe the tie of brotherhood with you and if the breasts separated themselves from their mother, for you have not been a brother to me."

So, he's done, you keep in mind that Ya'aqov gave him half of his cattle, half of his sheep, half of his wealth. He already gave half to Esau. And here's Esau's response.

Y

## Two Nations

### The oath of Esau

*21 And if the wolves make peace with the lambs so as not to devour or do them violence, and if their hearts are towards them for good then there shall be peace in my heart towards you. 22 And if the lion becomes the friend of the ox and makes peace with him, and if he is bound under one yoke with him and plows with him, then will I make peace with you. 23 And when the raven becomes white as the raven, then know that I have loved you and shall make peace with you. 24 You shall be rooted out, and your sons shall be rooted out, and there shall be no peace for you.*

- Yovheliym (Jubilees) 37:21-24



## Yovheliym (Jubilees) 37:21-24:

“21. If the wolves make peace with the lambs,..”

Now we know in Isaiah, by the way, it's not the Mandela effect. When it says, the wolf shall live down with the lamb. Not the lion shall lie down with the with the lamb; the wolf shall lie down with the lamb.

“21. So as to not devour or do them violence, and if their hearts are towards them for good, then there shall be peace in my heart towards you.

22. And if the lion becomes the friend of the ox and makes peace with him, and if he's bound under one yoke with him and plows with him, then I will make peace with you.

23. And when the raven becomes white as the raza, then know that I have loved you and shall make peace with you.

24. You shall be rooted out, and your sons shall be rooted out, and there shall be no peace for you.”

Says Esau in this oath given in this 37<sup>th</sup> Chapter of Jubilees.

Now, you can see here at this point; we can see that where Esau and Ya'aqov are concerned, we begin to see a lot more character development, if you will, in the book of Yovheliym, jubilees, telling us a lot more about Ya'aqov. All things that are hinted at in the book of Genesis. We see stuff hinted at in the book of Genesis; for instance, we see things like, in the book of Genesis, we know he took Kena'anite wives. We know that he took Kena'anite wives; we know that he took an Ishmaelite wife. We know these things.

And so, we see a lot of things that are happening there with Esau that are consistent. We also see this idea of taking a Canaanite wife; it says in Genesis it grieved his parents, it grieved his parents. Now we see that between Rivqah and Yitschaq, there was a much greater discussion going on about how bad Esau really was. But now, when you look at Esau, when you look at the record in Genesis or in Jubilees, we're going to compare the two records here. You are going to see that what we had going on here. All of a sudden, in Genesis, we're going to get this long listing of the kings of Edom. Now wait a minute, why are we getting this listing of the kings of Edom?

Well, because there were two nations in the land. There were two nations in the land. And in Jubilees, it's described this way.

# Two Nations

*And these are the kings that reigned in Edom before there reigned any king over the children of Yashar'el until this day in the land of Edom. 16 And Balaq, the son of Be'or, reigned in Edom, and the name of his city was Danaba. 17 And Balaq died, and Yovav, the son of Zerach of Botsrah, reigned in his stead. 18 And Yovav died, and Chusham, of the land of Teyman, reigned in his stead. 19 And Chusham died, and Adath, the son of Barad, who slew Midyan in the field of Mo'av, reigned in his stead, and the name of his city was Aviyth. 20 And Adath died, and Salman, from Amaseqa, reigned, in his stead. 21 And Salman died, and Sha'ul of Ra'avoth by the river, reigned in his stead. 22 And Sha'ul died, and Ba'alunan, the son of Akbor, reigned in his stead. 23 And Ba'alunan, the son of Akbor died, and Adath reigned in his stead. 24 And the name of his woman was Maitabith, the daughter of Matarat, the daughter of Metabedza'av. 25 These are the kings who reigned in the land of Edom.*

- Yovheliym (Jubilees) 38:15-24

Now, here you see is, what?

## **Yovheliym (Jubilees) 38:15:**

And these are the kings that reigned in Edom before there reigned any king over the children of Yashar'el until this day in the land of Edom."

Now, this is very, very interesting. I think because you're going to have this specific list given to us of kings who reigned in Edom before, remember when the children came in when the children come into the holy land. The house of Yashar'el. They come in, and then how were they managed? They were managed for more than a century by judges. It said that Joshua was the first judge, and you go through the judges Gideon and Samson and Deborah and so forth. You go through this list of judges who were ruling over Israel, and they rose in a way that the judges would rise up when there was a threat.

But in Edom at the very same time, in this very same place, which is kind of loosely Kena'an, or because remember that Esau married two that were not just Kena'anite women, but they were the daughters of Chet, the younger son of Kena'an. The daughters of Chet, the younger son of Kena'an. Hittites, they were Hittites. His two wives were Hittites. Daughters of the tribe have Chet, the son of Kena'an.

But they were living in this kind of; the Kena'an was kind of a distinct area down to what we now call the holy land. But this area Chet stemmed all the way from Turkey down into the holy land, and there was no animosity between the Edomites. They could live one among the other. And so, we had kings in this area of Edom. I think this kingdom was based around Mount Se'iyir here, which I believe was Mount Chermon, and not someplace down in Petra.

And these are the kings that reigned in Edom before there reigned any king over the children of Yashar'el until this day in the land of Edom.

**Yovheliym (Jubilees) 38:16-17:**

“16. And Balaq, the son of Be'or,

Now. I want you to keep that name in mind.

“16. Reigned in Edom, and the name of his city was Danaba.

17. And Balaq died, and Yovav, the son of Zerach of Botsrah, reigned in his stead....”

And you'll have Chusham, of the land of Teyman, reigned in his stead. So, they were taking of the sons of Edom; they were taking a son of one of the sons. So, we have Balaq, the son of Be'or. Then we're going to have Zerach of Botsrah. Then we're going to have Chusham of Teyman. And so, from the different areas of the sons of Esau, these kings would rise.

**Yovheliym (Jubilees) 38:20:**

“19. And Adath, that the son of Barad, who slew Midyan in the field of Mo'av, reigned in his stead, and the name of his city was Aviyth.

20. And Adath died, and Salman, from Amaseqa, reigned. In his stead.

21. And Salman died, and Sha'ul of Ra'avoth by the river reigned in his stead.

22. And Sha'ul died, and Ba'alunan, Ba'alunan, now what do you see here? Ba'alunan. We begin to see this name Ba'aliy appearing in these kings of Edom.

23. And Ba'alunan, the son of Akbor died, and Adath reigned in his stead.

24. And the name of his woman was Maitabith, the daughter of Matarat, the daughter of Metabedza'av.

25. These are the kings who reigned in the land of Edom.

# Two Nations

*These were Alephiym of the sons of Esau: the sons of Eliyphaz the firstborn son of Esau; Aleph Teyman, Aleph Omar, Aleph Tsepho, Aleph Qenaz, 16 Aleph Qorach, Aleph Ga`tam, and Aleph Amaleq: these are the Alephiym that came of Eliyphaz in the land of Edom; these were the sons of Adah. 17 And these are the sons of Re`u`el Esau`s son; Aleph Nachath, Aleph Zerach, Aleph Shammah, Aleph Mizzah: these are the Alephiym that came of Re`u`el in the land of Edom; these are the sons of Basmath Esau`s woman.*

*18 And these are the sons of Oholiyvamah Esau`s woman; Aleph Ye`iysh, Aleph Ya`alam, Aleph Qorach: these were the Alephiym that came of Oholiyvamah the daughter of Anah, Esau`s woman. 19 These are the sons of Esau, who is Edom, and these are their Alephiym.*

*- Bere`shiyth (Genesis) 36:15-19*

In Bere`shiyth, we have a description of the Alephiym. Now, some people say, kings. In the King James, they call them dukes. Some people say chiefs, but the word there like we did talk about in Hebrew class Aleph, or the Masoretic pronunciation aloof, aleph.

## **Bere`shiyth (Genesis) 36:15-19:**

“15. These were Alephiym of the sons of Esau: the sons of Eliyphaz the firstborn son of Esau; Aleph Teyman, Omar, Tsepho, Qenaz, Qorach, Aleph Ga`tam, and Aleph Amaleq:...”

Whoa, wait, wait, man, hold it, hold it just right there. Did you see what I saw right there? That one of the sons of Eliyphaz, here's Eliyphaz. And he was the son of Esau. Esau to Eliyphaz, Eliyphaz to who? Amaleq, you see. Amaleq.

“16. Aleph Qorach, Aleph Ga`tam, and Aleph Amaleq: these are the Alephiym that came of Eliyphaz in the land of Edom; these were the sons of Adath.

17. And these are the sons of Re`u`el, Esau`s son....”

Now we got a whole other roster. Aleph Nachath, Aleph, Zerach, Aleph Shammah, Aleph Mizzah: These are the Alephiym that came of Re`u`el in the land of Edom; these are the sons of Basmath, a Hittite, Esau`s woman.

“18. And these are the sons of Oholiyvamah, a Hittite woman, Esau`s woman; Aleph Ye`iysh, Aleph Ya`alam, Aleph Qorach: these were the Alephiym that came of Oholiyvamah the daughter of Anah, Esau`s woman.



19. These are the sons of Esau, who is Edom, and these are their Alephiym.

These are the sons of Esau, who is Edom, and these are their Alephiym, or kings. You can call them kings, chiefs, duke, I think is a stretch. But they are something like that.

## Two Nations

*And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yashar'el. 32 And **Bela the son of Be'or** reigned in Edom: and the name of his city was Dinhabah. 33 And Bela died, and Yovav the son of Zerach of Botsrah reigned in his stead. 34 And Yovav died, and Chusham of the land of Teymaniy reigned in his stead. 35 And Chusham died, and Hadad the son of Bedad, who smote Midyan in the field of Mo'av, reigned in his stead: and the name of his city was Aviyth. 36 And Hadad died, and Samlah of Masreqah reigned in his stead. 37 And Samlah died, and Sha'ul of Rechovoth by the river reigned in his stead. 38 And Sha'ul died, and Ba'al Chanan the son of Akbor reigned in his stead. 39 And Ba'al Chanan the son of Akbor died, and Hadar reigned in his stead: and the name of his city was Pa'u; and his woman's name was Meheyta'el, the daughter of Matred, the daughter of Mey Zahav.*  
- Bere'shiyth (Genesis) 36:31-39

Now, again, we're going to, again, this is a long litany when you get into this Chapter 36 of Bere'shiyth, Genesis. This is a long litany of names. It goes on paragraph on paragraph one paragraph. But the main thing I want to point out to you here is that we do see this name here, Bela, the son of Be'or. Bela, the son of Be'or.

# Two Nations

And Bela (בֶּלַע) the son of Be'or reigned in Edom: and the name of his city was Dinhabah.

- Bere'shiyth (Genesis) 36:32

The son of Be'or – was this Bila'am?

*And Yahuah put a word in Bil'am's (בִּלְעָם) mouth, and said, Return unto Balaq, and thus you shall speak. 6 And he returned unto him, and, lo, he stood by his ascending smoke sacrifice, he, and all the princes of Mo'av. 7 And he took up his parable and said: Balaq the king of Mo'av **has brought me from Aram**, out of the mountains of the east, saying: Come, curse me Ya'aqov, and come, defy Yashar'el. 8 How shall I curse, whom El has not cursed? Or how shall I defy, whom Yahuah has not defied?*

- Bemidbar (Numbers) 23:5-8

Now check this out. And Bela the son of Be'or reigned in Edom: and the name of his city was Dinhabah. Bela was the son of Be'or- was this Bil'am? Well, let's look. Now here is from Numbers.

## Bemidbar Chapter 23:5-8.

"5. And **YAHUAH** put a word in Bil'am's mouth and said, Return unto Bal'aq, and thus you shall speak.

6, And he returned unto him, and, lo, he stood by his ascending smoke sacrifice, he, and all the princes of Mo'av.

7. And he took up his parable and said: Balaq the king of Mo'av has brought me...."

From where?

"7. from Aram,..."

Where did Bil'am come from? He comes from Aram. Again, not Petra,

"7. out of the mountains of the east, saying: Come, curse me Ya'aqov, and come, defy Yashar'el.

8. How shall I curse, whom **EL** has not cursed? Or how shall I defy, whom **YAHUAH** has not defied."

Hebrew time, guys Hebrew class, here we go. So, we see here Bela, the son of Be'or. Now this spelling here is we see, Beyt, Lamed, Ayin. Now, when we look at this name, Bil'am, we see, oh, look, there's the Beyt. Oh, look, there's the Lamed. And look, there's the Ayin. So. the question becomes, is this Mem sofit, a suffix meaning something else. And that, in fact, we have Bela, the son of Be'or. And now here we have Bil'am, the son of Be'or. The son of Be'or.

Well, that's interesting. Because if that's the case, then we can see who the king was when the armies of Yashar'el were about to enter into the holy land. And here he is. Here's this fella Bela curse them, curse them, but Bela was like, I can't do it. So, we see something; I think we see something quite interesting here in terms of delineating the timing as to who these people were. But most importantly, we see that Bil'am, Bil'am, he appears from the land of Aram.



Now, I've kind of drawn this map here, so we can see a little bit about what is this land we're talking about. So, here I denoted Mount Hermon, Mount Hermon here, and this Mount Hermon, up on the Golan Heights. This is currently the Land of Israel here. If we were going to kind of draw that in, you would see kind of like this, you know, you have this down here to Elat, and then you have this kind of crazy little border up here that runs like this. And then, right down the Jordan River Valley. So that's kind of the Land of Israel right now. And so, you can see that the House of Yashar'el is going to be occupying similar turf, but the house of Edom is up here because all of this up here, this is Hittite. This is the Hittite Empire up here, Kheth, the tribe of Kheth. Remember that Esau's wives were Hittite or Hittite; they were his daughters in this area.

So, we see the Hittite Empire up in here, and then we see Edom here. And Mount Hermon, Mount Se'iyir, Mount S'rah'yah, Mount Chermon, Mount Shen'iyir. Now, this isn't going to stay the same for long. This is going to change up in a big way. And let's see why.



# Two Nations

And what of Edom following the rise of Yashar'el?

*And the sons of Ya`aqov pressed hard upon the sons of Esau in the mountains of Se`iyir and bowed their necks so that they became servants of the sons of Ya`aqov. 11 And they sent to their father to inquire whether they should make peace with them or slay them. 12 And Ya`aqov sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Ya`aqov and to his sons always. 13 And they continued to pay tribute to Ya`aqov until the day that he went down into Mitsrayim. 14 And the sons of Edom have not got free of the yoke of servitude Jubilees which the twelve sons of Ya`aqov had imposed on them until this day.*

- Yovheliym (Jubilees) 38:10-14

What of Edom following the rise of Yashar'el. What happens when Yashar'el becomes a kingdom? Now here's what Jubilees Chapter 38 tells us.

## **Yovheliym (Jubilees) 38:10-14:**

“10. And the sons of Ya`aqov pressed hard upon the sons of Esau in the mountains of Se`iyir and bowed their necks so that they became servants of the sons of Ya`aqov....”

Now, this could be consistent with the prophecy that flows out of Genesis 49, saying that Ya`aqov shall have his hands on the neck of his enemies.

“11. And they sent to their father to inquire whether they should make peace with them or slay them.

12. And Ya`aqov sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them so that they paid tribute to Ya`aqov and to his sons always.

13. And they continued to pay tribute to Ya`aqov until the day he went down into Mitsrayim.

14. And the sons of Edom have not got free of the yoke of servitude Jubilees which the twelve sons of Ya`aqov had imposed upon them until this day.”

Okay, interesting.



# Two Nations

*Now a certain man of the servants of Sha'ul was there that day, detained before Yahuah; and his name was **Do'eg, an Edomiy**, the chiefest of the herdsmen that belonged to Sha'ul.*

- Shemu'el Ri'shon (1 Samuel) 21:7

*And these are the names of the men which went up, according to their families among their tribes, after their several heads.*

- Ezra Sheliyshiy (3 Ezra) 5:4

*The servants of the Temple: the sons of Esau, . . .*

- Ezra Sheliyshiy (3 Ezra) 5:29

Now we know that this servitude continued, how do we know we'll take a look at these examples. This is at **Shemuel Ri'shon (First Samuel) 21:7**.

"7. Now a certain man of the servants of Sha'ul,..."

Who would become the king?

"7. was there that day, detained before **YAHUAH**; and his name was Do'eg an Edomiy;..."

A son of Esau.

"7. the chiefest of the herdsman that belonged to Sha'ul...."

So Sha'ul was a slave owner, and he owned who, Edomites. He owned Edomites. And his chief herdsman was Do'eg, specifically named here as an Edomite.

And then in Ezra Sheliyshiy 3 Ezra 5:4, which, by the way, is going to be extremely informative in this discussion today.

**Ezra Sheliyshiy (3 Ezra) 5:4:**

"5. And these are the names of the men which went up, according to their families among their tribes, after their several heads."

**Ezra Sheliyshiy (3 Ezra) 5:29:**

"29. The servants of the Temple: the sons of Esau."

The sons of Esau became the servants of the Temple. So now, we're going to begin to see that we have this blending of the sons of Esau, similar to the kind of slavery we saw in the United States. Where many people

were brought in from Africa, the Caribbean, South America, and so forth. And then also the Irish were brought in as slaves. But you see a lot of people brought in as slaves, and they came in as slaves and integrated into the house.

## Two Nations

### The land of Aram



So now, we see Edom now is no longer just in some kind of a discrete kingdom because it's not a discrete Kingdom anymore. It's just a group of people who live a certain way. And many of them have been taken into bondage or into servitude in the house of Yashar'el. And we begin to see Edom now occupying this whole area. The Edomites now are present inside the house of Yashar'el.

So, let me ask you the question at this point, if the Edomites are present inside the house of Yashar'el, if we describe this area as the womb, we now see two nations are in her womb. Again, two manner of people, two manner of people, two nations inside the womb again, which is the house of Yashar'el.

# Two Nations

So we see the presence of two nations in the Adamah Ha'Qodesh (the Holy Land), with the House of Yashar'el keeping the Edomiym as servants.

But with the destruction of the Northern Kingdom in 722 BC, the house of Yashar'el is removed, by Edom remains with the relocated Assyrians.

But in 586 BC, the Edomiym seal the deal with the burning of the Temple in Yerushalayim, remaining when the house of Yahudah was taken.

*45 You also have vowed to build up the Temple, **which the Edomiym burned** when Yahudah was made desolate by the Kasdiym?*

*- Ezra Sheliyshi (3 Ezra) 4:45*

Now, don't get ahead of ourselves now, guys, don't get ahead. We're going to get there.

So we see the presence of two nations in the Adamah Ha'Qodesh. The Adamah Ha'Qodesh is Hebrew for the holy land, with the House of Yashar'el keeping the Edomiym as servants.

But with the destruction of the Northern Kingdom in 722 B.C., the house of Yashar'el is removed by Edom remains with the relocated Assyrians. At least the ten tribes.

Now, some of those relocated to Assyrians, as I mentioned to you guys before, were probably of the house of Nachor. Who were these the Assyrians? These Assyrians were not necessarily the descendants of Ashur, the son of Shem, but rather the descendants that came from Shem through Terach, the father of Avraham, whose brother Nachor had twelve sons. And he had eight sons from his wife and four sons from his concubine. The fourth son being called Milcah.

And so, some of these tribes from the Assyrians came into the holy land as they took the ten tribes out and dispersed them, some this way, some this way, some that way. You know, they put Manasseh as far to the east as they could get him because he was such a fierce fighting force. Carmi, who was the tribe that we derived from Ruben, was placed out there in Kerman, which is a city in Iran right now. It's a city in Iran, which was north of Elam. And they did not call themselves after Reuben but rather called themselves after his son Carmi, and they became known as the Carmini or, as Josephus referred to them, the Garmani, the Garmani.

And then we also see other tribes were taken up over what's called the Sabbatyrion River, the Bosphorus canal, into southern Europe, and they were taken in many different places. And so they were relocated around the area if you will. But some of the tribes, namely Milcah, came into what would become Samaria. They came into that area, and they were present with other people who lived there. People who were not of the tribes of



Israel who were farming, who were the servant class, who were picking the vineyards, who were doing this kind of thing?

Here they were, the Edomiym and the Edomiym continued to live in the northern kingdom after the relocation of the house of Yashar'el.

But in 586 B.C., the Edomiym sealed the deal with the burning of the Temple in Yerushalayim, remaining when the House of Yahudah was taken.

So, in 586, the southern kingdom Yahud completely collapses. And Nebuchadnezzar and his generals haul off mostly the elite of Yerushalaiym. It's very interesting. It's very clear in Jeremiah; they don't take everybody; they leave the peasant class behind, and they take the elite, they take the homeowners, they take the nobility, they take the leadership, they took all of them and took them back to Babylon.

But what does the record in 3 Ezra or Ezra Sheliyshiy, also known as First Esdras in Chapter 4:45?

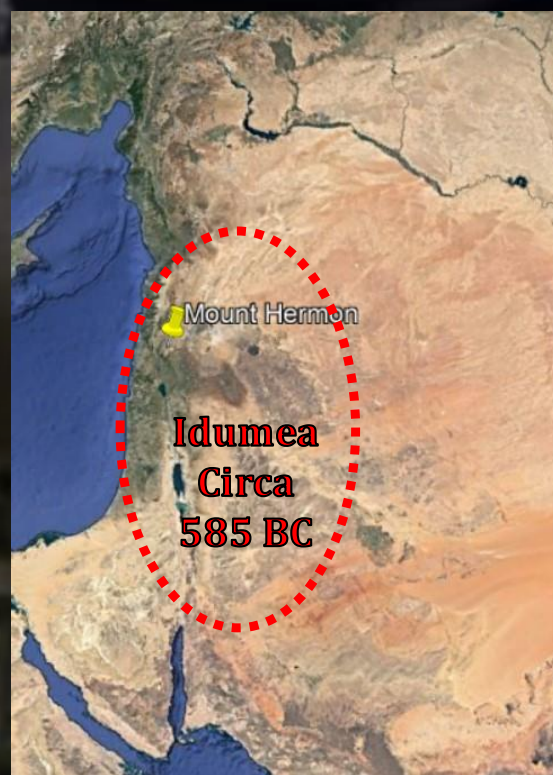
**Ezra Sheliyshiy (3 Ezra) 4:45:**

“45. You also have vowed to build up the Temple, which the Edomiym burned when Yahudah was made desolate by the Kasdiym.”

You see that Ezra records that it was the Edomiym that burned Solomon's temple in 586 B.C.; it was the Edomiym. It was those two nations that were in the womb, the one remaining burned the temple to the ground.

# Two Nations

## The land of becomes Idumea by default



So now you see that this land that used to be inhabited by, you had the Northern Kingdom 722 B.C., destroyed. And then down here, you had the Southern Kingdom. And we know that it was destroyed in 586



B.C. Now all of the houses of Yashar'el has been removed from this area. And who remains, I shouldn't say all of the houses of Yashar'el, but the vast majority of it was removed. The peasant class remained, including Jeremiah and Baruch. But here, you see who was the remnant that was now living throughout the area. It was the Edomites. The Edomiym was living throughout the area. And they were living there, of course with the Assyrians, this tribe of Milcah, and with other tribes as well that had come into the region.

And so, you had this kind of diverse culture here, but the dominant culture throughout here would be the Edomites. Who would begin to form by default, Idumea, Idumea? This is now going to be known as Idumea from 585 B.C. onward. This is going to gradually be referred to as Idumea.

## Two Nations

Idumea (Edom) would define the Adamah Ha'Qodesh as the dominant culture from the end of the Temple until the time of Makkabiym and the conquest of Yahudah Makkaby in the second century BC.

This condition of assimilation would begin with the Assyrian conquest in the 700s BC, followed by the Babylonian conquest in the 580s BC, through the Medo-Persian conquest beginning in 612 BC, until the arrival of Alexander the Great in 332 BC. Following his death, the Adamah Ha'Qodesh would be ruled by one of the four kingdoms which emerged, namely the Seleucid Dynasty, whose capital was Antioch, and whose kings often called themselves Antiochus.

Idumea (Edom) would define the Adamah Ha'Qodesh as the dominant culture from the end of the Temple until the time of the Makkabiym,

Even though we have this discussion in Nechemiah and Ezra, this discussion of where Nechemiah gets permission from Artachshasta to go back and rebuild the wall, not the Temple, to rebuild the wall of Yerushalayim, then Ezra comes back, with some funding to help to rebuild the Temple, but the Temple is not rebuilt, but in 536 A.D., or in 526 A.D., or in 516 A.D., after the end of the captivity. Only 45,000 people returned from Babylon to do this. And they started construction on it, Zerubbabel saw the foundation stone laid, but they didn't complete it for a century.

The record in 3 Ezra says that it was completed around 417 B.C.

This condition of assimilation would begin with the Assyrian conquest in the 700s B.C.,

Then, of course, the Assyrians were conquered by the Babylonians. But when the Babylonians conquered Assyria, they didn't bother to go clean up every outpost at the farthest reaches of the Assyrian Empire. They

conquered the capital, killed off the leadership, and then said, we're kings, and then they took over receiving the tribute. And then, of course, the book of Daniel records, the overthrow of Babylon, and the conquest of Medo Persia, although even though Daniel refers to Darius, we know that the record is Qoresh or Cyrus, who is the one who defeats Babylon. But Cyrus is dead shortly thereafter; he declares religious freedom.

And it was pointed to him. Hey, you're mentioned in the book of Yesha'yahu. And he read it and said, hmm, this is the reason why he declared the Cyrus scroll and the first statement of religious freedom in the world. But from here, Qoresh is dead, Darius takes over. This is recorded in Daniel. Darius is the king at the end of Daniel. And the Medo Persian Empire begins to rule the area. Did the Medo Persians come into the Adamah Ha'Qodesh and start killing Edomites? No, they didn't. They just exacted tribute from them, and the Edomites being a servant class, began to pay.

So, we see what? Now, all of this continued until the arrival of Alexander the Great in 332 B.C., who conquered the whole kitten caboodle. But Alexander the Great died in Afghanistan shortly thereafter. In following his death, the Adamah Ha'Qodesh would be ruled over by one of the four kingdoms that emerged, namely the Seleucid Dynasty, whose capital was Antioch and whose kings often called themselves Antiochus. After their capital.

## Two Nations

### Idumea cut apart by the Makkabiym



So now we're going to see what happens. We're going to see that two nations begin to emerge here. And the two nations that begin to emerge has to do with this story that is given to us in the four books of the Maccabees. Now, it is amazing to me that the Maccabees would be excluded from the Tanakh and that the Maccabees would be excluded from basically what is called the canonized works of the Catholic Church. Of course, they weren't; First and Second Maccabees were, in fact, canonized because they discussed what happens. And what happens is you see that Idumea, which was not really a kingdom, but rather just more or less kind of an area. In comes Judas Maccabaeus, Yahudah Maccabee, and he begins to conquer this area.

Now, the record records in Josephus they refer to him as John Hyrcanus or Yochanon Hyrcanus as being the follow up to Judas Maccabaeus in defeating the Idumeans in this area. And we're going to see here that there's something very peculiar about this. First of all, there is no record in any of the books of Maccabees, saying that Mattathias Maccabee, who was the father of this group, was actually Jewish. There is no record to that at all, or that he was a tribe of Benjamites or that he was something else.

Maccabee, of course, Maccabee means the hammer. But Ma'akah was a tribe. My car was a tribe of Nachor, not a tribe of Abraham. It was a tribe of Nachor. Now, we're the Maccabees of the tribe of Nachor and converts to Judaism. Well, you know, you if you look and see what the situation was, you've got something very interesting going on when you start talking about this tribe of Nachor. Because Nachor had this kind of preceding blessing of Abraham, he had twelve sons, well, before Avraham had one son. And so, you see that Nachor begins to proliferate, and his people become great people.

And they're proliferating all over the Anatolian peninsula, which we call Turkey, and now Syria and Iraq, and even Armenia and into that area. You have got these tribes well across this whole region. They would become the Assyrians; they would be known as the Kasdiym or the Chaldeans. They would build the city of Babylon, which was called the excellency of the Chaldeans. And they were the Magi. When you see the Magi, look, the Magi tells us an interesting story about the heart of the sons of Nachor. Why? Because they were searching the Scriptures. It's like, well, those Scriptures were given Avraham, but we think they mean us, too.

Why should Avraham be the father of all this when we can be part of that covenant too. So, you have this kind of; I think it's kind of an envy, really, that was coming out of the house of Nachor. That said, we want that too. And you see, with the Magi, the Magi come into the Adamah Qodesh to confront Herod and say, we've seen a sign telling us that the king of Yashar'el has been born. We've seen this sign in the heavens, and they were Magi. They were astronomers; they were looking to this stuff. Why? Because they carried it different and distant faith from the Hellenistic mythology of multiple gods. Because the Greeks were worshipping Fallen Watchers in their children. That's what it came down to.

So, you see somebody who says, I'm rejecting the Greek thinking, even though he comes in with this name Hyrcanus. And his father or his grandfather was Hasmonean. And they come in and say, well, we're going to follow the protocols of this Scripture, not this mythology that is given to us by the Greeks. So, they make war against the Idumeans, and they conquer, and the Greeks, the Idumeans being part of that Greek culture, they begin to conquer and push back Antigonos Epiphanes and his armies. They are beginning to carve out for themselves an area where they can live and practice this faith.

This is what you see when you see the rededication of the altar in Maccabees during what's called Chanukah, which is based on the name Enoch, Chanukah meaning dedicated one. The dedication. They rededicated the altar, and they rededicated the Second Temple. Now, a lot of people say, we don't want to talk about the Maccabees; that stuff is fake because some guy, I think the Philippines have been running some videos saying all the books of Maccabees are lies. Because he has some concept of how Daniel's prophecy is fulfilled in Judea. But I don't think it is. I think if he looks at that same prophecy, and he puts that prophecy together with Idumea, we're going to get something entirely different altogether.

# Two Nations

*Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much. 2 Wherefore they thought to destroy the generation of Ya`aqov that was among them, and thereupon they began to slay and destroy the people. 3 Then Yahudah fought against the children of Esau in Edom at Arabattine, because they besieged Ga'el: and he gave them a great overthrow, and abated their courage, and took their spoils.*

*- Makkabiym Ri'shon (1 Maccabees) 5:13*

Now, let's take a look and see what happened. So, Maccabees tells us this is from first Maccabees or **Makkabiym Ri'shon (1 Maccabees) Chapter 5:1-3.**

- “1. Now when the nation's round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.
2. Wherefore they thought to destroy the generation of Ya'aqov that was among them, and thereupon they began to slay and destroy the people.
3. Then Yahudah fought against the children of Esau in Edom....”

That's Yahudah Maccabee; he fought against the children of Esau in Edom.

- “3. At Arabattine, because they besieged Ga'el: and he gave them a great overthrow, and abated their courage, and took their spoils.

So, you see, who was the adversary of the Maccabees at this time? It was the children of Esau in Edom that were the adversaries of Yahudah. Who was it that wanted the temple shut down and the altar abolished? The same ones who burned the first Temple, they came back and said, we don't want that Temple, that altar, and that sanctuary being open again. And who was it tells you right here, it was the children of Esau in Edom. And Yahudah fought against them and their alliances in allegiance with this Greek Seleucid Empire under Antigonous.



# Two Nations

Around 120 BC Yochanon Hyrcanus, the high priest forced the Edomites to convert to Judaism. The Jewish historian Josephus writes,

“Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews.”

- Yosephus, The Antiquities of the Jews, 13:9:1

Now, Josephus records this,

Around 120 B.C., Yochanon Hyrcanus, the high priest, forced the Edomites to convert to Judaism.

Now, a lot of people want to talk about the Kazarian's. Well, the Khazars, they're fake Jews. They were Khazars, they were up in Ukraine being converted back then, and then they came down and became the Khazars and claim they were Ashkenazim and all this other stuff. Well, here we have the Jewish historian Josephus writing in the Antiquities of the Jews, which by the way, Cephher Publishing Group publishes this.

## **Josephus Antiquities, Book 13 Chapter 9, Section 1.**

“Hyrcanus took also Dora and Marissa, cities of Idumea,..”

Here it is very clear. So, you see that Judah Maccabeus, his father was out there warring against Esau, the children of Esau in Edom. And here you see, Josephus is saying, yes, he went and took these two cities of Idumea.

“and subdued all the Idumeans, and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were also so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time, therefore, this befell them, that they were hereafter no other than Jews.”

Well, that's an interesting statement coming out of Josephus because we see the conversion to Judaism. Now it's interesting that Josephus is going to refer to this as Judaism because you see a dogma come in with the Maccabees. You see, before you had a faith, you had a kingdom, you were in the kingdom of Yahud, you

follow the Scriptures, you followed the teaching of Solomon, you read the prophets, you read the Torah. But now we're seeing a dogma of religion come in.

Now, it's very consistent with this whole thing that you see that after the Makkabiym, which doesn't say whether or not they were Jews or not, it doesn't specify that they were Jews or Benjamites, Levites, or anything else. It just tells us that the Makkabiym one of who went by the name Hyrcanus is one who went by the name of Hasmoneias. These people imposed their regimen and their understanding of the practice of the faith. Their regimen, their understanding. And this regimen and this understanding now is going to be articulated by these Hillel, the elder, and Shamai, all of whom were alive and arose to preeminence during the period of the Maccabean conquest of the Holy Land.

Now, I want to say just a couple of things about this, because I think it's important that we talk about this. You have to remember that the Maccabees did not restore the Kingdom of Yahud, even though they would claim to be called Yahudah or Judea. They were the Hasmonean kingdom, not the Judean kingdom; it was not the kingdom of David. In fact, there is no claim at any time that the Hasmonean kings had any link whatsoever to the line of David, none. And in fact, the first time we see a king arise out of the line of David, following the 586 destruction of the temple, is in **MASHIACH**, himself, and in **MASHIACH** himself only, because he was the seed of the woman. He carried the DNA of David through the seed of the woman, not from the Y DNA of David, which was cursed and would not be allowed on the throne.

So, the Maccabees had no claim to the Davidic line of kingship. And they were something else; they were a foreign entity who created a Hasmonean Dynasty, a Hasmonean kingdom that was mislabeled as Judea. They may or may not have been Jews, but it is a certainty that the Idumeans that were in the country at that time were all forcefully converted to Judaism through forced circumcision. At least that's what Josephus tells us.

# Two Nations

Once again, we see two nations in the Adamah Ha'Qodesh. The Hasmonean Dynasty would reign from 165 BC until the invasion of Yerushalayim in 63 BC by Pompei. Herod the Great, an Edomite and a client king of Rome, overthrew the Hasmonean Antigonus in a three-year-long war between 37 and 34 BC. He ruled under Roman overlordship until his death ca 4 BC.

Josephus wrote that because Herod the Great was an Idumean/Edomite, he was a "half-Jew" because of the forced conversion by the Makkabiym.

- Yosephus, The Antiquities of the Jews, 14:5:2

Idumea and Iudea would survive after the death of Herod, but Iudea not long after, as the Bar Kochba revolt 132-136 AD resulted in its termination.

Now, once again, what do we see here in Idumea,

Once again, we see two nations in the Adamah Ha'Qodesh. The Hasmonean dynasty would range from 165 B.C., until the invasion of Yerushalaiym in 63 B.C., by Pompei. Herod the Great, an Edomite and a client king of Rome, overthrew the Hasmonean Antigonus in a three-year-long war between 37 and 34 B.C. He ruled under Roman overlordship until his death late in 4 B.C.

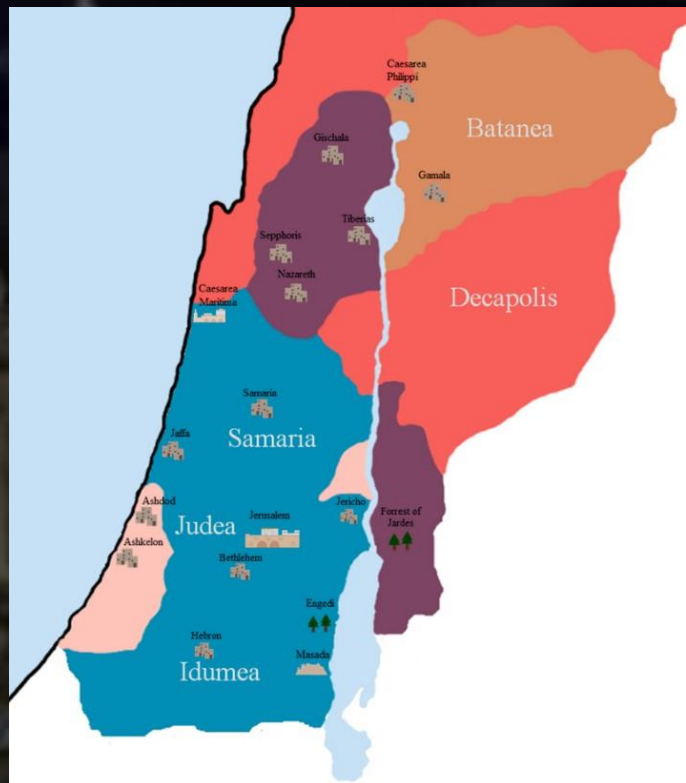
**This is in Josephus Antiquities in Book 14, Chapter 5, Section 2.**

Josephus wrote that because Herod the Great was an Idumean/ Edomite, he was "half- Jew" because of the forced conversion by the Makkabiym.

Idumea and Iudea would survive after the death of Herod, but Iudea not long after, as the Bar Kochba revolt in 132-136 A.D. resulted in its termination.

# Two Nations

Adamah  
Ha'Qodesh  
Following  
Herod's death



So, we see here now, the Adamah Ha'Qodesh following Herod's death. These were the regions that were labeled, and this is part of the reason why people think that Idumea was always to the south of Judea, because Idumea, at this time, was this region down here. It's capital, Hebron, Hebron, or in English Chevron. But in Ivryit Hebron. Hebron, which is just south of Bethlehem, and then Judea, whose capital was Yerushalaiym, and then Samaria, whose capital was they call it Samaria, but it was actually Shechem. Which was the site of Shiloh and the placement of the tent, and where the mountains of Cursing and Blessing are. Again, Mount Hermon up here, you see this Caesarea Phillippi is here. This is the place where the transfiguration took place, Caesarea Philippi, which was on where Mount Hermon, Mount Hermon. That's right there. Now again, this is not going to last long because things are going to change from here.



# Two Nations

Following the destruction of Iudea, those who identified as “Jews” were then dispersed throughout the Mediterranean basin - migrating to Alexandria, Antioch, Asia Minor, Greece and Rome. The Jews who still lived in Mesopotamia and had never returned from the Babylonian exile may have had an entirely different disposition and subsequent history.

Following the destruction of Iudea, those who identified as “Jews” were then dispersed throughout the Mediterranean basin- migrating to Alexandria, which is in Egypt. Antioch, which was in Turkey. Asia Minor, which means Turkey. Greece, which means Turkey and Greece, and Rome. The Jews who still lived in Mesopotamia, however, in what used to be Babylon, and had never returned from the exile. Which was the vast majority of them may have had an entirely different disposition and subsequent history.

It's quite different, actually. And this is why when you say, well, the Khazars, all the Jews are Khazars. Many of the Jews who were in the Babylonian exile moved to the east, to the Indus River Valley. And they moved into the Indus River Valley where the tribes regathered, and they regathered there for many, many years under the Parthians until about 250 A.D., but that's another story which we can't get into today.

# Two Nations

Who are the modern day Edomites? Do they continue?

*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. 18 A good tree can-not bring forth evil fruit; neither can a corrupt tree bring forth good fruit. 19 Every tree that brings not forth good fruit is hewn down and cast into the fire. 20 Wherefore by their fruits ye shall know them.*

- Mattithyahu (Matthew) 7:15-20

So, who are the modern-day Edomites? Do they continue? Well, here, Mattithyahu, Matthew 7:15-20.

## **Mattithyahu (Matthew) 7:15-20:**

“15. Beware of false prophets, which come to you in sheep's clothing,

Okay, so let's talk about sheep's clothing for just a minute. Sheep are generally white, they come to you white clothing, and it's softened down. Maybe they wear a little soft hat to go with it. And they come to you in the sheep's clothing,

“15. but inwardly they are ravening wolves.

And who's the wolf that ravings if it's not Benjamin.

“16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

In other words, can you achieve salvation to a false doctrine? Can you come to understand Scripture to fake teaching? It's like, here's my reasoning. I'm going to babble on about making an apple pie, and at the end of that, you can repair my 327 engine of the hood of my car based upon my instruction. Can you get grapes from thorns? Can you get figs from vessels? Can you get the understanding of how to work on an internal combustion engine from discussing apple pie?

“17. Even so, every good tree brings forth good fruit; But a corrupt tree brings forth evil fruit.

18. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit.

19. Every tree that brings not forth good fruit is hewn down and cast into the fire.

## Two Nations

- The fruit can be found in the name of Esau.
- The fruit can be found in the attempt to supplant Ya 'aqov.
- The fruit can be found in the attempt to supplant Yahuah Tse'vaoth, the Elohiym of Avraham, Yitschaq, and Ya 'aqov.
- The fruit can be found in the replacement of the Torah of Yahuah with the doctrines of men.

So, I think, can we see Esau in modernity? There's a question for you.

The fruit can be found in the name of Esau.

Those people who call themselves Esau, or who worshipped the name of Esau, well, they might be under the influence of Esau.

The fruit can be found in the attempt to supplant Ya'aqov.

The fruit can be found in the attempt to supplant **YAHUAH TSE'VAOTH** the **ELOHIYM** of Avraham, Yitschaq, and Ya'aqov.

The fruit can be found in the replacement of the Torah of **YAHUAH** with the doctrines of men.

Now, I'm going to let you guys think about that for whatever that slide is worth. And what I'm saying here. We have we've done a lot of talking about a lot of things concerning the name of Esau. Which in technically in Hebrew is Ay'su, not Esau, or Ay-sawv, but Ay'su. Alright, now, I didn't tell you guys this, but I'm just going to kind of fill you in a little bit on now here, okay. That when you talk about this name, Ay'su.

You are talking about the work that was done, that happened, you had a great deal of the New Testament was, in particularly the Gospel of Matthew. The Gospel of Matthew are what they call the Synoptic Gospels. These gospels were basically going around by word of mouth. In other words, there was a series of stories narratives that were being told.

The true Yahudiym that were in Yashar'el that were in Judea at the time of the Roman conquest, and the burning of the temple in 70 A.D., most of them had fled. There are some very interesting things; I just been

mulling over this thing as I was preparing this thing. There was so much coming to me; it just kind of boggled my mind. There were Essenes in Qumran, but they didn't live there. They used to parade down there to put their manuscripts in the caves once a year. And the Essenes, you know, we're basically vegetarians, denied the deity of **MASHIACH**, and also followed, in my opinion, a corrupted calendar.

In the meantime, you had the Tsadoqiym (Sadduceans) that were also down in Qumran, who were trying to live a set apart monastic life. It's described they were pretty heavy, ones that live there full time or living a monastic life. But Qumran was not called Qumran back then; it was called Damascus. When Paul was on the road to Damascus, he was on the road to Qumran. When he stayed at the street called straight in Damascus, He was in Qumran. Because the street that runs up the middle of the Quran is straight because it runs by what, a facsimile of the Temple.

Now, in addition to that, you see when you start studying the bloodlines of the people that were involved at the time of **MASHIACH**. I mean, you see that Herod, Josephus calls him half-Jew, had married Mariamne, a daughter of the Hasmonean King. In order to try to claim kingship over the Hasmoneans, as well as the Judimeans and Idumeans in the area. He was trying to wrap up the whole deal. And he was trying to kill all of the heirs of Antigonus that he could find, he did not succeed. But Mariamne, a daughter of the Hasmonean kings, she would marry Herod, and then she would give birth to another daughter named Mariamne, who would marry one of the heirs of Antigonus, who was Aristobulus the fourth.

So Mariamne, sometimes known as Beatrice, was married to Aristobulus the fourth. She, this is Mariamne the second, she was the mother-in-law of Peter, the disciple. She was the mother-in-law of Peter; she's the one that's healed. She was the mother-in-law of Peter, and Peter's wife, who was never named in Scripture; her name was most likely Mariamne. Now Aristobulus the fourth would have a couple of sons. Aristobulus, the fourth, would come to rule and become the king of Armenia. This is why you see an Armenian Quarter in Yerushalayim because the Hasmonean claim inside of you Judea remains in the Armenian Quarter of Jerusalem today, right now.

Now, Aristobulus would have two sons, one who would be Aristobulus the fifth and the other was a fella named Matthias Ben Aristobulus or Bar Aristobulus, which was eventually cut down to Barabbas, son of the Father. But Barnabas, excuse me, not Barnabas, Barnaviy. And who was Matthias Barnaviy? He was the one called Barnabas, right? His first name was Matthias. Remember the apostle that was appointed by the 11th to pick up Judas his place? Barnabas, Matthias Barnaviy. Aristobulus the fifth, well, he would leave with many of the other followers of **MASHIACH**. Because of the persecution by the Idumeans in Yerushalayim, for those Yahudiym who continued to follow the true faith outside of the doctrines of the Talmud and the religion.

They were persecuted nonstop. James, the brother of the **MASHIACH**, was executed in Yerushalayim, Josephus or excuse me, Joseph of Arimathea, was brutally beaten five times by the Sanhedrin before the year 35 A.D. And so, Joseph of Arimathea pulled out with many of the believers and left for the British Isles. But many of the believers, you can see it it's very clearly listed in the book of Chazon. Where did the believers, where did the Yahudiym, the true Yahudiym, go, following the persecution in Yerushalayim? Well, they went to the seven churches in Greece. They went to Ephesus. And they went to Philadelphia, and they went to Smyrna, and they went to Thyatiera. They went to Laodikeia. They went to these places where they were of the true faith; they went to Antioch, they went to Alexandria. This is where the faith and Cappadocia, this is where the faith was blooming.



Now, the faith also began to bloom in Rome, and also began to bloom in Spain and also began to bloom in southern France and in southwestern Britain. You see, and the Idumeans continued to move forward. Now, you move forward with the doctrines that were developed by John Hyrcanus. And the Maccabean Hasmonaean crowd which began with the formalization of the Talmud, under Hillel the elder and Shammai. So, you had the excuse me, the Mishnah. And you had the Mishnah that was going to be the writing down of the Oral Law. Which again, this was the burden that **MASHIACH** was criticizing. You Pharisees load burdens on people's back that is uncalled for, and you don't lift a finger to help them carry these burdens.

Matthew 23 is an open criticism of the Talmud. Well, the Talmud was what was called the Yerushalmi Talmud, who at that time, and the Yerushalmi, kind of sat dormant for several hundred years. You get to the council of Jamnia; they eliminate a whole series of books from the official guideline of the Tanakh. And then you don't see anything really significant emerge until the Babylonian Talmud comes out of Babylon. The Babylonian Talmud, which is to this day, the dominant doctrine that is written by who, well, the sons of Edom. The sons of Amaleq, Akiva, a son of Amaleq, writing in, and then, of course, Yohai. And who is Yohai?

So, you have this construction that took place in Babylon, which was different than the culmination of the faith found in **YAHUSHA HA'MASHIACH**. When **YAHUSHA** came and said, this is what the situation is. And he laid it out, he told him, he says, when you see the army surrounding the city, you get out. Don't go back for your coat, don't go back for anything. If you're in the field, leave through on the rooftop. Leave, just leave, go and leave. Well, the followers of **YAHUSHA** did leave. There were many of them at Mount Carmel, as well. But the followers had left Idumea; they had left Judea, you see.

And so, now we see that in this world, we continue to have two nations. Now, as I mentioned before, in the last slide, when you see that the gospel record was being developed here, the gospel itself was being developed by word of mouth. So, the people that would come in and begin to articulate the gospel, first and foremost, was Eusebius, or Eusebius Hieronymus. And Eusebius Hieronymus came into the Holy Land and began to work to create a text in Latin and a text in Greek. And eventually, he would be ordered by Constantine to produce fifteen Complete Bibles in Greek. But he was working on a Latin text.

Now Eusebius, this is the fellow who put the horns on Moses. This is the fellow who created the name Lucifer in Isaiah 14. And this is the fellow who decided we're not going to transliterate the name **YAHUSHA**, we're going to substitute the name, we're going to substitute the name, and in Latin, it was Iesvs. In other words, he elected to use a Latin form of Esau, to name the **MASHIACH**. And when it got to Constantine, he further Greekified it by linking it to Zeus, Iesus. I know people don't want to hear this. They don't want to hear this discussion.

But when you get to Marcion, Marcion was directly attempting to supplant the entirety of the Old Testament with the Marcionite Bible. That was the gospel, his redacted form of the gospel of Luke, and the ten epistles of Paul, at least two of which were forgeries that he himself wrote. So, you see, you had this supplanting, you had a supplanting of the name, you had a supplanting of the Torah. You had a supplanting of the etiology while relying on the credibility of the entirety of the covenant given to Abraham, Yitschaq, and Ya'akov. Two nations are in this womb. Two nations are in this world. And this nation that attempted to supplant the Torah, this nation that attempted to supplant the name of **YAHUSHA**, this nation that has obfuscated the name of **YAHUAH**, and supplanted its own names, and its own rituals, and its own catechisms. And its own dogma, the handwriting of dogma that Paul talks about this nation that is done that. Who do you think this nation is? You

need to think about it for yourself. You need to think about it for yourself. But all I can tell you is that right now, that nation is once again at war, seeking to burn the Temple of **YAHUAH** to set up the abomination of desolation.

And I'm going to leave you with this friend and then we're going to then I'll take some questions. The snake bite is the circumcision of Satan. I'm going to leave you with that.

#### **QUESTIONS AND COMMENTS:**

Okay, let's take some questions and see if I can actually figure out what's going on here. My blood pressure is starting to go up here.

**FOLLOWER OF YAHUSHA HA'MASHIACH:** Jacob and Esau, same mom, same dad, not bloodline, but the heart of Esau is evil.

**DR. PIDGEON:** It's true. And who knows how much of the DNA was carried from Cain into that bloodline? You know, there are people who believe that this is the bloodline of Cain that was carried through, was carried through on Noah's Ark, and through Noah's wife, that the seed was here, I think next week, we're going to leave Esau alone. And we're going to talk a little bit more about the adversary. I'm going to spend some time talking about the adversary. It's something that I think we need to know; we need to know.

And you can see now; we see a history that, I saw two things in this presentation that I hadn't seen before. You read this stuff, and when I'm reading it, proof, right. Okay, great. I understand it. But in this context, I had not seen this belligerent oath of Esau before. I mean, it's an incredibly negative bad oath. Yeah, when the wolf lays down with the lamb, then I'll be your brother. Forget it, buddy. You're no brother to me. I mean, it was a long stream declaration of war by Esau over Ya'aqov. And then to see that, in fact, they had conquered the Edomites and made them servants. I didn't know this. And when you look at the Torah of Mosheh, remember, they would not construe the Edomites as their brothers. They would construe them as chattel property to be owned forever under; I think it's Leviticus 18.

So, you see that this was quite something else. Now. Then you see this John Hyrcanus, Yochanon Hyrcanus as Josephus tells us, forcing them into the circumcision.

**CHRIS ALLDREDGE:** Can we fully trust Josephus, even though he was Flavian? Later, non-bloodline Flavius could regain power in Rome?

**DR. PIDGEON:** This is a great question, Chris. Because, you know, look, I think we can trust Josephus to some degree. He's like one of these guys you meet at the bar. That he's got a testimony about an accident that he saw, and he gets most of it, right, but not all of it. And this is what I've seen with Josephus, that we get a record. And his writing is really kind of belabored and piecemeal, and so forth. You know, this idea of run-on sentences. We edited antiquities; it was an absolute nightmare because it's such a scratched-out thing. But Josephus was more than you think; he wasn't just a Roman; he was not just a Roman. He was an ear and eyewitness to the temple. His discussion of the temple and his discussion of what the priests wore, and so forth. I think that's true. And I think a lot of his discussion on the tribes when you get into; when you get into these tribes, you get into a lot of stuff that is accurate, because he discusses so many people, some of it's got to be true, it just can't be made up because just going too far.

**DAVID DYCK:** Why does the Ceper have El in front of some names.

**DR. PIDGEON:** Remember, we're not writing fiction here. We're writing what we find in the text. And what you see in front of the EL is that this is a particular designation. And so, you oftentimes see that the EL in front of some of the names means, basically, **YAH** appointed. This is someone who's been picked out by **ELOHIYM**. So, you see El-Moshsh, El- Ahron, El-Yahusha, and so on and so forth. But it wasn't our choice. We didn't add it. We found it in the original Masoretic text.

And we found it because we were looking for the makaph and its relationship to the Aleph Tov, and when we found that, we found that this was also included. And so, where it's found in the Ivriyt, it's also found in the Cephher. Where it's found in the Ivriyt, it's in the Old Testament; it's also found in the Cephher, that's why we did it.

**ZADOKITE ACADEMY:** Black Hebrew Israelites in all cases are Esau, is that correct?

**DR. PIDGEON:** No, you just you cannot justify that at all. By the record that I have seen. I mean, you just can't justify it. You can't say anybody is all of this or all of that. Now, it's just not possible. And Scripture and more importantly, Scripture says that the Edomites would be a small and declining group; they would not be a large group of people. And at no time did it say the Edomites we're going to take over the world.

You see, Edom is trying to compete. You see, Esau tried to compete to control. You see, Esau comes in it says, oh, you say Sabbath? I say Sunday. And you're going to shut your mouth. I'm going to burn you at the stake. You know, you say Moadiym? **YAH'S** moadiym, well, I say Easter. I say Ishtar. I say Nimrod, right. Right. Because I don't like your Temple. I don't like your altar. And remember, we are the Temple of **YAHUSHA**. We are the Temple. We are the stones of the Temple. We are the Temple, the rock lives within us. And to set up an abomination to the Temple is to set something up inside of us.

**DISPENSATIONALISMSUX:** Who is this nation that is at war?

**DR. PIDGEON:** Well, this nation that is at war is this spiritual nation of Esau or Ay'su. It's a spiritual nation of Ay'su that is run by a bishop who is more equal than the other bishops. And who is currently at war with the whole world, seeking to depopulate the world in order to reinstate the New Rome, the Third Reich, the New World Order.

**CAROLYNN:** How can we defeat dispensationalism? Most pastors teach it.

**DR. PIDGEON:** Well, the thing about dispensationalism, I can tell you chuck Baldwin, who's a pastor up in Montana, he used to teach dispensationalism. And he has got a ton of sermons on why he repented from teaching that, he repented from teaching that. And this is the thing about dispensationalism. To say that there's dispensations of the church is to say that there is a new **YAH** every morning, right? The **YAH** that we had before he changed his mind, and he switched over to here, and then he switched gears over here. Now, that's not what happened at all.

You have to remember that the lamb was slain before the foundation of the world. The Hebrew gives evidence of the fact that they knew that the **MASHIACH** was going to die by the nail; they knew he was going to die by the nail, they knew it. It's in the name **YAHUAH**; it's in the very first person Genesis. **YAH** knew what was going to happen when he created all of this. When you're saying that the dispensation, that there's a new dispensation of grace, there's a new dispensation of this, we don't think the same way. Well, this is not so at

all. All of these things, Grace was present before, you know, faith was present, truth was present, the Torah was present. All of these things were present before.

The only thing that is a new dispensation is the fact that we were all condemned before the death of **MASHIACH**. And that by his blood, the covenant is renewed, and we are redeemed again. Now, here's something to think about. Let me just share this with you. In the gospel, it says, if you believe and you confess, then you are Yashar'ily Indeed you are, Yashar'el indeed. But this is the truth of it. When you talk about the people that left the Holy Land and the Adamah Ha'Qodesh, and they were they were not the converts but were the true Yashar'eliym. Who were they? They were the ones who followed **MASHIACH**; their soul was redeemed in Yashar'el; they were the ones who were following **MASHIACH**.

So, when he says you are true Yashar'eliym indeed, this was the marker of the true Yashar'eliym. They were the ones falling **MASHAICAH** out of the land. They were the ones that left; they were the ones that heard Paul in the synagogue and didn't try to kill him. You know, the ones that beat him, and tried to kill him, and extolled the idols, and did all this and the other thing. These were people that were not of the true faith. The true faith heard what he said. Because what does **MASHIACH** say? It was, for this reason, I was born, and this reason I came to the earth to testify to the truth. That those who are of the truth, hear my voice. Those who are not of the truth don't hear it. They don't hear something.

**SKI:** Your thoughts on Dekutzsch Hebrew translation, which gives us **YAH**.

**DR. PIDGEON:** I love the Dekutzsch, and of course, the published copy that I have of the Dekutzsch is beautiful. But you know, he became a politically correct and was afraid because I mean, look, what do you talk about? When you try to translate the Gospels into Hebrew man, you come up with questions? Right away, right? Like, bless it or the poor, right? So Dekutzsch uses ashari, but we might use Barachu, or Baruch or Barach, right? Well, no, we're not going to use that; we're going to use this. So, he, we're going to use these watered-down terms to be politically correct. So that we can't do anything other, now this term Yeshua, is simply not justified. I've written on this over and over again. This name is Yeshua. First of all, the spelling that he gives us with no "heh" on the end is not really the name that appears in Scripture; the name that appears in Scripture is **YAHUSHA**. That is, there is "heh" at the end of that.

This Yeshua here you're talking about a feminine noun, or excuse me, a feminine adjective. And this Yeshua is not really, you know, why would you say that? When it's very clear that there's just such hard evidence that his name was the same as, Yahusha, the son of nun, who was the **MASHIACH** that brought the house of Israel into the Holy Land? Why would he take the name of some obscure guy that was helping Ezra build the temple, the second temple? Why would he take that name? Instead of taking the name of **YAHUSHA**, the **MASHIACH** who delivered the people into the Holy Land? Why would he not take that name?

Well, because it was where Dekutzsch was concerned, it was already identified. The Jews had already said, oh, yeah, that's Yeshua. And they were using an Aramaic formulation of what? If you look at that Yeshua that you see there, okay. Maybe I can put up a whiteboard again. Can you guys see that? I hope you can. So, when you look at this, I'm going to try to do bad writing here for sure. But let's put it in here. So, you see this idea of Yod, Shin, Vav, Ayin; Now, you see this? Yeshua, they say, right, there's no "heh," that shouldn't be here. There's no "heh." We're not going to put that in here. We're just going to leave it like this. Now, remember that the name Esau is spelled like this.



You have Ayin, and then you have Shin, and then you have Vav. Why do you get Esau outta that when you only have three letters? Ay'su, Ay'su, this Yeshua so you can see what, once again, we see what, we see the ayin, shin, and we see the vav. You see. Now when you talk about the Yod, Heh, Vav, Heh, you have this idea of the Yod, the Heh, the vav, and the Heh. Now, what happens with the true name of **MASHIACH** is we say, well, let's just continue on here and put the Shin and the Ayin. Okay. **YAHUSHA, YAH, U SHA**, he comes to the name of the Father. And you did not know him; you see that? He does not come in the name of Esau. He comes in the name of Yod, Heh, Vav, Heh.

**OLD TIMER:** Any insights into the moving of **YAHUAH'S** spirit to bring ordinary hard-working people together against evil tyranny in Canada, i.e., truckers.

**DR. PIDGEON:** Oh, come on. Let's talk about it, our old-timer. I had the trucking convoy; what a huge thing that is. And Bravo to Canada, right? I kept telling my wife, I said, these people don't know who they're messing with. Right? All those guys that Canada used to play hockey don't think they're not tough people. They are tough people. And you know, I didn't live, but I've spent a lot of time in Vancouver and in Victoria, as well as in Calgary. But in Vancouver and Victoria, you come into the city. So, this is a very urban, you know, suburban place. Therefore, it must be a bunch of weak people. No, life in Canada has never been easy for anybody, anywhere. And it has been a real struggle trying to build a civilization in a very, very, very beautiful, but very, very difficult climate. I mean, you read the stories about trying to get to the trains. The train tracks across the country, you know, I was up there in Banff looking at what they had to do to get those trains, you know, in the circles, they had the big dig through the tunnels to get the train down so that the grade wasn't too steep for the train to do a runaway. Extensive and extraordinary work. Or trying to get fresh water down into Victoria off Vancouver Island. All of these things were very, very difficult.

The Canadians are tough people. And they began life as a righteous people. And now these truck drivers are saying we're the backbone of the country. And guess what, the working guy is going to find his way to **YAH**, the way because look, at the end of the day, here's where we are Old Timer. We either come into righteousness, or we do what, or we married the wives of Kena'an, who are engaged in fornication and lust and evil deeds, and all of their way, and they're not righteous. This is where we have been; this is where we've been in our country. This is where we've been in Canada. It's been the seeking after this Kena'anite way, rather than the ways of righteousness. And now we know if we don't want this experience that we've gone through in the last two years. We have to seek after righteousness. That's what we do. That's what we have to do as a people, and we're going to get there. I'm totally confident we're going to get there. We're going to get there, and we're going to get there because old-timers know what they're talking about. Yeah, Amein.

**DEBBIE JOHNSON:** What are your thoughts on the current news on Russia?

**DR. PIDGEON:** Okay, I'm going to give you my thoughts, Debbie; I'll just tell you. I believe Russia has already won the war in Ukraine; that war is basically already over. And now what is happening is the United States is just in freefall because of the competency of the leadership we have. And you see that now. Basically, Joe Biden was saying, well, I'm going to send 8,500 troops into the theater, we're going to put 5,000 troops in Ukraine and some troops up in Latvia, Lithuania, and Estonia. And Germany said, well, you're not flying him into Germany. And then France said you're not flying him in here. And then NATO took a vote and said, you know what, we don't want any of your troops in Europe at all.

Croatia came out and said, let me tell you, when this war breaks out, there will not be a single Croatian fighting in Ukraine. Not one, not one. And of course, you're going to see all of the Balkan states are going to be pulling out of that. Germany has already said to Britain, don't try shipping your weapons into Ukraine over German airspace or through Germany. We're not going to allow it. So, you see that NATO now you know, they have a saying, pigs get fed, hogs get slaughtered. And you know, Blinken is a hawk. Oh, we're going to allow anybody into NATO that wants to come in. Well, that's unacceptable to the whole world.

And it particularly it's unacceptable to the Russians, who have gone to the French into the Germans, and they're meeting privately with them saying, Look, do you guys really want to go to war, especially after Russia. You know, I don't know if you know this, but Russia, I think it was three days ago. Russian aircraft are far more advanced than American aircraft because we've spent the last fifteen years of, using this boondoggle on the F-35 to pad pockets in the defense industry. And so, you see that we built this absolutely worthless aircraft. And the Russians, in the meantime, had built five generations beyond what we had.

So, I watched a beautiful demonstration of the F-22, which was probably the best fighter we've ever built—extraordinary, absolutely extraordinary aircraft. And I saw it up here in Elmendorf. And you know, it was great. I mean, it had a single vector system where it could fly up like this and then just do this, right. It could fly up into the air and come to a complete halt like this, and then tip over backwards and go away. It could fly at one-hundred miles an hour or could fly at Mach two. That's fantastic. The SU-35 of a similar generation was double vector; it could do this. And it could do this. So, you watch the SU-35 at the Paris Air Show and see what that plane could do.

Well, that's one thing. But when you see the Su-57, the Su-57 is the Russian form of the stealth fighter. They flew that fighter over Kyiv. And it appeared on no radar anywhere until it was right over Kyiv, and it flew over Kyiv at Mach two at 1,150 feet. End of story. The Ukrainians were preparing for war by digging trenches; they thought they were fighting World War I. The United States is moving in Javelin anti-tank missiles. The Russians aren't going to use any of that. They'll probably take a couple of fighters over there completely shut down the entire infrastructure with no electronics anywhere.

And then what? And then what. Are you going to do a call, somebody? You can't; the phones don't work, your electricity doesn't work, your streetlights don't work. What are you going to do? How's this fight going to go? And Russia has repeatedly told the world, we don't want Ukraine. We're not going to invade Ukraine because we don't want Ukraine. We don't want this crippled, corrupted welfare state that's going to make us pay for it.

And it's corrupted, because the United States government has used it as a money-laundering place for the last fifteen years. So, all of this stuff is now coming out. It's becoming very obvious. Furthermore, the nuclear bomb that was touched off in Tonga that there's a couple you know, Tom Lambert, was going to publish a video today. And it was a fellow who was doing analysis of the video he was watching. And he spotted, of course, a missile coming into the Tonga Island. And he shows it on his video.

And then we've had a professor up here at the University of Alaska, geophysicist who estimated the strength of that bomb at 500 times the power of Hiroshima. That is a 75 Megaton blast. I saw the footage of it last night; it created a sound wave that went all the way around the world and all the way back, all the way around, and all the way back. And all of the geophysicists, all over the world, they are saying, we have never seen anything like that. Nothing like it ever. So, you see that Russia has said, Look, these are the weapons we have. And if you're going to force us to use them, you can see they work. They work. And so, the United States

is running around; they want to pick a war with Russia. And I think the only reason that you can possibly conclude as to why the United States is picking a war with Russia is because they want Russia to decimate the population of the United States. That's the only anything I could think of. Why else would you do it? Why else would you do it? And now, Europe is now quickly figuring out because it's the middle of winter, and they need Russian natural gas. And the Russians have said, well, since there's the threat of sanctions and war, we're going to close that gas pipeline. If, at the end of the day, the Russians are going to very easily shut off all natural gas to Ukraine and open it only to Western Europe to the Nord Stream pipeline. And then Ukraine, whose only revenue comes from taxing the natural gas from Russia that runs through Ukraine into Western Europe, is going to go well. What do we do now? I don't know farm. That's what you're going to do.

Maybe you can open some casinos. Oh, they already have that. Maybe you can traffic in women. Oh, we already do that. Oh, okay. Well, I guess you are kind of out of options. And so, what's very likely to happen is there is going to be a change of the leadership in Ukraine. Ukraine has been sacrificed on heat. The United States will not enter into Ukraine for any reason. The Brits have got a lot of armament in there and which are going to turn out to be international war crimes, which is undoubtedly going to cost Boris Johnson, the prime minister, his seat.

I mean, these things you just can't do. I mean, you've got to come down with some kind of logic and some kind of reason here at some point. In the meantime, the Russians continue, this may not be the truth of Russia at home at all. But the foreign policy line from Russia is we are in Orthodox nation, who follows traditional values, who will not allow the diversification and defilement of the culture that America has allowed, that Canada has allowed, we're not going to allow that in our culture, period.

It's not coming in when they kicked the American Embassy out. They told the Americans you have to leave, pack up your stuff at your embassy and leave. And don't forget your rainbow flags, take them with you, get them out of this country. They have taken a position of morality and because they haven't been engaged in defilement, because they haven't been worried about entertaining, drag shows on Air Force bases. They have spent their time with honor and integrity, building true defense weapons. We have spent that time patting each other's pockets with the money that should have gone into building real defense weapons. See, that's the difference.

Now. I'm not extolling the virtues of Russia; I would never live in Russia. I don't like the authoritarianism that's experienced there. I like freedom. I like the way that we used to have it under the American Constitution. And I'm not going to say that it was perfect because it wasn't. But I can tell you that righteousness used to be found in this country. It's not. But it will be again. And it will be again. Why? Because we have to find it. If we don't find it, then you might as well just put some sandals on your feet and head for Babylon because you won't be staying here.

**DR. PIDGEON:** And so, of course now, this stuff that's going on from the CDC, and the WHO and all this stuff that you guys are talking about. Look, the CDC has lost all credibility. They no longer have any rhetorical capability whatsoever. The current numbers are in. In Israel, they had one percent of their population get hospitalized in one day. In one day. Israel and Australia, which are the two biggest lockdown nations on earth, have exploding hospitalizations from COVID right now. I mean, double the rate of America. And in some of these nations, you're talking about two and a half percent of the population in one day being hospitalized. The Brits have quickly figured it out that all of this protocol that's been given to us by the CDC, by the WHO, by

Anthony Fauci is completely fraudulent. And quite frankly, bad advice. We know the hard evidence is in; the hard data is in the snake bite does not prevent the acquisition of the pathogen, period. Now, it might be for thirty-six hours or three hours or something.

But talk to your doctor because side effects may include death, myocarditis, pericarditis, blood clots, brain hemorrhage, Barr's, exacerbation of MS, the return of cancer, heart attacks, strokes and convulsions, blindness, you know, those are some of the side effects that may occur for you to pick up thirty-six hours of Gee, I'm not going to catch something. So, we know that their protocol that's been given to us by these big pharmas has been a complete failure. We know that the mask mandate has been a complete failure and does not stop anything wearing a mask. It's like putting up a chain-link fence to KEEP MOSQUITOES OUT. It keeps up nothing.

Ninety million spike protein bits can transit between the threads of any mask you're wearing, including the N95, ninety million. Okay, think about it for a minute. That didn't work. Social isolation didn't work. And let's talk about the big one, lockdowns. When you walk into Walmart, and you see aisles and aisles of empty shelves when you go to your favorite restaurant, and it's not open because they don't have staff. When you go to your favorite restaurant, and you try to order some food that used to be on the menu and you can't get it. When you need a part for your car, you have to wait six months before it's going to get here.

When you're trying to fix some motor or some infrastructure at your business, and you can't get it fixed, because the part is no longer available. When you can't get a microchip to fix that electronic device you've got right there. All of that happened because some doctor said that there was such a thing called a non-essential business. That's like me, going into surgery, opening up somebody and looking at the nurses and saying, which one of these organs do you think are non-essential? This one, this one? What's not essential? But they made this claim. So, every proponent and every purveyor of a lockdown is the one responsible for the bare shelf in your supermarket today. That's how it happened. So, that's where we are today.

**JOHN:** Have you seen the pics with the Nazi flags from Ukraine?

**DR. PIDGEON:** Well, okay, let me tell you. I know a little bit more about that than what you might imagine—having dealt with many, many asylum cases out of Ukraine. Yeah, there are Neo Nazis all over the place, a group called Azov. They used to wear the swastika on their arm. There are right-wing factions. There is, I mean, there are Nazis at every level. And they have high posts. I mean, they can walk in and out of the police, you know, so they come over to your house. Hey, you speak Russian? Well, yeah, that's the language. They start beating you right there. We don't speak Russian in Ukraine. You get on your knees and praise the Ukrainian flag in the Ukrainian language.

When you can't, they kick you until you can't see straight. Then you call the police. And the police come over and say, hmm, well, don't you speak Russian? Come on down. We'll take a report. You're going to get the report. There are the guys that beat you up standing right behind the sergeant's desk laughing at you. Oh, yeah. I'm very familiar with the neo-Nazi movement in Ukraine and the radical National Socialist Movement coming out of Ukraine.

But that's a minuscule problem, compared to the mafias that are there, compared to the corruption that is there, compared to the corrupt regimes that are there, and the kind of treason and everything else, the shenanigans they're pulling, this place is completely corrupted. The United States should not be associated



with that group at all. But guess what, we illegally installed that regime. The people who illegally installed it, Barack Obama's group, including Victoria Nuland. They are now the people making the decisions with the Biden administration as to what happens in Ukraine. Okay. So yeah, I'm very well aware. And let me just say this to my Ukrainian brothers and sisters, I don't harbor any animosity towards my Ukrainian brothers and sisters at all. I have many, many close, close friends who are Ukrainian, Ukrainian pastors. I've been in many, many Ukrainian churches. I love the brothers and sisters. Blogaslovy tebya moi druzzia. So that's not the issue. The issue is the corruption in that country right now.

**DIRTDABBER6262:** It has always been about the chosen of **YAHUAH** from the beginning. If your righteousness is filthy rags, none good then even from the beginning was those chosen from the beginning?

**DR. PIDGEON:** Yeah. But seek ye righteousness, for what is written. Peter said, be holy, for I am holy. And Paul says what? Make yourself a living sacrifice, holy, and acceptable to **YAHUAH**, unblemished, holy, and unblemished to **YAHUAH** wholly and acceptable to **YAH**. **MASHIACH** said, what if you love me keep my commandments. John said what; this is the love of **YAHUAH**, the keeping of His commandments. We don't do this for salvation's sake. We do this because we love him. And he's called us to do that.

Okay. All right. So, we have, I think, this is the end of our discussion, brothers and sisters. I want to thank you all for being with us tonight on Cepher Academy. I hope I'm going to be able to return next week with a discussion that I think is going to be very interesting. We're going to talk about the adversary. And again, I think we're going to see something that is going to be difficult for us to look at, it's going to be kind of painful for us to look at, but it's something we need to consider. So, I'm going to leave you with this particular trailer in terms of the speaking from next week, by him, through him, for him. Alright, brothers and sisters, let's pray,

Heavenly Father, we give thanks for this evening; we give thanks that you have blessed us with this fellowship. I thank you for this group of people who have been so kind as to stay with me throughout the entirety of this broadcast, Father. The chat room. I give thanks for them. I give thanks for those who are going to watch this video later. Who have watched without chatting? We give thanks for those people who have stayed up late to catch this. and there's people who are going to catch it tomorrow during Shabbat. We give thanks, Father. We praise your name.

Baruch Atah **YAHUAH**. May your name be lifted up over this earth. May your will be done here, may your hand come to work upon this earth, to restore your Presence. May righteousness once again be sought by our nation, by the people in our nation, that we might be called Oaks of righteousness before you. Oaks of righteousness before you as your gospel message has been given to us. Father, we praise your name and bless you now. And we seek you that we would find you this week. Thank you. Ba' Ha'shem **YAHUSHA** in the name of **YAHUSHA HA'MASHIAC**. Amein. Okay, brothers and sisters, we will say Shalom, and we will see you with **YAH'S** blessing next week.