

Presented  
By



**BELIYA'AL REVEALED**  
**THE CONCLUSION OF THE MATTER**  
**CEPHER ACADEMY**  
**DR. STEPHEN PIGEON**  
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Welcome, my friends, and welcome to another Cepher Academy production. Tonight, we are going to be discussing "Beliya'al Revealed- The Conclusion of the Matter. So good to be back with you guys. I'm so glad to see you here.

It's good to see everybody here in the chat. Glad you guys are with us tonight. And for this discussion, I'm hoping that we're going to be able to keep it interesting here because it's going to be a fairly in-depth review of the particular Scriptures associated with this crime that we discussed two weeks ago from the "Sons of Beliya'al. I think we're going to find that this had got a lot more to it than we might think. And I think we're going to answer some questions about what takes place at the end of the book of Shofetiym, or Judges.

So, when we look at this word, Shofetiym, Judges, well, this word "Shofet," to judge. Shofetiym is judges. M'shofet, from the judge. Which is oftentimes translated the way it's expressed in the Masoretic is "Mishpath." Mishpath m'shopat mishpatiym M'shopatiym. Mishpath from the judge apart from the judge meaning judgment, right?

So, I'm going to break into this discussion. We have a lot of charts to discuss.

# Beliya'al Revealed

Now, we're going to start with a little bit of review. And then we're going to be getting into some facts that are going to be Hmm. Well, let's take a look and see where it takes us.

So, here's our investigation. There we are investigating with Sherlock. When of my favorite investigators Sherlock.

## Beliya'al Revealed

In the Sons of Beliya'al we learned several things:

- There was an Leviyy out of Beyt Lechem (Shofetiym 19:1)
- There was an old man who took him in (Shofetiym 19:16)
- The events took place in the city of Givah (Shofetiym 19:12)
- The sons of Beliya'al came to the door to make demands (Shofetiym 19:22)
- The number of chosen men in Givah were 700 (Shofetiym 20:15)
- The men were all left-handed and expert with slings (Shofetiym 20:16)



So, when we discussed this last time, we talked about the Sons of Beliya'al, and we learned several things. Before we do this, we are being called here to pray. And so I want to take a moment to pray for us. Because this is a great house of brothers and sisters. And we do live in precipitous times, and as we do in those precipitous times, we are reminded about something in our everyday walk. Which is that **YAH** hears us, **YAH** knows us; **YAH** cares for us. His wings cover over us. He provides for us, even in a time of need. He is there waiting. For some of you, I know that some of these struggles that are happening with your life right now are sometimes about as much as you can bear. But nonetheless, be patient and recognize **YAH** is calling you to something. And so let us pray. Let us pray for just a moment.

Heavenly Father, we give thanks for this evening; we give thanks for this opportunity to discuss things between brothers and sisters concerning your Scripture word that you have set forth. We're going to be looking at a very difficult passage tonight; Father, we pray that you would be with us, that your Ruach would guide us, and that if we are errant, you would clear it up and make it clean and make it so that we would know what's going on. Thank you, Father, for blessing us. We lift it in Ha'Mashiach's name, amein.

So, in the Sons of Beliya'al, we learned several things:

There was an Leviyiy out of Beyt Lechem (Shofetiym 19:1)

- Well, there was a Leviyiy or Levite from the priest class, who was out of Beyt Lechem, or Bethlehem. That's from Shofetiym 19:1, and I'm not going to do all the citations. You can see them on the screen here.
- There was an old man who took him in (Shofetiym19:16)
- The events took place in the city of Givah (Shofetiym19:12)

In the city of Givah.

- The sons of Beliya'al came to the door to make demands (Shofetiym19:22)
- The number of the chosen men in Givah were 700 men (Shofetiym 20:15)
- The men were all left-handed and expert with slings (Shofetiym 20:16)

## Beliya'al Revealed

In the Sons of Beliya'al we learned several things:

- 600 men fled from the onslaught of Yahudah (Shofetiym 20:47)
- The men, women and children of Yaveysh Gil'ad were slaughtered for failing to participate in the war (Shofetiym 21:10)
- 400 virgins were taken of Yaveysh Gil'ad for 400 of those who had fled (Shofetiym 21:12)
- The other 200 went up to Shiloh to find wives from those dancing on the yearly feast (Shofetiym 21:19)



- 600 men fled from the onslaught of Yahudah (Shofetiym 20:47)
- The men and the women and children of Yaveysh Gil'ad were slaughtered for failing to participate in the war (Shofetiym 21:10)
- 400 virgins were taken of Yaveysh Gil'ad for 400 of those who had fled (Shofetiym 21:12)

The 400 men who had fled.

- The other 200 went up to Shiloh to find wives from those dancing on the yearly feast (Shofetiym 21:19)

Interesting. So, those are kind of the preliminary facts.

Let's bring Holms in here. And let's see what we can dig out. We might be able to find some other things here.

# Beliya'al Revealed

From this we learned:

- The tribe of Benjamin was built on the 600 men who had fled and their wives from tribes outside the house of Yashar'el (Shofetiym 21:18)
- The village of Yaveysh Gil'ad was slaughtered (Shofetiym 21:10)
- The Leviyy was apparently vindicated (Shofetiym 19:29-30)

**But this is one side of the story. Is there another?**



From this, we learned:

- The tribe of Benjamin was built on the 600 men who had fled and their wives from the tribes outside of the house of Yashar'el (Shofetiym 21:18)

Back there is a big "Oh," they're in Yashar'el, saying, not our wives.

- The village of Yaveysh Gil'ad was slaughtered (Shofetiym 21:10)
- The Leviyy was apparently vindicated (Shofetiym 10:29-30).

So, these are kind of some of the rough overview of the facts that, you know, you guys remember the crime that was committed? What happened? That basically, the Levite had come to the old man; the old man said, stay with me. The sons of Beliya'al arrived at the door and send the man out that we might know him.

No, don't take the man here, I have a daughter, and he has a concubine. Let's send them out. But only one girl goes out, and only one woman goes out. And they leave, they locked the door, and they find her and the following morning at the doorstep, apparently dead. And the woman is then cut into 12 pieces and sent to the 12 tribes of Israel.

And the 12 tribes of Israel are outraged, particularly Yahudah. So, it comes upon them to come up and demand that the wicked sons of Beliya'al be given up from Benjamin so that Yahudah might slaughter them.

Benjamin refuses, and they go to war. When the war is finally completed, 40,000 of the house of Yahudah are dead, and all of the house of Benjamin are dead, except for the 600 men who had fled, except for the 600 men who had fled. When these 600 men finally reconciled to



Yahudah, then the question was, we've wiped out an entire tribe of the house of Israel. What do we do now? Well, they had all sworn an oath that none of these 600 men could take a daughter of Yashar'el.

So, they went and rounded up virgins from this village, Yaveysh Gil'ad. 400 Women, 400 Girls, and they gave them to these men. That still left 200 men without wives. So, those men were given permission to go up to Shiloh and find women who were dancing at the time of the feast. So, those are the preliminary facts.

Now, let's get into this thing. And I'm going to say to you that this is one side of the story. Now, we're going to go back a couple of Chapters of Judges, and we're going to look at the other side of the story.

## Beliya'al Revealed

### The other story

*And there was a man of Mount Ephrayim, whose name was Miykayahu. 2 And he said unto his mother: The eleven hundred sheqels of silver that were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver is with me ; I took it. And his mother said: Blessed be you of Yahuah, my son. 3 And when he had restored the eleven hundred sheqels of silver to his mother, his mother said, I had wholly dedicated the silver unto Yahuah from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto you.*

- Shofetiym (Judges) 17:1-3



*4 You shall not make unto you any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth - Shemoth [Exodus] 20:4*

We are going to be In Chapter 17.

### SHOFETIYM (Judges) 17:1-4:

"1. And there was a mount of a man of Mount Ephrayim, whose name was Miykayahu....."

Now, you're going to find that our friend, the old man, was also from Ephrayim. And this guy has a name, Miykayahu.

"2. And he said unto his mother:...."

Here are our preliminary facts. Why would they tell us this in Judges? I don't know. But we're going to find out, I think.

"2. The eleven hundred sheqels of silver that were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver is with me; I took it. And his mother said: Blessed by you of YAHUAH, my son...."

3. And when he had restored the eleven hundred sheqels of silver to his mother, his mother said, I had wholly dedicated the silver unto **YAHUAH** from my hand for my son, to make a graven image and a molten image: now, therefore, I will restore it unto you."

The 1,100 sheqels of silver that were taken from me, 1,100 sheqels. Want you to think about how much money we're talking about here. The 1,100 shekels of silver that were taken from you, remember those? Yes, I remember those about which you cursed. My 1,100 sheqels are gone. My life savings it's gone.

And spoke of also in my ears. Well, behold, the silver is with me. I took it. I was the one who lifted it from you, mom. It was me. I took it. And his mother said, Well, blessed be you of **YAHUAH**, my son, for confessing. She didn't say that; she said, blessed be you of **YAHUAH**, my son. And when he had restored the 1,100 sheqels of silver to her, his mother said, I had wholly dedicated the silver unto **YAHUAH** from my hand for my son. This was dedicated money for you to make a graven image and a molten image. Now, therefore, I will restore it unto you. I saved up this money and dedicated it to you, so you could make a graven image and a molten image. Thanks, mom.

But what does it say in Shemoth, Exodus? Chapter 20:4,

You shall not make unto you any graven image or any likeness of anything that is in the heavens above, or that is in the Earth beneath, or that is in the water under the Earth.

Don't do it. Well, she saved up the money just so he could make a graven image. Sounds like she hadn't read that command.

## Belia'al Revealed

*4 Yet he restored the money unto his mother; and his mother took two hundred sheqels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Miykayahu. 5 And the man Miykah had a house of elohiym, and made an ephod, and Teraphiym, and consecrated one of his sons, who became his priest. 6 In those days there was no king in Yashar'el, but every man did that which was right in his own eyes*

*- Shofetiym (Judges) 17:4-6*



### **SHOFETIYM (Judges) 17:4-6:**

"4. Yet he restored the money into his mother; and his mother took two hundred sheqels of silver, and gave them to the founder, who made thereof a graven image and...."

An animal.

"4. A molten image: and they were in the house of Miykayahu.

5. And the man Maiykah had a house of elohiym, and made in a ephod, and Teraphiym, and consecrated one of his sons, who became his priest.

6. In those days, there was no king Yashar'el, but every man did that which was right in his own eyes."

So, here we have Miykah, and he has a house of elohiym. Well, what does that mean? Well, you can see the elohiym here is a lowercase "g." And he made in an ephod, and a Teraphiym, and consecrated one of his sons, in addition to the graven image and the molten image. Well, that sounds a little bit in ordinate and inconsistent with the commandments.



# Belia'al Revealed

## What is a Teraphiym?

terâphîym (תְּרַפִּים) (H8655) is the plural from H 7495; a healer; Teraphim (singular or plural) **a family idol**: images, teraphim.

H7495 (רָפָא) rāphâh; a primitive root; meaning, to mend (by **stitching**), i.e. (figuratively) to cure.

*And Lavan went to shear his sheep: and Rachel had stolen the Teraphiym that were her father's.*

- Bere'shiyth (Genesis) 31:19



Well, Sherlock Holmes asks the question, What is a Teraphiym? Let's see if we can find out about that. Now you're going to find in the Cepher, by the way, all these citations here are taken from the Cepher Millennium Edition.

Now, here we see that when we talk about a Teraphiym, we have used this word Teraphiym in every place where the Hebrew actually appears, Teraphiym, where this appears in the text, we have put the word Teraphiym. So, when you're reading the Cepher, you're going to find Teraphiym in all those places.

This is the plural of H7495, which means a healer, Teraphiym. What is it? Family idol? So, a little bit of a family idol. Now, it comes from the singular, raphah, and so you can see here this is the primitive root. It means to mend (by stitching). So, a raphah is something that has been stitched. In other words, thou shalt, the Teraphiym here this "Tav" as a prefix is telling us, thou shalt, thou shalt stitch. And these are the things that thou shalt stitch. So, what's going on here. You've got something that is stitched.

Now, where do we see Teraphiym? Well, first, here's a good spot right here.

And Lavan went to shear his sheep: and Rachel had stolen the Teraphiym that were her father's. So that's at Genesis, Bere'shiyth 31:19.

So here we've got a couple of issues. First of all, we got Miykah, who steals from his own mother. And now, I hate to say it, but here we have Rachel stealing from her own father. And what did she steal? She stole Teraphiym. The thing that had been stitched together.

## Belia'al Revealed

*40 And Rachel stole her father's images, and she took them, and she concealed them upon the camel upon which she sat, and she went on. 41 And this is the manner of the images; in taking a man who is the firstborn and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it. 42 And at the time when they bow down to it, it speaks to them in all matters that they ask of it, through the power of the name which is written in it.*

*- Yashar (Jasher) 31:40-43*



### **YASHAR (Jasher) 31:40-43:**

"40. And Rachel stole her father's images,

It tells you point-blank; this isn't something I'm making up. It's right here. It's point-blank. It's obvious. She stole them.

"40. And she took them...."

Here in case you didn't recognize what was going on there. She stole them. And she took them. See? In case you didn't figure out what stole meant. Well, she also took it.

"40. And she concealed them upon the camel upon which she sat, and she went on...."

41. And this is the manner of the images;...."

Now, this comes from the Book of Jasher, right. And this is further confirmed, by the way, this Jasher. This is further confirmed in the Targum as well, the same kind of description. And this is the manner of the images;

"41. in taking a man who is the firstborn and slaying him and taking the hair off his head,...."

That is scalping him.

"41. And taking salt and salting the head and anointing it in oil,...."

That's shrinking it.

"41. then taking a small tablet of copper or a tablet gold and writing the name upon it,...."

That's engraving.

"41. And placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it.

42. And at the time when they bow to it, it speaks to them in all matters that they ask of it, through the power of the name, which is written in it...."

Hmm. Well, we don't get this discussion in the 66 books of Scripture, do we? No, in the 66 books of Scripture, you're told that she took her father's idols or her father's images. Not her father's Teraphiym, even though the word is clearly Teraphiym.

## Beliya'al Revealed

*43 And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her father.*

- Yashar (Jasher) 31:43

**And in this manner Miykayahu made himself an image of a Teraphiym.**



So, another extrapolation on Teraphiym, there's a second definition that we get out of Yasher, where he says, well, it's not just the shrunken head, where you take the hair off and salted and put the cooper coin under its nose and so forth. No, sometimes it's,

**YASHAR (Jasher) 31:43:**

"43. The figures of men, of golden silver,...."

Like a molten image of a man in gold and silver.

"43. and go to them in times known to them, and the figures receive the influence of the stars and tell them future things, and in this manner were the images which Rachel stole from her father."

So, we can assume that when we're talking about a Teraphiym here that Miykayahu had, that it was also in this manner.

And in this manner, Miykayahu made himself an image of a Teraphiym.

Now, let's stop for a second. And let's evaluate this just a little bit. Because what we're talking about here is something here, where we have two things going on here. It's very clear. We have theft going on. Somebody is stealing. Thou shalt not steal, and somebody is stealing in order to come up with an idol, in order to take possession of an idol. And it's not just any idol.


It's one thing if you were talking about a golden calf, it's another thing you were talking about a picture, and another if you're talking about one of the idols that Abraham's dad made out of wood. No, these are shrunken heads taken from the firstborn who was slain. So this is egregious. It's not just a little deal; this is a big deal. Let's continue. Let's go back into our Belilya'al Revealed and see what we got here.

## Belilya'al Revealed

*7 And there was a young man out of Beyt Lechem Yahudah of the family of Yahudah, who was a Leviyy, and he sojourned there. 8 And the man departed out of the city from Beyt Lechem Yahudah to sojourn where he could find a place: and he came to Mount Ephrayim to the house of Miykah, as he journeyed.*

- Shofetiym (Judges) 17:7-8

- We have here a Leviyy traveling out of Beyt Lechem✓



So, let's return to our story in the book of Judges or Shofetiym.

### **SHOFETIYM (Judges) 17:7-8:**

"7. And there was a young man out of Beyt Lechem Yahudah of the family of Yahudah, who was a Leviyy..."



Now just to hold up here. Either you are a Levite, or you're of the Yahudah. But you can't be both. But anyway, this is what this is telling us. Wait a minute. This is a guy out of Yahudah. So, he came out of the tribes of Yahudah, but guess where he was from? Beyt Lechem, the same place that the Leviyy had gone down to get his concubine, he went down to get his concubine at Beyt Lechem, and he was going north. He was a Leviyy.

"7. and he sojourned there.

8. And the man departed out of Beyt Lechem Yahudah to sojourn where he could find a place:...."

Now, again, a very similar story to what we saw last week or two weeks ago when we saw that the Leviyy had gone north with his concubine.

"8. and he came to Mount Ephrayim at the house of Miykah, as he journeyed."

So, maybe this city of Givah was up here on Mount Ephrayim, near Shiloh. And he came to the house of Miykah, who in our later discussion would be called the old man. So, what do we see here? Well,

We have here a Leviyy traveling out of Beyt Lechem.

## Belipa'al Revealed

*9 And Miykah said unto him: Whence do you come? And he said unto him: I am a Leviyy of Beyt Lechem Yahudah, and I go to sojourn where I may find a place. 10 And Miykah said unto him: Dwell with me, and be unto me a father and a priest, and I will give you ten sheqels of silver by the year, and a suit of apparel, and your victuals. So the Leviyy went in. 11 And the Leviyy was content to dwell with the man; and the young man was unto him as one of his sons.*

- Shofetiym (Judges) 17:9-11

- An old man (had a son old enough to be a priest) took him in✓



### SHOFETIYM (Judges) 17:9-11:

"9. And Miykah said unto him: Whence do you come? And he said unto him: I'm a Leviyy of Beyt Lechem Yahudah, and I go to sojourn where I might find a place.

10. And Miykah said unto him: Dwell with me, and be unto me a father and a priest:...."



So, here we see, for the first time that the priest is going to be called a father. Be unto me, a father and a priest.

"10. and I will give you ten sheqels of silver by the year...."

You're put on annual salary. So, when we talk about 1,100 sheqels and ten sheqels a year is an annual salary. But what are you taught? How much money did this guy steal from his mom? I will give you 10 shekels a year.

"10. and a suit of apparel, and your victuals. So the Leviyy went in.

11. And the Leviyy was content to dwell with the man; and the young man was unto him as one of his sons."

So, we have,


- An old man (had his son old enough to be a priest) took him in.

So, we got another fact that it coincides.

## Beliya'al Revealed

*In those days there was no king in Yashar'el: and in those days the tribe of the Daniym sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Yashar' el. 2 And the children of Dan sent of their family five men from their coasts, men of valor, from Tsor'ah, and from Eshta'ol, to spy out the land, and to search it; and they said unto them: Go, search the land: who when they came to Mount Ephrayim, to the house of Miykah, they lodged there.*

- Shofetiym (Judges) 18:1-2



### SHOFETIYM (Judges) 18:1-2:

"1. In those days, there was no king in Yashar'el: and in those days, the tribe of Daniym sought them an inheritance to dwell in;

Let's take note; everybody take note, the tribe of Dan, the tribe of the Daniym, the tribe of Dan sought an inheritance.

"1. for unto all that day, all their inheritance had not fallen unto them among the tribes of Yashar'el...."

Namely, because the Philistines were still on the coast, occupying Tel Aviv or Yafo at the time.

"2. And the children of Dan sent of their family, five men from their coasts, men of valor, from Tsor'ah, and from Eshta'ol,...."

Now when you go back and read chapter 16, where it concludes the story of Samson and Shemshon, you'll see that this all took place around Tsor'ah and Eshta'ol, while these five men are from the tribe of Dan and their men of valor, that is to say, warriors, and they're coming in, and they're going,

"2. to spy out the land and to search it; and they said unto them: Go, search the land: who when they came to Mount Ephrayim, to the house of Miykah, they lodge there."

Now, we're getting something a little bit desperate. These guys came to the house of Miykah; they didn't just knock at the door and say, Hey, give us the Levite No, no, these guys came there and lodged there. They lodged there. So, we can kind of assume that Miykah had it going on. He had 1,100 shekels; it's basically 110 years of wages. Excuse me, 11 or 12 years of wages.

He had a big house where everybody could stay. We know also in chapter 19 that the old man had a daughter, too, he had a daughter.

## Beliya'al Revealed

*When they were by the house of Miykah, they knew the voice of the young man the Leviyyi: and they turned in thither, and said unto him: Who brought you hither? And what make you in this place? And what have you here? 4 And he said unto them: Thus and thus deals Miykah with me, and has hired me, and I am his priest. 5 And they said unto him: Ask counsel, we pray you, of Elohiym, that we may know whether our way which we go shall be prosperous 6 And the priest said unto them: Go in peace: before Yahuah is your way wherein ye go.*

- Shofetiym (Judges) 18:3-6

**The men at the house make a demand on the Leviyyi✓**



**SHOFETIYM (Judges) 18:3-6:**

"3. When they were there by the house of Miykah, they knew the voice of the young man, the Leviyyi: and they turned in thither, and said unto him: Who brought you thither? And what make you in this place? And what have you here?...."

4. And he said unto them: Thus and thus deals Miykah with me, and has hired me, and I am his priest.

5. And they said unto him: Ask counsel, we pray you, of **ELOHIYM**, that we may know whether our way which we should go shall be prosperous...."

The way we're going, are we going to prosper in this look or we not?

"6. And the priest said unto them: Go in peace: before **YAHUAH** is your way wherein ye go."

So, what you see here is that the men of the house do make a demand on the Leviyyi; they make a demand and tell us which way we should go. They are seeking advice from this Leviyyi. Alright, let's see what unfolds here.

## Beliya'al Revealed

*Then the five men departed, and came to Layish [not Yaveysh Gād], and saw the people that were therein, how they dwelt careless, after the manner of the Tsiydonyim, quiet and secure; and there was no magistrate in the land, that might put them to shame in anything; and they were far from the Tsiydonyim and had no business with any man. And they came unto their brethren to Tsor'ah and Eshtol: and their brethren said unto them: What say ye? And they said: Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? Be not slothful to go, and to enter to possess the land. 10 When ye go, ye shall come unto a people secure, and to a large land: for Elohiym has given it into your hands; a place where there is no want of anything that is in the earth.*

- Shofetiym (Judges) 18:7-10



**SHOFETIYM (Judges) 18:7-10:**

"7. Then the five men departed, and came to Layish (not Yaveysh Gil'ad)...."

But Layish.

"7. and saw the people that were therein, how they dwelt careless, after the manner of the Tsiydonyim...."

That would be Canaanites.



"7. quiet and secure; and there was no magistrate in the land, that might put them to shame in anything; and they were far from the Tsiydoniym and had no business with any man...."

In other words, it's just a quiet, isolated village.

"8. And they came unto their brethren to Tsor'ah and Eshta'ol: and their brethren said unto them: What say ye?

9. And they said: Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? Be not slothful to go, and to enter to possess the land.

10. When ye go, you shall come unto a people secure, and to a large land: for **ELOHIYM** has given it into your hands; a place where there is no want of anything that is in the Earth."

So, this village, this Layish, this place has got it going on. You can just picture this kind of picture-perfect little village quiet out in the middle of nowhere, minding their own business, living their life happy, and having everything they possibly needed.

## Belipa'al Revealed

*11 And there went from thence of the family of the Daniym, out of Tsor'ah and out of Eshta'ol, **six hundred men appointed with weapons of war**. 12 And they went up, and pitched in Qiryat Ye'ariym, in Yahudah: wherefore they called that place Machaneh-Dan unto this day: behold, it is behind Qiryat Ye'ariym. 13 And they passed thence unto Mount Ephrayim and **came unto the house of Miykah**.*

- Shofetiym (Judges) 18:11-13

**600 men appointed with weapons of war ✓**



### SHOFETIYM (Judges) 18:11-13:

"11. And there went from thence of the family of the Daniym...."

Important fact. Important fact. From the family of the Daniym.

"11. out of Tsor'ah and out of Eshta'ol, six hundred men...."

You remember the 600, the brave 600 who hid in the rocks for four months. Here comes 600 Dan knights Daniym, and they were

"11. appointed with weapons of war.

12. And they went up, and pitched in Qiryat Ye'ariym, in Yahudah: wherefore they called that place Machaneh-Dan unto this very day: behold, it is behind Qiryat Ye'ariym.

13. And they passed thence unto Mount Ephrayim and came unto the house of Miykah."

Now, all of a sudden, we've got 600 men showing up at the house of Miykah. But you can see here what we're talking about is,

600 Men were appointed with the weapons of war.

Check another fact.

## Belipa'al Revealed

*14 Then answered the five men that went to spy out the country of Layish, and said unto their brethren: Do ye know that there is in these houses an ephod, and Teraphiym, and a graven image, and a molten image? Now therefore consider what ye have to do. 15 And they turned thitherward and came to the house of the young man the Leviyi, even unto the house of Miykah, and saluted him. 16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.*

- Shofetiym (Judges) 18:14-16



### SHOFETIYM (Judges) 18:14-16:

"14. Then answered the five men that went to spy out the country of Layish, and said unto their brethren: Do ye know that there is in these houses an ephod...."

A foot.

"14. And a Teraphiym, and a graven image, and a molten image?...."

Did you know that?

"14. Now therefore consider what ye have to do.



"15. And they turned thitherward and came to the house of the young man the Leviyyi, even unto the house of Miykah, and saluted him.

16. And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate."

So, here comes the five guys who used the house. And now they've shown up with 600 more guys fully armed to the hilt with weapons. Uh, you know, knock, knock. Who's there? 600 guys.

## Belipa'al Revealed

*17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the Teraphiym, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. 18 And these went into Miykah's house, and fetched the carved image, the ephod, and the Teraphiym, and the molten image. Then said the priest unto them: What do ye? 19 And they said unto him: Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest: is it better for you to be a priest unto the house of one man, or that you be a priest unto a tribe and a family in Yashar'el? 20 And the priest's heart was glad, and he took the ephod, and the Teraphiym, and the graven image, and went in the midst of the people.*

Shofetiym (Judges) 18:17-20



### SHOFETIYM (Judges) 18:17-20:

"17. And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the Teraphiym, and the molten image: and the priests stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

18. And these went into Miykah's house, and fetched the carved image, the ephod, and the Teraphiym, the molten image. Then said to priest unto them: What do ye?

19. And they said to him: Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest: It is better for you to be a priest unto the house of one man...."

It is a benefit to be a priest unto the house of one man.

"19. or that you be a priest unto a tribe and a family in Yashar'el?

20. And the priest's heart was glad, and he took the ephod, and the Teraphiym, and the graven image and went in the midst of the people."

Now, what fact is missing here at this point? What fact is missing? The fact that's missing is the Leviyy does not have any concubine. There's no concubine here. There is no wife. There's no concubine. That part of the story is completely missing. And so, the Leviyy he is the one who took the A for the Teraphiym, the graven image. And he went in the midst of the people meaning the brave 600.

## Belipa'al Revealed

*22 And when they were a good way from the house of Miykah, the men that were in the houses near to Miykah's house were gathered together, and overtook the children of Dan. 23 And they cried unto the children of Dan. And they turned their faces, and said unto Miykah: What ails you, that you come with such a company? 24 And he said: Ye have taken away my elohiym which I made, and the priest, and ye are gone away: and what have I more? And what is this that ye say unto me: What ails you?*

Shofetiym (Judges) 18:22-24



### SHOFETIYM (Judges) 18:22-24:

"22. And when they were a good way from the house of Miykah, the men that were in the houses near to Miykah's house were gathered together. And overtook the children of Dan.

23. And they cried unto the children of Dan. And they turn their faces, and said unto Miykah: What ails you, that you come with such a company?

24. And he said: Ye have taken away my elohiym which I made, and the priest, and ye are gone away: and what have I more? And what is this that ye say unto me: What ails you?"

So, we see now here that the most precious possession of Miykah has been taken away. See this, the most precious possession of Miykah has been taken away. Because the 600 made a demand. They came to the door, and they made a demand. Give us the elohiym, the Teraphiym, the graven image, the molten image, the ephod, and you, Mr. Levite, priests, come with us. Don't stay here with this guy; come with us. So, this guy doesn't have a priest or any fake elohiym.

## Belia'al Revealed

*25 And the children of Dan said unto him: Let not your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household. 26 And the children of Dan went their way: and when Miykah saw that they were too strong for him, he turned and went back unto his house. 27 And they took the things which Miykah had made, and the priest which he had, and came unto Layish, unto a people that were at quiet and secure: and they smote them with the edge of the sword and burnt the city with fire. 28 And there was no deliverer, because it was far from Tsydon, and they had no business with any man; and it was in the valley that lies by Beyt Rechov. And they built a city and dwelt therein. 29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Yashai: howbeit the name of the city was Layish at the first.*

Shofetiym (Judges) 18:25-29



### SHOFETIYM (Judges) 18:25-29:

"25. And the children of Dan said to him: Let not your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household.

26. And the children of Dan went their way: and when Miykah saw that they were too strong for him, he turned and went back into his house.

Now, right here. When he saw that they were too strong for him, he turned and went back into his house. Now, this is going to be a decision point; this is a decision point for our friend Miykah.

"27. And they...."

The house of Dan.

"27. took eth the things which Miykah had made, and the priest which he had, and came unto Layish, unto a people that were quiet and secure:...."

They were saying peace and safety.

"27. and they smote them with the edge of the sword and burnt the city with fire...."

Wait a minute, guys. Can't we all just get along here? No. Kill everybody and burn the city to the ground.

28. And there was no deliver, because it was far from Tsydon, and they had no business with any man: and it was in the valley that lies by Beyt Rechov. And they built the city and dwelt therein.



29. And they called the name of the city Dan, after the name of Dan their father, who was born in Yarshar'el: howbeit the name of the city was Layish at the first."

So, now we see that you are just a little bit past the time of Joshua. It was like, Hey, let's go in here and kill everybody. Because **YAHUAH** told us to kill all the giants, kill all the Canaanites, kill these guys, kill that guy. And then that's what we're going to do. Well, these guys are just on that same path, but they have no word from **YAH** other than to Levite saying, Be at peace and go your way, and things will go your way.

## Beliya'al Revealed

*30 And the children of Dan set up the graven image: and Yahunathan, the son of Gershem, the son of Menashsheh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. 31 And they set them up Miykah's graven image, which he made, all the time that the house of Elohiym was in Shiyloh.*

Shofetiym (Judges) 18:30-31



### SHOFETIYM (Judges) 18:30-31:

"30. And the children of Dan, set up the graven image: And Yahunathan...."

Here it is, we finally, finally get the name of the left of the Levite. Yahunathan, the gift of God, the gift of **YAH**, Yahu-nathan.

"30. the son of Gershem, the son of Menashsheh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land...."

So, this continued until 722 BC, that this Levite, Yahunathan, he was the chief priest to go in Gadai. And his sons were the priests to the tribe of Dan, in the city of Dan, all the way up until 722 BC.

"31. And they set them up Miykah's graven image, which he made, all the time that the house of **ELOHIYM** was in Shiloh."

They had this idol setup for that whole time.

## Beliya'al Revealed

- Who were the 600 men who fled from the onslaught of Yahudah?
- Was Yaveysh Gil'ad where the men, women and children were slaughtered the village in the country of Layesh?
- Who were the 400 of the 600 who had fled that took the 400 virgins of Yaveysh Gil'ad?
- Who were the other 200 men who went up to Shiloh to find wives?
- Were the sons of Beliya'al really the Daniym, out of Tsor'ah and out of Eshta'ol?



So, we have to ask ourselves the question,

- Who were the 600 men who fled from the onset of Yahudah? Was it the 600 Daniym with weapons of war? That's a question.
- Was Yaveysh Gil'ad, where the men, women in the children were slaughtered, the village in the country of Layish?

Remember that we see that they went up to the country of Layish, they went up to the country of Layish, and they found a village there. Was that village called Yaveysh Gil'ad, where the men and the women and the children were hanging out that got slaughtered?

- Who were the 400 of the 600 who had fled that took 400 virgins of Yeveysh Gil'ad? Were they not the children of Dan?
- Who were the other 200 men who went up to Shiloh to find wives? Were those not the children of Dan?
- Were the sons of Beliya'al really the Daniym out of Tsor'ah and Eshta'ol?

In other words, they were reported as sons of Beliya'al; by who? By whom? Who reported them as sons of Beliya'al. Question, who reported?



# Belia'al Revealed

## Who are the Daniym?



*And when Rachel saw that she bore Ya`aqov no children, Rachel envied her sister; and said unto El-Ya`aqov: Give me children, or else I die. 2 And Ya`aqov's anger was kindled against Rachel: and he said: Am I in Elohiym's stead, who has withheld from you the fruit of the womb? 3 And she said: Behold my maid Bilhah go in unto her; and she shall bear upon my knees, that I may also have children by her. 4 And she gave him Bilhah her handmaid to be his woman: and Ya`aqov went in unto her. 5 And Bilhah conceived, and bore Ya`aqov a son. 6 And Rachel said, Elohiym has judged me, and has also heard my voice, and has given me a son: therefore called she his name Dan.*

Bere'shiyth (Genesis) 30:1-6

Let's bring up Sherlock; there we go. So, who are the Daniym? Let's talk about this a little bit. Let's get a little bit of history. A little bit of background. These guys, the Daniym and his tribe of Dan, not pronounced Dan, Dan, but don the tribe have done the Daniym the of Dan. Here is a little bit of history right here; it is out of Bere'shiyth, Chapter 30:1-6.

### Shofetiym (Genesis) 30:1-6:

"1. And when Raquel saw that she bore Ya'aqov have no children. Raquel envied her sister; and said unto El-Ya'aqov: Give me children, or else I die.

2. And Ya'aqov's anger was kindled against Rachel: and he said, Am I in **ELHOIYM'S** stead, who has withheld from you the fruit of the womb?

3. And she said: Behold, my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may also have children by her.

4. And she gave him Bilhah her handmaid to be his woman: and Ya'aqov went in unto her.

5. And Bilhah conceived, and bore Ya'aqov a son.

6. And Raquel said, **ELOHIYM** has judged me, and has also heard my voice, and has given me a son: therefore, she called his name Dan."

Now, **ELOHIYM** has judged me. This is the fundamental meaning of this name Dan, and we're going to see that, in fact, yes, this is what is going to take place for dear Rachel.

## Belia'al Revealed

### Who are the Daniym?

You may recall that Rachel had fled her father Laban's house with his Teraphim (shrunken heads) and hid them in the camel furniture! (Bere'shiyth 31:19, 34)

How did Yahuah judge her?

- She remained childless until she provided Ya'akov with Bilhah
- She was the first to offer Ya'akov a concubine
- Her first son would be loved by Ya'akov but hated by his brothers
- The birth of her second son would take her life
- Her second son would be completely replaced by Dan, the son of Bilhah
- Her first son would marry the birthright with Egyptian blood.



You may recall that Raquel had fled her father Laban's house with his Teraphim (shrunken heads) and hid them in the camel furniture! (Bere'shiyth 31:19-34)

How did YAHUAH judge her?

- She remained childless until she provided Ya'akov with Bilhah.
- She was the first to offer Ya'akov a concubine. Leah would follow.
- Her first son would be loved by Ya'akov but hated by his brothers.

Joseph.

- The birth of her second son would take her life.
- Her second son would be completely replaced by Dan, the son of Bilhah.
- Her first son would marry the birthright with Egyptian blood.

Now, we're going to see how this is going to play out. We're going to see how this comes to be. So, it's with great irony that Raquel does not wait for the hand of **YAH** to bring her son. She instead pre-empts, just as Sarah had done, by pre-empting that the will of **YAH** in her life by bringing in Hagar, who would mother Ishmael, and in a similar way, Rachel brought in Bilhah, who would mother Dan, and Dan with ultimately take the place of Binyamin.

# Beliya'al Revealed

## Rachel's Sons

This may not have been Rachel's only sin!

*And Elohiym remembered Rachel, and Elohiym hearkened to her, and opened her womb. 23 And she conceived, and bore a son; and said, Elohiym has taken away my reproach: 24 And she called his name Yoceph; and said, Yahuah shall add to me another son.*

Bere'shiyth (Genesis) 30:22-24



So, but her stealing of the Teraphiym and giving the concubine to Ya'aqov may not have been her only sin. Now let's take a look at some of these facts. And you guys can think what you want to think; I'm not telling you what you think. But I'm just sharing with you, so you can see if you can reach your own conclusion. Now, part of the reason why this stuff is on the table here right now, is because of the work that we did in the Cepher, at least in my life, it is. Because by transliterating the names in the Cepher so that we could read the Hebrew names. And we could see what's going on, like the idea of not using images, but Teraphiym, so that we can see what's going on with the Teraphiym.

And in a similar way, we transliterated all 3,100 proper noun names in the Scripture, so you can see what their true names are, not disguised. So instead of looking at Joshua, you're looking at Yahushua. Instead of looking at James, you're looking at Ya'aqov and these kinds of things. So, it really is illustrative in terms of what's happening in Scripture.

So, here we are in Bere'shiyth, Genesis 30:22-24.

“22. And **ELOHIYM** remembered Rachel, and **ELOHIYM** hearkened to her and opened her womb....”

So, **ELOHIYM** hears her prayer. Maybe she hadn't been praying to him. Maybe she was still praying to the Teraphiym. Maybe she was bowing down to the idols; maybe that's what she was doing. And only when she stopped praying to the idols and says, **ELOHIYM** has, you know, and Ya'aqov says, Am I **ELOHIYM**? Do I stand in **ELOHIYM**'s stead, and she finally realizes **ELOHIYM** is the one that's withholding my pregnancy. So, when she stops worshiping the idols, then guess what, she makes a petition to **ELOHIYM**, and **ELOHIYM** remembers her, and



**ELOHIYM** hearken to her, that is to say, **ELOHIYM** heard her prayer. And maybe that's what he was waiting for. And opened her womb.

“23. And she conceived, and bore a son; and said, **ELOHIYM** has taken away my reproach....”

Not Teraphim.

“23. **ELOHIYM** has taken away my reproach;

24. And she called his name Yoceph; and said, **YAHUAH** shall add to me another son.”

Did **YAH** say that to her? No. She said **YAHUAH** shall add to me into this. I'm getting this one, but I'm going to get another. And so, we see this, hmm, there could be a completed thankfulness here, but there isn't. There is another greediness thing happening here.


## Beliya'al Revealed

### Rachel's Sons

**Yet Ya'aqov may have lost his ability to father:**

*24 And Ya'aqov was left alone; and there wrestled a man with him until the breaking of the day 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ya'aqov's thigh [יָרֵךְ yârêk H3409] was out of joint [יָקַע yâqa' H3363], as he wrestled with him. 26 And he said: Let me go, for the day breaks. And he said, I will not let you go, except you bless me 27 And he said unto him: What is your name? And he said: Ya'aqov 28 And he said: Your name shall be called no more Ya'aqov, but Yashîa: for as a prince have you power with Elohiym and with men and have prevailed.*

Bere'shiyth (Genesis) 32:24-28



Raquel's sons. Now, after the birth of Yoceph. We have something very interesting that happens in Chapter 32. And this may have terminated Ya'aqov's ability to father children. I'll show you why.

Yet Ya'aqov may have lost the ability to father:

#### **BERE'SHIYTH (Genesis) 32:24-28:**

“24. And Ya'aqov was left alone, and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ya'aqov's (yarek H3409) thigh was out of joint (yaqa H3363) as he wrestled with him.

26. And he said: Let me go, for the day breaks. And he said, I will not let you go, except you bless me.

27. And he said unto him: What is Your name? And he said: Ya'aqov.

28. And he said: Your name shall be called no more Ya'aqov, but Yashar'el: for as a prince have you power with **ELOHIYM** and with men and have prevailed."

Now, you see this word "yarek." The hollow of Ya'aqov's thigh, "yarek." I'm not going to tell you what that means. But I am going to share the screen with you. So that you can see what Strong's Concordance tells us about "yarek."

So, we're looking at the screen of an E-sword, a place where you can find and download this. This is free software for you guys like to download this. And you should because it's a great resource tool. And you can also download the 66-book form of the Cephher on E-sword that will fill out and complement what you have. You can see on mine here what I have. I've got the ISBN, JPS, KJV, 1611 KJV, Some Latin, Russian, and Welsh. I've got the parallel, Cephher, Geneva, Greek New Testament, Byzantine Greek New Testament, and the interlinear, which is a fantastic tool, Greek Old Testament and Hebrew Old Testament.

So, this is from the Hebrew interlinear, and we can see "yarek," this is H3409. Let's read "yarek" from an unused root meaning to be soft, the thigh (from its fleshy softness); by euphemism, the generative parts; figuratively of a shank flank or side—body, loins, shaft, side thigh.

Now, I'm going to leave it to your own recollection here as to what you might think the situation may be with our friend Ya'aqov whose "yarek" was out of joint. And even this word "yaqa" has its own meaning. "Yaqa." In fact, let's go see if we can find that. Well, we weren't; we have ship skipped over that screen. But if you look on your own, E-sword, in this particular verse, you can look at these verses and see what's being said. And you'll see that in one version of this, you can see that his generative parts literally, were out of joint or fell apart as he wrestled with him. So this happens in Chapter 32 of Genesis. Now, after this, we have a whole bunch of things happening. They come into Shiloh, and Leviyyi and Shim'on talk the guys into getting circumcised because they raped Dinah, and then they go in and kill everybody in the town.

After this, they run into Esau, and they trade goats and sheep and so forth. There's a lot of stuff that goes under the bridge between Chapter 32 and Chapter 35.



# Beliya'al Revealed

## Rachel's Sons



Later, however, Rachel gives birth again

*16 And they journeyed from BeytEl; and there was but a little way to come to Ephrathah: and Rachel travailed, and she had hard labor. 17 And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; you shall have this son also. 18 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-Oniy [son of my sorrow]: but his father called him Binyamiyn [son of my right hand]. 19 And Rachel died, and was buried in the way to Ephrathah, which is Beyt Lechem. 20 And Ya`aqov set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*

Bere'shiyth (Genesis) 35:16-20

However, when we get into 35, out of the clear blue sky, we get this language,

### BERE'SHIYTH (Genesis) 35:16-20:

"16. And they journeyed from Beyt-El; and there was but a little way to come to Ephrathah:...."

That would be Beyt Lechem, Ephrathah.

"16. and Raquel travailed,...."

Oh, boom, all of a sudden, we got Raquel and labor. Now what is this? What? What's going on? That Raquel is going to be in labor.

"16. and she had hard labor.

17. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; you shall have this son also...."

You see, by your doing, you're going to have this son.

"18. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-Oniy (son of by sorrow): but his father called him Binyamiyn (son of my right hand).

His father said No, his name isn't going to be Ben Oniy. That's not a good name for him. I'm going to call him Binyamiyn, or son of my right hand.

“19. And Raquel died, and was buried in the way to Ephrathah, which is Beyt Lechem.

20. And Ya'aqov set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.”

Well, fascinating.

## Beliya'al Revealed

### Rachel's Sons


A closer look reveals something else

*18 And it came to pass, as her soul was in departing, (for she died) that she called his name BenOniy [son of my sorrow]: but his father called him Binyamiyn [son of my right hand].*

Bere'shiyth (Genesis) 35:18

(בִּנְיָמִין) Binyâmîyn (Strong's H1144) son of (the) right hand; Binjamin, youngest son of Jacob; also the tribe descended from him, and its territory:—Benjamin.

- From H1121 (בן) bèn, meaning a son
- And H3225 (ימין) yâmîyn, meaning the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south:



So, we see here Benyamiyn, son of the right hand; youngest son of Ya'aqov; also the tribe descended from him and its territory:—Benjamin. And it comes from ben, meaning a son, that's H 1121, Strong's. And yamiyn, meaning the right hand or the side.

A closer look is going to reveal something else:

#### **BERE'SHIYTH (Genesis) 35:18:**

“18. And it came to pass, as her soul was in departing (for she died) that she called his name Ben- Oniy (son of my sorrow), but his father called him Binyamiyn (son of my right hand).”

Alright, but something else is amiss.

# Beliya'al Revealed

## Rachel's Sons

A closer look reveals something else:

**Ben-Yamiyn can also mean "the son of Yamiyn"**  
**Was there such a character?**



*12 The sons of Shim'on after their families: of Nemu 'el, the family  
of the Nemu 'eliym: of **Yamiyn**, the family of the Yamiyniym: of  
Yakiyn, the family of the Yakiyniym:  
Bemidbar (Numbers) 26:12*

A closer look reveals something else:

Ben-Yamiyn can also mean," the son of Yamiyn."

Not just the son of my right hand, but my right hand could also be some other person up there named Yamiyn or my right hand.

Was there such a character?

### **BEMIDBAR (NUMBERS) 26:12:**

"12. The sons of Shim'on after their families: of Nemu'el, the family of the Nemu'eliym:  
of Yamiyn, the family of the Yamiyniym: of Yakiyn, the family of the Yakiyniym:...."

Well, one of the sons of Shim'on is Yamiyn; now, you're not going to find this in 66 books. Why? Because it says Jayman. But that's not what's found there. Yamiyn is what is found there. That's kind of interesting, don't you think? And especially when you think about the fact that Yamiyn, Shim'on now is what, the second-born, Ruben and then Shim'on. Shim'on second born.

So, he's at least 12 years older than Joseph when Joseph was born, and Benjamin is much younger than Joseph. It's very possible that Yamiyn here at the time of the pregnancy was in his mid-20s, or even late 20s, at the time of this thing going down. So, did Ya'aqov know something? And he said, No, you're not naming him Ben-Oniy. We're naming him Benyamiyn, the son of Yamiyn because maybe he knew?

Now, I'm just leaving it to your own conclusions. I'm not saying that this is set in stone. I'm just saying you can see this in the Scripture. You can look at this and see this evidence that something is unusual about the birth of Binyamiyn, and why would **YAH** take out Rachel in

childbirth when she's giving birth to one of the sons of the 12 tribes? Why would the tribe of Binyamiyn be destroyed?

## Belipa'al Revealed

### Rachel's Sons

Why would the tribe of Binyamiyn be destroyed?

Now the men of Yashar'el had sworn seven oaths in Mitspah, saying: There shall not any of us give his daughter unto Binyamiyn to be his woman. 2 And the people came to the house of Elohiym, and abode there till even before Elohiym, and lifted up their voices, and wept sore; 3 And said,

O Yahuah Elohai of Yashar'el, why is this come to pass in Yashar'el, that there should be today one tribe lacking in Yashar'el?

Shofetiym (Judges) 21:1-2



Well, now, take a look. This comes from **Judges 21:1-2**.

“1. Now the men of Yashar'el had sworn seven oaths in Mitspah saying: There shall not any of us give his daughter unto Binyamiyn to be his woman.

2. And the people came to the house of **ELOHIYM**, and abode there until even before **ELOHIYM**, and lifted up their voices, and wept sore;

3. and said,

**O YAHUAH ELOHAI** of Yashar'el, why is this come to pass in Yashar'el that there should be today, one tribe lacking in Yashar'el?”



# Beliya'al Revealed

## Who are the Daniym?



Dan (דן) (dawn) Strong's Hebrew Dictionary H1835

Meaning to judge; Dan, one of the sons of Jacob; also the tribe descended from him, and its territory; likewise a place in Palestine colonized by them:—Daniel

From H1777 (דן) Diyn - which is a primitive root meaning to rule; by implication to judge (as umpire); also to strive (as at law): to contend, to execute (judgment), judge, minister, judgment, plead (the cause) at strife, or strive.

Well, let's get back into the Daniym, but let's see who these guys are. Dawn, see, not Dan, Dawn. Meaning what?

- Dan (Dawn) Strong's Hebrew Dictionary H1835
- Meaning to judge; Dan, one of the sons of Ya'aqov; also, of the tribe descended from him and its territory; likewise, a place in Palestine colonized by them: -Daniel.

That's a good way to put it, colonize. We colonized the place. How did you do that? Killed everybody, burned the city to the ground, and rebuilt. Daniel, Daniel of the house of Dan.

But Dawn comes from the primitive route, Diyn, which means to rule; by implication to judge (as umpire), and also to strive, (as at law): to contend, to execute (judgment), judge, minister, judgment, plead (the cause), at strife or to strive.

So. we're seeing that this idea of Dan judging is going to be., he's the hand of **YAH'S** judgment. **YAH** judges and Dan is the hand of that judge. Dan brings that judgment pass. Because we see that because Raquel did not wait, Dan came to judge her impatience. Dan came to judge in my case; I believe that this was the case; Dan came to judge her infidelity.

## Beliya'al Revealed

Who are the  
Daniym?



*16 Dan shall judge his people, as one of the tribes  
of Yashar'el. 17 Dan shall be a serpent by the way,  
an adder in the path, that bites the horse heels, so  
that his rider shall fall backward. 18 I have waited  
for your yeshu'ah, O Yahuah.*

Bere'shiyth (Genesis) 49:16-18

Dan would be a "pirate"!

Dan shall judge his people. This is from Genesis 49. This is the blessing of Yashar'el upon his sons as he's dying.

### **BERE'SHIYTH (Genesis) 49:16-18:**

"16. Dan shall judge his people, as one of the tribes of Yashar'el.

17. Dan shall be a serpent by the way,...."

Now here's the key to this one, by the way.

"17. an adder in the path, that bites the horse's heels, so that his rider shall fall backward.

18. I have waited for your yeshu'ah, **O YAHUAH.**"

Says, Dan. I've waited for your salvation. But in the meantime, a serpent, by the way, and adder in the path. So, what's this mean? You're going on the way; well, let's go from here. Let's go from A to B, you're on the way, and then boom, the serpent comes up. Because the serpent is, by the way. Or you're on the path; you're walking through the garden. And then an adder comes out in the path. Or you're on horseback, and here comes the serpent that bites the horse's heels so that the rider falls backwards.

Why? Why is that? Because Dan is a pirate. Dan is a pirate who loots you on the way; see, he bites you on the way. The highway robbery, pirate, privateer. And in that, he judges like I'll give you an example. When you take a look at the expulsion of Jews that took place in 1492, during the Alhambra degree in Spain.

So, you guys get out of here. We will leave, you don't want us here, we will leave; they were good with that. No, no, you can leave, but you're not taking any of your money. Leave your money here. Your money stays here; you go. Wait a minute, how do you expect us to survive? We don't expect you to survive, but we're taking your money; now get out. So, you see the Alhambra decree, which was signed on the 9<sup>th</sup> of Aviv in 1492. The 10<sup>th</sup> of Aviv sees Crisobal Colon or Christopher Columbus, but he was named as Cristobal Colon, filling up three ships full of Jews and heading for somewhere, heading for America.

Heading for this destination that is clearly given to us in the Book of 4 Ezra, that's where he was going, not India. But he's got three shiploads of Jews who have been kicked out of Spain. Now, ultimately, these Jews would settle in the Caribbean. They would settle in Cuba; they would settle in Santa Domingo; they would settle in the various islands throughout the Caribbean.

And they would become what, pirates. And so, for every ship that they raided, the Spanish would come in, and the Spanish came in to colonize Mexico. They come in; they're killing Aztecs like there's no tomorrow and stealing all the gold. They can find. They are killing the Mayans, killing the Aztecs, stealing all the gold they can find, and then loading it on ships and sending it back to Spain. And as they're sending it back to Spain. Hmm. Pirates, pirates. Oh, look out, pirates take the ship, steal all the gold, and sink it.

Well, it looks like all that gold you took from those guys back in 1492, they are getting a little bit of revenge for that. They're getting a little bit of judgment, yes indeed a judgment.

## Belipa'al Revealed

Who are the  
Daniym?

*And this is the blessing, wherewith Mosheh the  
man of Elohiym blessed the children of Yashar'el  
before his death.*

...

*22 And of Dan he said: Dan is a lion's whelp: he  
shall leap from Bashan.*

Devariym (Deuteronomy) 33:1, 22



So, let's continue here with our investigation, the Daniym.



## DEVARIYM (Deuteronomy) 33:1, 22

“And this is the blessing, wherewith Mosheh the man of **ELOHIYM** blessed the children of Yashar'el before his death.”

This is out of Chapter 33 of the book Devariym, Deuteronomy. And here is what he says about Dan.


“22. And of Dan he said: Dan is a lion's whelp: he shall leap from Bashan.”

Now, this is going to have to wait for another day. When I can actually fill you guys in as to what this means that Dan shall leap from Bashan, and we will see that there is hard evidence that, in fact, Don did lead from Bashan where this village of Layish was, or this country of Layish where this village was, they leap from that village, which was in Bashan. We're going to see that.

### Beliya'al Revealed

*43 And Lavan answered and said unto EtYa`aqov: These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that you see is mine: and what can I do this day unto these my daughters, or unto their children which they have born? 44 Now therefore come, let us cut a covenant, I and you; and let it be for a witness between me and you 45 And Ya`aqov took a stone and set it up for a pillar. 46 And Ya`aqov said unto his brethren: Gather stones; and they took stones and made a heap: and they did eat there upon the heap. 47 And Lavan called it Yegar Sahadutha: but Ya`aqov called it Gal`ed. Bere'shiyth (Genesis) 31:43-47*

**Recall that Yaveysh Gil'ad was the village in the where the virgins were taken. There were daughters of Lavan.**



Now, the covenant of seven oaths. In the Cepher, you're going to see this phrase "Seven Oaths" quite often, and he swore Seven Oaths. And this has to do with the Hebrew word Sheba, which is this word for giving an oath. And **ELOHIYM** swore that he never flood the Earth again. Well, actually, he gave Seven Oaths that he would never flood the Earth again. And that's evidenced in the bow that he set in the heave because it has seven colors. It has seven colors in it, which represent the Seven Oaths of **YAHUAH** that he was not going to flood.

But there's another oath here that is given a very interesting covenant that was given on Seven Oaths. Now, here it is, this is between Lavan and Ya'aqov when Ya'aqov is leaving.

## BERESHIYTH (Genesis) 31:43-47:

“43. And Lavan answered and said unto El-Ya'aqov: These daughters are my daughters,....’



Leah and Rachel.

“43. and these children are my children,....”

They are my grandchildren.

“43. and these cattle are my cattle,....”

They came out of my herd.

“43. and all that you see is mine: what can I do this day unto these my daughters, or unto their children which they have born?

44. Now therefore come, let us cut a covenant, I and you; and let it be for a witness between me and you.

45. And Ya'aqov took a stone and set it up for a pillar.

46. And Ya'aqov said unto his brethren: Gather stones; and they took stones and made a heap: and they did eat there upon the heap.

47. And Lavan called it Yegar Sahadutha: but Ya'aqov called it Gal'ed.”

So, here's the stone, Gal'ed.

Recall that Yaveysh Gil'ad was the village where the virgins were taken. These were daughters of Laban.

Now look, Gil'ad, when you're looking at this in Hebrew, what are you talking about? You're talking about Gimel, Lamed, Dalet. And then Masoretic vowel sounds.

So, if you have this idea of the Gimel, and then you have the Lamed, and then you have the Dalet. I could come in here and say, well, let's make this Gil'ad. Let's put the hiriq here, and we'll put the patach here, Gilad. But what if I don't use those two vowel sounds? What if I decide instead, I'm going to do this chamets. And I'm going to do a tsere. Gal'ed, you see, the spelling is exactly the same. We just have different nikkudoth. Do you see this?

So, Yeveysh Gil'ad, this was very likely the village at the site where they had set up this heap of stones, this where Ya'aqov set up this heap of stones. Well, let's go up there where Ya'aqov had pledged to covenant. Well, let's take a look and see what the covenant says. So we know what's going on.

# Belia'al Revealed

## The Covenant of Seven Oaths



*48 And Lavan said: This heap is a witness between me and you this day. Therefore was the name of it called Gal'ed 49 And Mitspah; for he said, Yahuah watch between me and you, when we are absent one from another 50 If you shall afflict my daughters, or if you shall take other women besides my daughters, no man is with us; see, Elohiym is witness betwixt me and you 51 And Lavan said to Ya'aqov: Behold this heap, and behold this pillar, which I have cast betwixt me and you; 52 This heap be witness, and this pillar be witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar unto me, for harm. 53 The Elohai of Avraham, and the Elohai of Nachor, the Elohai of their father, judge betwixt us. And Ya'aqov swore seven oaths by the fear of his father Yitschaq.*

*Bere'shiyth (Genesis) 31:48-53*

### BERE'SHIYTH (Genesis) 31:48-53:

"48. And Lavan said: this heap is a witness between me and you this day: Therefore, what's the name of it called Gal'ed;

49. And Mitspah; for he who said, **YAHUAH** watch between me and you, when we are absent one from another....."

You recall Mitspah is where the Jews, the Yahudiym, got together and said, no women out of our tribes for Benjamin.

"50. If you shall afflict my daughters,...."

You see that if you shall afflict my daughters.

"50. or if you shall take other women besides my daughters,...."

Like Bilhah and Zilpah, if you take anybody besides my daughters,

"50. no man is with us; see, **ELOHIYM** is the witness betwixt me and you;...."

51. And the Lavan said to Ya'aqov: Behold this heap, behold this pillar, which I have cast betwixt me and you;

52. This heap be witness, and this pillar be witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar unto me, for harm.

Nope, no going past the pillar for harm.

"53. The **ELOHAI** of Avraham, and the **ELOHAI** of Nachor, the **ELOHAI** of their father, judge betwixt us...."

And what happened?

“53. And Ya'akov swore seven oaths by the fear of his father Yitschaq.”

Ya'akov swore seven oaths by the fear of his father, Yitschaq. So, what you see here is what the **ELOHAI** of Nachor is. Remember that Nachor, the brother of Avraham, had 12 sons before Avraham had one. Nachor had 12 signs before Avraham had one. And those sons would become the Assyrians; they would become the Kasdiym. They would become the Babylonians; they would ultimately invade the northern kingdom of Yashar'el. They would dispose of them; they would take them out in 722 BC and transplant their own tribes into that land—the Macah, namely.

## Beliva'al Revealed

What can be concluded:

- The 600 men who fled from the onslaught of Yahudah (Shof. 20:47) were actually of the house of Dan (Shof. 18:17)
- The men, women and children of Yaveysh Gilad were slaughtered for failing to participate in the war (Shof. 21:10) were actually the people of Layish slaughtered by the 600 men of Dan (Shof. 18:7)
- The one telling the story of the rape of the concubine was likely Miykayahu, not the Leviyyi, because he was gone. (Shof. 18:20)



So, what can be concluded? Let's take a look and see what can be concluded. So here we go.

What can be concluded:

- The 600 men who fled from the onslaught of Yahudah (Shof. 20:47) were actually the house of Dan. (Shof. 18:17)

I think we can reach that conclusion because it's exactly the same number that was 600 men with arms, and that's the exact number that fled. And that's exactly who came up from the house of Dan.

- The men, women, and children of Yeveysh Gil'ad, were slaughtered for failing to participate in the war (Shof. 21:10) were actually the people of Layish slaughtered by the 600 men of Dan. (Shof. 18:7)

The one telling the story of the rape of the concubine was likely Miykayahu, not the Leviyyi because he was gone. (Shof. 18:20)

The Leviyyi was already gone. But he wasn't what it was given that testimony. It was me, Miykayahu.

## Beliya'al Revealed

What can be concluded:

- Miykayahu attempted to recover his "Elohiym" by force and failed. (Shof. 18:22), so he had motive to seek reinforcements!
- The Levi'yiy had no concubine, but Miykayahu had a daughter. (Shof 19:24 "24 Behold, here is my daughter a maiden,") – was she actually the one who was dismembered?
- The story of the rape is conspicuously the story of Lot (Shof. 19:22)



What can be concluded:

- Miykayahu attempted to recover his elohiym by force and failed. (Shof. 18:22) he had motive to seek reinforcements!
- The Leviyyi had no concubine, but Miykayahu had a daughter. (Shof. 19:24 "24 Behold, here is my daughter a maiden") - was she actually the one who was dismembered?
- The story of the rape is conspicuously the story of Lot (Shof. 19:22).

And was it the Levite who dismembered her or Miykayahu? The story that Miykayahu tells, the story of the rape, is conspicuously the same story of Lot, the men came to the door that we might know him. That sounds a lot like Sodom. Sounds a lot like Sodom. In fact, like he lifted the story lock, stock, and barrel. But we've got my daughter and his concubine. We've got my daughter and his concubine.



## Beliya'al Revealed

What can be concluded:

- The house of Binyamiyn rejected the accusation and made war to the last man as a result.
- The house of Yahudah then violated the covenant of Ya'aqov with Laban, destroying a village and taking virgins.
- The only remainder of Binyamiyn was in fact the men of Dan who married the virgins of the house of Laban.
- Binyamiyn was therefore completely destroyed (save those who may have left Egypt before the Exodus).
- Dan again judged Rachel.



What can be concluded:

- The House of Benjamin rejected the accusation and made war to the last man as a result.

So, the house of Benjamin says, Look, you guys, that thing didn't go down like you think it did. There wasn't any rape. There were no sons of Beliya'al. There was nothing that happened. And the House of Yahudah is like, this girl was from the house of Yehudah. And we saw her dismembered part. Don't tell us it didn't happen. It didn't happen. You didn't have the story you're getting is not true. We will look into it. It's not true. Oh, yeah, it is. We've got her body part right here. And when you give up those sons of Beliya'al, there's no sons of Beliya'al, but give up because it never happened. You give them up, or we're coming after all of you. I'm telling you, that's it, go to war.

- The house of Yahudah then violated the covenant of Ya'aqov with Laban, destroying the village and taking virgins.
- The only remainder of Binyamin was, in fact, the men of Dan, who married the virgins of the house of Leban.
- Binyamiyn was, therefore, completely destroyed (save those who may have left Egypt before the Exodus).

Dan, again, judged Rachel.

### QUESTIONS AND COMMENTS

My friends, that is the extent of our presentation tonight. And it was kind of a little bit short. But I'm going to leave it there, except that I'm going to go ahead here and check in the chat.

And let's see how we're doing and see if we can take some questions on this view. Go ahead and put those questions in all caps, so I can pick up with that.

**GECARL BINONGO:** This is maybe the reason why the tribe of Dan is not included in Revelation 7, the tribes of Yashar'el.

**DR. PIDGEON:** There is some very interesting things here that go on with the tribe of Dan here, and this discussion about what's happening. And, of course, we have another discussion. When you talk about Paul saying he's a Benjamite.

So were there Benjamites that escaped. But prior to the Exodus?

**DR. PIDGEON:** That's a question. And if there were, that escaped from the tribe before the Exodus, like, for instance, the house of Zerach, left Egypt before the Exodus.

**CHELLE WAGNOR:** Why would Benjamin still have a gate into the new city of Jerusalem?

**DR. PIDGEON:** Well, this is like I'm saying, Chelle, it's very possible. But we look at the house of Zerach, which from the house of Judah, they left. They left and took off, and his sons formed Athens, they formed Troy, they formed Cadiz, Spain, his sons did. So, we can see that there probably sons of Benjamin that had left as well. Some people believe that Paul may have actually come out of Spain with house of Benjamin. The house of Benjamin may have been residing there for over 1,000 years right.

**MIHAELA GAVRIL:** Was there no prophet/priest of **YAHUAH** to tell them the truth?

**DR. PIDGEON:** Well, here's the thing that when you when you look at the book of Judges, you have something very interesting going on because Joshua himself was not raised up as a prophet. He was raised up as a judge; he was raised up as a judge. And after the death of Joshua, we have a series of judges, boom, boom, this judge that judge, and as those judges come like Deborah, like Gideon, like Samson, and then ultimately, we get to this last these last four chapters or five chapter 17-21, 4 chapters that are like, strange.

And then you see, after this, you're going to see that the last judge to judge Israel is Samu'el. Well, Samu'el, who also does become a prophet. And we leave the days of the judges, and we go into the time of the prophets.

**LYNN BB:** Did Dan mix with the Phoenicians?

**DR. PIDGEON:** Now, that's a very good question. And I think there's a very good chance of it. Because when you look at Samson, Samson, or Shemshon, tells us point-blank, he fell in love with a Philistine woman, you remember this? Delilah. He fell in love with Delilah. And she was not of the house of Dan. Now, very clear that the judge himself over the whole of the house of Dan and with the whole of the house of Yashar'el is getting involved with a woman who's not of the house of Yashar'el.

**VANESSA K:** Boy Dr. P, they could have used you a couple thousand years ago when this was all coming down.

**DR. PIDGEON:** Yeah, they could have used me a couple of 1000 years ago. Let's do a little bit of investigation. And let's see if we can keep Yahudah out from slaughtering off Benjamin and doing a little bit of investigation. But you know, Daniel shows us in the Book of Shoshana and in the book of Bel and the Dragon what investigation looks like.

**THOMAS LAMBERT:** What about the Yamiyn being possibly of Benjamin?

**DR. PIDGEON:** So, Thomas Lambert, by the way, Thomas, thank you for your stuff, man. I just love the stuff you put on a spica, now being in the boot. Very good, very interesting information that leading us into the first month of the year, right because now the Barley is in Aviv.

That's also a possibility. And you know, when you look like, for instance, when you see Yamiyn, what is this country that is now in Civil War at the tip of Saudi Arabia, right, but Yemen, right, Yemen. And who do you think live there? Remember, Shim'on was given the Negev; that is to say, the south and his sons were getting even farther south.

So, Yamiyn was probably his tribe; the Yemiym probably headed south, the Yamyia probably headed south down into that portion of the land. And Shim'on ultimately took off. Shim'on has had it with the house of Yashar'el and ended up in the Peloponnese and forming the tribe of Sparta.

**CAROL LYNN:** Is the tie of Dan masquerading as the tribe of Benjamin to this day?

**DR. PIDGEON:** Well, that is a good question, Carol Lynn. That's a very good question. I don't know. You know, it's very possible that they were disguising themselves at the tribe of Benjamin after that, but I don't think so. Because when they described themselves as the tribe of Benjamin, according to the story given to us by Micah, the old man. But when they got up to their city, they named their city Dan, and they began naming everything after themselves, the city of Dan, Dan, Dan, Dan, Dan. And like I said, If I could have taken the time to show you of them leaping out of over Bashan, they leap over Bashan into the Black Sea. And then everything is named after Dan, everything everywhere they went.

**MW:** Did Laban kill his firstborn?

**DR. PIDGEON:** Now, that question, I don't think is a, what a question that is. Because we know the Teraphiym were first born that were slain. And then that head was shrunken and put up. Was it his own firstborn? I had never thought of that. But you know what, MW, it's a possibility. It's a possibility. You must remember that these days, in these days, there was, you had, this is a completely lawless world. And people did lawless things. So, I'm not going to say that he did. But it was somebody's his firstborn that became the Teraphiym.

You can imagine the guy comes over to date somebody's daughter, and he pulls up at the door and, like, there's 8 Teraphiym in front of the door. These were the last guys have tried to date,

my daughter. It would certainly give you it would. It would certainly give you a pause for thinking.

**DEBBIE JOHNSON:** By the way, you were missed last week; very glad you are back, Stephen.

**DR. PIDGEON:** Thank you, Debbie. Thank you. Thank you for saying that. I'm glad. We were traveling last week. So, it was kind of hard to get here. I just couldn't do it. Plus, I needed to rest up my voice. I'm still not quite 100%, but I'm getting here.

**DEMUKE ORATANG:** Why did Yahudah relent and help 600 get wives? Why did they let them remain?

**DR. PIDGEON:** This is a really good question. It's like we're not giving you any of our wives. But what are we going to do? We're going to lose the whole tribe of Israel, of the whole one of the tribes of Israel, we can't do that. Well, what can we do? Well, we need to do something. You know, let's go up and get some virgins out of Lavan's territory. We will go up and slaughter that city and steal those girls.

It was an extremely crude and barbaric decision that was being made. And that assumes that it was, in fact, Yahudah that did that. This is the story we get at the end of judges. But maybe that slaughter took place by the House of Dan, who went up there and slaughtered the whole village but kept 400 virgins. I don't know. I mean, we've got two competing stories there at the end of the book, we've got one side of the story, and we get the other side of the story. And it's up to us to kind of look at that and say, let's see if we can figure out what we've got going on here. What we've got going on. Right.

**SHADYSIDE LOCUST:** Could Dan's representatives be the tribe that judges and then approve seals on the other 144,000? If Lapis Lazuli (5<sup>th</sup>) is Dan's tribe stone, the 2<sup>nd</sup> foundation of New Jerusalem becomes of interest.

**DR. PIDGEON:** I have to tell you, Shadyside, that's really an excellent point that's been made here. Because maybe the reason Dan isn't included in that litany is because Dan is judging. And if you recall, the 144,000 are 12,000 virgins. There are 12,000 virgins, and who is making that determination. And it may be that it is Dan that is judging. Remember that Dan as judgment; Dan is the tool or the gavel, if you will, of **YAH'S** judgment. In other words, Dan is **YAH'S** judgment in action; that's the best way to do it.

And if Lapis Lazuli is Dan's tribal stone, then the second foundation, New Jerusalem, becomes that which is built upon Dan, that which is built upon the judgment of Dan. But it's very interesting that Dan would have such a prominent place in all of this. And it has to do with the fact that you have this very interesting thing that takes place in this story. Which is that Rachel had some issues. Who knows how young she was because Leah was the older sister, but by the time Ya'aqov marries her, she's 14 years older than she was when Ya'aqov wanted to marry her.



And so, you have this woman who steals all her father's shrunken heads, and then it appears that she is worshipping these idols, this whole time that she's barren. She's worshipping these idols, and only when she finally stops worshipping the idols and cries out to **ELOHIYM** that **ELOHIYM** hears her. So, here you have this thief, who is an idol worshipper, worshipping shrunken heads who, the Litany goes on and on. So, you have something that is not right.

And from her comes Yoceph, who would end up being the yachiyd of Ya'aqov, that is to say, the beloved of Ya'aqov, who, because of his being cast out, becomes the most prominent man in Egypt. And fulfills the destiny that **YAH** had heard because **YAH** had answered Rachel's prayer. **YAH** had answered it, not Rachel. And so, because of that, you see that Yoceph ends up with the birthright.

And the whole of the story of Yoceph is one that, someday, we're going to be able to get into that, to the house of Yoceph, and determine what happened with this house of Yoceph. Where they went, who they are, and what they did. So, that's just a very good point. But in the meantime, because she did not wait, Dan judged her. Dan came to be judgment on Rachel. Dan came to be judgment on Rachel. Crazy the way it worked.

**CAMERON MILROY:** Are we the lost tribes?

**DR. PIDGEON:** Many of us are, many of us are the lost tribes. The lost tribes really are kind of found in almost every house on Earth. Whether you're talking about Naftali across Southeast Asia, you're talking about Menashsha in tribes of North America. Or are you talking about the tribes that are resident in St. Lawrence or the tribes that migrated into Europe? Of the tribes that migrated into Africa, they migrated over the world. And the tribes have cross blended into many, many houses. And so yeah, I would say many of us are, in fact, of the lost tribes.

**BETTY KING:** Is this year coming the Shemita?

**DR. PIDGEON:** Well, on some people's calendar is but not on mine. I'm going to wait a minute. This is the coming year. No, not No, not this upcoming year, Betty, not this upcoming year. One more.

**LYNN BB:** Any more sequels next week?

**DR. PIDGEON:** Like we can finish up with the Esau kind of thing? I don't know; I have to wait and see what the Ruach does because I wait for the Ruach to kind of lead me into these things. I have to tell you, I started this thing, and I was, like, 12 hours into this presentation. And I was like, Oh, well, forget it. I'm not going to do this one. I'm not going to be able to finish it. Just forget it.

**MIRIAMSNIOUS:** Did Benjamin end up in Puerto Rico?

**DR. PIDGEON:** Well, no, I don't think so. I don't think so. I mean, it's possible. If you talk about if there were Benjamites, who had left Egypt before the Exodus and were in residence in Spain, then yes, it's possible they ended up in Puerto Rico, or Portugal or Brazil, or any of those places.

**ANNIEO100:** Are the Irish of the tribe of Judah?

**DR. PIDGEON:** Many of the Irish are of the tribe of Judah through Zerach. Gaelic is the language of the tribe of Zerach.

**MARK LENORD:** Danube.

**DR. PIDGEON?** That's one of the four rivers that were named after the tribe of Dan, Danube, Dnieper, Dniester, and Don Rivers, all emptying into the Black Sea Northwest. Sean.

**EDITH CISNEROS;** In Bel and the Dragon. Is the dragon alive dragon? My son wants to know.

**DR. PIDGEON:** Ah, well, is it a Komodo dragon, or is it some other kind of dragon? Well, this begs the question, though, Edith. I want to answer this question for your son. Were there dragons in the ancient world? The answer is yes; there were there, most assuredly were dragons. And the word dragon is, in fact, found in Scripture. One of the places you find Dragon is when Moses and Aaron are told to go to Pharaoh; now, Moses has a staff. And Moses says to **YAH**, why would they believe me? And **YAH** says, throw your staff down on the ground, and he throws his staff down on the ground, and it becomes a serpent, which in Hebrew is nachash, nachash. And he says, I have a, wow, that's something; he grabs by the tail, comes to staff again, and he picks it back up. But Aaron's staff, on the other hand, when he throws it down in the court before Pharaoh, it does not become nachash becomes tenniyn, a dragon; it becomes a dragon in front of Pharaoh. And so, you see that there is a description in Scripture, that is something other than Leviathan and Behemoth, that is a dragon, tenniyn a dragon. And so, what happened with these dragons? Are they the kind of dragons you'd see on television with fire breathing and all that kind of stuff? Well, you know, who knows? We do know that what we do call a dragon now is something less than what was there before? And so, was it a real dragon? Yeah, probably was a real dragon. The extent of that dragon is another question. All right.

**DEBBIE JOHNSON:** Wow! This fact-finding and putting things together is great.

**DR. PIDGEON:** Well, thank you, Debbie. For this. It's fact-finding. Yeah, I've been, you know, this is a very difficult passage in Judges. I hope I've opened up some of the doors, so we get a chance to think about these things a little bit.

**NATHAN:** Do you know when the Paleo Cepher will be released? Very excited for this.

**DR. PIDGEON:** Oh, that's going to be at least a year, Nathan, at least a year. We still have proofreading to do; we have all of the books to file itself.

**DEBBIE JOHNSON:** What are my thoughts on Russia, Ukraine, and Ukraine?

**DR. PIDGEON:** Well, I'll tell you what my prayers are, Debbie; I'm praying that this is going to come to a expedited resolution in the next several days; it would be nice if it came to a resolution to, let's say, seven days, or ten days, something like that, but no longer than that. So,

that we can get, we can get this thing finished. And when this thing is finished, and then the dust settles, then we could all figure out what we're going to do from there. And then we can try to patch up this pavement that has just been ripped up. And there's a lot of pavement that's been ripped up, and a lot of people saying there's no going back.

But you know what, with forgiveness, there is going back; with the right mindset, the right heart, there is something that can be done. And we can learn to live together if we have the will to learn to live together. There have been some very interesting things that have to happen. One of the things that's taking place in NATO has to do with the fact that Stoltenberg has again said, We're very carefully maneuvering to make sure that our NATO partners are secure, but that we do not start a war with Russia.

Now, there are people who still have big mouths and loose lips trying to start a war with Russia. Trying to start a World War with Russia and are just foolish people. And we think that some people have enough sense to know we're not going there. And so let us pray that we do not go there. And that what has taken place in Ukraine, that the evilness and wickedness that is going on in that country gets completely revealed. Which it's being revealed now in a big, in really big way. And revealing is really ugly, and it's taking a lot of people with it.

And so, if we can reach this point if we get to this point where we have wrapped up the violent aspect of this, and we can come to some kind of restructuring, but we can sit down at the table and say, let's use some diplomacy now, to figure out what we're going to do. So that we can recognize what Russia's needs are, we can recognize what Ukrainian needs are, we could recognize what NATO's needs are, and stop the war mongering. And that's what really has to happen.

The guys that have no conscience, no morality, that as far as they're concerned, we just want to sell a few more missiles. They need to get some morality, and they need to get it very quickly. And that's what really has to happen. That we all have to return to a moral base and start thinking about what really matters in this life, and it's something other than money, right? Something other than money.

**SKITHEHBRO:** My last name is Sky comes from Yablanka., a small Jewish town back in Belarus.

**DR. PIDGEON:** Yeah, yeah. Yeah. Many times, there.

So I think we have all of our questions asked tonight and answered. And the answers may be incorrect, but that's another issue, isn't it? Bye, thank you, guys, for joining me. Thank you for being with us with another presentation of Cepher Academy. Please visit our website at [Cepher.net](http://Cepher.net); we do have the Millennium Edition in stock. And we have it in large print, 14-point font, that you can also get, the books a little thick, you don't need the pallet jack. But you know, you might need a shoulder strap or something to carry it in.

But we do have the large print available; we do have the Millennium Edition. And if you know anybody that's interested in a Spanish translation of the Cepher, we have those available too.

And we have some other books, we have Shamayim and have Ha'avoth also available in Spanish. I think the Lexicon is also available in Spanish. So, there are some resources for those of you that are Spanish speaking to get a book and get a high-quality book.

And also, don't forget to visit us at Cepher Academy; Chelle Wagner has got her audio for paleo Hebrew class going on, which is doing quite well. Thank you, Chelle, for being such a blessing sister, thank you. And, of course, my Hebrew Aleph Beyt class continues, and it's not too late for you to sign up; you can come in and sign up; we are going letter by letter. And if you sign up now, you can catch up because we have all the teaching materials and the videos available@Cepher.net For the full-time student.

Okay, so that would be great to be good to see you guys at Cepher Academy.net or at Cepher.net. And it's been good. It's just such a great joy for me to join with you guys here in the chat and in what we're doing. And so, I hope you found this program enjoyable. And we'll see you next week with hopefully something stimulating and exciting. All right. Blessings to you, Ba'ha'shem **YAHUSHA**. And in the name of **YAHUAH**. Thanks, and Shalom.



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