

Presented  
By



**SONS OF BELIYA'AL  
A CRIME INVESTIGATION  
CEPHER ACADEMY  
DR. STEPHEN PIDGEON  
March 10, 2022**

Good evening, my friends. Welcome to another presentation of Cepher Academy. I'm Dr. Stephen Pidgeon. Tonight, we're going to be doing a bit of a murder mystery. This should promise to be interesting, I'm hoping.

I need to preface a couple of remarks. Of course, as usual, all Scriptural citations are taken from the Cepher Millennium Edition. The Millennium Edition is available at [Cepher.net](http://Cepher.net), and, of course, this is part of Cepher Academy presentation that we do here on Thursday nights. A little bit of notice here, I will not be doing a presentation next Thursday, as I will be traveling, so I won't be doing a presentation next Thursday.

But tonight's presentation, I think, is going to be a lot of fun. Oh, yes, indeed. And I'd like to also give a little bit of a shout-out, Cepher Academy is up and running. We have Cepher Academy functioning in terms of the teaching on the Ivriyt, the Aleph Beyt. Soon, Chelle Wagner is going to be teaching the Paleo Hebrew Aleph Beyt, which is going to be exciting. At the end of the month, on the 30th, John Reed Austin will begin teaching on the Masarote. We are going to be again complementing the teaching that goes on at Cepher Academy beyond our basically free discussions here on YouTube.

We also will be doing some more in-depth discussions. For instance, I will be teaching Scriptural History. That's going to be a lot.

## COMMENT:

**ALEC THUNDER:** Shalom brother! If you keep growing that beard, I'll have to start calling you Bro. ZZ Top! Hey, there you go. Alec.

**DR. PIDGEON:** Yes, brother ZZ Top. Well, thank you, Alec. You know how it is, brother, when you're up in the cold country, a beard really helps. It really does. Because one of the toughest parts of the body to keep warm is, of course, the neck. You know, right here. Especially if you got like an open shirt, you got an open coat, the beard really helps. And when you're out buzzing around on some four-wheeler trying to push snow out of the driveway, the beard helps a lot. Yeah, you bet.

So anyway, but thanks, you guys. It's really good to see everybody here. I'm glad to see Chris and Chelle, Leigh, Alec, and Jessica Knock, of course, picking up the light work there, Jessica. And I know you guys in Britain are suffering. I know it's 12 bucks a gallon for gas over there. Pretty incredible what's going on.

But nonetheless, we here as students of Scripture need to look and see what kind of messages we get out of Scripture. As Solomon says, there is nothing new under the sun. All that will be done has been done. And we're going to see here; we are going to take a look here. Yes, the Otiot teaching with Chelle Wagner. It's going to be Monday at 1 pm. eastern standard time starting on the 14th. Yes, Chelle, thank you so much for being there. Hey, Randall. Good to see you, brother. Glad to hear to see you're here. And Miry'am Barnabas. Glad to see you're here. Such a great group that is Gavin for our comment period. And remember, if you want to come in on the videos, you need to be a subscriber. So, if you subscribe to this video stream, you'll be able to comment. And assuming that you come in with a bit of dignity, and a bit of class, use eloquence, it goes a long way.

When we discuss this topic tonight, the Sons of Beliya'al, this is going to be kind of a part 1 of a series.

Because we're just kind of cracking the nut on this thing as to what's going on, tonight, we're going to be looking at the murder mystery. But, in two weeks from now, we're going to be taking a broader look at the Sons of Beliya'al in relationship to where we are now in history. We are in such an interesting time in human history. In fact, those of us that are here are here for such a time as this. And we know that such a time is this is quite a time, but we're in quite a place right now—quite a space.

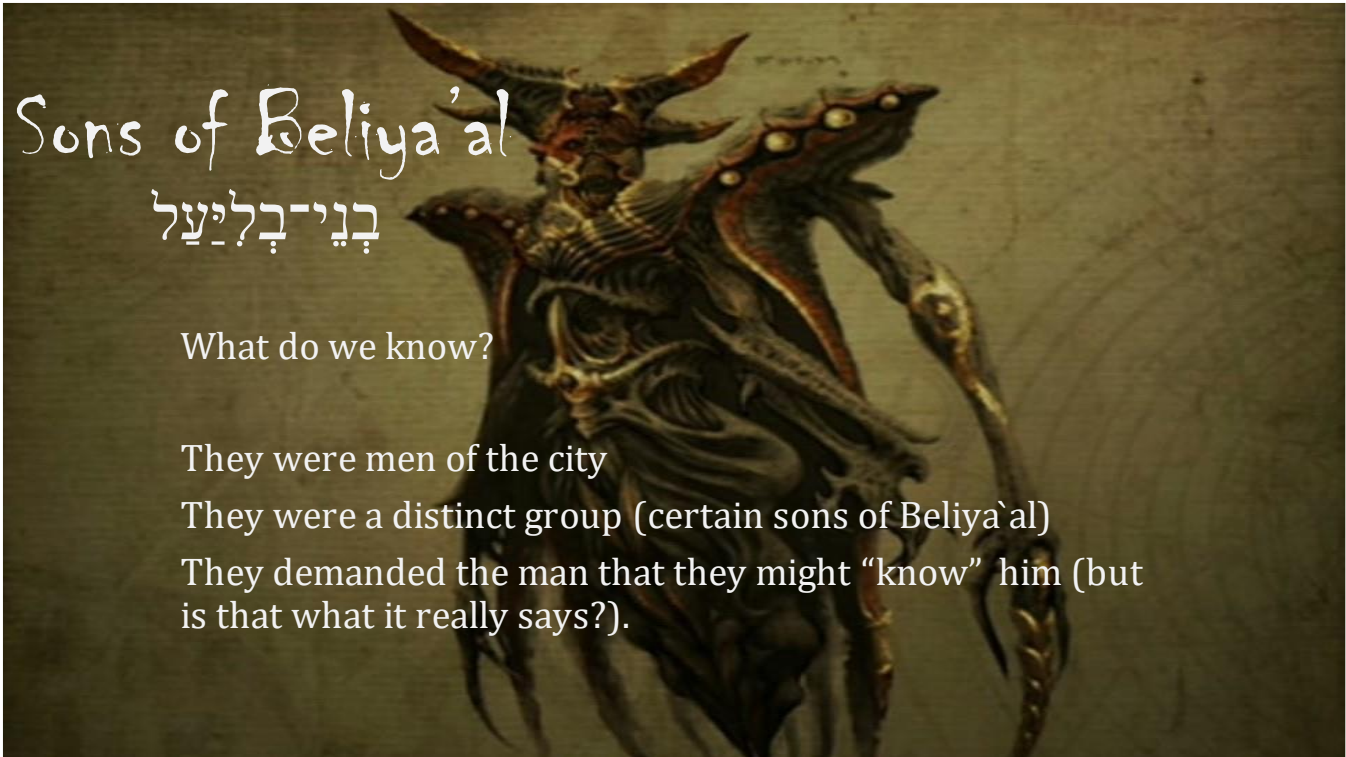
So, here we go. We're going to be looking at a Ceper Academy production again, discussing the topic of the Sons of Beliya'al, formidable really.



So, let's start with a little bit of a discussion. We can see what we can hone in on here.

Now, as they were making their hearts merry, behold, the men of the city, certain sons of Beliya'al, beset the house round about, and beat at the door, and spoke to the master of the house, the old man, saying, bring forth the man that came into your house, that we may know him.

Now, this is kind of the center of our murder mystery here tonight. And this comes from Shofetiym or the book of Judges. Now, when we're looking at this here, we're going to see very quickly that the sons of Beliya'al are going to appear in Ivriyt here. The beni Beliya'al. Now, when we talk about that, let's look at beni, beni Beliya'al. And you can see that these two words are attached using the makaph indicating a very close identity, close identity to this. And in some cases, in Scripture, you're going to see this defined not as the sons, beni of Beliya'al, but the children of Beliya'al. But nonetheless, in this passage here where it says the sons of Beliya'al, the Hebrew phrase there is "bene Beliy'al." So, let's continue here.



# Sons of Beliya'al

בְּנֵי-בְלִיעֵל

What do we know?

They were men of the city

They were a distinct group (certain sons of Beliya'al)

They demanded the man that they might "know" him (but is that what it really says?).

So,

What do we know from this passage? Well, we know a couple of things,

They were men of the city, right.


Now, when we talk about men of the city. It's very interesting because we have this fellow Judas Iscariot. You have heard about him, I'm sure. He appears during the New Testament, Judas Iscariot. And we have his name listed in the Cephher in a Ivriyt transliteration as Yahudah lyshqiryot, lyshqiryot. Judas Iscariot. Yahudah lyshqiryot. Qiryot is like town, like Qiryot Arba. It's means town, and so lysh, qiryot, townsmen. You know, Judah, Judas, the townsmen, Judas the townsmen, you might say. So, these men here were Ishiym Qiryot. They were going to be men of the city.

They were a distinct group (certain sons of Beliya'al.

They were distinct. They were distinct from everybody else because they were certain; they were certain sons of Beliya'al. Beni Beliya'al. They were certain ones. It wasn't some collective; this would be a direct object. They were certainly ascertained. This was a discrete group of people.

They demanded the man that they might know him (but is that what it really says?)

Now, it's interesting because the man in that story came in with his concubine. And he came into this concubine, but the guys at the door were demanding the man, that they might know him. That's going to be indicative of some things that we will see as we begin to look at this murder mystery.



# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

אֶת-הָאִישׁ אֲשֶׁר-בָּא אֶל-בֵּיתְךָ וְנָדָעְנוּ:

Eyth-ha'ish asher-bo al-beyit'ka v'neh'ra'en'nu

The man should come from his house . . . **v'ne'ra'en'nu**

**v' ne 'ra 'en 'nu**

**And we will do (the) evil of ours**

So, you see here, the passage that appears in the Ivyrith we're talking about. So, that the man should come from his house. So, as we see here, Eyth-ha'ish asher-boo, which should come, al-byit'ka, his house, then we have this last word, v'neh'ra'en'nua. Now, I'm not going to get into too much detail in the Hebrew, but this word, n'neh'ra'en'nua, and we're going to see here an applicable word that you guys might recognize right off the bat. It's this one right here (Ra). See that? And we see it here. So what are we going to see? Let's find out what we're going to see.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*4 But before they lay down, the men of the city, even the men of Cedom, compassed the house round, both old and young, all the people from every quarter: 5 And they called unto Lot, and said unto him: Where are the men which came in to you this night? Bring them out unto us, that we may know*

*[v'ne'ra'ah - וְנָדָעָה אֹתָם] them.*

- Bere'shiyth (Genesis) 19:4

**v' neh 'ra 'ah [atem]**

**And we will do evil [to them]**

**BERE'SHIYTH (Genesis) 19:4:**

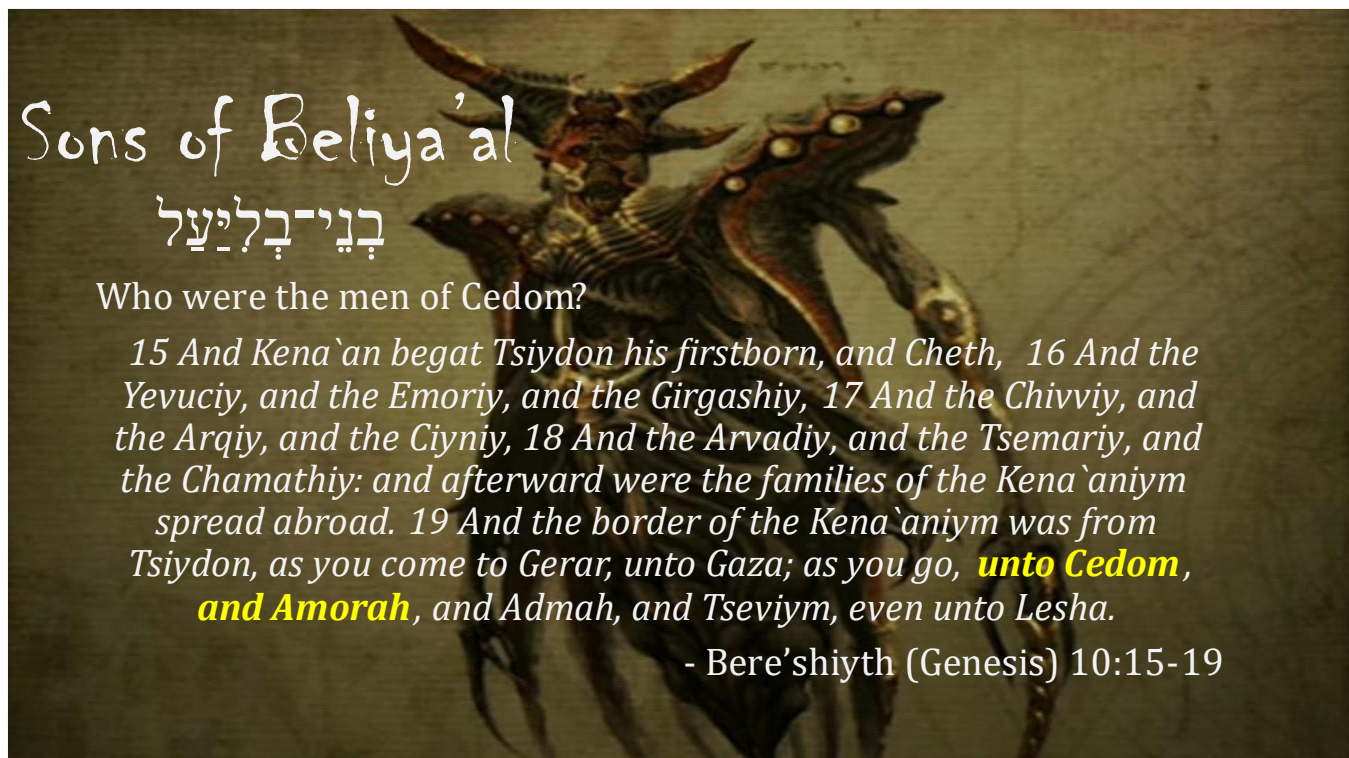
“4. But before they lay down, the men of the city, even the men of Cedom,....”

Oh, okay. We have something else going on here. Excuse me. I was wrong here. It's not v'neh; it's v'deh.

“4. But before they lay down, the men of the city, even the men of Cedom, compassed the house round, both old and young, all the people from every quarter:

5. And they call unto Lot, and said unto him: Where are the men which came in to you this night? Bring them to us, that we may know them.

And so, here we have the same word appearing here as we did in the previous one, and we will do evil to them.



So, who were the men of Cedom? Well, let's find out because it's going to be interesting to know if these sons of Beliya'al were actually Benjamites or some other tribe. Who were the men of Sodom? Let's see.

**BERE'SHIYTH (Genesis) 10:15-19:**

“15. And Kena'an begot Tsiydon his firstborn, and Cheth,....”

Who we know would become what, the father of the Hittites. Tsiydon would be the tribe identified as the Kena'anites, Tsyidon with the Tsyidoniym. But Cheth would be known as the Hittites.

“16. And the Yevuciy, and the Emoriy, and the Girgashiy,....”

And the Yevuciy, these guys would hold the city of Yerushalaiym, as we will see.

“17. And the Chivviy, and the Arqiy, and the Ciyniy,

18. And the Arvadiy, and the Tsemariy, and the Chamathiy: and afterward were the families of the Kena’aniym spread abroad....”

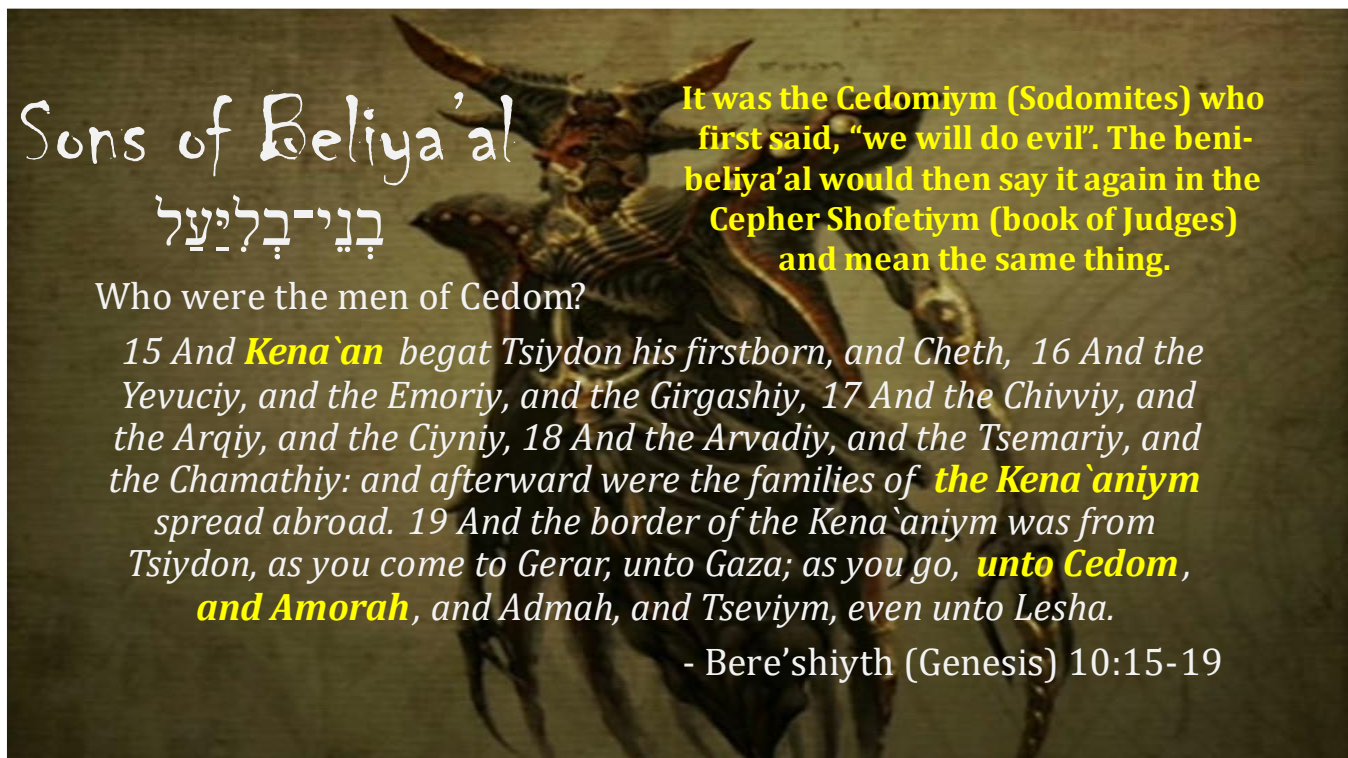
Well, how far abroad?

“19. And the border of the Kena’aniym was from Tsiydon, as you come near to Gerar, unto Gaza;....”

That's down on the coast.

“19. as you go, unto Cedom, and Amorah, and Admah, and Tseviym, even unto Lesha.”

So, the Kena’aniym were in Sodom and Gomorrah, Cedom and Amorah. All right, let's look. See here it is Kena’an, the Kena’aniym unto Sodom and Gomorrah.



Sons of Beliya'al  
בְּנֵי-בְלִיעַל

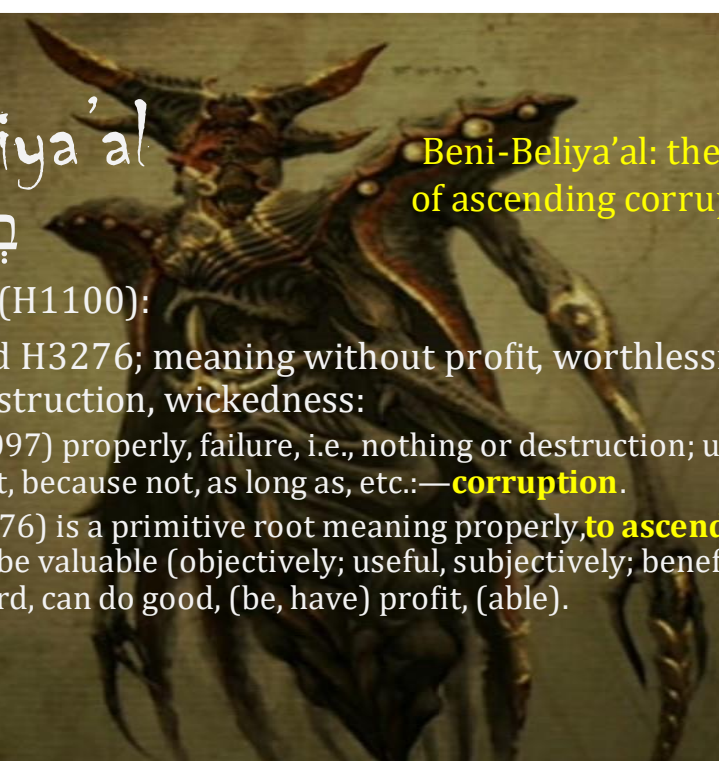
It was the Cedomiym (Sodomites) who first said, “we will do evil”. The beni-beliya'al would then say it again in the Cephher Shofetiym (book of Judges) and mean the same thing.

Who were the men of Cedom?

15 And **Kena'an** begat Tsiydon his firstborn, and Cheth, 16 And the Yevuciy, and the Emoriy, and the Girkashiy, 17 And the Chivviy, and the Arqiy, and the Ciyniy, 18 And the Arvadiy, and the Tsemariy, and the Chamathiy: and afterward were the families of **the Kena'aniym** spread abroad. 19 And the border of the Kena'aniym was from Tsiydon, as you come to Gerar, unto Gaza; as you go, **unto Cedom, and Amorah**, and Admah, and Tseviym, even unto Lesha.

- Bere'shiyth (Genesis) 10:15-19

Alright, so we see that what, it was the Cedomiym (the Sodomites who first said we will do evil, the Beni Beliya'al would then say it again in the Cephher Shefetiym (book of Judges) and mean the same thing. Let us know them, let us know them. And who are they talking about? In Lot's case, they were asking for Lot to send out the angels. And in the case of this in Judges, they were asking them to send out the man, not the woman; they were asking them to send out the man.



# Sons of Beliya'al

בְּנֵי-בְלִיעַל

Beni-Beliya'al: the sons  
of ascending corruption.

Beliya'al (בְּלִיעַל)(H1100):

From H1097 and H3276; meaning without profit, worthlessness;  
by extension, destruction, wickedness:

**Beliy** (בְּלִי)(H1097) properly, failure, i.e., nothing or destruction; usually  
without, not yet, because not, as long as, etc.:—**corruption**.

**Ya'al** (יַעַל)(H3276) is a primitive root meaning properly, **to ascend**;  
figuratively, to be valuable (objectively; useful, subjectively; benefited):—×  
at all, set forward, can do good, (be, have) profit, (able).

Well, so let's talk about the sons Of Beliya'al. We know beni is going to mean sons. Sons or children, Beni. So what is Beliya'al? Well, Beliya'al has got an interesting discussion. Because Beliya'al, it comes from H1097, which is Beliy. And it comes from H3276, which is Ya'al. So, what does that mean when it's combined? It means without profit, worthlessness, by extension, destruction, wickedness. This is, again, what we get from Strong's. Telling us, well, this is what we think the context shows about Beliya'al. This is what it tells us in the context of what it is.

However, remember, when we talk about this worthlessness, we have to distinguish between a hobo, a tramp, and a bum. Remember that a hobo is a migrant worker. A tramp is a migrant non-worker, and a bum is a non-migratory non-worker. We are talking about worthlessness, so basically, we are saying these guys were bums, supposedly. But when we look at Beliya'al separately, we find Beliy means properly, failure, nothing, or destruction, usually without, not yet as long as. But hey, how about corruption? So, Beliy means corruption.

Then what about Ya'al? It's a primitive root, and it means to ascend, or to be valuable, set forward, doing good or profit. So, you could say Beliya'al is profitable corruption, maybe profitable corruption. Well, maybe, but maybe Beni Beliya'al, the sons of ascending corruption or the sons of corruption on the rise.

# Sons of Beliya'al

בְּנֵי-בְלִיעַל

Beni-Beliya'al: the sons  
of ascending corruption.

*12 If you shall hear say in one of your cities, which Yahuah Elohayka has given you to dwell there, saying: 13 Certain men, **the children of Beliya'al**, [בְּנֵי-בְלִיעַל] are gone out from among you, and have withdrawn the inhabitants of their city, saying: Let us go and serve other elohiym, which ye have not known; 14 Then shall you inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; 15 You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.*  
- Devariym (Deuteronomy) 13:12-15

All right now, let's see where we find this Beni Beliya'al for the first time.

## DEVARIYM (Deuteronomy) 13:12-15:

"12. If you shall hear say in one of your cities, which **YAHUAH ELOHAYKA** has given you to dwell there, saying:

13. Certain men, the children of Beliya'al...."

And again, the phrase used there, even though they're saying children hear the phrase us, is Beni Beliya'al.

"13. are gone up from among you, and have withdrawn the inhabitants of their city, saying: Let us go and serve other elohiym,..."

So, another criteria shows up, the sons of Beliya'al serve other elohiym.

"13. which ye have not known;


14. Then you shall inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15. You shall smite the inhabitants of that city with the edge of the sword...."

So, it doesn't make any difference whether or not they've done anything wrong, go over there and smite the inhabitants with the sword,

"15. destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword."

Even kill the cattle. Because they brought in other elohiym, even kill the cattle. Why? Because we know that demons can occupy animals as they as they occupied the pigs. This is the instruction about the children of Beliya'al. The sons of ascending corruption, who are doing what, they're going after to serve other elohiym.



# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

(פִּלְגֶּשׁ) pilegesh (H6370) or פִּלְגֶּשׁ; of uncertain derivation; a concubine; also (masculine) a paramour:—concubine

A concubine is a woman who cohabits with a man without being legally married to him, or a woman contracted to a man as a secondary wife, often having few legal rights and low social status.

### NOW WE EMBARK ON A CRIMINAL INVESTIGATION.

What do we know?

- We have the testimony of a single witness, who set forth the story in the form of an affidavit
- There is no contradicting testimony
- The crime is heinous, so the emotional impact may render a non-objective decision as to guilt
- The victim was a woman who was called a concubine.

Okay, time for us to embark on a criminal investigation. So, we're going to use our Criminal Investigation skills here. For a little bit of this discussion tonight. Now, what we're going to be talking about tonight, is the most heinous crime described in Scripture. There's not a whole lot of crimes described in Scripture; there's a lot of things that take place that would be construed as crimes. For instance, if you look at David's adultery with Bathsheba and his setting up of her husband, who did die in battle, Uriah the Hittite. There's other things, like when Moses killed the Egyptian. These things are crimes.

But none compared to the crime we're about to describe and about the crime we're about to discuss. And the question is, when we look at this crime, we want to ask ourselves some serious questions about what happened. And do we have proper answers? So, what do we know?

- We have the testimony of a single witness who set forth the story in the form of an affidavit.
- There is no contradicting testimony.
- The crime is heinous, so the emotional impact may render a non-objective decision as to guilt.
- The victim was a woman who was called a concubine.

So, what's a concubine? This is always a good question, right? For instance, if you look at the life of Ya'aqov, Jacob. Here's Jacob, and he wants to marry Raquel or Rachel; as we say, he wants to marry Raquel. And he goes to Lavan and says, I want to marry your daughter. And Lavan says, Well, seven years. And so Ya'aqov says, seven years, I could do seven years. I know guys who have waited seven years for their wife. Yes, in fact, I

do. And so, here they are. He works for seven years for Lavan, and Lavan says it's marital night, and he ends up with Leah.

Now, Leah, of course, is a beautiful woman. The Scripture describes her as really quite fantastic. But it's not the woman that Ya'aqov had contracted to wed. He had contracted to wed Rachel. But Lavan says to him, that's not our way, for the younger to be married before the older. You need to marry the older one, but if you want the younger, you could work for me another seven years, and you can get the younger. So he does. And so, when he does, Lavan bestows upon him Zilpah, the maid of Leah, and Bilhah, the maid of Rachel, and these women become concubines to Ya'aqov. Now there's 12 tribes. But four of the eight were born to the concubines.

Well, so you got to ask yourself the question, if you're the mother of his kids, how is it that you're a concubine and not a wife? You're the mother of two of his kids, and you live with this person your whole life, and the kids are growing up in the same household. How is it that you don't qualify as a wife, but you're only a concubine?

Well, according to the definition, we have the word Pilegesh, which is the word that is used for concubine. Although it can also be used to define the male equivalent of paramour. And it's the male equivalent of a concubine.

A concubine is a woman who cohabits, there's one of the keywords, with a man without being legally married to him, or a woman contracted to a man as a secondary wife, often having a few legal rights and low social status.

This is going to be kind of interesting because we're going to be seeing some very interesting fault lines being cracked as we break into this criminal event and start to look at it.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*And it came to pass in those days, when there was no king in Yashar'el, that there was a certain **Leviyiy** sojourning on the side of Mount Ephrayim, who took to him a **concubine** out of Beyt Lechem Yahudah. 2 And his concubine played the whore against him and went away from him unto her father's house to Beyt Lechem Yahudah and was there four whole months. 3 And her man arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. 4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.*

- Shofetiym (Judges) 19:1-4

Let's take a look. We are going to start in Judges, Shofetiym. Shofet, the Judge, Shofetiym, Judges. Ma' shofet, from the Judge. Which is also called Judgements, or as they say it in the, in the Yiddish form Mishpat. Mishofet, Mishpat, judgments. Shofetiym Chapter 19.

### **SHOFETIYM (Judges) 19:1-4:**

"1. And it came to pass in those days, when there was no king in Yashar'el, that there was a certain Leviyiy...."

Now, a Leviyiy is a Levite. This particular Levite was qualified as a Levite Priest. In fact, if you go back earlier in the book, he's been recruited to be a priest in the city of Dan. But here he is certain Leviyiy.

"1. sojourning on the side of Mount Ephrayim,..."

The Mount Ephrayim again, you're talking up near the city of Shekem, and he's up there sojourning. Why? Because the Levites have no inheritance. So, he's kind of wandering around.

"1. Who took to him a concubine at a Beyt Lechem Yahudah...."

Bethlehem. Now, why didn't he take himself a wife? Why is he taking the concubine? He takes a concubine of Bethlehem in Yahudah.

"2. And his concubine played the whore...."

So, the script tells us his concubine played the whore. Well, how did she play the whore, as to this Levite priest, who didn't take her as a wife but took her instead as a concubine? You can hang out and be like, kind of like a wife, but you're not getting any legal rights. You're not getting any status. And she played the whore. How did she play the whore?

“2. against him and went away from him unto her father's house in Beyt Lechem Yahudah and was there for four whole months....”

So, she says, Look, no wife, I'm leaving. I don't know if that's what she said. But we do know this, that he took her as a concubine. And she said, well since I don't mean anything to you, I'm going back to dad's house. So, she goes back for four months.

“3. And her man arose, and went after her, to speak friendly unto her and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him....”

You are the guy who's taking my daughter is the concubine, all right.

And his father-in-law, the text says,

“4. And his father-in-law, the damsel's father, retained him; and he had abode with them three days: so they did eat and drink, and lodged there.

## Sons of Beliya'al בְּנֵי-בְלִיעַל

*5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law: Comfort your heart with a morsel of bread, and afterward go your way. 6 And they sat down and did eat and drink both of them together: for the damsel's father had said unto the man: Be content, I pray you, and tarry all night, and let your heart be merry. 7 And when the man rose up to depart, his father-in-law urged him: therefore, he lodged there again.*

- Shofetiym (Judges) 19:5-7

And it

### SHOFETIYM (Judges) 19:5-7:

“5. And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel’s fathers said unto his son-in-law: Comfort your heart with a morsel of bread, and afterward go your way.

6. And they sat down and did eat and drink both of them together: for the damsel’s father had said unto the man: Be content, I pray you and tarry all night, and let your heart be merry....”

So, you can see that dad is like, my daughter's back home here. So why don't you stick around here? I'll make sure you got something to eat. And every day, he's got the excuse, have something to eat, relax, take a break, we'll have dinner, it's just about ready. You sure you want to leave now? Relax. And so the son is going to win.

“7. And when the man rose up to depart, his father-in-law urged him: therefore, he lodged there again....”

### Sons of Beliya'al בְּנֵי-בְלִיעַל

*8 And he arose early in the morning on the fifth day to depart: and the damsel's father said: Comfort your heart, I pray you. And they tarried until afternoon, and they did eat both of them. 9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him: Behold, now the day draws toward evening, I pray you tarry all night: behold, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get you early on your way, that you may go home. 10 But the man would not tarry that night, but he rose up and departed, and came over against Yevuc, which is Yerushalayim; and there were with him two asses saddled, his concubine also was with him.*

- Shofetiym (Judges) 19:8-10

### SHOFETIYM (Judges) 19:8-10:

“8. And he rose early in the morning on the fifth day, to depart:....”

We're out of here tomorrow, six o'clock; we're gone. Let's go. I've got the ass's fed; everything's settled. All the stuff is packed up at six o'clock. No coffee hit the road. He arose early in the morning on the fifth day to depart.

“8. And the damsels father said: Comfort your heart I pray you....”

Come on in have some breakfast.

“8. And they tarried there until afternoon, and they did eat both of them....”

Here he is again; I've got the food cooking, can't you smell that? Where you going?

“9. And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father said unto him: Behold, now the day draws toward evening, I pray you tarry all night: behold, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get you early on your way, that you may go home.

10. But the man would not tarry that night, but he rose up and departed....”

And said, Forget it. I'm out of here.

“10. and he came over against Yevuc, which is Yerushalaiym;...”

Now, we have to remember that when you read this, in your average English Bible, you're going to see Jebusites. Not Yevuc, not the Yevuciy, but the Jebusites. Now, we know that the Jebusites were sons of Kena'an; we saw that earlier in the presentation. The Jebusites were the son of Kena'an, and they had a fortress at this town called Yerushalayim. And Yerushalayim, or here we see this city controlled in this region, it's in the middle of Benjamin, but it is called Yerushalayim.

Now, for those of you that have been to Bethlehem. You know that you can see Jerusalem pretty much from Bethlehem. It's very; it's very, very close. And when you don't have a wall there that you have to go around, when there's no room at the inn, you can kind of make your way over to Bethlehem pretty quickly and find lodging and food. So, Bethlehem is not far from Yerushalayim. And it's the kind of place where if they had left, late in the afternoon, they would get to Jerusalem in a fairly reasonable hour, maybe an hour and a half, two hours, something like this.

“10. And there were with him two asses saddled, and his concubine was also with him.”

So, here we have the Levi leaving Bethlehem, Beyt Lechem, going to the Yevuc, which is Jerusalem. And he's got his two asses, his servant and his concubine heading in this direction.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*11 And when they were by Yevuc, the day was far spent; and the servant said unto his adoniy: Come, I pray you, and let us turn in into this city of the Yevuciym, and lodge in it. 12 And his adoniy said unto him: We will not turn aside hither into the city of a stranger, that is not of the children of Yashar'el; we will pass over to Giv'ah. 13 And he said unto his servant: Come and let us draw near to one of these places to lodge all night, in Giv'ah, or in Ramah. 14 And they passed on and went their way; and the sun went down upon them when they were by Giv'ah, which belongs to Binyamiyn. 15 And they turned aside thither, to go in and to lodge in Giv'ah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.*

- Shofetiym (Judges) 19:11-15

### SHOFETIYM (Judges) 19:11-15:

“11. And when they were by Yevuc, the day was far spent; and the servant said unto his adoniy: Come, I pray you, and let us turn into this city of the Yevuciym, and lodge in it.

12. And his adoniy said unto him: We will not turn aside hither into this city of a stranger, that's not of the children of Yashar'el;....”

Because these were clearly Kena'anites that were holding this city, we're going to go to the tribes of Yashar'el; that's where we're going to stay. We're not staying here.

“14. We will pass over to Giv'ah.

Which is not far from here. We just get on the other side of Yerushalayim and will get up to Giv'ah.

“13. And he said unto his servant: Come and let us draw near to one of these places to lodge all night, in Giv'ah or in Ramah....”

Now, we know Ramah right now is in it's in the West Bank, it's in an area called Samaria, but in Ramah is the capital there up there, but it's not far. You are talking about maybe 30 miles from Jerusalem; if that far, it's not far from Jerusalem. So, you could make it, you know, 10 o'clock, 11 o'clock, you're going to get in.

“14. And they passed on and went on their way, and the sun went down upon them when they were by Giv'ah....”

So, we're talking about maybe six, seven.

“14. which belongs to who Binyamiyn.

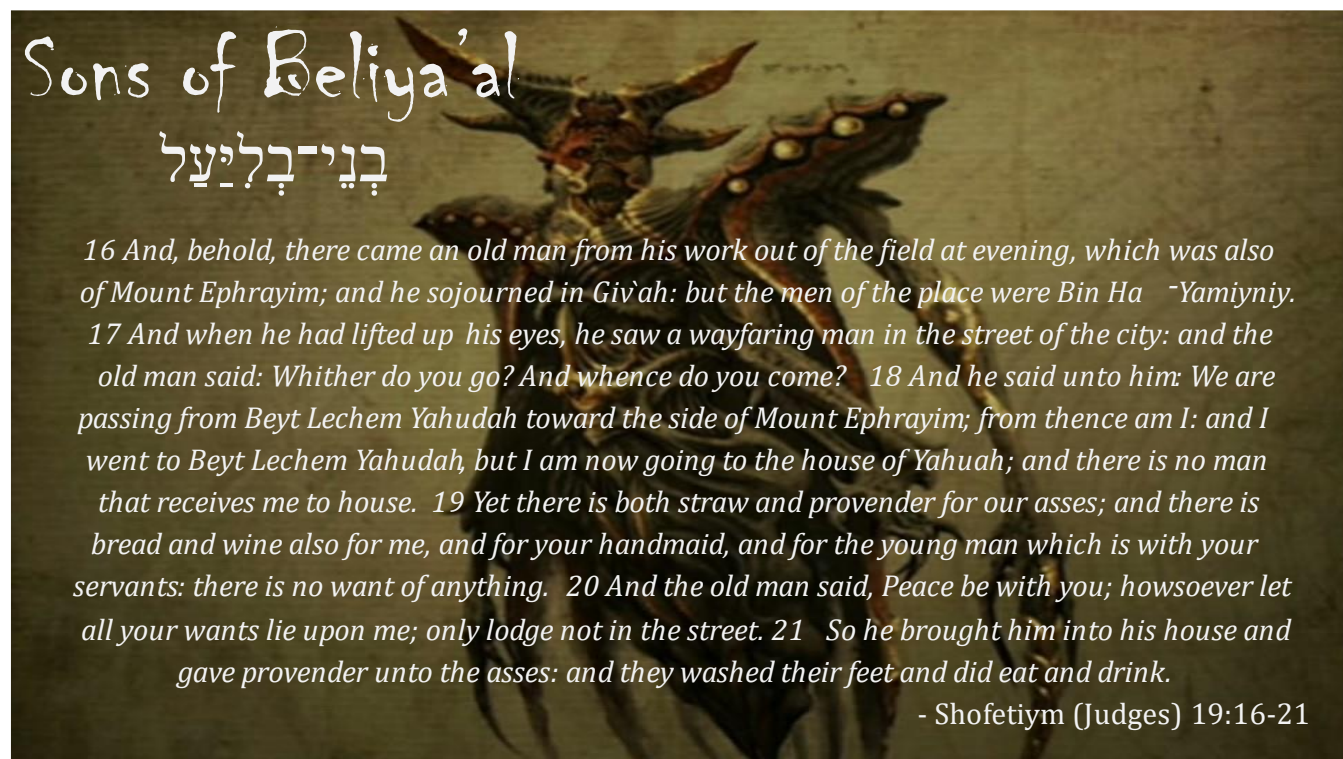
15. And they turned aside thither, to go in and to lodge in Giv’ah:....”

Now, when we say this land belongs to Binyamin, we are not talking about Binyamin holding title to it. We're talking about that when the land was divided during the time of Joshua, there was a land grant that was given to the tribe of Benjamin or the tribe of Binyamin. And this land grant that was given was this land that surrounded Jerusalem but did not include Jerusalem because Jerusalem was held by the Jebusites or the Yevuciyim in a fortress. And it was a virtually impenetrable fortress and the strong city of Jerusalem, which at one time is known as Salem when Malkiy Tsedeq was there.

So, he is entering into Giv’ah, and he's entering into a land now; he's in that land that is of the tribe of Benjamin. And they turned to decide whether to go in into lodging Giv’ah.

“15. and when he went in, he sat himself down in the street in the city: for there was no man that took them into his house to lodging.”

What are we going to do? I don't know, go into the middle of the street; you guys can sleep on the sidewalk. And these towns were small.



**Sons of Beliya'al**  
בְּנֵי-בְלִיעַל

*16 And, behold, there came an old man from his work out of the field at evening, which was also of Mount Ephrayim; and he sojourned in Giv'ah: but the men of the place were Bin Ha' -Yamiyniy. 17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said: Whither do you go? And whence do you come? 18 And he said unto him: We are passing from Beyt Lechem Yahudah toward the side of Mount Ephrayim; from thence am I: and I went to Beyt Lechem Yahudah, but I am now going to the house of Yahuah; and there is no man that receives me to house. 19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for your handmaid, and for the young man which is with your servants: there is no want of anything. 20 And the old man said, Peace be with you; howsoever let all your wants lie upon me; only lodge not in the street. 21 So he brought him into his house and gave provender unto the asses: and they washed their feet and did eat and drink.*

- Shofetiym (Judges) 19:16-21

And

#### **SHOFETIYM (Judges) 19:16-21:**

“16. And, behold, there came an old man from his work out of the field at evening, which was also of Mount Ephrayim;....”

So, this old man was up from the area of Ephrayim. So, we're talking about Shekem. That's quite a bit north and a little bit to the west.

“16. and he's sojourned in Giv'ah:...”

So, he's traveling too.

“16. but the men of the place were Bin Ha'Yamiyniy....”

The men of the place were of the tribe of Benjamin, Bin Ha'Yamiyniy.

“17. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said: Whither do you go? And whence do you come?

18. And he said unto him: We are passing from Beyt Lechem Yahudah toward the side of Mount Ephrayim; from thence am I:

So, remember the old man is from Ephrayim. And the Leviy is also from Ephrayim.

“18. And I went to Beyt Lechem Yahudah, but I am now going to the house of **YAHUAH**; and there is no man that receives me to house.

“19. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for your handmaid, and for the young man which is with your servants: There is no want of anything.

20. And the old man said, Peace be with you; howsoever let all your wants lie upon me; only lodge not in the street.

21. So he brought him into his house and gave provender unto the asses: and they washed their feet and did eat and drink.”

I hope you guys are doing okay in the chat over here. Now, we're going to continue. Here's when we get into the grist of what's going to go down here for you criminal enthusiast.

# Sons of Beliya'al

## בְּנֵי-בְלִיַּעַל

22 Now as they were making their hearts merry, behold, the men of the city, certain **sons of Beliya'al** [בְּנֵי-בְלִיַּעַל], beset the house round about, and beat at the door, and spoke to the master<sup>481</sup> of the house, the old man, saying: Bring forth the man that came into your house, that we may know him. 23 And the man, the master of the house, went out unto them, and said unto them: Nay, my brethren, nay, I pray you, do not so wickedly [אַל-תַּרְעוּ - al ta'ra'u - shall not do your evil]; seeing that this man is come into my house, do not this folly. 24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seems good unto you: but unto this man do not so vile a thing.

- Shofetiym (Judges) 19:22-24

### SHOFETIYM (Judges) 19:22-24:

"22. Now, as they were making their hearts merry, behold, the men of the city, certain sons of Beliya'al, beset the house round about, and beat at the door, and spoke to the master of the house, the old man, saying: Bring forth the man that came into your house, that we may know him.

23. And the man, the master of the house, went out unto them, and said unto them: Nay, my brethren, nay, I pray you, do not do so wickedly (- al ta'ra'u - shall do not do your evil);...."

This is what the Hebrew phrase is.

"23. seeing that this man is come into my house, do not do this folly...."

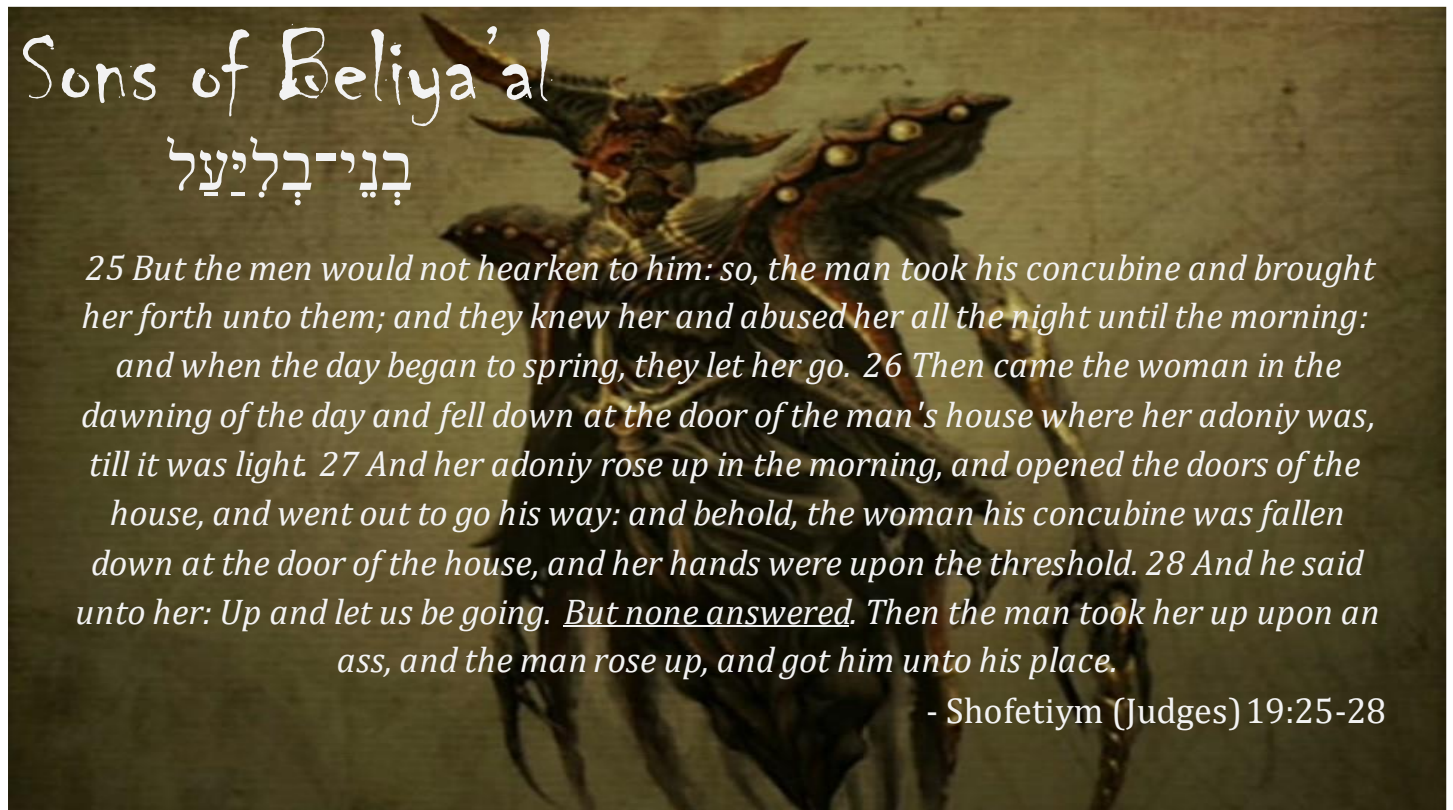
You're going to repeat what was happening in Sodom and Gomorrah; do not do this.

"24. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seems good unto you: but unto this man do not so a vile thing."

Now let's talk about this particular thing. Here you have the old man who's going to take care of the Levite priest. And he's going to say when these strangers come up, bring out the man. No, don't do that. That's a heinous act. But here, we'll send out my daughter and his concubine. Have at it.

Now, when you think about that, this begins a kind of open criminality. Could they have fought? Did they have anyone to go to? Were there any judges in this committee? Was there anybody to say, wait a minute, you can't do this, you sons of Beliya'al, get away? No, and there was an unwillingness to stand against them with

force to protect these women. Instead, No. You can't touch the Levite; send out the women. Alright, now let's see what happens.



# Sons of Beliya'al

בְּנֵי-בְלִיעַל

*25 But the men would not hearken to him: so, the man took his concubine and brought her forth unto them; and they knew her and abused her all the night until the morning: and when the day began to spring, they let her go. 26 Then came the woman in the dawning of the day and fell down at the door of the man's house where her adoniy was, till it was light. 27 And her adoniy rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. 28 And he said unto her: Up and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and got him unto his place.*

- Shofetiym (Judges) 19:25-28

## SHOFETIYM (Judges) 19:25-28:

“25. But the men would not listen to him:...”

So, what happens? The men would not listen; no, we're not making that deal. Nope, we're not going to do it.

“25. so, the man took his concubine....”

The Levite took his concubine.

“25. and brought her forth unto them;....”

Now, you see, the old man's daughter didn't show up. She didn't go out; the old man made the deal. I will send out my daughter and his concubine. And when it came time to make the deal, the only one that went out was the concubine, and how did she get out there? The man, the Levite, sent her out. The Levite sent her out and brought her forth unto them.

“25. and they did know her and abused her all the night until the morning:....”

So, we know here, the testimony that's going on here at this point, is that the Levite priest pushed his concubine, the one that left him for four months, he pushes her out the door and says, you get out there and take care of these guys. And they raped her all night long.

“25. and when the day began to spring, they let her go....”

When the day began to spring, they let her go. So, what happened? She moved.

“26. Then came the woman....”

You see this, she moved. She moved, they let her go. And she walked.

“26. in the dawning of the day and fell down at the door of the man's house where her adoniy was, till it was light.

27. And her adoniy rose up in the morning, and open the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold....”

Now, at this point, does it say she's dead? No, it says she walked. She walked back to the house. And she fell down at the doors, and her hands were upon the threshold; why were her hands upon the threshold? Because they probably locked the door. So, these guys couldn't get in.

“28. And he said unto her; Up and let us be going. But none answered....”

None answered. So, who knows what her condition was? She may have passed out from all the abuse; who knows what her condition was. She may have been in a hyper-state of shock. Who knows what this means.

“28. Then the man took her up upon an ass....”

Well, here, let me throw you over the donkey.

“28. and the man rose up, and got him onto his place.”

Now, the journey from Giv'ah up to Shekem is quite a journey. That's much more of a journey. And that's up over hill and dale. That's over hill and dale. So, she's thrown over the donkey in an abused condition and probably suffering from all kinds of shock and everything else.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*29 And when he was come into his house, **he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces,** and sent her into all the coasts of Yashar'el. 30 And it was so, that all that saw it said: There was no such deed done nor seen from the day that the children of Yashar'el came up out of the land of Mitsrayim unto this day: consider of it, take advice, and speak your minds.*

- Shofetiym (Judges) 19:22-24

### SHOFETIYM (Judges) 19:22-24:

"29. And when he got to his house...."

What does he do?

"29. he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Yashar'el...."

Now, from my point of view, I got to tell you, I find that in inordinate behavior. I find that very inordinate. If you have a spouse, and she dies, you're going to honor her body, not cut it up into pieces. If you loved her... And he sent it into the coast of Yashar'el.

"30. And it was so, that all that saw it said: There was no such deed done nor seen from the day that the children of Yashar'el came up and land of Mitsrayim unto this day: consider of it, take advice, and speak your minds."

Now, we can see we're even looking at the chat; we can see that this crime as described in the text. This crime is a heinous crime that is taking place here. And you can see even the people in the chat are reacting emotionally to what is being discussed because the crime is so egregious. Now, because of that, we have an issue when we're talking about being criminal investigators, and we're going to get to that issue.



So, let's look. Put on your Sherlock Holmes hat. And let's get into this a bit.

So these are the facts of the case. Be objective now.

What do we know?

- Was the concubine dead when the Leviyy found her?

We don't know. This is something we don't know. He talked to her. She didn't answer.

- Was there any culpability on the part of the Leviyy in putting her outside with the sons of Beliya'al?

If he hadn't done that, if he had defended her instead of putting her out, if he had punched the bullies in the face, maybe they would have did turn away. Who knows?

- Was the heinousness of the crime committed by the sons of Belial to gang-rape her all night made worse by the cutting up of the body?

Now, I might wait for you guys to answer that. But I think it's very clear that the cutting up of her body made this crime infinitely worse, infinitely worse.

What did Israel say? Nothing has been seen in all of Israel like this crime.

- Who were these sons of Beliya'al? How can we find them?

That is a question.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*Then all the children of Yashar'el went out, and the assembly was gathered together as one man, from Dan even to Be'er Sheva, with the land of Gil'ad, unto El-Yahuah in Mitspah. 2 And the chief of all the people, even of all the tribes of Yashar'el, presented themselves in the assembly of the people of Elohiym, four hundred thousand footmen that drew sword. 3 (Now the children of Binyamiyn heard that the children of Yashar'el were gone up to Mitspah.) Then said the children of Yashar'el: Tell us, how was this wickedness?*

*- Shofetiym (Judges) 20:1-3*

So, let's continue with this story. Let's move into chapter 20. And let's see what goes down from here.

### **SHOFETIYM (Judges) 20:1-3:**

“1. Then all the children of Yashar'el went out, and the assembly was gathered together as one man, from Dan even to Be'er Sheva, with the land of Gil'ad, unto **EL YAHUAH** in Mitspah....”

So, here this crime that is so bad that you have tribal leaders from all of Yashar'el. Then all the children of Yashar'el gathered to create an assembly as one man. All the houses has come together.

“2. And the chief of all the people, even of all the tribes of Yashar'el presented themselves in the assembly of the people of **ELOHIYM**, four hundred thousand footmen that drew sword....”

I think about that. This crime is so heinous. Imagine if this happened in the United States. The crime was so bad. All 50 governors and their respective National Guards gathered together in one place to hear the facts.

“3. (Now the children of Binyamiyn heard that the children of Yashar'el were gone up to Mitspah.) Then said the children of Yashar'el: Tell us, how was this wickedness?”

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*4 And the Leviyy, the man of the woman that was slain, answered and said, I came into Giv'ah that belongs to Binyamiyn, I and my concubine, to lodge. 5 And the men of Giv'ah rose against me and beset the house round about upon me by night and **thought to have slain me**; and my concubine **have they forced**, that **she is dead**. 6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Yashar'el: for they have committed lewdness and folly in Yashar'el. 7 Behold, ye are all children of Yashar'el; give here your advice and counsel.*

- Shofetiym (Judges) 20:4-7

### SHOFETIYM (Judges) 20:4-7:

"4. And the Leviyy,...."

The Leviyy, not the old man, the Leviyy.

"4. The man of the woman that was slain, answered and said, I came into Giv'ah that belongs to Binyamin, I am my concubine, to lodge.

5. And the men of Giv'ah...."

The men of Giv'ah. See, he doesn't say the sons of Beliya'al. He says the men of Giv'ah.

"5. rose against me and beset the house round about upon me by night and thought to have slain me:...."

Well, that's not what they said. That's not what they said. Send him out that we might know him.

"5. and my concubine they forced, that she is dead...."

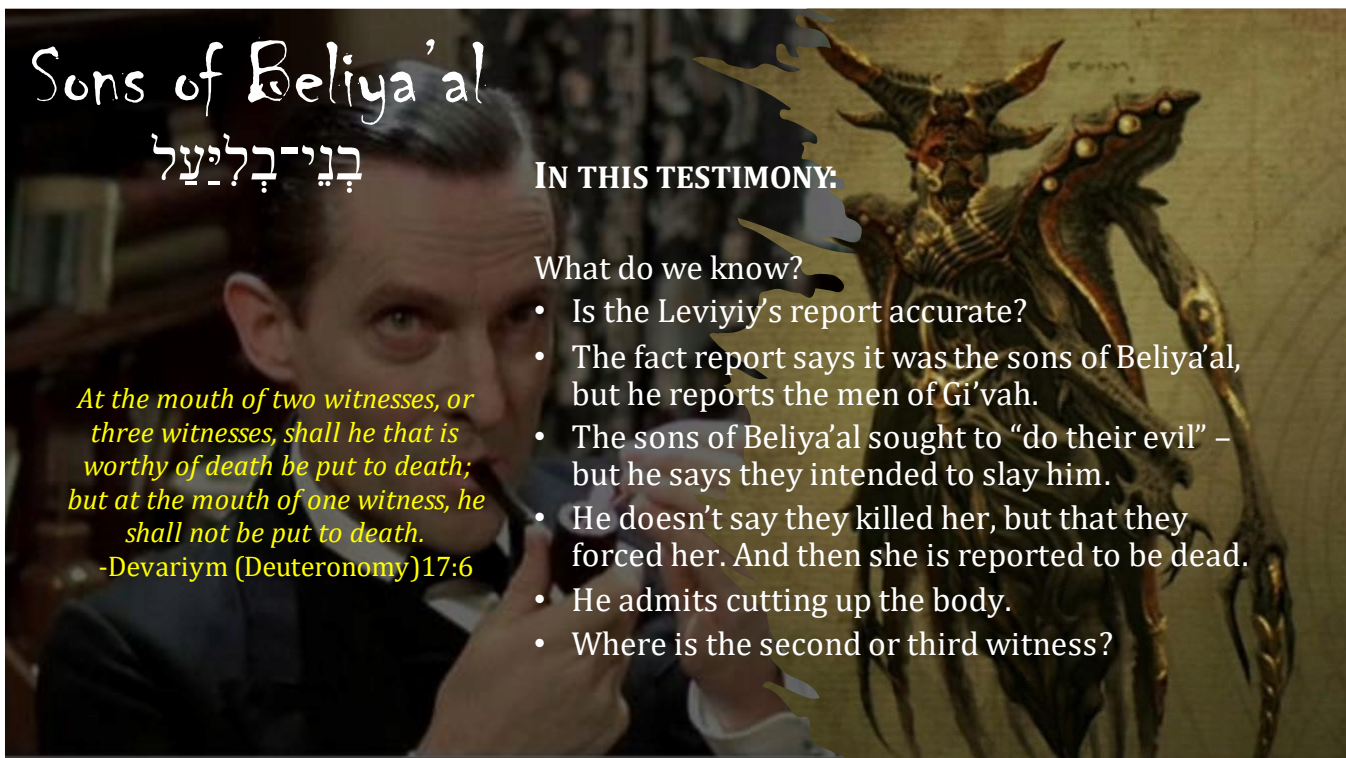
Now, does he say they killed my concubine? No, he doesn't say that. My concubine, they forced, and she is dead. You see that?

"6. And I took my concubine, and cut her in pieces,...."

I took my concubine and cut her in pieces.

“6. and sent her throughout all the country of the inheritance of Yashar’el; for they have committed lewdness and folly in Yashar’el.

“7. Behold, ye are all children of Yashar’el; give here your advice and your counsel....”



Sons of Beliya'al  
בְּנֵי-בְלִיעֵל

IN THIS TESTIMONY:

What do we know?

- Is the Leviyiy's report accurate?
- The fact report says it was the sons of Beliya'al, but he reports the men of Gi'vah.
- The sons of Beliya'al sought to "do their evil" – but he says they intended to slay him.
- He doesn't say they killed her, but that they forced her. And then she is reported to be dead.
- He admits cutting up the body.
- Where is the second or third witness?

*At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness, he shall not be put to death.*  
-Devariym (Deuteronomy)17:6

So, let's see in this testimony, let's review this.

What do we know?

- Is the Leviyiy's report accurate?

Well, according to the testimony we saw earlier, in the written testimony of the scribe, well, the sons of Beliya'al, a discreet group, in fact, the script says, certain sons of Beliya'al came to the house and said, send out the man that we might know him. The Leviyiy took it as they're going to kill me. But the old man knew what they were going to do, and he didn't have murder in mind. And that's when they said, well, we'll just send out my daughter in his concubine, not him.

Take advantage of them; leave us alone. So, the Leviyiy did not report,

1: That it was the sons of Beliya'al that had done this.

2: He did not report their true intent.

3: He did not give a report of how she died.

- The fact report says it was the sons of Beliya'al, but he reports the men of Giv'ah.
- The sons of Beliya'al sought to "do their evil,"-I but he says they intended to slay him.

Generous misstatement of the facts.

- He doesn't say they killed her, but that they forced her. And then she's reported to be dead.

That's kind of a critical factor. It's a critical fact.

- He admits cutting up the body.

Now at this point, I want to talk about this a little bit because we have this book in the Cephers. It's called Susanna or Shushanah. And it's found in the backside of the book of Daniel along with Ba'al and the Dragon, or Ba'al v'Tanniyn, or Bel and the Dragon, and then the Prayer of Azariah. But in Shushanah, we have a story once again that centers around rape, more or less, and you have these two elders of the city that have the hots for Susanna, Shushanah. And so, they go and spy on her in the backyard. And then one day they figure, she's going to take a bath, there is nobody here. Let's go rape her.

So, the two of them approach her, and they demand favors. And she says, Forget it. When she said that and hollered out, and the servants of the house came out, they fled without being seen. Then they go to the city, and they concoct this story about how they had witnessed her in adultery, an act of adultery with some other guy. And this was the testimony of two witnesses.

And they were prepared to stone Shushanah on the basis of the testimony of these two witnesses, who were actually perjuring themselves to cover up the fact that they intended on raping her. So, Daniel says we'll just hold on here a minute; let me ask you guys a couple of questions separately. So, he puts the one guy over here, and he puts the other guy over there, in an interrogative technique that has been repeated by police departments all over the world.

And he asked the first one, under which tree did you see this happening? And he names a tree, and then it goes to the other guy says, and under which tree did you see this happening? And he names a completely different tree. And he says to them both, by your own words, you have convicted yourselves.

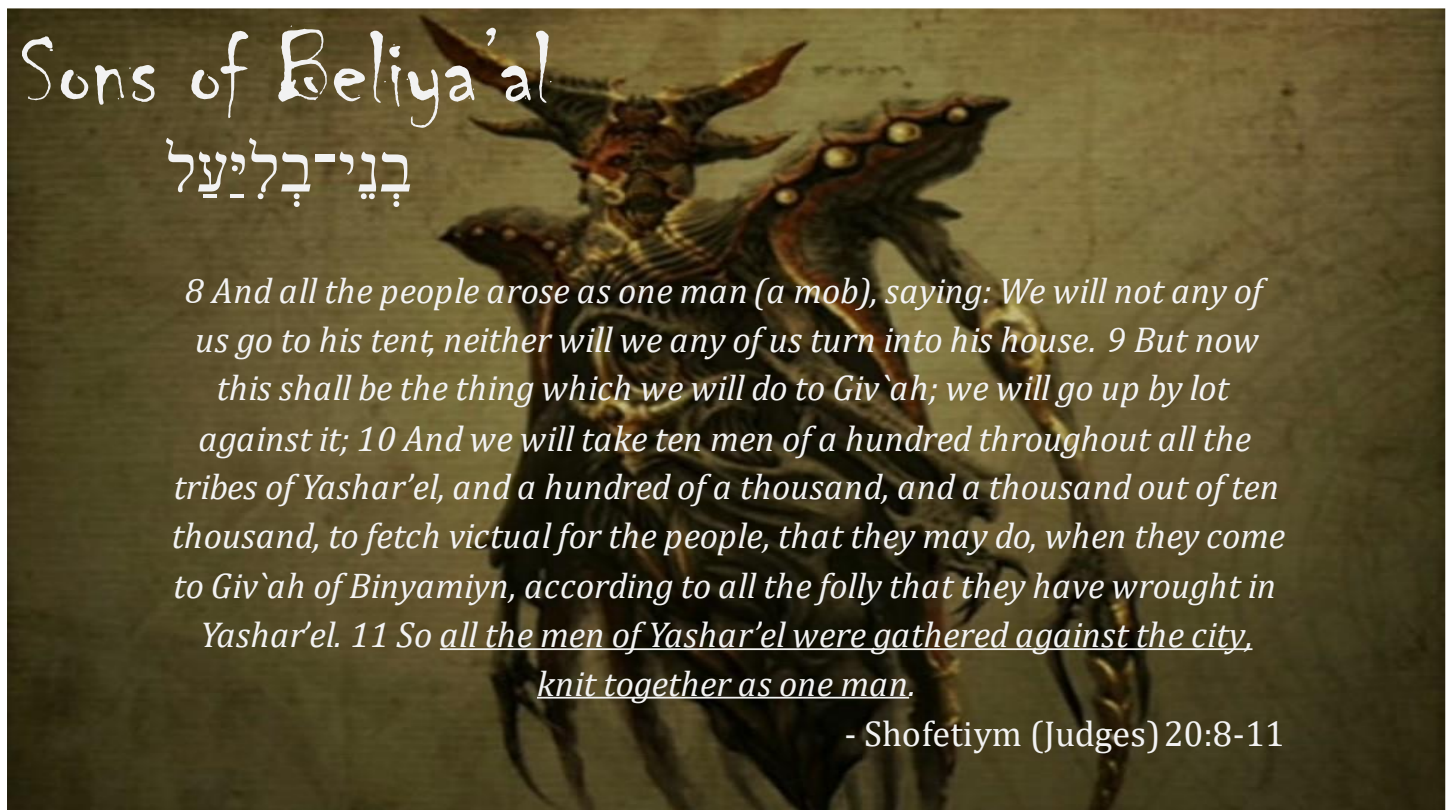
So, what you see there is what's called an admission against interest. It's an admission against interest. In the rules of evidence under the common law, an admission against interest is oftentimes admitted. I did it. Well, that's an admission against interest. Even though the testimony of a person about himself is generally construed as false. When you admit to the critical elements of the crime, it's an admission against interest. And it is considered. Now here, he admits to cutting up her body. But his report is they forced her; she was dead; I cut up the body.

- But where is the second or third witness?

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness, he shall not be put to death. Devariym (Deuteronomy) 17:6

Now, let's look at this. In this particular testimony, we have one witness, the Leviyy. The guy who believed his wife was playing, not his wife, the woman he wouldn't take as his wife. He believed she was playing the whore because she went back to her father for four months. And he goes and gets her. He brings her, and as soon as she leaves her father's care, brings her up to Giv'ah. And she's raped all night long that night. And as a result of her being raped, he cuts up the body.

But there's only one witness, one witness. However, as I mentioned before, this crime is an emotional crime. It's a heinous crime. And once you have a heinous crime, with heinous events, you, like many juries in the world, are influenced by the emotion. Somebody has got to be punished for this crime. And we're not going to bother to ascertain the truth of the matter, which all we need to do is just get close, and then somebody is going to die.



**Sons of Beliya'al**  
בְּנֵי-בְלִיעַל

*8 And all the people arose as one man (a mob), saying: We will not any of us go to his tent, neither will we any of us turn into his house. 9 But now this shall be the thing which we will do to Giv'ah; we will go up by lot against it; 10 And we will take ten men of a hundred throughout all the tribes of Yashar'el, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Giv'ah of Binyamiyn, according to all the folly that they have wrought in Yashar'el. 11 So all the men of Yashar'el were gathered against the city, knit together as one man.*

- Shofetiym (Judges) 20:8-11

Well, let's see what happened.

#### **SHOFETIYM (Judges) 20:81:**

"8. And all the people arose as one man (a mob), saying: We will not any of us go into his tent, neither will any of us turn back to his own house.

9. But now this shall be the thing which we will do to Giv'ah;...."

We're not going to do it to the men have given that committed the crime. We're not going to do it to the sons of Beliya'al. We're going to do this to Giv'ah.

"9. we will go up by lot against it;

"10. and we will take ten men of a hundred throughout all of the tribes of Yashar'el..."

That's 10% of 40,000 troops.

"10. and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Giv'ah of Binyamiyn, according to all the folly that they have wrought in Yashar'el.

11. So all the men of Yashar'el were gathered against the city, knit together as one man."

Now, I think this is an important teaching. There's an important teaching here when we realize that the mob mentality among us is still among us. It's here; you saw it to give me an example; you saw it throughout the Dark Ages. When somebody would be accused of witchcraft or somebody was accused of sorcery, or somebody was accused of this or accused of that. Burn them. Everybody was like, that's it! These facts are just unbelievable; burn them!

And you'd have a testimony to this. This witch was casting spells on people and causing children to eat live frogs, or whatever the case may be. I don't know. I've got no idea what the accusation would be. But they would say that the accusation alone was of such an emotional tenure that they would just say, kill her, burn at the stake. Well, wait a minute, could you prove proximate cause that she was the one who did it? No, we can't. we're not. We don't care about the proximate cause. All we know is that that was a heinous event, and someone needs to die. This is the one that's been accused. Kill her, burner her.

We know in Salem, for instance, the Salem Witch trials. We saw this where a couple of girls were accusing one woman after another of coming to them as spirits in the night and being witches and trying to harm them. And casting curses and on and on and on. They just made up a set of facts that got more egregious and more egregious. And so, guess what? The Salem Witch Trials executed one after another after another. And people were coming in saying, Look, you guys need to settle down and try to be objective. They could not get the mob to settle down. Now, what was Salem Witch Trials, would become lynchings in the South. Oh, this black man is accused of raping this white woman.

He's been accused of rape. And we don't tolerate the raping of white women down here. That's it lynch him.

Well, wait a minute. Could you offer some proof? We're not doing any proof; he's been accused; what more do we need to see? When you read the book To Kill a Mockingbird, Atticus Finch proves at trial that the young

woman was making a suggestive move towards the man, and he turned her down. And when he did, she claimed, like the two witnesses that wanted to sleep with Susanna, that he tried to rape her. And that was enough. And even though Atticus Finch proved at trial, that was the case. His client nonetheless died in prison.

And a lot of this has to do with the fact that the standard of, by the testimony of two or more witnesses, the matter is established, is completely lost. We're not going to do that. What we're going to do is, we're going to form together as one man, and we're going to go get somebody. Now, he said, men of Giv'ah, we don't care which man, we're not going to take the time to sort it out. We'll just kill everybody. Kill everybody in Giv'ah. Once we kill everybody in Giv'ah, there might be some innocent people that die. But guess what? The guys who did the rape, they're going to be dead.

Assuming they're still in Giv'ah.



**Sons of Beliya'al**  
**בְּנֵי-בְלִיעַל**

**ADMISSIBLE EVIDENCE:**

A long-standing rule of evidence in the common law recognizes that certain circumstances call for the exclusion of evidence which is of unquestioned relevance. These circumstances entail risks which include inducing decision on a purely emotional basis. Situations in this area call for balancing the probative value of and need for the evidence against the harm (like the incitement of a mob) likely to result from its admission. "Unfair prejudice" within its context means an undue tendency to suggest decision on an improper basis (like the gravity of the crime) although it may not necessarily be based on emotion. Does the assembly of Yashar'el here seem incited over the facts of this case? Did they meet the standard of Deuteronomy 17:6?

Admissible Evidence:

So, a long-standing rule of evidence in the common law recognizes that certain circumstances call for the exclusion of evidence which is of unquestionable relevance.

In other words, this guy's testimony, our Levite. His testimony is relevant because he has knowledge of the facts, but his testimony may nonetheless be excluded.

These circumstances entail risks which include inducing decisions on a purely emotional basis.

So here you are, you're hearing the facts of the case. This is traumatic; it's upsetting, and your emotions are running hot. It's like, I got to have something happen, or I've got the urge to kill. Let's go, right.

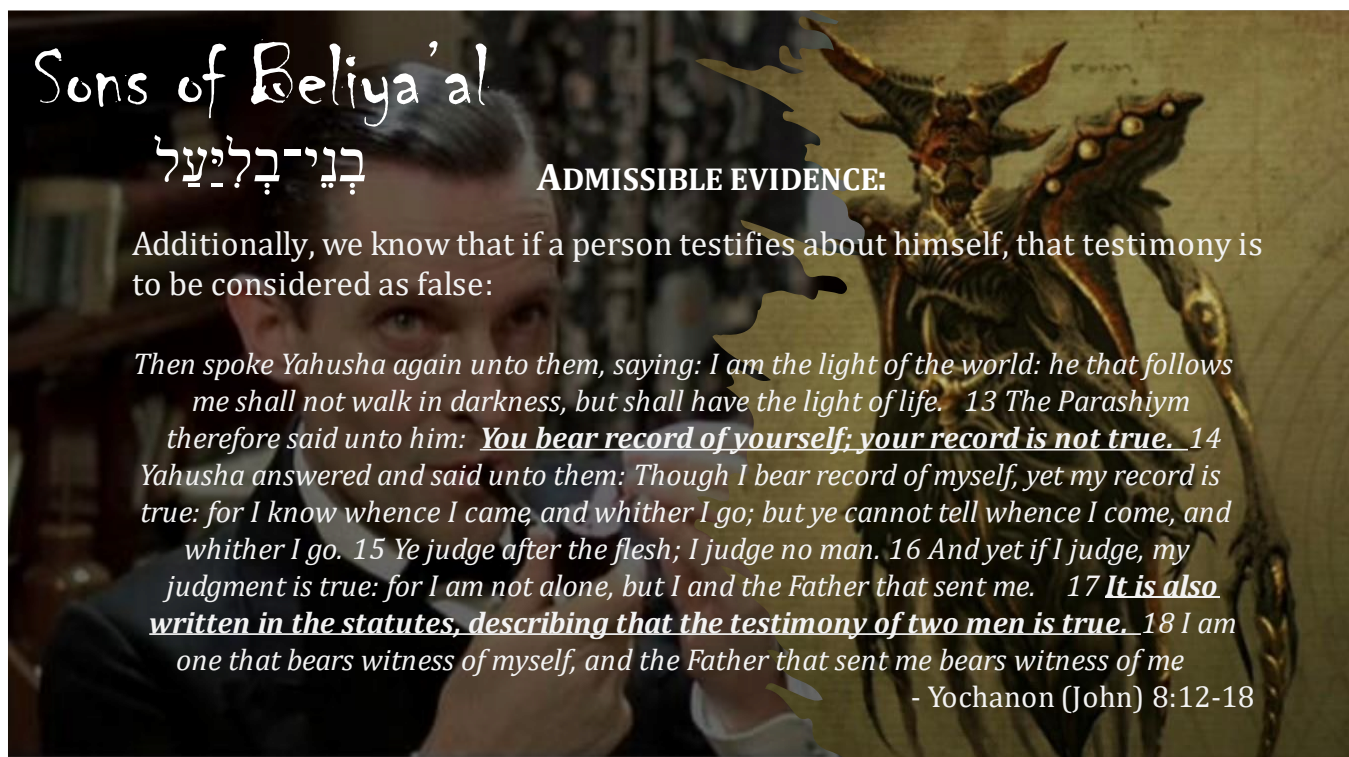
That's purely in an emotional basis.

Situations in this area called for balancing the probative value of the evidence and the need for the evidence against harm (like the incitement of a mob) likely to result from its admission. "Unfair prejudice" within its context means an undue tendency to suggest decisions on an improper basis (like the gravity of the crime) Well, this crime was so bad. We don't need to prove it; we can just kill this guy. This crime was so heinous, we don't need to go to all the trouble of a trial. Just lynch him. Get it over with. You see this mindset repeat over and over again. And of the old westerns talking about vigilante justice before the guy can ever be tried. We know he was the one that stole the cattle. We know he was the one that shot the priest at the Mission House. We know he was; these were the Indians that killed the guys in the wagon train. We know because the gravity of the crime is so great. We know we don't need to prove it; we know. Although it may not necessarily be based on emotion. Does the assembly of Yashar'el here seem incited over the facts of this case?

Oh, no question.

Did they meet the standard of Deuteronomy 17:6?

Did they get a second witness as to any of this stuff? No, the witness they had was the Levite and the fact that he was willing to cut up a woman into 12 pieces to make his point.



**Sons of Beliya'al**  
**בְּנֵי-בְלִיַּעַל**

**ADMISSIBLE EVIDENCE:**

Additionally, we know that if a person testifies about himself, that testimony is to be considered as false:

*Then spoke Yahusha again unto them, saying: I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life. 13 The Parashiyim therefore said unto him: You bear record of yourself; your record is not true. 14 Yahusha answered and said unto them: Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in the statutes, describing that the testimony of two men is true. 18 I am one that bears witness of myself, and the Father that sent me bears witness of me*

- Yochanon (John) 8:12-18

Additionally, we know if a person testifies about himself, that testimony is to be considered as false:

Well, how do we know that? Well, let's take a look at this passage in the Gospel of John. This is John 8:12-18.

**YOCHANON (John) 8:12-18:**

“12. Then spoke **YAHUSHA** again into them, saying: I am the light of the world: he the follows me shall not walk in darkness, but shall have the light of life....”

What a beautiful statement. I am the light of the world. This is light. And what's the reaction?

“13. The Parashiym, therefore, said unto him: You bear record of yourself; your record is not true....”

Why? Because it was the long-standing Talmudic edict that a person testifying about themselves testifies falsely, even if he's telling the truth. It is to be construed as perjury. But what did you do? Well, I did this I did. It's irrelevant what you say you did because your testimony has to be excluded because you're testifying about yourself. Therefore, it is given as a matter of law that it's false.

“14. **YAHUSHA** answered and said unto them: Though I bear record of myself....”

And the law says that that's false.

“14. yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

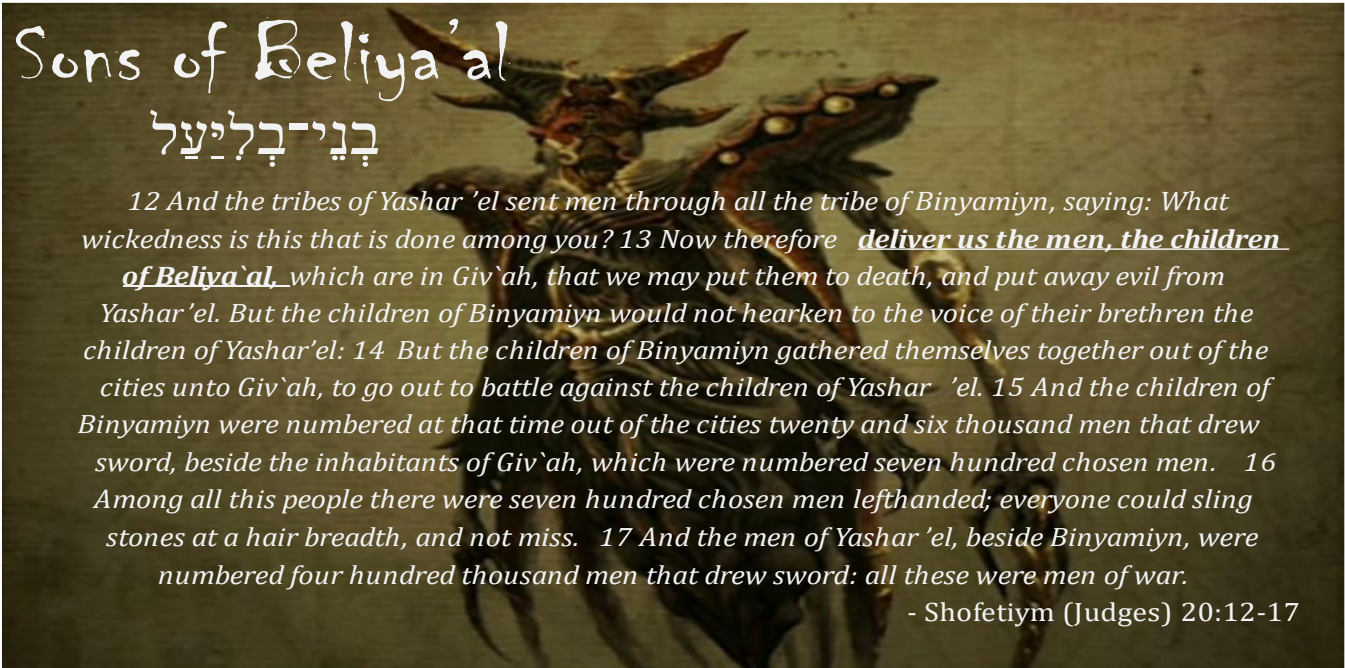
15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in the statutes, describing that the testimony of two men is true.

18. I am one that bears witness of myself, and the Father that sent me bears witness of me.”

So, we see again the admissibility of this evidence. Now, you've got Yashar'el ready to go kill the entire city of Giv'ah, based upon a guy who's testifying about himself with no second witness.



## Sons of Beliya'al

בְּנֵי-בְלִיעַל

*12 And the tribes of Yashar 'el sent men through all the tribe of Binyamiyn, saying: What wickedness is this that is done among you? 13 Now therefore **deliver us the men, the children of Beliya'al**, which are in Giv'ah, that we may put them to death, and put away evil from Yashar'el. But the children of Binyamiyn would not hearken to the voice of their brethren the children of Yashar'el: 14 But the children of Binyamiyn gathered themselves together out of the cities unto Giv'ah, to go out to battle against the children of Yashar 'el. 15 And the children of Binyamiyn were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Giv'ah, which were numbered seven hundred chosen men. 16 Among all this people there were seven hundred chosen men lefthanded; everyone could sling stones at a hair breadth, and not miss. 17 And the men of Yashar 'el, beside Binyamiyn, were numbered four hundred thousand men that drew sword: all these were men of war.*

- Shofetiym (Judges) 20:12-17

**SHOFETIYM (Judges) 20:12-16:**

“12. And the tribes of Yashar’el sent men....”

Now, this, again, our story continues.

“12. through all the tribe of Binyamiyn, saying: What wickedness is this that is done among you?

13. Now, therefore, deliver us the men, the children of Beliya’al which are in Giv’ah, that we may put them to death, and put away the evil from Yashar’el....”

So now, we finally have somebody focusing in with a little bit of reason and saying, we're not going to kill all of Giv’ah. Let's just go up to Giv’ah, surround them with troops, and tell them to cough up these guys, these sons of Beliya’al. Now, you can see the guys in Giv’ah may have been saying, which, again, we don't get the report here. But they may have been saying, Look, these guys are in our custody, we're going to take care of it, we will handle this matter. But first, we have to determine if these guys killed the girl or if the Levite killed the girl. And we haven't adjudicated that fact yet. We're still talking to the old man, and we're still talking to some of the sons of Beliya’al. Ah, but to do so, what happens?

“13. But the children of Binyamiyn would not hearken to the voice of their brethren the children of Yashar’el....”

No, we're not doing that; we're not giving up these guys until we adjudicate the case based upon the testimony of two witnesses. It doesn't say that in this Scripture, but this could have been their reasoning.

“14. But the children of Binyamiyn gathered themselves together out of the cities into Giv’ah, to go out to battle against the children of Yashar’el....”

Do you guys want to threaten us? We're ready to do it, slap leather.

“15. And the children of Binyamin were numbered at that time out of the cities twenty and six thousand men that drew the sword, besides the inhabitants of Giv’ah, which were numbered seven hundred chosen men....”

So you have 26,700 men. Among all of these, and they’re facing off against 40,000 guys.

“16. Among all this people, there were seven hundred chosen men lefthanded;....”

Now, this is this interesting. They were lefthanded.

“16. everyone could sling stones at a hair breadth, and not miss....”

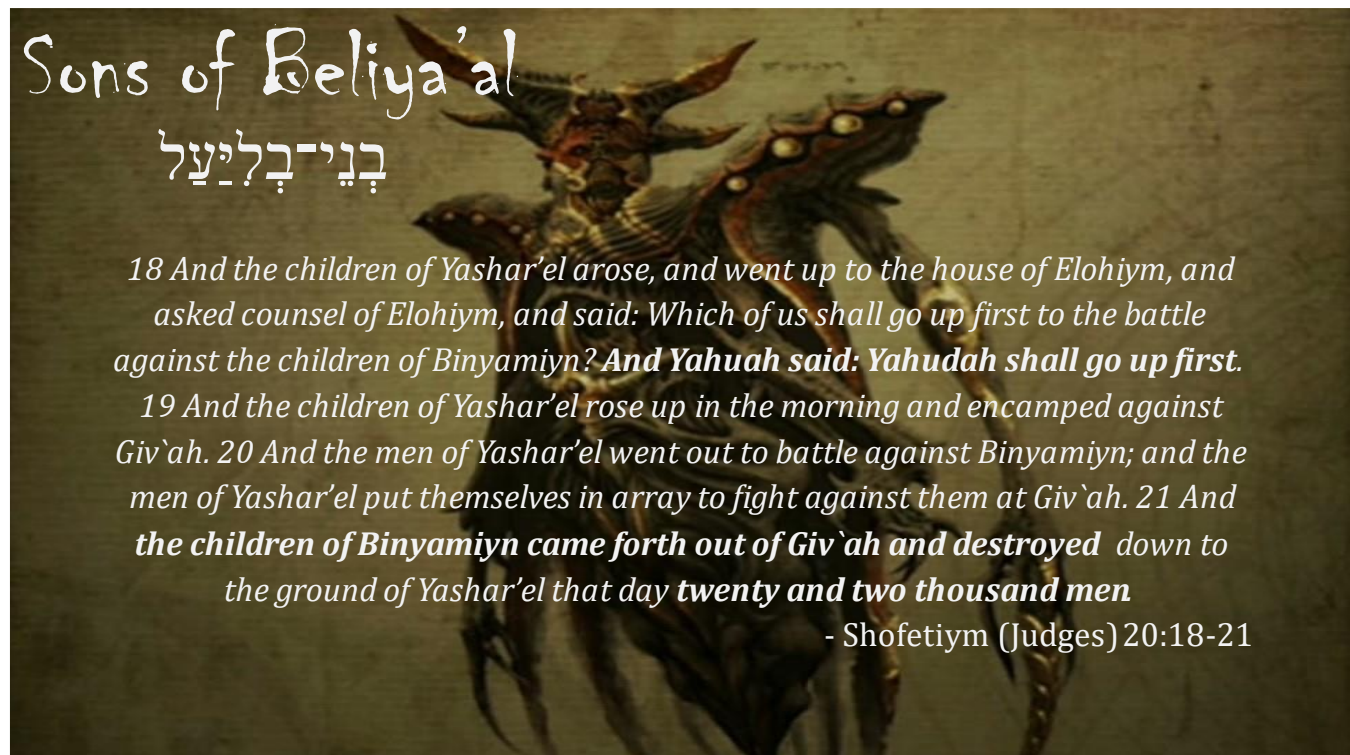
Such an interesting phrase right here. And if you guys don't mind, the dog lady got into a rabbit hole for just a minute. What you see here is, you see lefthanded people. So, was David lefthanded? This is a question, was David lefthanded? These guys were lefthanded. And they could sling stones at a hair breath and not miss the breath of the hair. When you see this kind of accuracy with slings, you're seeing these guys had practiced and practiced. The sling was an extremely viable, important, and accurate weapon among those who knew how to use it.

So, when David walked out there, he walks into the field where Goliath is, and there comes a guy that's got a forehead that's like this big. Here's his forehead; if anything he's saying, well, let's see, I could divide that forehead into 16 targets and hit all 16 of them separately. It's like some of the people that Wales with a dartboard; they are so accurate, they can hit anything they want to hit. Same thing here. David could have sectioned off Goliath's forehead and said, I'm going to hit him here. I'm going to hit him here and hit him here. But he takes enough stones to kill Goliath and his brothers. Knowing full well that his slingshot capability was so accurate. This guy was going down. There was no question in his mind. There was just no question in his mind. And we see here, and the in the past that inside these people that were 700 men, and Binyamiyn, who were unbelievable with a sling, they could sling stones within a hair's breadth of accuracy.

#### SHOFETIYM (Judges) 20:17:

“17. And the men of Yashar’el, beside Binyamiyn, were numbered four hundred thousand men that drew the sword: all of these were men of war.”

So, here you got Binyamiyn, who's coming on saying, our 26,000 guys are not going to take it from you. We're not going to let you grab these guys; forget it. No, we're willing to fight.



**Sons of Beliya'al**  
בְּנֵי-בְלִיעֵל

*18 And the children of Yashar’el arose, and went up to the house of Elohiym, and asked counsel of Elohiym, and said: Which of us shall go up first to the battle against the children of Binyamiyn? **And Yahuah said: Yahudah shall go up first.***

*19 And the children of Yashar’el rose up in the morning and encamped against Giv’ah. 20 And the men of Yashar’el went out to battle against Binyamiyn; and the men of Yashar’el put themselves in array to fight against them at Giv’ah. 21 And **the children of Binyamiyn came forth out of Giv’ah and destroyed down to the ground of Yashar’el that day twenty and two thousand men***

- Shofetiym (Judges) 20:18-21

### SHOFETIYM (Judges) 20:18-21

“18. And the children of Yashar’el arose, and went into the house of **ELOHIYM**, and asked counsel of **ELOHIYM**, and said: Which of us shall go up first to the battle against the children of Binyamiyn? And **YAHUAH** said: Yahudah shall go up first....”

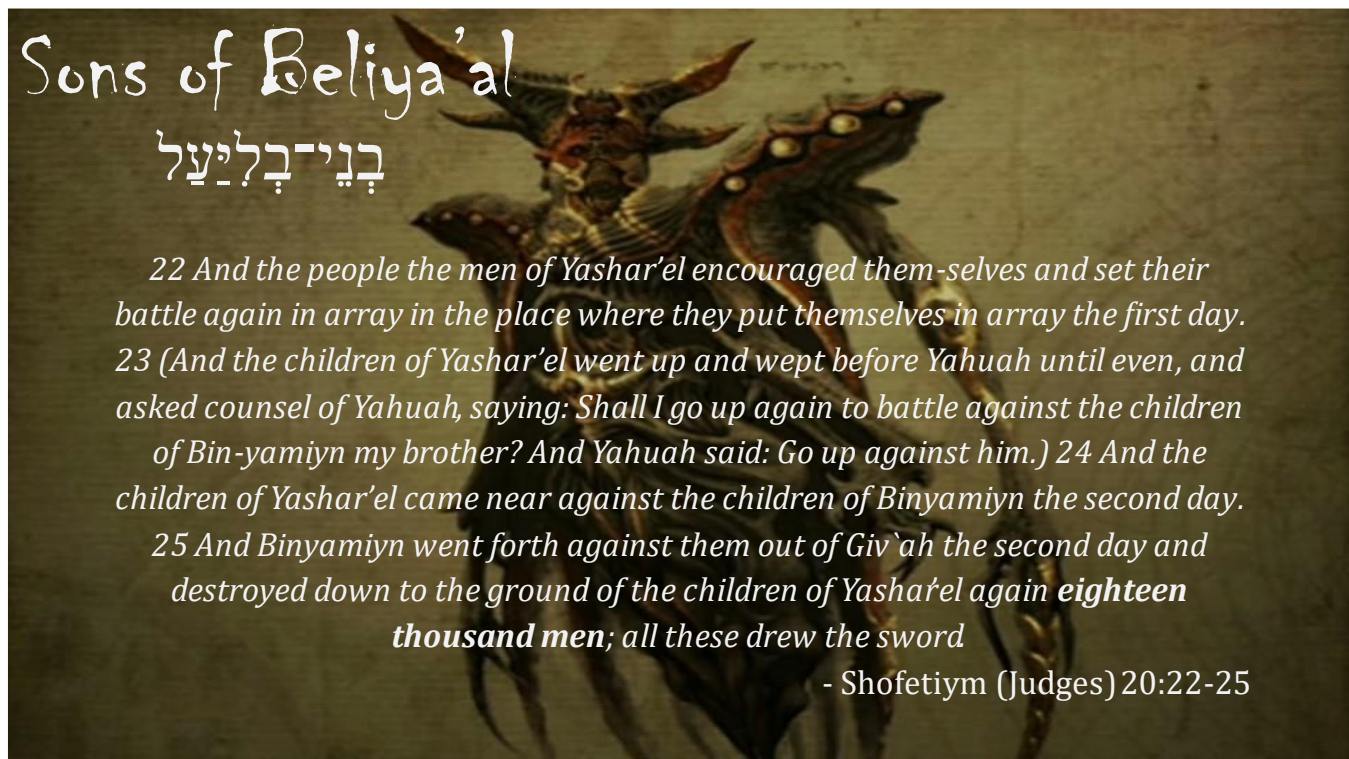
Now, this is interesting because we know that when the house of Israel breaks apart under Solomon’s son Rehoboam, when the house of Israel breaks apart, what happens? All the ten tribes go north. Who remains there in Jerusalem? Binyamiyn and Yahudah. But here, you who did his commission, Yahudah, you go get them. You go get it.

“19. And the children of Yashar’el rose up in the morning and encamped against Giv’ah.

20. And the men of Yashar’el went out to battle against Binyamiyn, and the men of Yashar’el will put themselves in array to fight against them at Giv’ah.

21. And the children of Binyamiym came fourth out of Giv’ah and destroyed down to the ground of Yashar’el that day twenty and two thousand men.”

You are coming against us with your big troops. Fine, boom, they killed twenty-two thousand of them.



### SHOFETIYM (Judges) 20:22-25:

“22. And the people in the men of Yashar’el encourage themselves and set their battle again in array in the place where they put themselves in array on the first day.

23. (And the children of Yashar’el went up and wept before **YAHUAH** until even, and asked counsel of **YAHUAH**, saying: Shall I go up again to battle against the children of Binyamiyn, my brother?...”

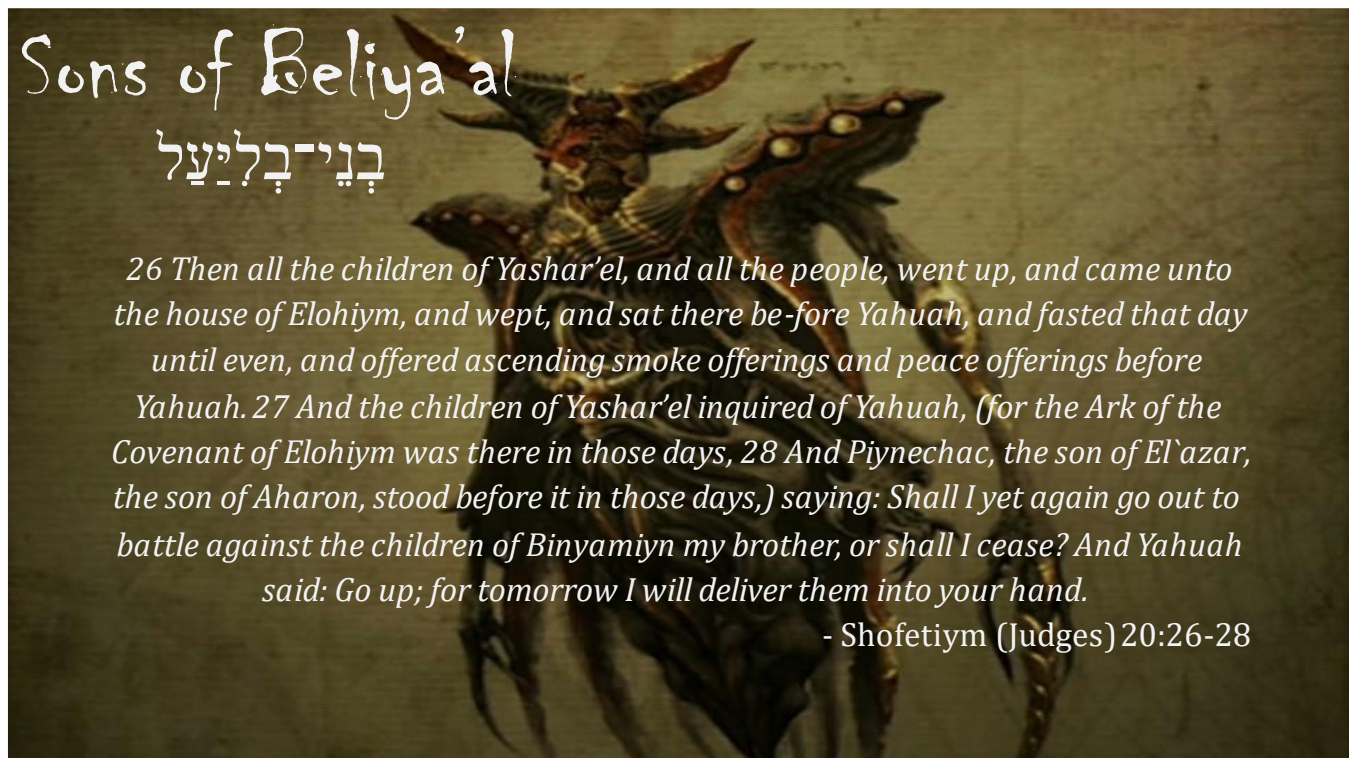
They remember the first time they asked **ELOHIYM**; now, in this passage, they're asking **YAHUAH**.

“23. And **YAHUAH** said: Go up against him.)

24. And the children of Yashar’el came near against the children of Binyamiyn the second day.

25. And Binyamiyn went forth against them out of Giv’ah the second day and destroyed down to the ground the children of Yashar’el again eighteen thousand men; all these drew the sword.”

So whoa, we're up before 40,000 men; now they have been destroyed by these Binyamites.



#### SHOFETIYM (Judges) 20:26-28:

“26. Then all the children of Yashar’el, and all the people, went up, and came into the house of **ELOHIYM**, and wept, and sat there before **YAHUAH**, and fasted that day until even, and offered ascending smoke offerings and peace offerings before **YAHUAH**.

27. And the children of Yashar’el inquired of **YAHUAH** (for the Ark of the Covenant of **ELOHIYM** was there in those days....”

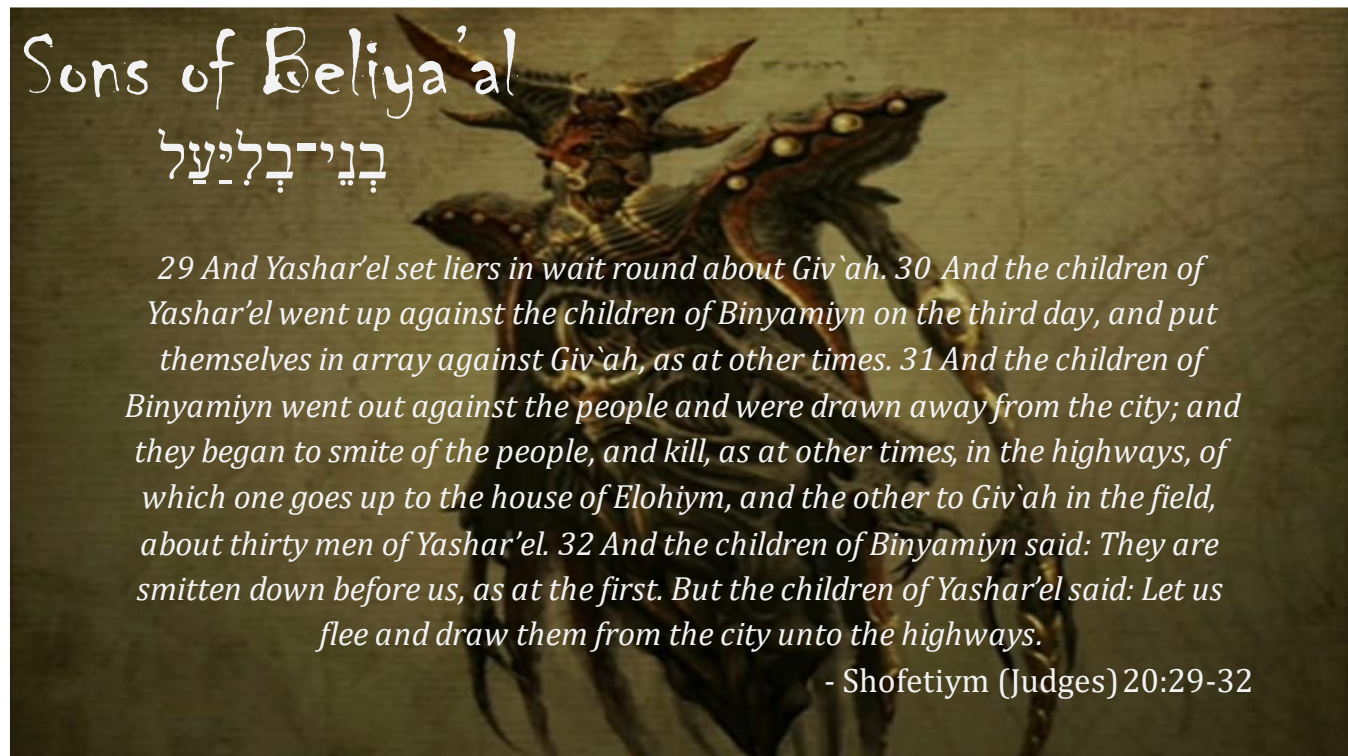
Interesting that it would be there.

“28. And Piynchac, is the son of El’azar, the son of Aharon....”

So, we’re talking in such close proximity to the entrance into Israel.

“28. Stood before it in those days,) saying: Shall I yet again go out to battle against the children of Binyamiyn, my brother, or shall I cease? And **YAHUAH** said: Go up; for tomorrow I will deliver them into your hand.”

Now, when you look at this, why would **YAH** do such a thing? Why would **YAH** do such a thing? Well, number one, he's going to deliver Binyamiyn, who's got 26,000 troops roughly. And because Binyamiyn has already slaughtered 40,000 of the house of Yahudah, you see? Binyamiyn slaughtered 40,000 In the house of **YAH**. So **YAH** says, go up, and I will deliver them into your hand.



**SHOFETIYM (Judges) 20:29-31:**

“29. And Yashar'el set liars and wait round about Giv'ah.

30. And the children of Yashar'el went up against the children of Binyamiyn on the third day, and put themselves in array against Giv'ah, as at other times.

31. And the children of Binyamiyn went out against the people and were drawn away from the city, and they began to smite the people, and kill, as at other times....”

Now, it's kind of interesting; let's take a side road for just a second. And let's talk about this. Because when we look at this idea of Yashar'el goes up once, Judah goes up once, gets slaughtered. Judah goes up a second time and gets slaughtered. And now Judah is going up a third time. So, what you see is, you can liken this, if you will, to World War One, World War Two.

And now we're coming into World War Three. What's the expectation? The victor in World War One says we kicked their butt. Then World War Two comes up. We did that again. We put all their troops on the ground. We destroyed them down. We destroyed them down. That's the language; we destroyed them down. Third World War comes along. And Binyamiyn is saying, well, here they are, again. They're at the gates. They are at Giv'ah. They're right in the same place.

They were here the last time; here they are. Let's go out and do it again. Third time and these guys are going to get stomped one more time. Well, let's see what happens. So, the children of Binyamiyn went out against the people and were drawn away from the city, and they began to smite the people and kill as at other times. Just like they did in World War One and World War Two.

#### **SHOFETIYM (Judges) 20:31-32:**

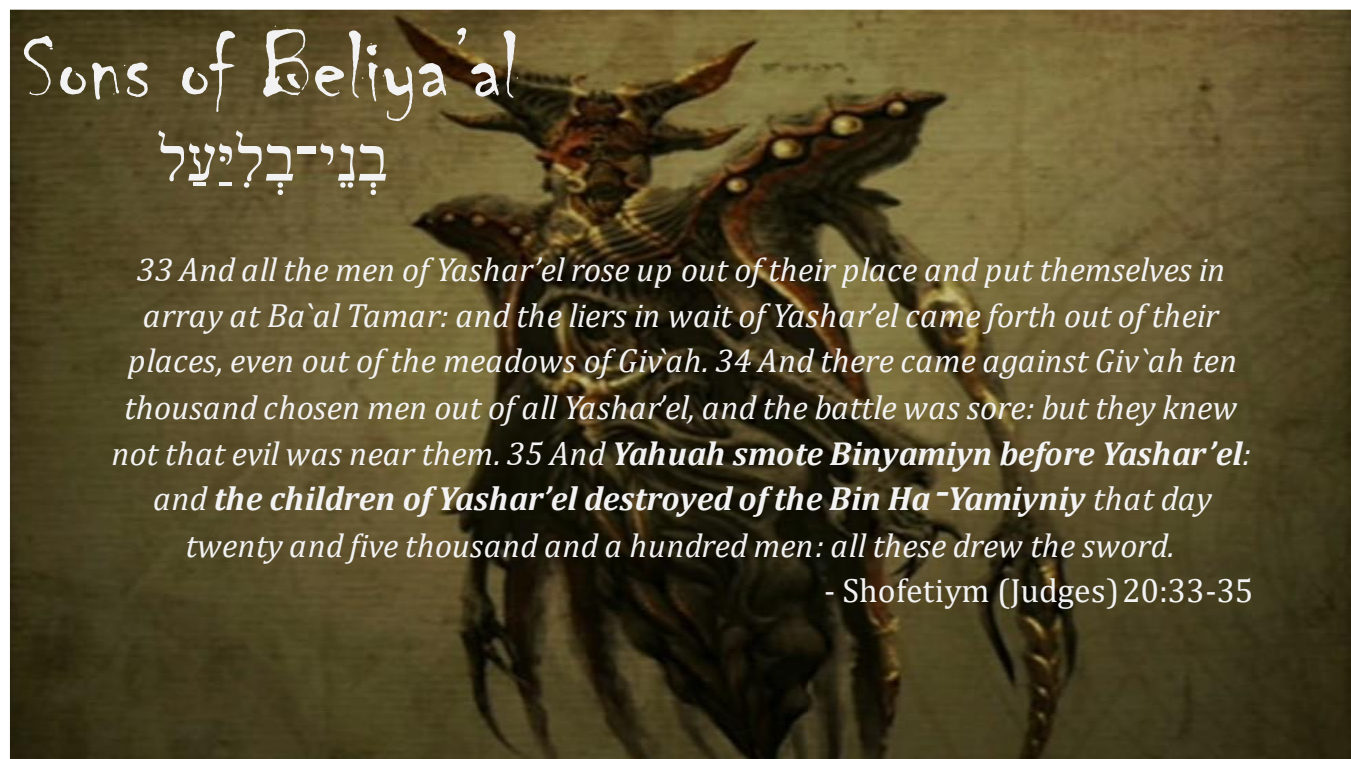
"31. in the highways, of which one goes up to the house of **ELOHIYM**, and the other to Giv'ah in the field, about thirty men of Yashar'el.

32. And the children of Binyamiyn said: They are smitten down before us, as at first...."

And the second time.

"32. But the children of Yashar'el said: Let us flee and draw them from the city unto the highways."

A little battle strategy.



#### **SHOFETIYM (Judges) 20:33-35:**

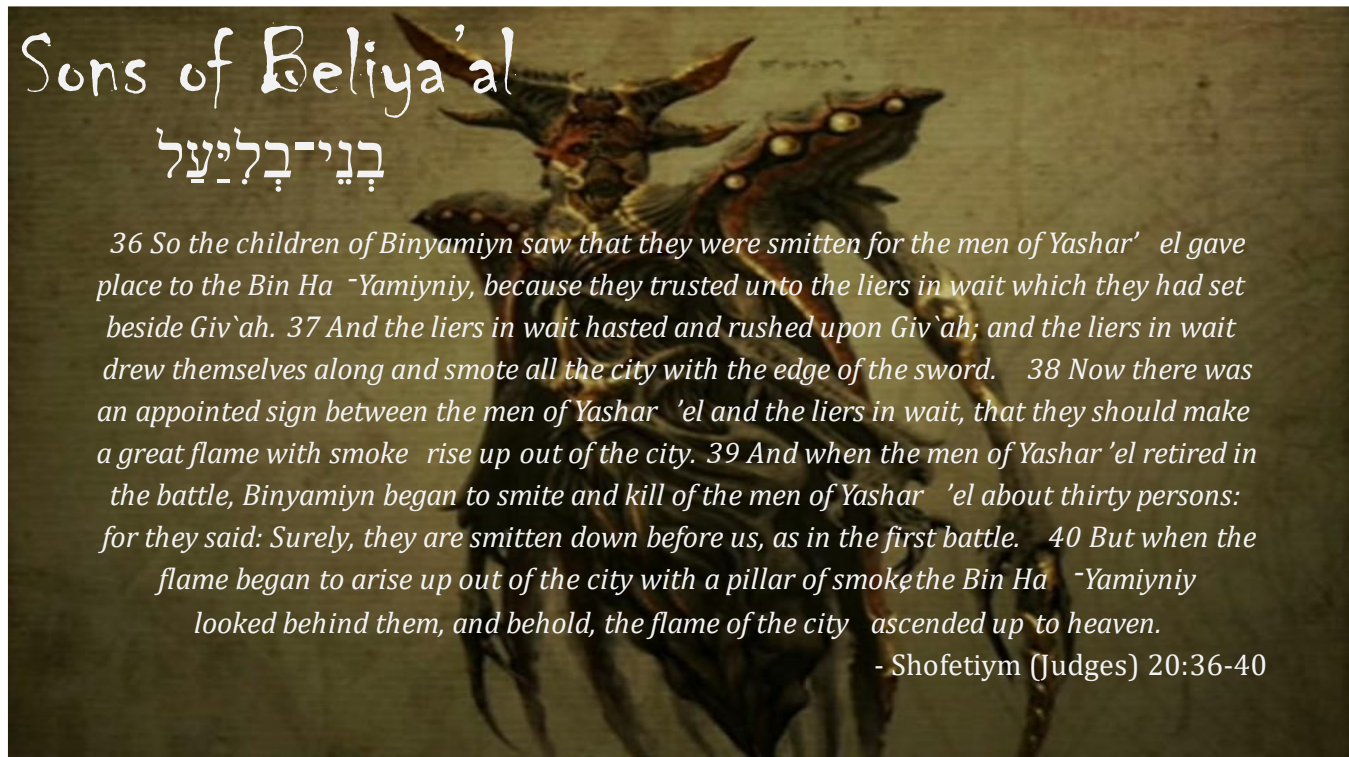
"33. And all the men of Yashar'el rose up out of their place and put themselves in array at Ba'al Tamar: and the liars in wait of Yashar'el came forth out of their places, even out of the meadows of Giv'ah...."

In other words, we had some trenches built; we had some fortification built as part of the reason why we're winning because we've been standing off in our fortresses.

“34. And there came against Giv’ah ten thousand chosen men out of all Yashar’el, and the battle was sore: but they knew not that evil was near them.

35. And **YAHUAH** smote Binyamiyn before Yashar’el: and the children of Yashar’el destroyed of the Bin Ha’Yamiyniy that day twenty and five thousand and a hundred men: all these drew the sword.”

Now, if you recall, they had 26,700. And here, 25,100 have been destroyed in that battle.



#### **SHOFETIYM (Judges) 20:36:40:**

“36. So the children of Binyamin saw that they were smitten: for the men of Yashar’el gave place to the Bin Ha’Yamiyniy, because they trusted unto the liars in wait which they had set beside Giv’ah.

37. And the liars and wait hasted in rushed upon Giv’ah; and the liars away drew themselves along and smote all the city with the edge of the sword.

38. Now there was an appointed sign between the men of Yashar’el and the liars in wait, that they should make a great flame with smoke rise up out of the city.

39. And when the men of Yashar’el retired in the battle, Binyamiyn began to smite and kill of the men of Yashar’el about thirty persons: for they said: Surely, they are smitten down before us, as in the first battle.

40. But when the flame began to arise out of the city with a pillar of smoke, the Bin Ha’Yamiyniy looked behind them, and behold, the flame of the city ascended up into heaven.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*41 And when the men of Yashar'el turned again, the men of Binyamiyn were amazed: for they saw that evil was come upon them. 42 Therefore they turned their backs before the men of Yashar'el unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. 43 Thus they enclosed the Bin Ha-Yamiyniym round about, and chased them, and trode them down with ease over against Giv'ah toward the sunrising. 44 And there fell of Binyamiyn eighteen thousand men; all these were men of valor.*

*- Shofetiym (Judges) 20:41-44*

### **SHOFETIYM (Judges) 20:41-44:**

“41. And when the men of Yashar'el turned again, the men of Binyamiyn were amazed: for they saw that evil was come upon them.

42. Therefore they turned their backs before the men of Yashar'el unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43. Thus they enclosed the Bin Ha'Yamiyniym round about, and chase them, and trode them down with ease over against Giv'ah toward the sunrising.

44. And there fell of Binyamiyn eighteen thousand men; all of these were men of valor.”

So, we're seeing here that Binyamin has been wiped out.

# Sons of Beliya'al

## בְּנֵי-בְלִיעַל

*45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gid'om and slew two thousand men of them. 46 So that all which fell that day of Binyamiyn were twenty and five thousand men that drew the sword; all these were men of valor. 47 But **six hundred men turned and fled to the wilderness unto the rock Rimmon**, and abode in the rock Rimmon four months. 48 And the men of Yashar'el turned again upon the children of Binyamiyn, and smote them with the edge of the sword, as well **the men of every city**, as the beast, and all that came to hand: also they **set on fire all the cities** that they came to.*

- Shofetiym (Judges) 20:45-48

### SHOFETIYM (Judges) 20:45-48:

"45. And they turned him fled toward the wilderness onto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gid'om and slew two thousand men of them.

46. So that all which fell that day of Binyamiyn were twenty and five thousand men that drew the sword; all of these were men of valor.

47. But six hundred men turned and fled to the wilderness unto the rock Rimmon...."

Six hundred men, they bugged out, and I'm not fighting this thing. Let's get out of here. They bugged out.

"47. and abode in the rock Rimmon four months.

48. And the men of Yashar'el turned again upon the children of Binyamiyn, and smote them with the edge of the sword, as well as the men of every city, as the beast, and all the came to hand: also, they set on fire on all the cities they came to."

They killed everybody. And they burned their cities, but 600 men.

# Sons of Beliya'al

בְּנֵי-בְלִיַּעַל

## CONCLUSION OF THE MATTER:

So:

- Is it reasonable to believe that the sons of Beliya'al were the initiators of this crime?
- Did the Leviyyi have motive to contribute to the ultimate heinousness of this crime?
- Did the House of Yashar'el correctly adjudicate this crime?
- Do we know exactly who survived the onslaught?
  - Do we know whether the survivors (the six hundred who fled) were actually the sons of Beliya'al?
  - Or were they actually of the tribe of Binyamin?

Now, let's look at this conclusion in the matter and see what we come up with here.

So:

- Is it reasonable to believe that the sons of Beliya'al were the initiators of this crime?

Well, yeah, I think so. When you look at the initiation of the crime, the crime begins with what, knock, knock, knock, send the man out, that we might know him. So, you have this idea of this inherent evil belonging to the sons of Beliya'al, who may or may not have been men of Giv'ah; they may have been sojourners through Giv'ah. And they may have been actually someone else. They could have been the tribe of Dan, or they could have been people impersonating as the tribe of Dan. Something else to consider. But they were there to say, as the Sodomiyim had said before, send out the men that we might know them.

- Did the Leviyyi have a motive to contribute to the ultimate heinousness of this crime?

Well, now, here's the question, right, motive and opportunity. That's always an issue, motive, and opportunity when you're talking about a crime. So, we don't have hard evidence. We certainly don't have any evidence from the old man that the concubine was dead at the porch. We have evidence that she said nothing. We have evidence that the Leviyyi cut her up. There's no question about this. But was there impetus? Was there a motive on the part of the Leviyyi to do such a thing?

Well, he's the one that called her a whore for going back to her father's house for four months when he had taken her as a concubine and not a wife. So, she had no legal rights, no legal status, and she takes off and goes

home. So, she played the whore. Then the Leviyyi goes and gets her and takes her back and then offers her up to protect him. He hides behind her skirts to protect him from the sons of Beliya'al, claiming that he thought they were going to kill him when that's not what they said.

Now, she gets raped all night. Well, what good is she to me now? So, boom, next thing you know, she's cut up. Did he have motive? He did have motive. And of course, we know that the crime that was committed by the Leviyyi, we know this crime, this gang-rape is committed. And again, rape, remember, is a crime of force. It's a crime of force. It's really about force much more than it is about sex. But you're talking about the highest level of sexual assault that you can ever reach. Enough that possibly, it could have killed her. Even though we know that she walked home and got there before daylight and couldn't get in because the door was locked, but she went home. She wasn't dead on the scene.

She didn't die until after she got home sometime after she got home. So, the question then is, is this the sons of Beliya'al who were what? Following other elohiym corruptly. They were an ascending corruption and ascending corruption consistent with the Sodomiym. So, did they have a motive to kill her? Well, they didn't have; they were just a bunch of corrupt criminals, period. The question is did they kill her. Was there a proximate cause? Now, there is another edict in law that is something very interesting. It's called supervening illegality.

So, let's say you're a mafia guy, and you want to kill somebody who isn't paying their bills. You take them up to a tall building; you should have paid your bill, and you push them off. They're living when you push them off the building. Some guy on the 13th floor says I recognize that guy, and he shoots him on the way down. And the gunshot kills him before he hits the ground. No charge for the guy on the roof because we have Supervening Illegality.

He was murdered by the guy on the 13th floor, not the guy on the top. He just coincidentally happens to be on the side of the building. So, we see here that we could have Supervening Illegality that she was alive but killed later.

- Did the house of Yashar'el correctly adjudicate this crime?

Now, I think the answer here is no chance that correctly adjudicated it. Although I do think they were seeking a rightful remedy. There was one thing that they could ascertain, at least to some degree, although I think they needed to second witness, which is that the woman was raped repeatedly. And so, this testimony we get in the text of the script, but the only one testifying about that to Yashar'el is this one guy, this Leviyyi who had motive to murder her. But nonetheless, let's just assume that the text, in fact, was giving us a correct elicitation of the events and the facts. And if we do assume that, then what? These were the facts. And so, they came and said, all right, these are the facts, we think that the sons of Beliya'al are, in fact, the guilty party. So, give them up.

Now, maybe the house of Yashar'el was intending on trying these guys. Maybe not. Maybe they were just going to slaughter right there, but they did, at some level, ascertain the guilty party. And Binyamiyn, who was filled with his own pride, said, Nope, you're not coming into our jurisdiction to tell us what to do in our jurisdiction. We adjudicate the crimes, not you. You're out of your jurisdiction; go back home to Israel and adjudicate your own crimes and leave us to adjudicate the crime seriously.

We don't see that in the discussion. But it's possible that it was one argument; you're not going to do it. We're going to do it. And did they have a chance to hear this? Well, they got a body part. And where they gathered in the 12-tribe assembly, the Litany says that all of the assembly had gathered together, all of the assembly had gathered together. So, Binyamiyn must have been sitting there recognizing these guys are all going to come out to Giv'ah now. We better go defend the place.

Now, somebody has said in the chat that likely that the woman died from internal injuries, probably bleeding to death, from internal injuries. There's certainly reason to believe the fact pattern could lead us to conclude that that was, in fact, the cause of death. But again, we don't have that stated in the text.

- So, do we know exactly who survived this onslaught?

Among Binyamiyn, I didn't get into Chapter 21 of Judges, which is its own heinous event. Because you know, at this point, you have 600 men that survived the slaughter of Binyamiyn. And the rest of the house of Israel says, well, what are we going to do with these 600 men who have no women? Why don't they have any women because we killed them all? So, what do we do to make the tribe of Binyamiyn keep going?

Well, there was one house, this one city. Up north and Gilead refuse to come down and bring their troops down here to slaughter these guys at Giv'ah. Those guys, they didn't come down, did they? No, they didn't. Well, let's go up there and kill all the men and women and the kids. And we'll only preserve the virgin girls. This is what they said, and this is what they did. So, they go up to this village, and they slaughter the whole village. Except they keep 400 virgin girls, and they give them to these 600 men who were hanging out in the rocks of Rimmon. Here you go. Here's your wife's. Well, your 200 Girls short. Well, you can catch whoever dances up at Shiloh when they come up for the feast, and they're dancing; go after those girls.

So, you see what I mean when you think about that. And is there any charge of a crime on that, that we went up to slaughter men and women, why to provide virgins for these 600 guys that ran away from the battle?

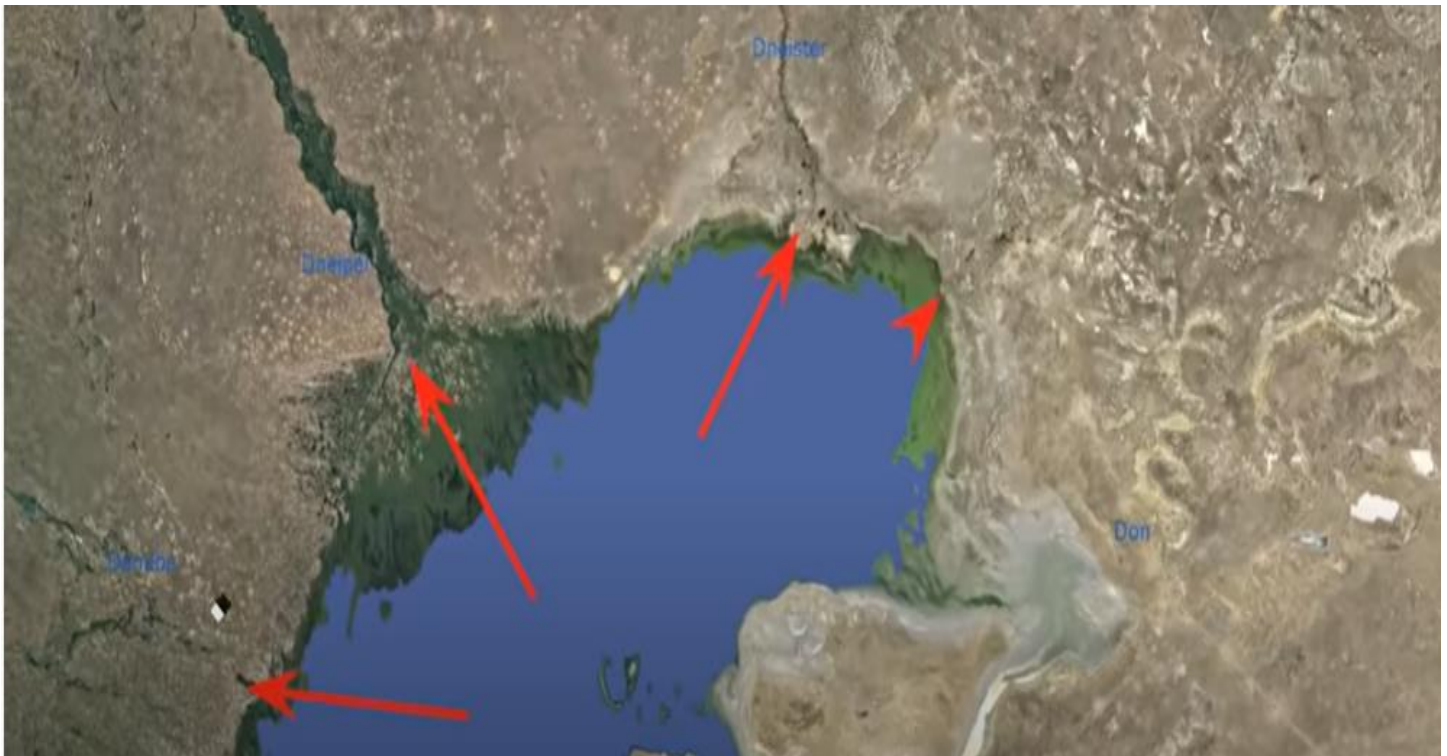
- Do we know whether the survivors (six hundred who fled) were actually the sons of Beliya'al?
- Or were they actually of the tribe of Binyamiyn?

How do we know that? Do we ever get an adjudication of the hard fact? No. Instead, what we get is a mob incited by incendiary evidence that did not comport with the standards of the Torah in their adjudication of the events before they acted and instead went to war. And in that war sustained, massive losses in the house

of Judah, 40,000 men dead, and completely wiped out the house of Benjamin. Especially if these 600 guys were imposters pretending they were the sons of Binyamiyn. But in fact, they were sons of Beliya'al, worshipping a false god and taking on someone else's name to get away with the crime that was committed.

So, with that being said, this is what we're going to look at the next time we look at this topic; we're going to be taking a look at this idea of identity theft. And this idea of identity theft, in this particular set of Chapters in the Book of Judges, we'll go back and see because remember that in one of the events that takes place, not only do we have this crime where they go up and slaughter this whole village, all the men and women there, in order to steal their daughters to be given to these to this army. But before that, you have the house of Dan, saying you've got these guys wandering around, supposedly from Dan. Saying we're sick and tired of this little bit of land that we were given over here on the coast, which is now today, modern Tel Aviv. Where a couple of million people live, but too small for the house of Dan. We need something better than that; we need something different. And so, the house of Dan was divided. One house stayed there on the coast and became seafarers. But another part of the house of Dan went up and found a village that was unarmed. And that was unprotected because it was too far away from its capital. They went in there and slaughtered every man, woman, and child. And then called the city, the city of Dan.

Now, when you read in scriptures, you have a couple of scriptures that are saying that you know the prophecy about Dan and in Genesis 49. There's another prophecy that Moses talks about it. And the prophecy says that Dan shall leap over Bucshon. Dan shall leap over Bucshon now; I'm going to show you something if we can. Let's go into Google Earth. And let's take a look.



So, here we can see it on Google Earth. Let's close in just a little bit more. Here you're going to be able to see, there are actually four major rivers that come out of this region. You can't see this one very clearly because I think most of the people drank most of the water. But you have here these four major rivers are what, we have what we have the Danube. And then here, we have the Dneiper, and then here we have the Dneister. And then over here, we have the Don. These four rivers are here. The Danube, the Dneiper, the Dneister, and the Don. I think the Don is up here.

But when you look at those rivers, you're going to see what you see a common integer. And the common integer is Don. And these rivers are here because this is where the House of Don, that leap over Bucshon. That is where they ended up. They ended up in this region.

**MARK LEONARD:** Is there any evidence that the 600 men were the sons of Beliya'al and not Binyamiyn?

**DR. PIDGEON:** Well, I'll tell you, Mark, I don't have any evidence right now in this particular presentation. But when we go back and look at chapters 17 and 18, we're going to see something very interesting. You're right; It is an assumption that these were the sons of Beliya'al; we don't know that. We don't know that. In fact, the Scripture says there were 600 men left of the army of Binyamiyn that went into the caves of Rimmon.

Glad you guys get your thinking caps on. But when we look a little closer at what takes place in 17 and 18, we may see some inferential evidence showing this. But we do know that we have the sons of Beliya'al who were doing serious things and may have gotten away with the crime. But it's very clear from the evidence that the sons of Beliya'al were not brought to justice. Now you might say, well, we got it; we brought him to justice because we killed 100% of the house of Binyamiyn. And so, therefore, if they were in the city of Giv'ah, we got him because we killed everybody. And if they were of the house of Binyamiyn, we got them because we killed everybody Binyamiyn, except 600. So were the sons of Beliya'al brought to justice? I think the evidence is we don't have any evidence that they were, in fact.

## **QUESTIONS AND COMMENTS:**

Let's go to some questions now. And let's see what we have here.

**THE SERENITY GARDENS UXBRIDGE:** What is the definition of Nation.

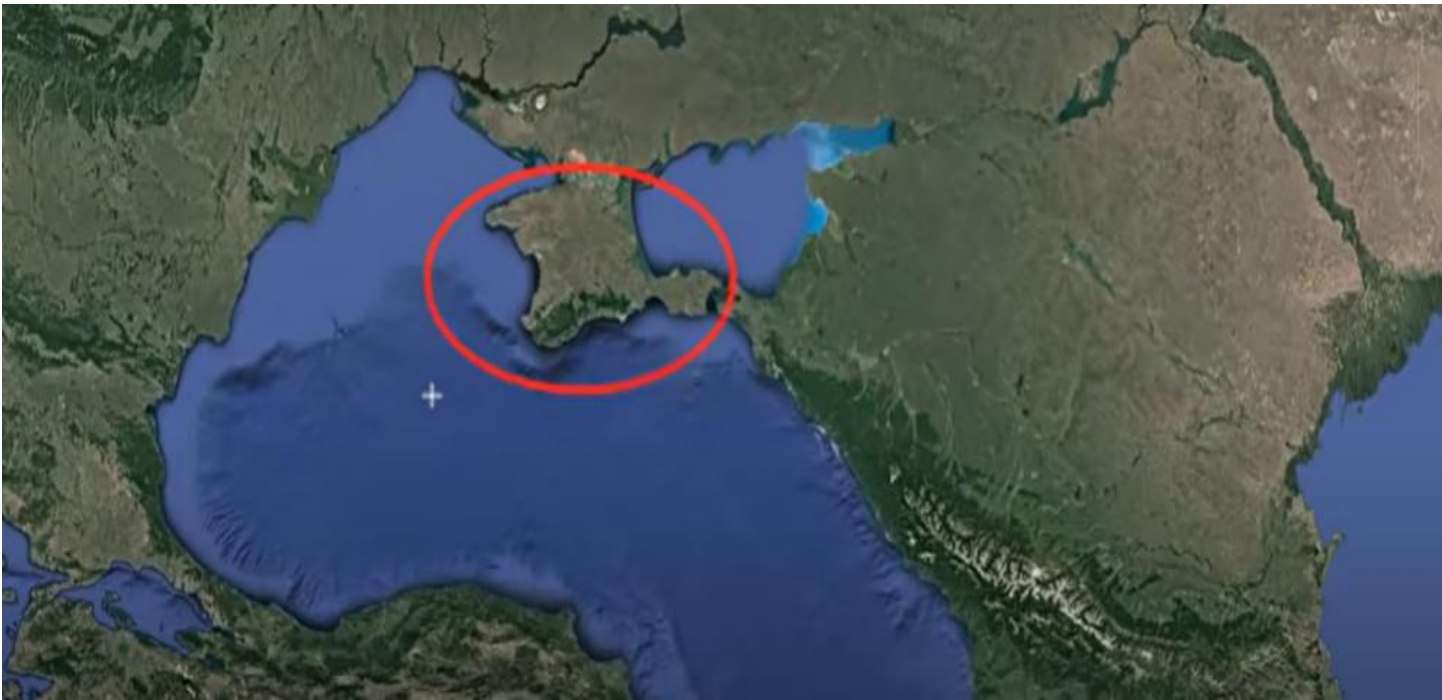
**DR. PIDGEON:** Now, we talk about the nation; in the in the text, you're going to see, for instance, where the English term is used, that Avraham is going to be the father of many nations, for instance. And what the text is the Hebrew there is Melo Goyiym which is inferred in English as nations goyiym. For many peoples in Greek, this word is ethnos, ethnos. And ethnos, again, is also, you are going to be nations. Like where we get ethnic, ethnicity, people have a specific ethnicity, that would be the ethnos. And that would kind of fill out what is nations.

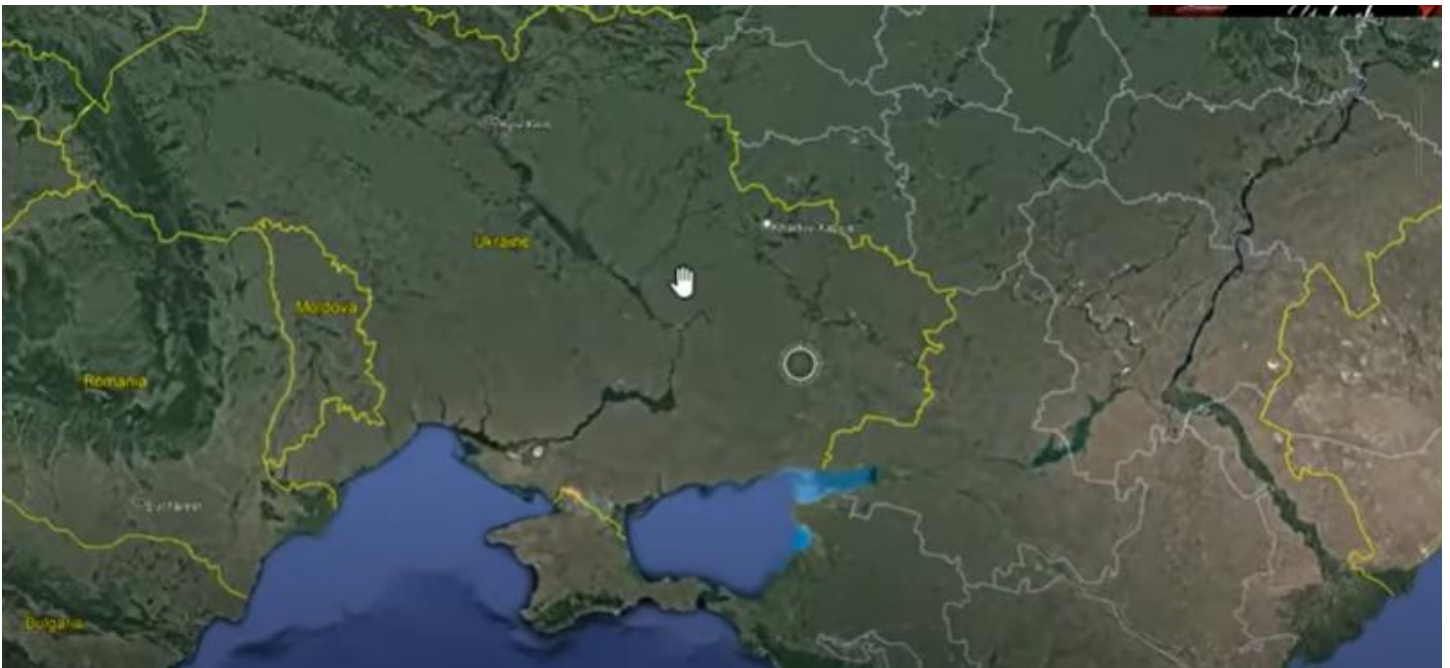
**LILY:** Is this the Black Sea?

**DR. PIDGEON:** Yes, that is the Black Sea. That is the Black Sea. And in fact, let's see. Let me see if I go back to that. I'll share that screen again. And we'll see. Yeah, that this is, in fact, the Black Sea. Oh, excuse me. I'm sorry. Oh, no wonder I couldn't find them. Because the Black Sea is over here. Okay, here we go. Let's go back again. Let's do these rivers one more time. I'm sorry.

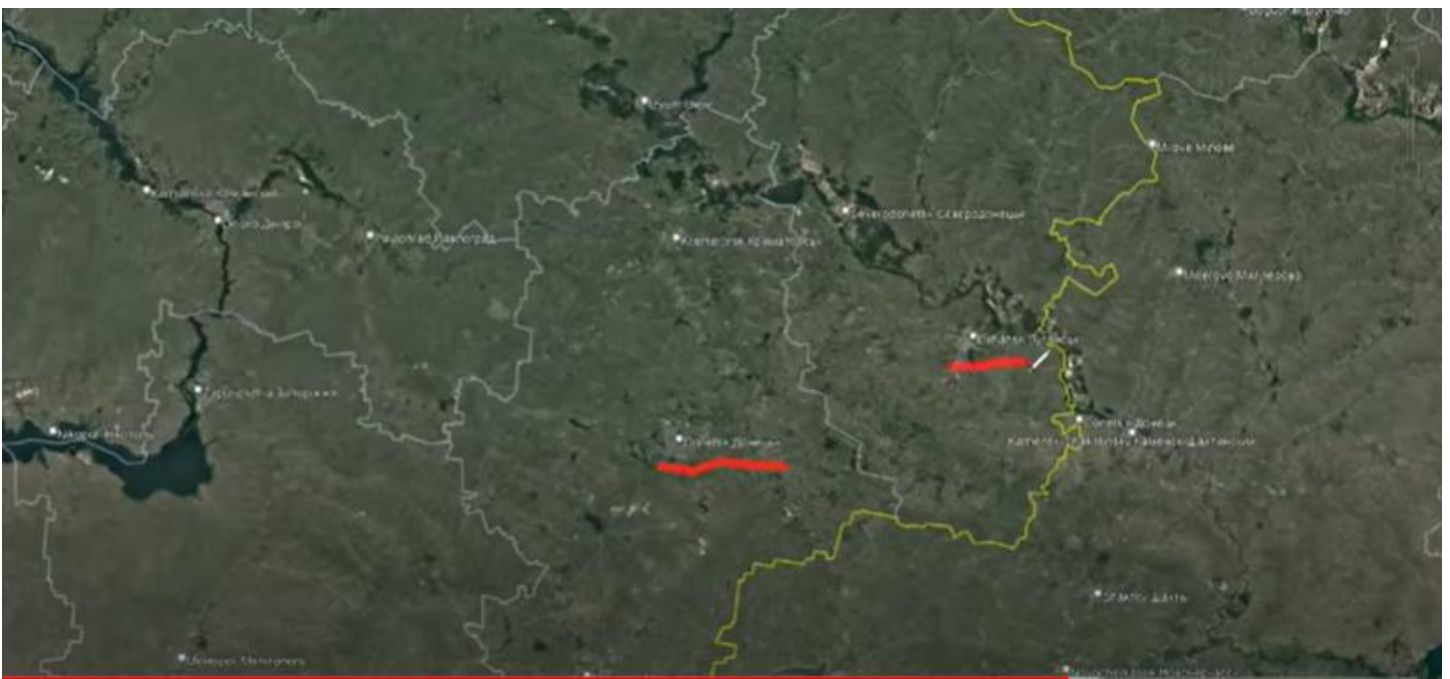


So here is the Dneiper, here is the Danube. Here is the Dneister. And here is the Don. Let me let me annotate this. I'm sorry, guys. I'm really sorry about that. I really made a mistake here. Here is the Don here, here is the Dneister, here is the Dneiper, and here is the Danube, and this is the Black Sea. These are the four rivers that come into the Black Sea. This is the Black Sea here.

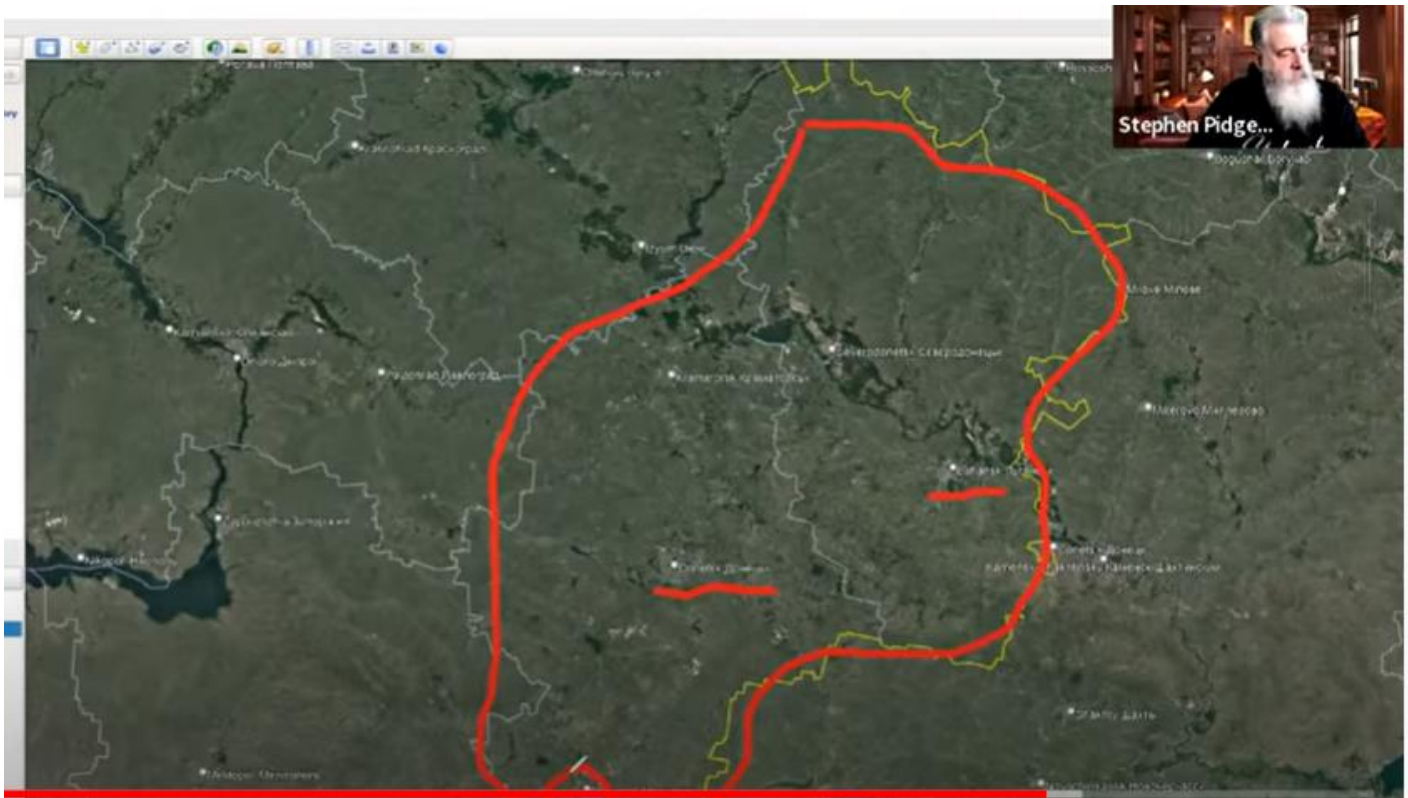




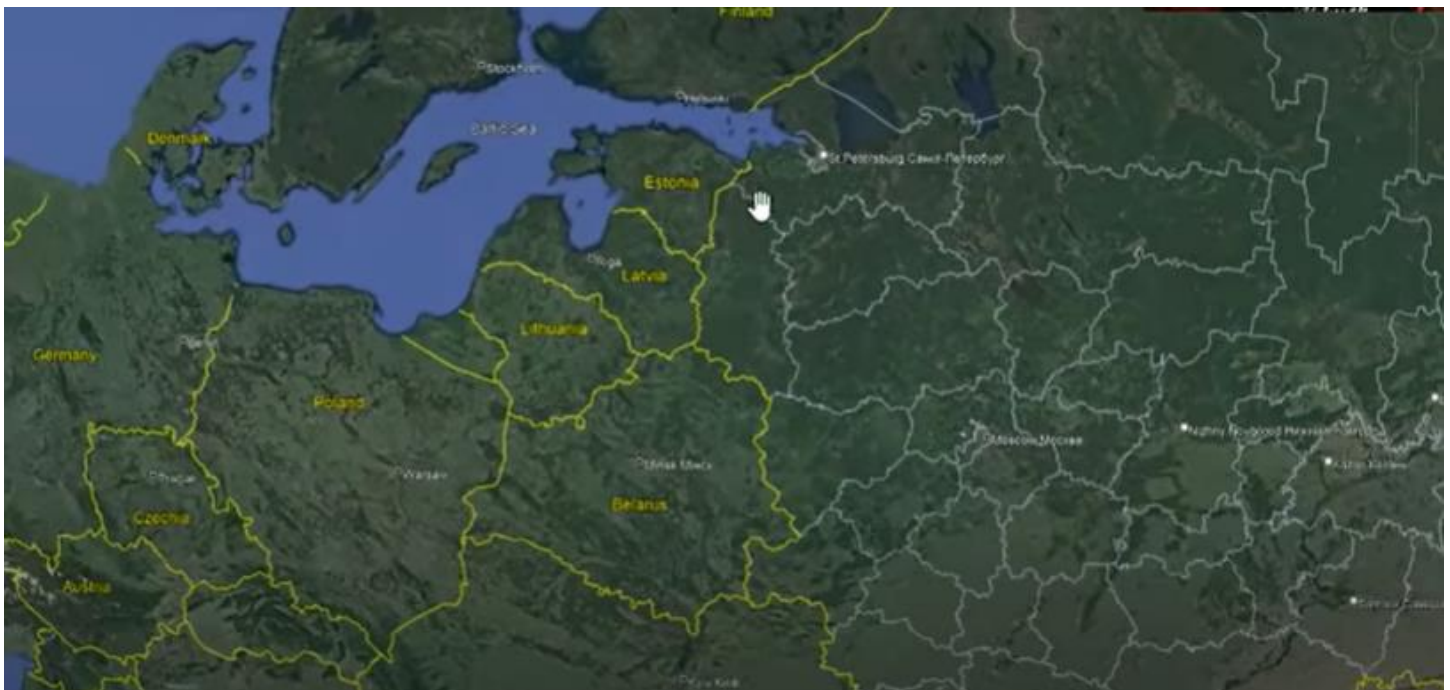
And so, this is right here; this is Crimea. This here is called the Sea of Azov. And you will see Kiev up here. And this region up here is the Donbass. This is where all the fighting is going on is over here, over here in this region, the Donbass. Kiev is up here. Can't see there because I've deleted kind of the politics of it all. But if we go in here, we can simply go over here, and we can put in places and borders. And now you can see, here's Ukraine, right? Kharkov is one of the places that's been really badly bombed. Come in here closer.



You'll see that you can see here now that here is Donetsk right here. I hope you guys don't mind me doing this; here is Donetsk here. And this is Luhansk here. So this region here is called the Donbass.



There's been heavy fighting here in Mariupol, right here. And there has also been heavy fighting in here. And there is a province that is now under intense attack. Which I'm not sure I can find it. Of course, one of the things they're worried about is Chernobyl. That's a big issue. Let me see if I can find the province here. Not going to be able to find it. Anyway, you can see that this is a nation. It's a good-sized nation, Ukraine. And the Kiev is here.



And the alternative city is here, near the Polish border, L'viv, Belarus, Poland; this particular area here is called Kaliningrad, here. And this is a Russian space, Kaliningrad. And these are the three Baltic States, Estonia,

Latvia, Lithuania, Russia here, and Finland here. Alright, so sorry about that. That egregious area, I should have gotten it cleared up right off the bat, and I got in to close. Okay, but thank you for asking me.

**CAROL LYNN:** Did the Levite think this was fair compensation for his concubine?

**DR. PIDGEON:** Well, there's a question, Carolyn, there is a question. The Levites think this was fair compensation. You know, the slaughter of 80,000 men for his concubine. That'd be them be extreme arrogance, would it not, extreme arrogance. And so, this part of the reason why when you have these kinds of facts, they must be carefully adjudicated, so that you can get to the root of the issue and say, who is guilty and who isn't guilty? And maybe the best bet was to say, look, we've determined that the sons of Beliya'al were the ones responsible, these certain men that need to be identified by this Leviyiy, once they're identified, then we will move against those guys. Right.

Yeah, I mean, so that would be it. But when you don't do that, when you allow emotion to prevail, and when emotion comes over the top of everybody, then it's like, somebody is going to die for this crime, and what happens? It was a mob rule, and Binyamiyn was resistant to the mob. They were resistant to the mob. And so, as a consequence, boom, all these people died. What does the leave I'd have to say about all this? We don't know; we don't hear because the book of Judges ends, right. I guess the Levite went on his way and say, well, that's what you get. You know, so I don't know. Anyway.

**CHELLE:** This was wonderful, Dr. Pidgeon.

**DR. PIDGEON:** Thank you, Shelly. For your compliment. Appreciate it—code searcher. Okay, CodeSearcher glad you guys are here.

**YAHUCONAN BELL:** Is that not the land of the Ashkenazi?

**DR. PIDGEON:** Yes. In fact, that land that we just talked about is the ancient Kazarian Empire. And again, yeah, that we just looked at in Ukraine, and over the north of the Caspian is the ancient land of Khazaria. And before that, in fact, we talked about this last week to some degree.

## **GOOGLE MAP AGAIN**

And I'll show you again; when we were we were talking about is that when you look at the map here, we'll see again, that we have in this area here, so Khazaria actually occupied this area here. It was kind of all of this area here was Khazaria. This area here when you talk about Yapheth, here's what you were looking at, right. Some the tribe of Gomer, or Gimer as we say, Gimer. They were here. And then when you look at the Ashkenazi, the Ashkenazi who were the children of Gimer, this region here was called Ashkenaz. So, this region was called Ashkenaz.

And Ashkenaz would be, is going to be considered actually kind of this and that's not even it, let me clear that this minute. We're talking something like this, Ashkenaz is like this, this kind of region. And so, this would be kind of Ashkenaz and Gimer there. And then you see, of course, when we move down downstream from that, we see that down here is where we see Meshek, Tubal and Togarmah. Again, Togarmah is going to be, Togarmah is like here. This is Togarmah.

And Balkar or Bulgar here up in these mountains. So Meshek, Tubal, and Togarmah are in this whole area. So yeah, this was originally the land of Yapheth.

**MIHAELA GAVRIL:** Donbass was populated with Russian ethnics after Stalin eliminated vast numbers of Ukrainian in Holodomor.

**DR. PIDGEON:** Yes. And when you talk about this, this was a horrendous thing that happened in the Holodomor, Mikaila, that you're bringing this up. Yeah. Because in 32 and 33, Stalin starved 10 million Ukrainians. And he starved them, he deprived them of all their wheat, and began to move Ukrainian farmers out of Ukraine to the Urals, and then brought in Russians to take the land of the Ukrainians that had lost their farms. And that's pretty much what happened. Everything that Stalin did know is subject to civil war throughout Russia. I mean, that's been going on for quite a bit, quite a bit of time now, so.

**DEBBIE JOHNSON:** I think the guilty one is the Leviyyi. No wonder she left him in the first place.

**DR. PIDGEON:** Well, you seem to have an attitude issue, didn't he.

**ANGELA NAEAU:** if Dan isn't mentioned in Revelation, what does that mean for his descendants?

**DR. PIDGEON:** Well, you know, this is an interesting thing. Because actually, when you look at the temple envisioned by Ezekiel, it's got 12 tribes. It's got 12 gates, 12 gates, and 12 foundations. And in fact, the 12 foundations I think it is mentioned in New Jerusalem in Revelation 21. When it talks about it, it's just not in the 144,000. Dan has no part of that. 12 tribes.

**BECK EKSTRAND:** The old man was a witness to those men, but he was never asked?

**DR. PIDGEON:** Yeah, Now, Beck Ekstrand, this is a really good question. Why was the old man not questioned? I mean, here, you have another witness. And by the testimony of the second witness, we could have gotten the whole story right; we could have ascertained the facts. And maybe he could have identified some of the sons of Beliya'al. This is such an important point; why wasn't he? Why was he not inquired? And so, I think that would have made a difference.

I think when we look at this too, in order to predicate the facts, we have to be able to have a calm head. And this goes for us. Look, there is a lesson for us here in the modern world too. Because when somebody comes out and says Billy Graham was a member of a Masonic Lodge. And people are willing to burn him at the stake.

We don't hear anything from Billy Graham; he can't answer because he's dead. And there have been other people who've said; I'll give you an example. Well, Vladimir Putin was at the World Economic Forum. But guess what? Putin probably showed up there as a spy to find out what they were up to. I mean, the thing is, we don't know the answers to these questions. And for us to get inflamed because of the appearance of one symbol or one image and say, that's it, we don't need to know anything more. We don't need the testimony of two witnesses to establish the truth of the matter.

We've already made up our minds. Well, I will tell you, that's a dangerous place to be. Because when you make decisions like that, next thing, you know, there's 80,000 dead, right. And it shouldn't be that way.

**Annie0100:** Genesis 49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward

**DR. PIDGEON:** Yeah, you know, Annie, that's such a great passage. And when we talk about Dan, in the presentation of the Book of the Judges, when we go back next time, we look at this issue, which we're going to again. We're going to look at this issue again. We're going to look at these prophecies concerning Dan and what happens. And that Dan would move against this village and slaughter the whole village to create the city of Dan. Just as we saw Yahudah move against this village and slaughter the whole village in order to get 400 Virgins for what was left of Binyamiyn, I will tell you it's big.

**MIHAELA GAVRIL:** Watch the movie, Mr. Jones. It is about the Holodomor.

**DR. PIDGEON:** Mr. Jones, right. That's a movie about the Holodomor.

**LOW PO:** Can you provide a timeline as to when this occurred after Yahusha Ben Nun's inheritance divisions?

**DR. PIDGEON:** Well, it was pretty soon after that. It was within two generations. It was within two generations because Peninnah was still the Cohen Gadul. Although it appears at the end of judges. So, when you read the book of Judges, the first judge was Yahusha Ben-Nun. He was the first judge. And the last judge was Shemu'el. He was the last judge of Israel. And so, between Yahusha, which in his book, Yahusha, and Shemu'el in his book, first Samuel, you have this litany of history that goes on in the book of Judges.

The story of Gideon, the story of Deborah, the story of Shemshon or Samson have this list of judges that rise up over Israel in a time when **YAHUAH** was the King and, the lawmaker, and the judge. **YAHUAH** was the King, lawmaker, and judge. And the people would rise, they would rise up a champion that was called the judge, the judge would rise up or the shofet, the judge would rise up, and he would judge Israel, and he would make the decisions about what was going to happen. And they were able to do pretty well against the kings, the pagan kings that were around them.

They did pretty well under this format. But Shemu'el they rejected these kings, and they became under a king. They rejected **YAH'S** leadership and demanded a king, and they got Sha'ul. Now Sha'ul was a king. I'm going to

say Sha'ul came to power at about 1,040 B.C, in that range. Very close to that, well, in 1,040 B.C, he became the king. So, when you talk about the Exodus beginning in about 1,492 B.C, so that would be 472 years earlier. Forty years in the desert. So that's 432, and when they cross so, you're talking about several centuries under the judges. Several centuries under the judges.

So, I think it's something like that. They're very extreme warlike people.

**D ZIGNR:** 1406 BC.

**DR. PIDGEON:** That's a pretty good guess right there, Dzignr, 1406 BC.

**BRAIDED:** What does Ukraine have to do with Khazarian with the Khazaria mafia?

**DR. PIDGEON:** Well, because Khazarian mafia, we know that the Khazarian Mafia appears to be not related to the tribe of Judah, but rather they are name stealers. In other words, you can kind of look, I'm going to do a show on this eventually, but it probably will not be on Ceph Academy, but I'm going to be talking about people that you believe are one person, and they aren't. Okay, like, let me give you some names, and you guys could just kind of think about,

Victor Mordecai, Joseph Yogeshvily, Vladimir Unanoff, George Scherf, Leslie Lynch King, Barye Malik Shabazz, A shekel Gruber. All of these people are people that you know very, very well. But they took on different names. They took on different identities, and they took on different identities to deceive.

**BECK EKSTRAND:** Does Nazi come from the word Ashkenazi?

**DR. PIDGEON:** Well, I there's some real questions on this here, Beck. You're asking a very good question. The head of the Sanhedrin in modern English they call him the Nasi. But we know that in the Ivriyt, we have two letters, we have Tsadi, which is like "ts" like and in the word erets, tsadi, and we have Zion which is a Z. And so, you say, well is Nasi, but the ancient interpretation for the head of the Sanhedrin was Nazi.

Now, when you look at the Nazi Party, the Nazi Party in Germany was known as, The National Socialist Party. The Nazi was a tag that they put on it after the fact. But they were known initially as National Socialists, National Socialists. And we know that the leadership, I mean, no one wants to talk about the leadership in Ukraine. But there are pictures of Zelensky running around with a swastika on a T-shirt that has his name over the swastika.

The swastika is being flown by the Aesop battalion and other battalions inside of Ukraine. And so, they're well-known, as you know, self-proclaimed wearers of the swastika. So, you got to take it for what you find it, right. Take it as you find it.

**YAHUCONAN BELL:** Did Ashkenaz put a hurting on Peter the Great and cut off the Russian society as they were peacefully living?

**DR. PIDGEON:** Well, I don't know. I Peter the Great was not one of the Czar's that suffered egregiously. When the Czar's began to suffer egregiously was with a Jesuit manipulation that began in the 19th century. And the Jesuit manipulation, which was responsible for the death of Alexander the third. There's a church built for him called. Church of Spilled Blood in St. Petersburg. And then, of course, the overthrow and the ultimate assassination of Nicolas the 2nd, and the slaughter of his entire family. Who's once again, their bodies were cut up and pushed down a well. And that was done by Joseph Yogeshvily and Vladimir Ulonoff, known respectively as Stalin and Lenin.

**SHERI PAPIN:** If they say that the tongue is wicked, even if the Levite did not kill his concubine, by his false testimony, he swayed the mob's reaction towards the deaths of so very many people.

**DR. PIDGEON:** I think that's true. We have a subtle misrepresentation but a misrepresentation of facts. Misrepresentation of facts.

I think we're kind of we're closing in on the end of these questions. So, ladies and gentlemen, we're going to kind of wrap it up here this evening. I want to thank you for being with us on this presentation of the Sons of Belliya'al. And we are going to explore this topic in the book at the end of Judges a little bit more than next time I'm here. I won't be here next week because I'll be traveling, but then we're going to be discovering it the week after, and we're going to be talking in particular about how all these things fall out. We're going to look closer, much closer, at Dan and what Dan has done, and what Dan did.

I want to thank you guys for being with me today on another production of Cepher Academy. Don't forget to visit us at Cepher.net. Keep this in mind, guys; I'm just going to give you this before we go away. Right now, we have things that are taking place in the world that are very, very dramatic. And we know that there have been supply chain issues, food is disappearing from the shelves, and gas is going up in price. Natural gas is going up the cost of heating your house is going up. And I can tell you that most of the analysts that look at this are saying this is just the mere beginning. There's also a lot of discussion about coming cyber-attacks and possibly EMPs.

So with all of that being said, we had decided at Cepher Publishing Group A long time ago that instead of putting our Scripture online where you could just download it on your phone, although we do have it available on the phone, or put it on your desktop, which you can get free of charge to use or at least in the 66 book version, we decided to print the book. And we decided to print the book in a quality that would allow a Bible student, as a student of Scripture, to routinely open this book on a daily basis to be able to read and study the Scriptures without the book falling apart in their hands. Without the cover been falling apart, without the book falling apart. So, as a result, it's a Smyth sewn hardbound book and just to correct the record. The leather hand that is on the cover of the Cepher is absolutely 100% cowhide. There is no pork in it whatsoever. There is no pork in it.

We confirmed that back in 2012 and reconfirmed it several times. There's no pork in that letter. It's a letter; it's called a letter. Now, also, because the book is Smyth sewn and hardbound, you can expect a lifetime of using the book. We have developed it as a family heirloom. For instance, if you look in the back of the book, you'll see that there is a place to set forth your genealogical history, your mother's relatives, your relatives, your kids; you can go back many, many generations. In fact, to detail your entire family history in writing in your own book. That you can maintain and pass it down from generation to generation.

However, I've got to tell you this straight out, our printer, because of the cost of manufacturing, has hit us with a 30% price increase in the cost of producing our book. Now, I talked with David about this. And David and I, Dave Castro, who's our General Manager and CEO, he and I have had long discussions about this, and it's our heart to try to maintain our spot and our price point for as long as we can. Now, we think that we can continue to maintain the price point where it is, notwithstanding the 30% price increase that's come at us from the printers.

We are going to hold that as long as we possibly can. But what my recommendation to you guys is this, if you don't have a hardbound version of the text, and you're relying on a digital version, or you have other friends that are relying on the digital version, just keep in mind, we may lose all of this digital stuff, when this war increases in its kinetic ability, as we get farther and farther into this, this thing is going to get more dramatic. So, visit us at [Cepher.Net](http://Cepher.Net). And remember that if you pick up the package deal, we got the tabs, and you can get some of the other stuff that goes with it, the Lexicon, and so on; we're going to ship it out to free.

We use FedEx; most people get it in two to three days. Now, if you're in South Africa, it's going to be longer. And there'll be a shipping cost if you're outside the United States. But otherwise, we'll get the book to you. And if you're in the UK, or in Australia, or even in South Africa, for that matter, or in Europe, you can go to our website, look at our distributor list, and find the distributor that is near you. Even though the distributor has to pay tariffs and everything else, when the book comes into the country, those tariffs are a lot less when the distributor orders in bulk. And then he can get the book out to you by dividing up the shipping costs between it.

In Britain, we are printing the large print edition of the Millennium Edition, large print edition. And Stuart Birch has those books available if you would like to order through Stuart Birch on our website under distributors, and we'll get you a book as printed in Britain. So, guess what? You don't have to pay the freight, and you don't have to pay the tariff. And if you get the large print edition, it will be the Cepher Millennium, not the Collector's Edition. But it's, you know, it's a big book. Well, let's face it, it's big, but it's well printed. Well done there in Britain, and you can get it through Stuart.

These T-shirts or sweatshirts right here, which you can also get a T-shirt and a non-hoodie sweatshirt, these are done by my friends at Jeremiah and Chelsea. And that is through [Yahusha.dot.apparel](http://Yahusha.dot.apparel). 907 at gmail.com. Then finally, don't forget to join us on Cepher Academy if you're interested in becoming a greater student. Check us out on Cepher Academy. I really appreciate it. For those of you that are not subscribers, subscribe,

hit the notification bell, and you'll find out when we're going to do the next show. Generally, I don't have it up until Wednesday night for the Thursday show. But if you subscribe, if you hit the bell, you get a notification. And if you're a subscriber, you can participate in the chat, and you can see the wonderful people that are here in the chat, a fantastic group of people. I love you guys. Thanks for being around and staying with us for this presentation. So, with that, I'm going to say, Shalom. I'll see some of you at the Saturday Sabbath meeting. And until then, may you be blessed, Baruch Atah **YAHUAH**. May His blessing be upon you and his name be on you, that he might bless you and your children for now and forever. Shalom.