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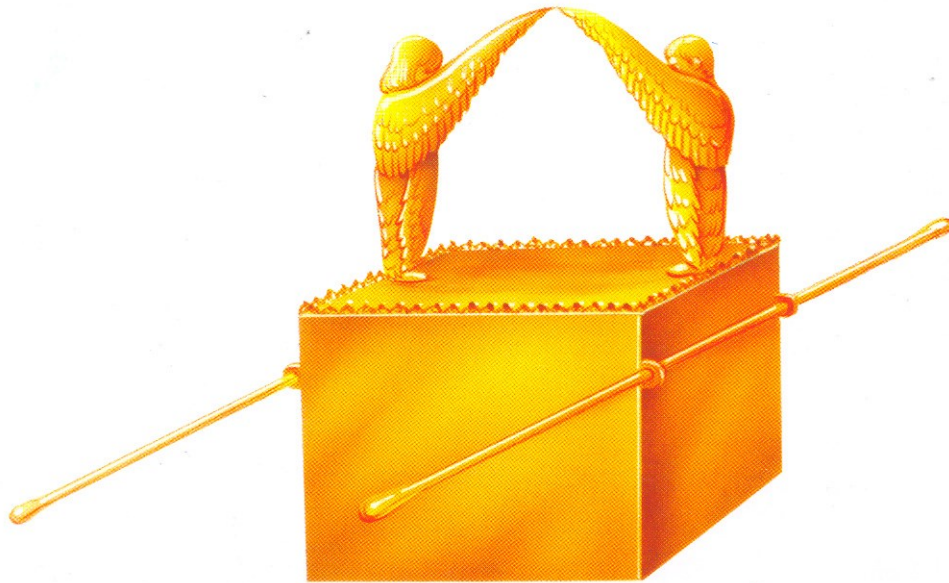


A Gap in Attitude between Brit-Am and They who Believed "Before" Brit-Am Came Along

Shalom, This is the ninth issue of "Brit-Am Truth". There was quite a long hiatus between the last issue and the present one but we hope that will change from now on. With your help it can do so. Please send us your letters concerning the subject matter of this issue or anything you consider worth discussing. The present issue has less articles than usual since those we do have are longer and more thorough. We have an article on the Tabernacle that is quite comprehensive. We also have an article on the Tribe of Dan. This article could well be the most complete

exposition concerning Dan at present available in the English language. We explore the history of the Danites in Biblical Times and then go on to discuss the characteristics of the Tribe of Dan. Segments of this article rely heavily on Jewish sources. The attitude of Brit-Am in the past may have seemed to some to be as if we think we have discovered the wheel. People in "Joseph" for their part upon hearing of our existence have assumed that we would be astounded to hear of theirs. In other words both sides appreciate the other but not perhaps as much as the other would like. The gap in attitudes may be partly due to the following: Brit-Am took over an existing notion concerning the Israelite origins of certain peoples. We added to the evidence, upgraded the existing proofs, and opened up new fields of inquiry and affirmation. We also took a somewhat Jewish approach and showed how traditional "Rabbinical" sources support our beliefs. This is what we are still doing. We unconsciously tend to discount previous studies along the same lines. We ourselves however admit that the other schools of thought are correct in at least 90% of their Biblical Proofs and their historical rationales though (to our mind outdated) are basically true ones. On the other hand there are many from "Joseph" who were aware of the basics of this truth before most people ever heard of Brit-Am. There are also those who feel that an instinctive recognition of this truth is most of what is needed, all else being nice but dispensable. To their mind Brit-Am may have something to add and it may be good to have a "Jewish" type join the ranks but claims to pre-eminence by Brit-Am are a different matter. Both sides have a point. Brit-Am needs perhaps to take a step back and let the others step forward. Despite this when all is said and done Brit-Am still has an edge. Maybe we could use a bit more modesty, more restraint, give more room to others, etc. The cause on a whole however could surge forward if Brit-Am was empowered more and enabled to hone up its natural advantages. Our relative "superiority" (for want of a better word) may be much less than we imagined but if we are right in its existence (and we think we are) then though perhaps in reality making only small changes this may be what is needed to make all the difference.

The Ark of the Covenant



What Was the Ark?

The Israelites were commanded to make an ark as part of the appurtenances of the Tabernacle. The ark was a box that had to be 2 and a half cubits long and one and a half wide and one and a half high and made out of shittim (acacia) wood (Exodus 25:10). In Modern terms these measurements are usually considered to equal to about four feet long, two and a half feet wide, and two and a half feet deep. The wooden box was actually the middle one. There was an exterior box made out of pure gold into which the wooden ox was inserted. Another box also made out of pure gold was then inserted inside of it. The interior gold box and the exterior box were joined together with a gold crown that was laid across the outer edge of the wood which was between them (Exodus 25:11). The ark was thus pure gold in all its exterior parts. [An alternate description (Talmud Yerushalmi) says that the Ark was basically made out of acacia wood with panels of gold beaten into it both inside and out.] Four rings of

gold were placed on the ark two on each side (Exodus 25:12). Two poles (staves) of acacia wood that were also overlaid with gold were placed through the rings one on each side of the ark. These poles were never to be removed (Exodus 25:13-15).

The covering of the ark was called a "Kaporet" which is translated as "Mercy Seat" but actually is derived from the Hebrew root "Koper" connoting "atonement", as in Yom Kippur. The "Kaporet" was two and a half cubits long and a cubit and a half wide (Exodus 25:17) which is exactly the same dimension as the inner wooden ark. At each end of the Kaporet was a cherub made of gold (Exodus 25:18). These two cherubs represented a type of angel which is popularly imagined to have had a child-like form but the source for this is questionable. The wings of each cherub stretched out towards the wings of the cherub facing it thus covering the Kaporet with the wings of both of them (Exodus 25:20).

God said he would commune with Moses from off the Kaporet, i.e. from the place where the two wings met (Exodus 25:22).

[Exodus 25:17] AND THOU SHALT MAKE A MERCY SEAT OF PURE GOLD: TWO CUBITS AND A HALF SHALL BE THE LENGTH THEREOF, AND A CUBIT AND A HALF THE BREADTH THEREOF.

[Exodus 25:18] AND THOU SHALT MAKE TWO CHERUBIMS OF GOLD, OF BEATEN WORK SHALT THOU MAKE THEM, IN THE TWO ENDS OF THE MERCY SEAT.

[Exodus 25:19] AND MAKE ONE CHERUB ON THE ONE END, AND THE OTHER CHERUB ON THE OTHER END: EVEN OF THE MERCY SEAT SHALL YE MAKE THE CHERUBIMS ON THE TWO ENDS THEREOF.

[Exodus 25:20] AND THE CHERUBIMS SHALL STRETCH FORTH THEIR WINGS ON HIGH, COVERING THE MERCY SEAT WITH THEIR WINGS, AND THEIR FACES SHALL LOOK ONE TO ANOTHER; TOWARD THE MERCY SEAT SHALL THE FACES OF THE CHERUBIMS BE.

[Exodus 25:21] AND THOU SHALT PUT THE MERCY SEAT ABOVE UPON THE ARK; AND IN THE ARK THOU SHALT PUT THE TESTIMONY THAT I SHALL GIVE THEE.

[Exodus 25:22] AND THERE I WILL MEET WITH THEE, AND I WILL COMMUNE WITH THEE FROM ABOVE THE MERCY SEAT, FROM BETWEEN THE TWO CHERUBIMS WHICH ARE UPON THE ARK OF THE TESTIMONY, OF ALL THINGS WHICH I WILL GIVE THEE IN COMMANDMENT UNTO THE CHILDREN OF ISRAEL.

<<When carried, the Ark was always wrapped in a veil, in badger skins, a blue cloth, and was carefully concealed, even from the eyes of the Levites who carried it.>>

Wikipedia

Randall Price ("Searching for the Ark of the Covenant. Latest Discoveries and Research", 2005) points out that Egyptian and Babylonian cults used box-like devices somewhat similar to the Ark.

The Ark in the Bible

The Ark of the Covenant went before the Children of Israel when they were traveling in the Wilderness: This is celebrated in the Biblical Book of

Numbers in the refrain of Moses indicating that the Ark had the ability of facilitating victory in battle.

[Numbers 10:33] AND THEY DEPARTED FROM THE MOUNT OF THE LORD THREE DAYS' JOURNEY: AND THE ARK OF THE COVENANT OF THE LORD WENT BEFORE THEM IN THE THREE DAYS' JOURNEY, TO SEARCH OUT A RESTING PLACE FOR THEM.

The Ark went before the Israelites at time of War:

[Numbers 10:34] AND THE CLOUD OF THE LORD WAS UPON THEM BY DAY, WHEN THEY WENT OUT OF THE CAMP.

[Numbers 10:35] AND IT CAME TO PASS, WHEN THE ARK SET FORWARD, THAT MOSES SAID, RISE UP, LORD, AND LET THINE ENEMIES BE SCATTERED; AND LET THEM THAT HATE THEE FLEE BEFORE THEE.

[Numbers 10:36] AND WHEN IT RESTED, HE SAID, RETURN, O LORD, UNTO THE MANY THOUSANDS OF ISRAEL.

We see also in this refrain of Moses that the enemies of Israel are also the enemies of the Almighty God of Israel. They who oppose Israel hate God. It was almost as if God was considered to dwell in the Ark and we saw above that God said HE would make HIS presence known from off the cover (Kaporet of the Ark) between the wings of the Cherubim.

In Psalm 132 David speaks of his desire to build a Temple for the Almighty:

[Psalms 132:7] WE WILL GO INTO HIS TABERNACLES: WE WILL WORSHIP AT HIS FOOTSTOOL.

[Psalms 132:8] ARISE, O LORD, INTO THY REST; THOU, AND THE ARK OF THY STRENGTH.

David refers here to the ark as THE ARK OF THY STRENGTH i.e. Strength of the Almighty the Imparter of Strength.

When Solomon completed building the Temple the Ark was moved into the Holy of Holies (1 Kings 8:1;

2- Chronicles 5:1).

The Ark went before the Israelite when they crossed the Jordan River which split asunder before them when "THE FEET OF THE PRIESTS THAT BARE THE ARK WERE DIPPED IN THE BRIM OF THE WATER" (Joshua 3:3-15).

AND JOSHUA SET UP TWELVE STONES IN THE MIDST OF JORDAN, IN THE PLACE WHERE THE FEET OF THE PRIESTS WHICH BARE THE ARK OF THE COVENANT STOOD: AND THEY ARE THERE UNTO THIS DAY [Joshua 4:9].

The Ark was also led in procession around the walls of Jericho that after seven days miraculously collapsed. [Joshua 6:4] AND SEVEN PRIESTS SHALL BEAR BEFORE THE ARK SEVEN TRUMPETS OF RAMS' HORNS: AND THE SEVENTH DAY YE SHALL COMPASS THE CITY SEVEN TIMES, AND THE PRIESTS SHALL BLOW WITH THE TRUMPETS.

[Joshua 6:5] AND IT SHALL COME TO PASS, THAT WHEN THEY MAKE A LONG BLAST WITH THE RAM'S HORN, AND WHEN YE HEAR THE SOUND OF THE TRUMPET, ALL THE PEOPLE SHALL SHOUT WITH A GREAT SHOUT; AND THE WALL OF THE CITY SHALL FALL DOWN FLAT, AND THE PEOPLE SHALL ASCEND UP EVERY MAN STRAIGHT BEFORE HIM.

After the conquest of the Land of Canaan, the Ark was variously located at Gilgal, Shechem (Joshua 8:30-35; see Deuteronomy 11:26-32; Deuteronomy 27:1-26) or Bethel (Judges 20:26), wherever the tribal confederacy was gathered for worship. Finally, it was permanently located at Shiloh, where a temple was built to house it (1-Samuel 1:9; 1-Samuel 3:3).

The Ark was present at the convocation before Mount Ebal near Schechem where Joshua built an altar and the blessings and curses were read out before the Tribes of Israel (Joshua 8:30-35 Deuteronomy 11:26-32; Deuteronomy 27:1-26).

The Ark was with the Israelite Tribes when they made war against the rebellious Tribe of Benjamin over the rape and murder of the concubine at Gibeah:

[Judges 20:27] AND THE CHILDREN OF ISRAEL ENQUIRED OF THE LORD, (FOR THE ARK OF THE COVENANT OF GOD WAS THERE IN THOSE DAYS

The Ark was placed in the Tabernacle at Shiloh which was then the center of all Israel (1 Samuel 1:9; 1 Samuel 3:3).

The Israelites fought wars against the Philistines and at one stage decided to use the Ark as a secret weapon:

[1-Samuel 4:3] AND WHEN THE PEOPLE WERE COME INTO THE CAMP, THE ELDERS OF ISRAEL SAID, WHEREFORE HATH THE LORD SMITTEN US TO DAY BEFORE THE PHILISTINES? LET US FETCH THE ARK OF THE COVENANT OF THE LORD OUT OF SHILOH UNTO US, THAT, WHEN IT COMETH AMONGST US, IT MAY SAVE US OUT OF THE HAND OF OUR ENEMIES.

The Israelites however were defeated and the Ark was captured by the Philistines (1-Samuel 4:17). The Philistines passed it from city to city (Ashdod, Gath, and Ekron) but in each place came calamity so they sent it back. The men of Bethshemesh welcomed the return of the ark, but they treated it with disrespect and were punished (1-Samuel 6:13-15, 1-Samuel 6:19-20). It was then taken to Kiriath-Jearim (1-Samuel 7:1). Later, Saul took the Ark with him to war against the Philistines (1-Samuel 14:18). David attempted to take the ark to Jerusalem in a cart pulled by oxen.

[2-Samuel 6: AND DAVID AROSE, AND WENT WITH ALL THE PEOPLE THAT WERE WITH HIM FROM BAAL OF JUDAH, TO BRING UP FROM THENCE THE ARK OF GOD, WHOSE NAME IS CALLED BY THE NAME OF THE LORD OF HOSTS THAT DWELLETH BETWEEN THE CHERUBIMS.

[2-Samuel 6:3] AND THEY SET THE ARK OF GOD UPON A NEW CART, AND BROUGHT IT OUT OF THE HOUSE OF ABINADAB THAT WAS IN GIBEAH: AND UZZAH AND AHIO, THE SONS OF ABINADAB, DRAVE THE NEW CART.

[2-Samuel 6:4] AND THEY BROUGHT IT OUT OF THE HOUSE OF ABINADAB WHICH WAS AT GIBEAH, ACCOMPANYING THE ARK OF GOD: AND AHIO WENT BEFORE THE ARK.

[2-Samuel 6:5] AND DAVID AND ALL THE HOUSE OF ISRAEL PLAYED BEFORE THE LORD ON ALL MANNER OF INSTRUMENTS MADE OF FIR WOOD, EVEN ON HARPS, AND ON PSALTERIES, AND ON TIMBRELS, AND ON CORNETS, AND ON CYMBALS.

Notice that the Ark is here described as being brought from Gibeah in a cart. During the journey Uzzah the son of Abinadab put out his hand to steady the ark and was killed by God (2-Samuel 6:6-7). David was upset by this turn of events so he left the ark for three months in the home of OBED EDOM THE GITTITE who along with all his household was greatly blessed as a result (2-Samuel 6:11-12). After that David continued to bring the ark up to Jerusalem celebrating and offering sacrifices along the way (2-Samuel 6:13-17).

How Many Arks Were There?

Tradition says there were Two Arks of the Covenant!

Not all authorities agree with this tradition but it does exist and was quite strongly held.

Talmud Yerushalmi (Shekalim 6:5 Sota 8:3): Rabbi Yehudah son of Rabbi Elayiey said: Two arks were with Israel in the Wilderness. One ark held the Scroll of the Torah [and the Tablets of the Ten Commandments] while the other held the pieces of the Tablets [that Moses had broken]. The one with the Scroll of the Torah [and the Tablets of the Ten Commandments] remained in the Tent of the Tabernacle as it says, "THE ARK OF THE COVENANT OF

THE LORD, AND MOSES, DEPARTED NOT OUT OF THE CAMP" [Numbers 14:44]. The ark with the broken tablets was the one that would go out and come in with them. Other Sages, however, said that there was only one ark that once went out and was captured (Samuel-1 chapter four). Rashi (Numbers 1:33 Deuteronomy 10:1) also said there were two arks, one of wood made by Moses in which the broken tablets were kept and one of gold made by Bezalel in which were the second unbroken tablets and that once they brought this second ark out to war and it was this one that was captured. Shlomoh Golovenchitz ("Sig veSiah beNeviim", 5762) suggests that the ark with the whole tablets was captured by the Philistines and then sent back by them. Finally it was brought by David to Jerusalem. The second ark with the broken tablets did not go out to war but remained in the Tabernacle, at first in Shiloh, then in Nov (Nob), then in Gibeon, until the Temple was built in Jerusalem. After David took the Golden Ark with the whole tablets from the house of Obed-Edom to Jerusalem the wooden ark remained in Gibeon where there was a great high place and there the people offered up the community sacrifices, and there was the Yom Kippur service conducted. The Temple building itself was divided into two sections. The ark was kept in the innermost section or Holy of Holies. The staves by which the ark were carried had to push against the curtain that divided the Holy of Holies from the rest of the Tent of Meeting and cause a protuberance against which animal blood from the Yom Kippur sacrifice would be sprinkled. The Radak (1-Samuel 4:4) also thinks there were two arks but he switches them around and says the one that was captured was the one with the broken tablets.

The majority of the Rabbis and Commentators such as Ramban (and Rashi himself in some places) were of the opinion that there was only one Ark that contained both the broken tablets and the whole ones. The Radak says that the ark with the broken tablets was the one that went before them in their journeying in the Wilderness. The Sifrei and other sources hold the same opinion. Golovenchitz brings sources to the effect that both arks had to be borne on the shoulders of the Levites. He says that in the time of David they mistakenly thought that this did not hold for the wooden ark and were not strict about it. Subsequently, they were punished.

The Alshich (Rabbi Moses ben Chaim **Alshich** 1508-1593), says that the ark of wood bore the broken tablets that nevertheless were the direct product of the Almighty whereas Moses had carved the second ones and God wrote upon them. The golden ark was the one that the Philistines captured and that was brought up from Kiryat Yaarim. The wooden ark after the destruction of Shiloh was taken to Gibeah that is near Shiloh. David brought BOTH arks to Jerusalem. The Golden Ark David had brought up on the shoulders of Levites whereas the wooden ark David placed on a cart pulled by bulls.

In Deuteronomy 10 it relates how Moses was told to make an ark of wood. They who hold that there were two arks say that the ark mentioned in Deuteronomy 10 is not the same one made by Bezalel we learned about in the Book of Exodus but a different one!

[Deuteronomy 10:1] AT THAT TIME THE LORD SAID UNTO ME, HEW THEE TWO TABLES OF STONE LIKE UNTO THE FIRST, AND COME UP UNTO ME INTO THE MOUNT, AND MAKE THEE AN ARK OF WOOD.

[Deuteronomy 10:2] AND I WILL WRITE ON

THE TABLES THE WORDS THAT WERE IN THE FIRST TABLES WHICH THOU BRAKEST, AND THOU SHALT PUT THEM IN THE ARK.

[Deuteronomy 10:3] AND I MADE AN ARK OF SHITTIM WOOD, AND HEWED TWO TABLES OF STONE LIKE UNTO THE FIRST, AND WENT UP INTO THE MOUNT, HAVING THE TWO TABLES IN MINE HAND.

[Deuteronomy 10:4] AND HE WROTE ON THE TABLES, ACCORDING TO THE FIRST WRITING, THE TEN COMMANDMENTS, WHICH THE LORD SPAKE UNTO YOU IN THE MOUNT OUT OF THE MIDST OF THE FIRE IN THE DAY OF THE ASSEMBLY: AND THE LORD GAVE THEM UNTO ME.

[Deuteronomy 10:5] AND I TURNED MYSELF AND CAME DOWN FROM THE MOUNT, AND PUT THE TABLES IN THE ARK WHICH I HAD MADE; AND THERE THEY BE, AS THE LORD COMMANDED ME.

Rashi and the Natziv and others say that Moses was commanded to make an ark of wood (and not of gold) for the tablets he had broken. These were the tablets Moses put in the ark in Deuteronomy 10:5.

The tablets Moses received from the second writing were put into the golden ark which had a wooden core covered inside and out by plates of pure gold beaten into sheets and joined together at the edges so that gold covered everything. This had been prepared by Bezalel. This ark is often described as a three-layered box with an inner box of gold placed inside a box of durable acacia wood which in turn was placed inside another box of gold so that gold was inside and outside and the outer edges were also covered with gold so that none of the wood was to be seen. In Exodus it says that Bezalel made the ark and though it had an inner core of shittim wood the emphasis was on the gold boxes that covered it completely inside and out.

[Exodus 25:10] AND THEY SHALL MAKE AN ARK OF SHITTIM WOOD: TWO CUBITS AND A HALF SHALL BE THE LENGTH THEREOF, AND A CUBIT AND A

HALF THE BREADTH THEREOF, AND A CUBIT AND A HALF THE HEIGHT THEREOF.

[Exodus 25:11] AND THOU SHALT OVERLAY IT WITH PURE GOLD, WITHIN AND WITHOUT SHALT THOU OVERLAY IT, AND SHALT MAKE UPON IT A CROWN OF GOLD ROUND ABOUT.

[Exodus 25:12] AND THOU SHALT CAST FOUR RINGS OF GOLD FOR IT, AND PUT THEM IN THE FOUR CORNERS THEREOF; AND TWO RINGS SHALL BE IN THE ONE SIDE OF IT, AND TWO RINGS IN THE OTHER SIDE OF IT.

[Exodus 25:13] AND THOU SHALT MAKE STAVES OF SHITTIM WOOD, AND OVERLAY THEM WITH GOLD.

[Exodus 25:14] AND THOU SHALT PUT THE STAVES INTO THE RINGS BY THE SIDES OF THE ARK, THAT THE ARK MAY BE BORNE WITH THEM.

[Exodus 25:15] THE STAVES SHALL BE IN THE RINGS OF THE ARK: THEY SHALL NOT BE TAKEN FROM IT.

[Exodus 25:16] AND THOU SHALT PUT INTO THE ARK THE TESTIMONY WHICH I SHALL GIVE THEE.

[Exodus 26:33] AND THOU SHALT HANG UP THE VAIL UNDER THE TACHES, THAT THOU MAYEST BRING IN THITHER WITHIN THE VAIL THE ARK OF THE TESTIMONY: AND THE VAIL SHALL DIVIDE UNTO YOU BETWEEN THE HOLY PLACE AND THE MOST HOLY.

[Exodus 37:1] AND BEZALEEL MADE THE ARK OF SHITTIM WOOD: TWO CUBITS AND A HALF WAS THE LENGTH OF IT, AND A CUBIT AND A HALF THE BREADTH OF IT, AND A CUBIT AND A HALF THE HEIGHT OF IT:

[Exodus 37:2] AND HE OVERLAID IT WITH PURE GOLD WITHIN AND WITHOUT, AND MADE A CROWN OF GOLD TO IT ROUND ABOUT.

[Exodus 40:20] AND HE TOOK AND PUT THE TESTIMONY INTO THE ARK, AND SET THE STAVES ON THE ARK, AND PUT THE MERCY SEAT ABOVE UPON THE ARK:

The Case for there being two arks:

1. (a) pro: Moses was told (in Deuteronomy 10) to make an ark of wood for the tablets. The emphasis is on wood and the text can be read as if to

say that the broken tablets were intended. The ark that Bezalel made (Exodus 33) was more of gold than of wood and he made it not Moses. The whole second set of tablets were to be put into the ark that Bezalel made.

(b) versus: Those who say there was only one ark reply that both sets of tablets were placed in the one ark. The ark is described as being formed of a wooden box. It is correct that the wooden box had an inner box of gold and an outer box of gold covering it all over but nevertheless it was still comprised at its core of wood. Bezalel may have made the ark but he did so according to the directions and with the supervision of Moses so that Moses could also be considered as its maker.

2. (a) pro: Without going into technical details if there was only one ark and if two sets of tables were placed in it as well as the Torah Scroll it must have been cramped for room.

(b) versus: Cramped but not necessarily impossible and Temple technology and practice was noted for such phenomena.

3. (a) pro: The ark that David brought up to Jerusalem is described as coming from two places by two different means of carrying. If there were two arks these contradictions would be resolved.

(b) versus: Concerning the carrying the passage can be read that at first the Ark was brought up in a wagon drawn by bulls, then left for three months in the House of Obed-Edom the Gittite, then taken by foot on the shoulders of the Levites the rest of the way.

Talmud "Irubin" 63b Tosafot:

<<There were two arks, one in which were placed the broken tablets and which went out with them to war as it says in Sifrei. THE ARK OF THE COVENANT OF THE LORD WENT BEFORE THEM (Numbers 10:33) meaning the ark that went with them to

their encampment being the Ark of Wood that Moses made when he went up to Sinai as it is written concerning the last set of Tablets in Deuteronomy [10:1] "MAKE THEE AN ARK OF WOOD". At first Moses set in this ark the last set of Tablets as well [as the first] as it says, "AND [I] PUT THE TABLES IN THE ARK WHICH I HAD MADE (Deuteronomy 10:5). [They were there] until Bezalel had made the Ark of Gold and then he placed the last set of tablets in that, as it is written in "VaYekhal" [i.e. Exodus 25] [AND THOU SHALT PUT INTO THE ARK THE TESTIMONY WHICH I SHALL GIVE THEE] (Exodus 25:16).>>

What is the answer?

There is none in lieu of additional evidence but the notion that two arks actually existed does fit the literal passages of the Bible more satisfactory than the assertion that there was only one ark.

Conjugal Harmony

An interesting point is that above the Ark were two angels facing each other. One of the angels was masculine in form, the other feminine. This was the place where God spoke from.

Commentary says that the different male and female-looking attributes of each angel facing the other represented conjugal peace between man and wife.

[Exodus 25:22] AND THERE I WILL MEET WITH THEE, AND I WILL COMMUNE WITH THEE FROM ABOVE THE MERCY SEAT, FROM BETWEEN THE TWO CHERUBIMS WHICH ARE UPON THE ARK OF THE TESTIMONY, OF ALL THINGS WHICH I WILL GIVE THEE IN COMMANDMENT UNTO THE CHILDREN OF ISRAEL.

There is a great secret in this.
One should strive for domestic

harmony.

What Was in the Ark?

Moses was commanded to put into the Ark, a golden vessel holding an pot of manna (Exodus 16), the rod of Aaron which had blossomed (Numbers 15), and the book of the Law written by Moses was placed "in the side of the Ark" (Deuteronomy 31). Later sources indicate that the Ark in its permanent location only contained the Tablets and possibly also the Torah Scroll though this too may have been placed on a kind of exterior shelf attached later to the Ark. The other items (rod of Aaron, and manna) were also later placed besides the Ark or near it.

Did the Ark Possess an Electrical Charge?

In 1999 Richard Andrews, <<who had worked in his youth as a furniture builder, constructed a replica of The Ark, following the precise instructions given in the Bible. He and others now have a theory that explained how Aaron's sons might have been struck dead by merely touching the Ark as outlined in the Bible. The object's design, they note, essentially made it a giant capacitor, capable of storing electrical energy. "Gold is one of the best conductors of electricity there is, while wood is one of the best insulators," Andrews wrote in a 1999 article for the *Daily Mail*, a British newspaper. "If the Israelites had set out to construct a primitive accumulator, they could hardly have picked a better design than the Ark." Subsequent tests of Andrews' model at a college

laboratory confirmed that his Ark could accumulate and release an electrical charge.>>

This claim has been recently revived by Michael Blackburn and Mark Bennet. It is possible that the Ark may have possessed an electrical charge. This however is unlikely since the explanation depends on an accumulation of much static electricity is whose presence needs to be accounted for.

What Happened to the Ark?

Some say that Shishak ruler of Egypt when he raided the Temple Treasures (1-Kings 14:25-28) took the ark away with him. Other say the Babylonians took it when they destroyed the First Temple (Jeremiah 3:16-17).

Josiah the son of Amon ordered that the Ark be placed in the Temple. It may be that during the idolatrous reign of his father the Levites had temporarily removed it for safe-keeping.

[2-Chronicles 35:3] AND SAID UNTO THE LEVITES THAT TAUGHT ALL ISRAEL, WHICH WERE HOLY UNTO THE LORD, PUT THE HOLY ARK IN THE HOUSE WHICH SOLOMON THE SON OF DAVID KING OF ISRAEL DID BUILD; IT SHALL NOT BE A BURDEN UPON YOUR SHOULDERS: SERVE NOW THE LORD YOUR GOD, AND HIS PEOPLE ISRAEL.

The main Ark was the Ark of the Covenant, the Ark of gold. King Hezekiah prayed to the Almighty who "DWELLEST BETWEEN THE CHERUBIMS" which indicates that in his time the Ark of the Covenant was still in the Temple at Jerusalem.

[2-Kings 19:15] AND HEZEKIAH PRAYED BEFORE THE LORD, AND SAID, O LORD GOD OF ISRAEL, WHICH DWELLEST BETWEEN THE CHERUBIMS, THOU ART THE GOD, EVEN THOU ALONE, OF ALL THE KINGDOMS OF THE EARTH; THOU HAST MADE HEAVEN AND EARTH

Some of the Sages appear to have believed that the Ark was taken into Exile at the time of Nebuchadnezzar (Yoma 53b, Yerushalmi, Shekalim). On the other hand, the greater weight of Jewish tradition believes that the Ark was hidden away under the Temple Mount which is riddled with natural and man-made caves and tunnels. The present-day Dome of the Rock Mosque on the Temple Mount is believed by many to be located on the spot of the Temple over the Holy of Holies section where the Ark once stood. A curtain divided the Holy of Holies from the rest of the Temple building. The area over which this curtain may have hovered has an open split in the rock platform revealing a cave wherein some believe the Ark to be located.

There is another tradition however that the Ark was buried under one of the Side Rooms (The Chamber of Wood in the northeast corner, Shekalim 6:1) in the Temple complex.

According to Randall Price, Rabbi Shlomoh Goren (once Chief Rabbi of Israel), Rabbi Gaetz (former Rabbi of the Western Wall), and others believed that they know where the Ark is and that there are subterranean tunnels under the Temple Mount leading to it. They also claimed that the Israeli Government is aware of this but prevented all serious research on the matter in order to avoid fiction with the Arabs. The evidence however merely indicates that subterranean tunnels exist but what they lead to is not certain. The Arabs for their part deny that Jews ever had any presence at any time on the Temple Mount. The Arabs have formal control over the Temple Mount and fanatically do all they can to erase all evidence to the contrary and present all research on the subject.

"Jerusalem is in the center of the world, The Temple Mount is in the center of Jerusalem,

The Temple is in the center of the Temple Mount,
The Holy of Holies is in the center of the Temple,
And the Ark is in the center of the Holy of Holies".

Midrash Tanchuma, Kedoshim 10.

DIFFERENT CLAIMED LOCATIONS FOR THE ARK

Vendyl and Indiana Jones: Judah and Samaria

Randall Price (p.91) quotes Dr. Ephraim Isaac (Director, Institute of Semitic Studies, Princeton) as saying:

<<Ever since the premiere of the popular movie "Raiders of the Lost Ark" hardly a year passes without someone claiming to have found the Ark of the Covenant>>.

The movie "Raiders of the Lost Ark" told the adventures of Indiana Jones and his friends who were in competition with wicked Nazis to find the Ark and use its supernatural powers as a weapon. In the end the Nazi bad guys beat Indiana Jones and his crew to it but they did not know how to respect the power they had found and the Ark destroyed them. The movie plot could be understood to intimate that Indiana Jones in this movie represents the combined forces of Britain and the USA against those of Central Europe in a race to return to Biblical Truth for the sake of the humanity.

It has been claimed that the original model for Indiana Jones is Vendyl Jones.

According to Wikipedia:

http://en.wikipedia.org/wiki/Vendyl_Jones

<<Vendyl Jones (born May 29, 1930 in Sudan, Texas) is an American religious scholar who has directed archaeological searches for Biblical artifacts such as the Ark of the Covenant.

<<Vendyl received his Bachelor's degree in Divinity, and a Master's degree in Theology from the Bible Baptist Seminary, although he also spent some time at Southwestern Theological Seminary. He later took advanced studies at the Bowen Biblical Museum under Dr. & Mrs. William Bowen and Biblical Archaeologist, W.F. Albright.

... <<Jones eventually developed a distinctive religious outlook which was based on the Noahide Laws. This stresses the need for gentiles to follow the moral laws that Noah lived by, while Jews should continue to follow the Mosaic Law.

<<In 1964, the Journal of Near Eastern Studies reported the 1952 discovery of the Marble Tablets in Beirut, Lebanon. That same year the Copper Scroll was found in Cave #3 at Qumran, Israel, which listed the hiding places of 64 sacred articles [[that were believed (perhaps wrongly) to include the Tabernacle and the Ark of the Covenant]].

....<<Jones's methods, claims and qualifications have been disputed by academics such as Zoe Zias and Robert Elliot Friedman, and Jones has been denied digging permits by the Israeli authorities...

<<Jones believes his archaeology to have eschatological significance, and that when he finds the ancient religious items he is looking for, God will be revealed to the world, all Jews will return to Israel, and there will be peace in the Middle East. Also, Israeli democracy will be replaced by a Sanhedrin which was formed by members of the Israeli far right in 2004, and with which Jones is closely associated. In May of 2005 it was reported that he had consulted with Kabbalists and that he believed he

would find the Ark of the Covenant by August 14, 2005, the anniversary of the destruction of the Jerusalem Temple. However, as the date approached and passed he claimed that this was a misquote. He then hoped that a drill-hole bore would reveal the Ark's location in September, but again there was no result.>>

The Copper Scroll found at Qumran mentions Temple Treasures but does not refer specifically to the Ark.

"Palestine"

British official searches (such as that of the Palestine Exploration Fund) for the ark as well as those of enthusiasts operating in an unofficial capacity together with adherents of the Restoration Movement (for re-establishing a Jewish Kingdom in "Palestine") were among factors leading to the Balfour Declaration, the British Mandate, and the eventual State of Israel. The Ark may be the stuff that legends are made out of but the political implications involved just in the search for it are very real. There also exist theological implications that need to be considered.

Jordan

2-Maccabees 4:8 says that Jeremiah hid the Ark of the Covenant in a cave on Mount Nebo which is in the territory of Jordan.

France

There have been claims that the Ark is somewhere in Southern France and kept by a secret society which all supplies additional entertainment for Conspiracy Freaks.

Egypt

Shishak King of Egypt besieged Jerusalem and took away treasures (1-Kings 14:25-26) that some suggest included the Ark.

Ethiopia

Ethiopia claims to have the Ark. Different Ethiopian legends dating back in some cases at around 1344 CE if not several centuries earlier claim that the Ark is somewhere in Ethiopia. The Ethiopians do have something hidden away in one of their sacred places but whether it is the ark is another matter. Ethiopian Christians hold by a Replacement Theology of their own. They say that they have replaced the Hebrews as the True Israel. They also claim in some versions that the true Ark came to Ethiopia whereas an imitation was left at Jerusalem.

THE WOODEN ARK AND THE LOST TEN TRIBES?

After the death of Solomon the Northern Ten Tribes seceded from the House of David and set up their own kingdom variously termed "Israel", "Joseph", "Ephraim", or "Samaria". There were thus two Israelite Kingdoms whereas formerly there had been one. The two kingdoms periodically fought against each other until the Assyrian conquered the northern Kingdom of "Israel" and exiled all of its inhabitants. The exiled northern Israelites lost awareness of their Israelite Identity and are known as "The Lost Ten Tribes of Israel".

Before the Assyrian Conquest, King Jehoash of Israel made war against Amazaiah King of Judah and defeated him and entered Jerusalem:

[2-Kings 14:14] AND HE TOOK ALL THE GOLD AND SILVER, AND ALL THE VESSELS THAT WERE FOUND IN THE HOUSE OF THE LORD, AND IN THE TREASURES OF THE KING'S HOUSE, AND HOSTAGES, AND RETURNED TO SAMARIA.

[2-Chronicles 25:24] AND HE TOOK ALL THE GOLD AND THE SILVER, AND ALL THE VESSELS THAT WERE FOUND IN THE HOUSE OF GOD WITH OBED-EDOM, AND THE TREASURES OF THE KING'S HOUSE, THE HOSTAGES ALSO, AND RETURNED TO SAMARIA.

It says that Jehoash took treasures from the Temple. It says that he took "ALL THE VESSELS THAT WERE FOUND IN THE HOUSE OF GOD WITH OBED-EDOM". The Radak says that Obed-Edom " was the Guardian over the treasures and his sons after him". He was therefore a kind of Temple functionary whose family traditionally had the task of minding the Temple treasures.

"Daat Mikra" says: <<The [verse] is saying, Over these treasures was appointed the head of the clan of Obed-Edom, from the descendants of Obed-Edom the Levite, from the time of David (1-Chronicles 26:15).>>

There is another possibility however: Perhaps the verse is hinting, "ALL THE VESSELS THAT WERE FOUND IN THE HOUSE OF GOD WITH [the ark that had been cared for by] OBED-EDOM". Obed-Edom is Obed-Edom the Gittite within whose house the Ark stayed for three months as we saw above (2-Samuel 6:11-12). We saw how David at first attempted to bring the ark up in a carriage but at some stage it seemed to slip so Uzzah attempted to steady it and was killed and David upset.

[2-Samuel 6:8] AND DAVID WAS DISPLEASED, BECAUSE THE LORD HAD MADE A BREACH UPON UZZAH: AND HE CALLED THE NAME OF THE PLACE PEREZ-UZZAH TO THIS DAY.

[2-Samuel 6:9] AND DAVID WAS AFRAID OF THE LORD THAT DAY, AND SAID, HOW SHALL THE ARK OF THE LORD COME TO ME? [2-Samuel 6:10] SO DAVID WOULD NOT REMOVE THE ARK OF THE LORD UNTO HIM INTO THE CITY OF DAVID: BUT DAVID CARRIED IT ASIDE INTO THE HOUSE OF OBEDEDOM THE GITTITE.

[2-Samuel 6:11] AND THE ARK OF THE LORD CONTINUED IN THE HOUSE OF OBED-EDOM THE GITTITE THREE MONTHS: AND THE LORD BLESSED OBEDEDOM, AND ALL HIS HOUSEHOLD.

[2-Samuel 6:12} AND IT WAS TOLD KING DAVID, SAYING, THE LORD HATH BLESSED THE HOUSE OF OBEDEDOM, AND ALL THAT PERTAINETH UNTO HIM, BECAUSE OF THE ARK OF GOD. SO DAVID WENT AND BROUGHT UP THE ARK OF GOD FROM THE HOUSE OF OBEDEDOM INTO THE CITY OF DAVID WITH GLADNESS.

We see here that the Ark had been kept in the House of Obed-Edom. This was the Ark that had been brought up from Gibeah (2-Samuel 6:4). The Alshich whose opinion we quoted above in greatly summarized form identified this Ark with that of Moses, the Ark of wood. Was this Ark included in " ALL THE VESSELS THAT WERE FOUND IN THE HOUSE OF GOD WITH OBED-EDOM" (2-Chronicles 25:24)? Does "WITH OBED-EDOM" mean the Ark that had stayed in the House of Obed-Edom the Gittite in the time of David?

Did Jehoash King of Israel take the Wooden Ark with him back to Samaria? The Ark was made of shittim or acacia wood (Exodus 25:10).

Randall price remarks:

<<Acacia trees are native to the Sinai Desert, and the wood was considered so durable that the Septuagint (the Greek version of the Old Testament) translated the Hebrew for "acacia wood" as "incorruptible wood".>>

The wooden Ark contained the broken pieces of the Original Tablets that Moses had smashed when he came down from Mount Sinai. They represented an original intention that had been abrogated or modified yet in some sense still had significance. The Lost Ten Tribes in Scripture are often referred to as "Joseph" whereas the Tribes that remained are collectively termed "Judah". In Biblically-based Philosophy Judah and Joseph had separate tasks in history.

Are these two tasks represented by the two different Arks?

If there were two arks and the Lost Ten Tribes took one of them where is it now?

A Future Discovery of the Ark Hinted at Negatively?

Jeremiah spoke of the ark as if in the future its importance would need to be discounted:

[Jeremiah 3:16] AND IT SHALL COME TO PASS, WHEN YE BE MULTIPLIED AND INCREASED IN THE LAND, IN THOSE DAYS, SAITH THE LORD, THEY SHALL SAY NO MORE, THE ARK OF THE COVENANT OF THE LORD: NEITHER SHALL IT COME TO MIND: NEITHER SHALL THEY REMEMBER IT; NEITHER SHALL THEY VISIT IT; NEITHER SHALL THAT BE DONE ANY MORE.

The Divine Presence will be felt everywhere. We will no longer feel the need for an Intermediary between the Almighty and ourselves.

[Jeremiah 3:17] AT THAT TIME THEY SHALL CALL JERUSALEM THE THRONE OF THE LORD; AND ALL THE NATIONS SHALL BE GATHERED UNTO IT, TO THE NAME OF THE LORD, TO JERUSALEM: NEITHER SHALL THEY WALK ANY MORE AFTER THE IMAGINATION OF THEIR EVIL HEART.

In the future Jerusalem will be center of the world. The Presence of God will be apparent in Jerusalem. All peoples will turn to Jerusalem for instruction.

[Jeremiah 3:18] IN THOSE DAYS THE HOUSE OF JUDAH SHALL WALK WITH THE HOUSE OF ISRAEL, AND THEY SHALL COME TOGETHER OUT OF THE LAND OF THE NORTH TO THE LAND THAT I HAVE GIVEN FOR AN INHERITANCE UNTO YOUR FATHERS.

The Midrash says:

“Behold thou art fair, my love, yea pleasant, also our bed is green” (**Song of Solomon 1:16**).

“Israel says: Behold thou art fair, my love **When you will take retribution from the worshippers of idols.** Yea pleasant **when you pay the reward of those who fear you.** Also our bed....

These are the “Ten Tribes.” [In Hebrew bed is “eres” while ten is “eser” and uses the same letters, and “our bed” (erseyanu) sounds like “our ten” (esereynu).] They are those who were exiled beyond the Sambation River. The exiles of Judah and Benjamin [i.e. the present-day “Jews”] are destined to go unto them and bring them back in order to merit with them the Messianic Era and life in the World-To-Come. This is as it says, “In those days the house of Judah shall go unto the house of Israel and they shall come together out of the land of the north unto the land that I have given for an inheritance unto your fathers” (Jeremiah 3:18).

-Yalkut Shimeoni, Song of Solomon 905.

The verse should be read according to the above as:

“THE HOUSE OF JUDAH SHALL GO UNTO [rather than “WALK WITH”] THE HOUSE OF ISRAEL”. People from Judah and Benjamin (i.e. legal Jews) shall go unto the Lost Ten Tribes who are beyond the Sambation River. In our works (“Ephraim” and “The Tribes”) we explained that the Sambation River means Israelite Exiles who migrated to the west. The simple meaning is that Jews from Judah will go unto the Lost Tribes to bring them back. It could be said that the Jewish members of Brit-Am Israel is doing this to some degree.

[Jeremiah 3:19] BUT I SAID, HOW SHALL I PUT THEE AMONG THE CHILDREN, AND GIVE THEE A PLEASANT LAND, A GOODLY HERITAGE OF THE HOSTS OF NATIONS? AND I SAID, THOU SHALT CALL ME, MY FATHER; AND SHALT NOT TURN AWAY FROM ME. "THOU SHALT CALL ME, MY FATHER": i.e. we shall realize as fact that our Father is the God of Israel.

[Jeremiah 3:20] SURELY AS A WIFE
TREACHEROUSLY DEPARTETH FROM
HER HUSBAND, SO HAVE YE DEALT
TREACHEROUSLY WITH ME, O HOUSE
OF ISRAEL, SAITH THE LORD.

[Jeremiah 3:21] A VOICE WAS HEARD
UPON THE HIGH PLACES, WEEPING
AND SUPPLICATIONS OF THE
CHILDREN OF ISRAEL: FOR THEY HAVE
PERVERTED THEIR WAY, AND THEY
HAVE FORGOTTEN THE LORD THEIR
GOD.

[Jeremiah 3:22] RETURN, YE
BACKSLIDING CHILDREN, AND I WILL
HEAL YOUR BACKSLIDINGS. BEHOLD,
WE COME UNTO THEE; FOR THOU ART
THE LORD OUR GOD.

God is calling to the Lost Ten Tribes of
Israel to return to HIM.

If we look at the above verses of
Jeremiah (3:16-22) we could gain the
impression that indeed the importance
of the Ark as an intermediary will pass
away but this will be a gradual process.
It could well be that the Ark (either of
God or of Wood) is still destined to
play an initial catalytic process in
Israelite history? Could a discovery of
the Ark lead to a religious revival?
If the Ark (or one of the two Arks)
really is somewhere in one of the Ten
Tribes Brit-Am nations and it was
discovered would this lead to an
arousal of Brit-Am Identification?

The Ark in Irish Sources According to British-Israel

The notion that the Lost Ten Tribes or
portions of them were to be found in the
British Isles may always have existed in
some form or other. This belief had
separate existences in England, Wales,
Scotland, and Ireland. Gildas in the 500s
CE indicated his belief regarding the
Celts of Britain as did Bede concerning
the Anglo-Saxons. John Sadler spoke of
it in the British Parliament under
Cromwell and wrote "The Rights of the
Kingdom" tracing English institutions
back to Hebrew sources. In 1840 John
Wilson published "Lectures on Our
Israelitish Origin". Edward Wheeler

Bird founded the British-Israel
Association in 1891 in which some
already-existing groups were
incorporated. The organization attracted
many adherents amongst whom were
they who were quite learned though
products of their time. A large amount
of Literature was produced justifying
BIA beliefs. Some of these works were
of a high standard and are still pertinent
today. Others were less so.

At the time when British Israel was
becoming an important movement Irish
legends and traditions were being
collated and translated. Some of the
Irish sources suggested Israelite origins.
An example of related works is that of
Charles Vallancey who in 1772
published his "Essay on the Antiquity of
the Irish Language" in which he traced
the Irish tongue to Phoenician.

The Irish accounts were interpreted
(perhaps in a far-fetched fashion) as
saying that a Princess (Tea Tephi) from
the East accompanied by a Wise Man or
Prophet and bearing certain treasures
had come to Ireland and married the
local monarch. From this union had
descended the Kings of Scotland and
from them the eventual Ruling House of
Great Britain. Details in these Irish
sources were interpreted to say that the
Eastern Princess, Tea Tephi, was a
daughter of the King of Judah of the
House of David and the Wise Man who
accompanied her was Jeremiah the
Prophet and amongst other things they
had brought with them the Ark of the
Covenant which was subsequently
buried at Tara. A lot of energy, a lot of
serious research and a lot of money for
the time were invested in proving the
case. It has been claimed that the British
Royal Family paid out close to a million
pounds sterling to trace its ancestry back
to Tea Tephi and through her to the
House of David. It could be that the
report is false but parties in high places
did have an interest in the matter.

What is Tara?

Tara is in County Meath somewhat to the north of Dublin in Eastern Ireland. It was a cult center from the Bronze Age all the way through to the Middle Ages. It was once the capital of Ireland, also known as "Temair". 142 kings are said to have reigned there.

<<In ancient Irish religion and mythology Temair was the sacred place of dwelling for the gods, and was the entrance to the otherworld. Saint Patrick is said to have come to Tara to confront the ancient religion of the pagans at its most powerful site.>>

"Tara: Valley of the Irish Kings"

<http://www.knowth.com/tara.htm>

<<In Irish mythology, Tara was first the capital of the Firbolg, the mythical People of the Bag who settled in Ireland after fleeing from Greece, where they were enslaved and forced to carry earth in bags. The Firbolg made ships out of the bags and sailed to Spain, then to Ireland, which they ruled until the coming of the Tuatha de Danaan (Gaelic for People of the Goddess Danu). Later, Tara was the capital of the Milesians, also known as the Gaels...

... Its principal monuments are a neolithic passage tomb, a cursus or linear earthwork, a hillfort, a pillar stone known as Lia Fail which is believed to be the inauguration stone for the Kings of Tara, and other enclosures of unknown origin.

The hill of Tara is actually a low-lying ridgebut it commands a stunning view of 40% of Ireland. Unfortunately, all that remains of the original site is the Dumha na nGiall (Mound of the Hostages) and a stone of destiny where druids still celebrate midsummer. But Tara has a fascinating mythical history which paints a glorious picture of its past.

...Tara was very important indeed to the Irish people as a seat of law and of

history. Its importance was such that it was considered the heart of the kingdom. Five great roads radiated out from Tara in ancient times to all parts of the country. The commanding site also gave the people a visual spot on the horizon to look to for guidance and assurance.

<<Tara was also considered a gateway to the Otherworld and passage tombs dot the surrounding countryside. Many of these are considered the burial places of the Kings, and give the nickname, "Valley of the Kings", to the site. In another ceremony ...the King and his warriors would gather to protect this world against attacks coming from the Otherworld. The Sidhe (passage tombs or mounds) are also considered by legend to be the home of the Tuatha de Danann or the Fairy Folk.

<<Tara remained the capital of Ireland until the sixth century when King Diarmuid broke sanctuary of a local church to attain a prisoner who was then executed. In response, the Abbot of the Church, St. Ruadan of Lorrha, cursed Tara, making the spot "unholy" forever. When the King died c. 565, the seat of the country was moved. It is at about this time that the Stone of Scone was supposedly moved to Dalriada or Scotia Minor. There it became the Palladium of the Scots under Fergus Mor Mac Erc and his descendants.

<<Important events have continued to take place at Tara over the centuries. In 1798, the rebels of Meath County were defeated at Tara. Later in 1843, Daniel O'Connell held a great meeting attended by nearly one million persons where he called for independence from Britain. Although Tara is no longer a political capital, it remains a spiritual and mythical one for Ireland to this day.>>

British-Israel at Tara

Members and sympathizers of The British-Israel Association were convinced that the Ark was buried on Tara. They had only to reveal the Ark and everyone would agree that the British were descended from Israel and that the monarchs of Britain belonged to the lineage of King David.

The claim was that the ark was buried at Tara along with Tea Tephi. There is however (as far as we can tell) no known reference or even reasonable hints at such a possibility in the Irish sources. The source of certainty amongst British-Israelite and related groups that the Ark was to be found at Tara remains a mystery.

Lorraine Evans (2000) wrote a work claiming that Tea Tephi was a real person. She appears to identify her with Scota an Egyptian princess who according to very ancient tradition (possibly ca. 300 BCE) came to Ireland with a fleet of ships. Similar finds have been reported from elsewhere in the British Isles as well as the remains of Egyptian boats at Ferriby on the east coast of England. An Egyptian-type Bronze Age faience necklace of royal workmanship was discovered at Tara and chemically proven to have originated in Egypt. Lorraine Evans entitled her book "Kingdom of the Ark" though she does not really deal with the ark itself. Ancient Egyptian, Phoenician, and Mycenaean Greek contacts with the British Isles including Ireland were quite frequent and are attested to by a good deal of archaeological evidence. Minoan (Crete) remains have been found in Scandinavia.

"The British-Israel Association has proven to most thoughtful persons that the secret of our connection with the Lost Tribes is locked up in the Ark of the Covenant, and has also provided us with many reasonable proofs that the repository

of a great historical mystery now rests in the mounts of Tara" (Covenant People 6, 1900, p.64).

The Hill of Tara was then partly owned by the first Earl Russell who in 1875 gave permission to excavate for the Ark on his property. Later G.V. Briscoe who too was a landlord in the area also gave permission. Funds were raised, permission was requested of government authorities who refused it but legally were circumvented.

Excavations were begun and continued intermittently having amongst other difficulties to face governmental interference. In 1901 Irish Nationalist elements began a campaign against the excavations claiming they were liable to damage the most important remains of Irish Heritage. In 1902 explorations ceased. According to reports nothing apart perhaps from some Roman coins had been discovered.

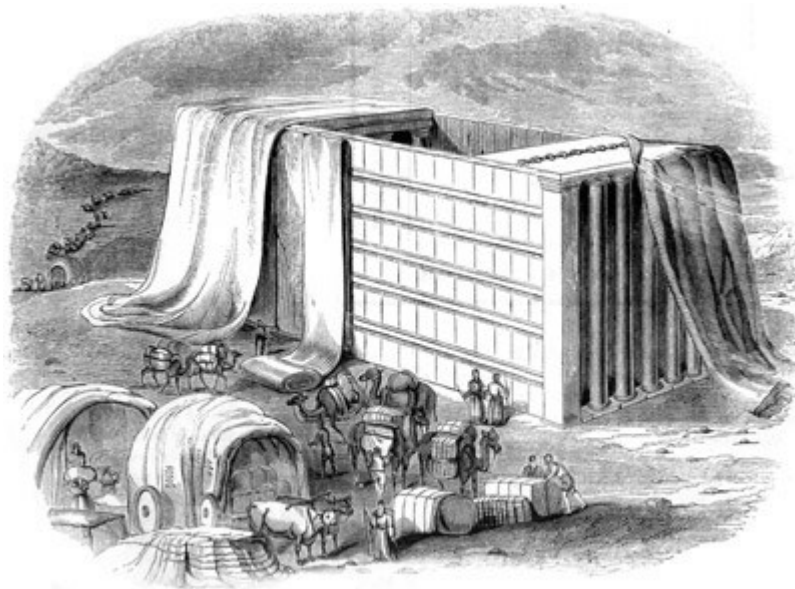
For more details concerning the British-Israel explorations at Tara See: "Tara and the Ark of the Covenant" by Mairead Carew, 2003, Ireland.

We have seen what the Ark was and what it signified. There were two arks, the Ark of Gold and the Ark of Wood. The Ark of Wood may have disappeared along with the Lost Ten Tribes. The Reappearance of this Ark may bring about a realization as to who the Lost Ten Tribes are today. British-Israel attempts to find the Ark at Tara and their motivation may have been ingenious but they were not necessarily mistaken. This is a subject worth returning to. Even if we do not find the actual Ark we may well discover truths of equal value in our searching.

The Ark of Gold probably is somewhere on the Temple Mount in Jerusalem. Its discovery could have widespread repercussion. The Prophet Jeremiah who predicted that the Ark is destined to lose its significance (Jeremiah 3:16) may

also be understood as hinting that at an interim stage it may be instrumental in

bringing the Ten Tribes back.



322.—Setting up the Tabernacle.—Exod. xxxvi.

Some Pointers About Reunification

by

Steve A. Mathe

Representative for Brit Am in Southern California

Recently we have read several emails that Yair Davidiy has forwarded to us from concerned and hopeful readers about the reunification of the people of Yosef and Yehudah. This is a “siman tov,” a good sign, for these concerns represent the deepest yearnings from our souls for reunification of all the tribes of Israel. They are the primordial voices written in our bones, which cry out for wholeness, to be reunited with our missing parts. These initial utterances for reunification are at the core of who we are as a people, who are to be reunited as an integral entity, the commonwealth of Israel.

Yet, with all our hopes and good intentions, the ways to that unification are yet unknown to us, and are fraught with a great many seemingly insurmountable difficulties. The road ahead is not laid out for us and is not seen. These difficulties are so great, that we, the small initial contingent to arise to consciousness about our identity can, at times, say: “Our bones are dried and our hope is lost.” This utterance voices the despair that strikes us when we realize how far away we are from any “reunification” at this time. We are fragmented into many denominations, philosophies, theologies, interpretations and approaches upon our awakening. It is impossible to reconcile all these views with each other, much less with what the Torah and the Prophets expect from us. This is only to be expected, if we look at the resurrection process in the Book of Ezekiel.

*The Valley of Dry Bones is a visual metaphor of the resurrection of the whole house of (northern) Israel, (Ez. 37). The Ten Tribes, under the banner of Yosef, are arising from 2700 years of spiritual death, from being forgotten by all, and from having become “lost” to their brethren Yehudah, to the world, and to themselves. First, we are awakening to our identity, as we have all found out through the work of Brit-Am and to some extent other extant works that promoted the identity of latter day Israel. Our awakening can be likened to someone shouting “Wake up” and shaking us to come to consciousness. They are the “noise” and “shaking” / tremor, done to us by G-d to wake us up to who we are. Then the various bones come together, a metaphor for our **inner framework** being “reassembled” after having been disjointed and scattered for over two millennia. This takes time, as we sort out our inner selves and we find our “core identities” as descendants, i.e. children of our Israelite forefathers. However, what we are to **do** next is not so clear from this vision. We can take some initial cues as to what we need to do from Ezekiel who was spared in the Babylonian holocaust for this purpose. Over a century after the northern kingdom of Israel has gone into captivity, he was commissioned to be our watchman some 2600 years ago, (Ez. 3:17). Ezekiel writes extensively to **us**, the northern and the southern houses of Israel, all the twelve tribes of **the House of Israel in the latter days**. He is expressly sent to **us**, **“the children of the captivity,”** for G-d wants to see whether we will hear or we will refuse his instruction, (Ez. 3:11).*

According to tradition, the tribes of Ephraim and Menashe were the first ones to break loose from the City of God when the Ten Tribes seceded from the kingdom. Today, the initial contingent arising from spiritual death is made up mostly of the descendents of Ephraim and

*Menashe. Therefore it behooves us, the people of Brit Am, to be the first ones to move toward reunification by looking to the directions left for us by the prophets and our father Yaakov. Those directions are not necessarily about making associations between our various organizations, or between Yehudah and the returning Ten Tribes. Those are relative micro details that will work out **after** we make moves to reconcile ourselves, i.e. **reunite ourselves** with the Torah's and the Prophets' macro directives, to reaccept and do the commandments we have cast aside. This is most important, for Ezekiel and the rest of the Prophets charge us with a "split consciousness" concerning our allegiance to the Torah. Therefore, the "reunification" that we need to seek first is **within ourselves**. The **framework** that supports that **inner** reunification needs to be sought first. The essence of this inner reintegration is all summed up in G-d's command to us: "Return unto Me, and I will return unto you." (Mal. 3:7)*

Our history shows us that G-d allowed the second Temple to be destroyed due to a pervasive lack of unity, brought about by what we in retrospect call *sin'at chinam* / *baseless hatred*, which developed between the ideologically warring factions of Yehudah. That multi-faceted hatred eroded and tore apart the *unity* of the framework based on *ahavat* / *love of Israel*, that Yehudah was to have in the collective heart and soul of the then remnant of Israel. When the very framework that held Yehudah as an integrated unity together was torn asunder, the Shekhinah, G-d's perceivable Presence, left the physical Mikdash / sanctuary, for there was no spiritual framework left to support the *spiritual* Mikdash. **Eventually, even the physical edifice was literally destroyed in 70 C.E., as a result of this spiritual neglect. Ejection from the Land followed.**

*Rav Joseph Breuer calls Ezekiel the "the prophet of our exile, our guide through our exile and the prophet who also will lead us out of our exile," (The Book of Yehezkel, p. 329). Ezekiel tells us that we will be **caused** to repent, and will be given "a new heart" and a new spirit that will **enable** us, i.e. "**realign**" **our hearts** to keep G-d's commandments and judgments out of a love-for-G-d motivation, (Ez. 36:25-27). G-d says that all these will be done to us so that we, and the heathen may learn the quintessential lesson for this planet: "**that I am the L-rd**," (Ez. 37:6, 36:36). Yet, this inner realignment and reunification of our heart is impossible without G-d's holy Spirit to ensoul us. This is why we are depicted by Ezekiel saying, "Our hope is lost: we are cut off for our parts," (Ez. 37:11). The literal translation of the Hebrew last phrase nitzarnu lanu is "we have been cut off for us." The sense of this difficult-to-translate passage in an expanded form is: "As far as we are concerned, there is nothing in us to give us hope, like a withered branch cut off a tree, or a limb from a body, our thread of life has been cut off." We, the initial contingent to start our coming-to-life process, must have this missing Divine ingredient added to our Israelite "**being**" that we may **perform** our Israelite **calling** i.e. to reunify with **the** G-d, Torah, with Yehudah and the Land.*

*As the firstborn from the graves of apostasy and idolatry, we have two main obligations as watchmen. Our primary focus needs to be on **reunification with G-d's directives**, to **realign** our selves with the commandments. They regulate our relationships with the G-d of Israel whom we have forsaken, and secondarily regulate our relationships with each other. We are also to bring the identity information and the warnings of the Prophets to our brothers so that as many as possible of our people may wake up and repent, and thusly help our people to avoid the looming severe and harsh wake-up calls the G-d of Israel has on His prophets' schedules to shake and shock us out of our complacency. We, the initial contingent to arise from the congregation of the dead, are to take this message to heart that G-d's firstborn people were not to be split in their consciousness, but are to be one, a unified and integrated entity, as He is one, (Ez. 14:22-23). To this purpose, we at Yahed Levavenu / Unite Our Heart, believe it to be G-d's will that we **unite in helping each other in the return process**. For this reason the website Yached Levavenu was organized, that we may focus on the "Elijah challenge" of the Prophets, and to draw down the Shekhina, G-d's holy Spirit into our prayers, efforts and ourselves, to reunify and thusly "**re-inherit** ourselves," (Ez.16: 22, Artscroll's Stone Edition Chumash, p. 1175). We invite you to visit Yahed Levavenu / Unite our heart, and join with its efforts.*

About Yahed Levavenu

Yahed Levavenu / Unite Our Heart exists for the purpose of facilitating the regathering of all the Tribes of Israel as prophesied in the Tanach, / the Hebrew Scriptures. It is specifically centered on the regathering of the Northern House of Israel, popularly known as the Lost Ten Tribes. It is directed toward the initial returnees who have heard the Divine call to wake up to their Israelite identity, and who would like to achieve a closer connection to Divine Guidance in their miraculous return. The emphasis in this regathering effort is on taking the first steps of the return from "captivity" of the Ten Tribes to the Torah, to its prescribed ways, to building fellowship with Yehudah and ultimately to returning to the Land, as set down in the Covenant with the G-d of Avraham, Yitzhak and Yaakov.

We at Yahed Levavenu believe that this captivity is defined as a 2700-year-old estrangement from the G-d of Israel, His Covenant and His Land. It is also characterized by conformity to the ways and identification with the nations among which we were exiled. These ways include the religions, philosophies and worldviews of the gentiles whom we set out to emulate from the beginning of our rebellion against the G-d of Israel till our present day. Yahed Levavenu maintains that we are in the beginning stage of the fulfillment of "resurrection from the dead" of the Northern House of Israel as described in Ezekiel 37. We believe that this resurrection and return / teshuvah process is impossible to do on one's own, and that it requires Divine empowerment and guidance from start to finish in the individual and collective exodus from 2700 years of spiritual death.

To facilitate this process, in addition to studying the Tanach, Yahed Levavenu advocates establishing and maintaining a prayer-centered intimate connection with G-d for personal and corporate guidance on the return process by the G-d of Israel. Yahed Levavenu asserts that this guidance is vital for our spiritual growth and is necessary to show us the way through theological and logistical difficulties that may be encountered. To promote receiving this Guidance, Yached Levavenu advocates specifics-content prayer and doing teshuvah /

repentance as the Torah-prescribed response to the effects of our exile in which we find ourselves upon awakening from spiritual death.

*Further, and most importantly, Yached Levavenu acknowledges that the Divine Guidance is to be received through G-d's directive, animating force of the Ruach haKodesh, / G-d's holy Spirit, as pictured in Ezekiel 37. For this Guidance to be received, Yached Levavenu promotes and invites participants in the building the Mishkan of Prayers. Yached Levavenu takes pointers from the challenging message of Elijah and invites the initial returnees to take the challenge to heart and see if they receive Divinely sent instruction to their requests about repentance on personal and corporate fronts. Yached Levavenu hopes that we are one of the road signs along the way of teshuvah to further Israel's return to the G-d of her Covenant. To this purpose, we at Yached Levavenu believe it to be G-d's will that we **unite** in helping each other in the return process.*

"Only prayer and Torah will unite Israel."

"And I will give them one heart, and I will put a new spirit within you..."

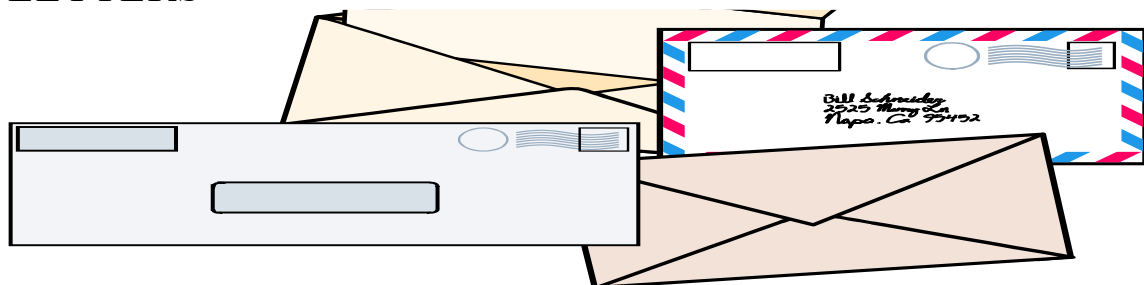
— Ezekiel

11:19

To read more, visit:

<http://www.uniteourheart.com>

LETTERS



APPRECIATION

Dear Yair,

Once again I want to thank you, and those who work for you in Brit-Am. I think its important and Scripturally sound.

I am going to make regular financial contributions to Brit-Am to further your studies and to spread the info. I have had some success sharing your books and web-site information. It usually opens peoples thoughts on what they believe, if they are willing to look at it.

Some people here have said that I am trying to be a Jew. I try to explain to them about the Tribes but in most peoples thoughts Israelites are Jews. Hopefully your work sheds light and helps open our eyes. With the knowledge I have gained I do not think it is much of a stretch to return to the faith of our fathers, Abraham Isaac, and Jacob.

I have been reading a lot of books, especially the Tanaach about Jewish thought to try to understand what Judah believes. I will tell you though, there seems to be a lot of

dissension amongst Judah. I do not understand what is happening in Israel right now and who is in charge of the government. Why give back the land?

I do believe that the God of Abraham, Isaac, and Jacob will set things straight in His own time. I think that your insights now are part of that and I would like to be part of it.

Thank you,

May the god of Abraham, Isaac, and Jacob be with us all.

Anita, MN.

Dear Mr Davidiy

A quick note to thank you for your work in Brit-Am...I find your research compelling and I long to see how HaShem will bring about the re-uniting of the brothers.

God bless you

Mark and Melissa G., AZ

Dear Honorable Mr Davidiy

Your are doing a righteous work.

Yehudit S. Texas

Shalom Yair

Once again I want to express my appreciation for all the work you do. I sometimes feel that many Brit-Am supporters do not fully realize the importance of this message. I am extremely blessed to be one of those deemed worthy by the Almighty to realize this truth. The understanding of Israel, and who they are, is certainly one of the most important and central theme in HIS world.

Because of this great importance, I am confident that the Brit-Am message will be successful in fulfilling its intended purpose in the overall plan of the Almighty, even if it does not appear that way to us. I continue to ask His blessing on your efforts.

Sincerely

Stephen E. Pursley

Greenville,

Alabama,

USA

Mr Davidiy

Here is a small contribution to help you in your work. I rerally appreciate your efforts and all the invaluable material on your website. May the God of Israel continue to strengthen you.

Shalom

James Monninger

Fl,

USA

Yair,

We are good friends of Chris Josephson (Bible Light int.) I have and am enjoying reading your books. Please put me on your e-mail list...God is directing and leading you. Blessings to you and yours. Thank you! Shalom, Ruth, IA, USA.

Dear Sir, Thanks very much for the book you sent me....I have felt compelled to add you and your work to my daily prayer list.

I believe that God has raised you up for such a time as this (Esther 4:14). Certainly there is a great need worldwide for scholarly leadership in the studies "old yet refreshing" you are presenting to those "who seek" the message you desire to give us...Yours Sincerely,
Roy Milchard, South Australia, Australia.

Thank you for the wonderful Bible Study e-mail- love the historical info and background! Highly appreciated!
H, Palma harbor, Fl, USA

Dear Mr Davidiy

I saw you on Revelation TV recently with Howard Conder. I was most interested in what you were saying about the lost tribes. For some reason I was secretly wishing I could find some connection with my family to the Jews yet as far as I am aware I am pure Anglo-Saxon.

Davidson, -Son of David

My surname is a diminutive of Davidson, -Son of David. For some reason my thoughts had always turned to King David and the Bible yet at face value they would seem far-fetched.

Thank you very much

Yours Sincerely,

Anne Davie

"my own culture and family history were all of the proof that I needed"

Dear Yair--

Thank you for the note letting me know that you received my order. I am eagerly anticipating receiving your book!

My introduction to the concept of the identification of Israel was via Dr. Gene Scott, a controversial minister here in the USA. Also as a youngster I often listened to Armstrong's The World Tomorrow radio programs but do not recall hearing anything about the family of all Israel. In my teenage years I fell away from religion and a belief in the G*d of Abraham, mainly due to not having anything concrete to hang my faith on. After learning of the promises to the descendents of the Jacob and looking in the world today, it became obvious that my own culture and family history were all of the proof that I needed of the reality of G*d and his faithfulness across the millenia.

Shalom,
Brandon Jordan

Swiss indeed are Issachar

Dear Yair,

Just a quick note to say, that the tribal identification on Issachar relating to the Swiss is so much more on point that I can express, even in my previous email. It goes to the core of my being and who I am in such an inexpressible manner.

In addition to the other things I shared, I obviously (from my email address) work in the legal field. One attorney I work for calls ME "counselor" when he asks for my advice on cases. I am certified to prepare pleadings for the court for the public - just don't represent people in the court. In your tribal study of Issachar, you mentioned that the sages said that ***only Judah, Levi and Issachar were destined to emerge Sages capable of determining what the Practical Application of the Law should be which implies Legalistic inclinations in both the theoretical and applicable spheres.***

I truly love the law both in the Biblical sense and political sense. I am a researcher, philosophical in nature. I like to read the Kabbalistic teachings that are consistent with Torah. I abhor the perversion of it, however.

A few years ago when I did my genealogical research, I found others with ancestors from my same canton and villages in Switzerland and even some relatives. What you say here is soooo true. The similarities are uncanny. We all have the "sense" of being related and so much alike.

I could go on and on. That description is just so fitting.

I know that there are many stories like mine out there, Yair, and it is such a marvel to behold.

Thanks for everything,
Shalom, Cherie

Great Men of Britain Were Believers in the Return of Judah and the Lost Tribes

I heard about you on Revelation Television last night...After what I heard I do believe that there may be a case for your beliefs and that we may be descendants of the Tribes of Joseph (Manasseh and Ephraim). Since the Protestant Reformation till say 1920 the British People and their descendants have been the driving force in the world for goodness. E.g. we were the first major empire to abolish slavery, to help the poor, to encourage everyone to read so that they could read the Bible, abolish child labor, etc. I am very sad at the increasing hostility to Israel and the growing anti-Semitism in this country and the fact that most Churches have fallen under the power of Replacement Theology. When you think of the Great Christians of the 19th Century (Wilberforce, Lord Shaftesbury, and Spurgeon, amongst others) they all believed that shortly before [the end] we will see the revival of the Roman Empire, and the return of the Jews and the Lost Tribes of Israel to Israel.

E.R. Abraham

The History and Characteristics of Dan

"a bad press"

The Tribe of Dan has received a "bad press" in both Jewish and Christian tradition.

Dan is not mentioned in a list of the Israelite Tribes in the Christian Book of Revelation which led to a tradition that

the future anti-Christ will be of the Tribe of Dan.

On the Jewish side, there are Midrashim that describe Dan as comprised entirely of idolaters and as being the least respected of the Tribes.

On the other hand there also exist source that look at Dan in a positive light and it is these sources we are most in sympathy with..

The Tribe of Dan contributed much to Israel and the world in the past and will do even more so in the future.

The Tribal Divisions of Israel:

The Book of Numbers (chapter two) describes the encampment of the Children of Israel in the wilderness around the Tabernacle.

[Numbers 2:1] AND THE LORD SPAKE UNTO MOSES AND UNTO AARON, SAYING,

[Numbers 2:2] EVERY MAN OF THE CHILDREN OF ISRAEL SHALL PITCH BY HIS OWN STANDARD, WITH THE ENSIGN OF THEIR FATHER'S HOUSE: FAR OFF ABOUT THE TABERNACLE OF THE CONGREGATION SHALL THEY PITCH.

This encampment divided the Israelites into four sections:

Section One: The East Side headed by Judah and including Issachar and Zebulun.

[Numbers 2:3] AND ON THE EAST SIDE TOWARD THE RISING OF THE SUN SHALL THEY OF THE STANDARD OF THE CAMP OF JUDAH.

[Numbers 2:5] AND THOSE THAT DO PITCH NEXT UNTO HIM SHALL BE THE TRIBE OF ISSACHAR..

[Numbers 2:7] THEN THE TRIBE OF ZEBULUN..

Section Two: The South Side headed by Reuben and including Simeon and Gad.

[Numbers 2:10] ON THE SOUTH SIDE SHALL BE THE STANDARD OF THE CAMP OF REUBEN

[Numbers 2:12] AND THOSE WHICH PITCH BY HIM SHALL BE THE TRIBE OF SIMEON..

[Numbers 2:14] THEN THE TRIBE OF GAD.

The Levites were in the Center:

[Numbers 2:17] THEN THE TABERNACLE OF THE CONGREGATION SHALL SET FORWARD WITH THE CAMP OF THE LEVITES IN THE MIDST OF THE CAMP: AS THEY ENCAMP, SO SHALL THEY SET FORWARD, EVERY MAN IN HIS PLACE BY THEIR STANDARDS.

Section Three: The West Side headed by Ephraim and including Manasseh and Benjamin.

[Numbers 2:18] ON THE WEST SIDE SHALL BE THE STANDARD OF THE CAMP OF EPHRAIM ACCORDING TO THEIR ARMIES

[Numbers 2:20] AND BY HIM SHALL BE THE TRIBE OF MANASSEH

[Numbers 2:22] THEN THE TRIBE OF BENJAMIN.

Section Four: The North Side headed by Dan and including Asher and Naphtali.

[Numbers 2:25] THE STANDARD OF THE CAMP OF DAN SHALL BE ON THE NORTH SIDE BY THEIR ARMIES

[Numbers 2:27] AND THOSE THAT ENCAMP BY HIM SHALL BE THE TRIBE OF ASHER

[Numbers 2:29] THEN THE TRIBE OF NAPHTALI

These four sections can also be considered as three:

1. The Children of Leah in the South:
Reuben, Levi, Simeon, Judah, Zebulon,
Issachar

Positive Qualities of the Children of
Leah: Love, Charity.

Temptations to which they are
especially subject: Lusts and Forbidden
Loves, Jealousy.

Gentile Counterparts: Ishmael.

2. Children of Rachel in the Center:
Joseph (Manasseh, Ephraim), Benjamin
Positive Qualities of the Children of the
Children of Rachel: Awe, Heroism.

Temptations to which they are
especially subject: Anger, Jealousy,
Murderous Inclinations.

Gentile Counterparts: Esau

3. Children of the Maidservants (Bilhah
and Zilpah) in the North: Dan, Naphtali,
Asher, Gad

Positive Qualities of the Children of the
Maidservants: Glory, Happiness,
Contentment.

Temptations to which they are
especially subject: Pride, Seeking of
Honor, Idolatry.

Gentile Counterparts: Serpent Peoples
such as Yavan (Ancient Greece).

AHOLIAB, THE SON OF
AHISAMACH, OF THE TRIBE OF
DAN assisted BEZALEEL THE SON
OF URI, THE SON OF HUR, OF THE
TRIBE OF JUDAH in building the
Tabernacle in the Wilderness (Exodus
31:2-6).

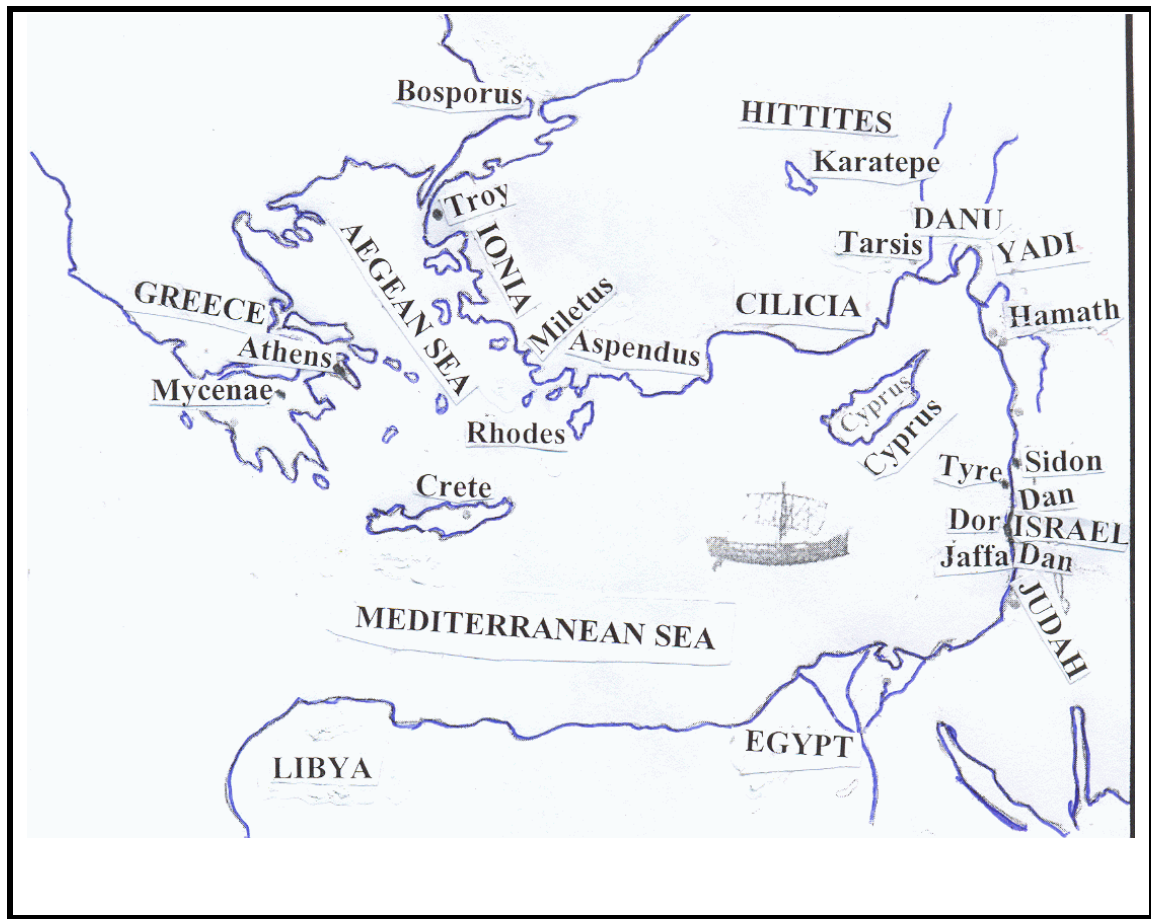
Character appraisals of Dan in
tradition appear contradictory. One

source (Talmud, Shabat 67) says that all
the children of Dan were idolaters. It
also says that Dan received the north
side "whence darkness comes". A
Midrash states that Samson the
legendary judge hero had a Danite father
and a mother from Judah whereas the
future Messiah will have a father from
Judah and a mother from Dan or from
Naphtali (Genesis Rabah 98;13)..

The mother of Dan was Bilhah
who also bore Naphtali. Dan and
Naphtali are often linked with each
other. Bilhah was the maidservant of
Rachel mother of Benjamin and Joseph,
and here too parallelisms are noticeable.
We would expect descendants of Dan to
be especially attached to Joseph. We
have identified the descendants of Dan
with part of the Welsh, part of the Irish,
and the Danes. All of these groupings
settled in the British Isles in addition to
significantly contributing to Anglo
populations overseas especially in the
USA.

Symbols of Dan

The Tribe of Dan was represented by a
snake (Genesis 49:17) or by a lion
(Deut. 33:22). Other accepted symbols
of Dan included a pair of scales, an
eagle, and a dragon. Many members of
Dan settled in Denmark, in Ireland, in
Wales, England, and the U.S.A. where
40-50 million people have Irish
ancestry. The symbol of a snake was
once worshipped in Ireland; a lion
represents Denmark and England,
Wales has a dragon on its flag, and the
U.S.A. has an eagle



The History of Dan

The Tribe of Dan when it came out of Egypt with the rest of the Children of Israel was, after Judah, the most populous of Israelite Tribes with 62,700 males between the ages of 20 and 60 apart from women, children, and the elderly (Numbers 2:26).

The son of Dan was called "Hushim" (Genesis 46:23) who gave rise to the Danite clan known as Shuhami (Numbers 26:43). Symbols associated with the Tribe of Dan include a lion, snake, eagle, griffin, and dragon. The Ancient Israelites while they were in Egypt before being enslaved became quite powerful and influential. They were associated with and even identified as the Shepherd Kings who are conventionally known as the Hyksos. The symbol of the Hyksos was a griffin

which is one of the symbols of Dan. An offshoot of the Hyksos according to archaeological findings left Egypt and founded Mycenaean Greek Civilization.

This in conventional terminology is began the Classical Bronze Age in the Eastern Mediterranean area.

At first the Tribe of Dan received an inheritance around the area of Joppa (modern Jaffa- Tel Aviv). Most of the inheritance of Dan in the south was to be lost to the Amorites and Philistines and later regained by the Israelite Tribes of Ephraim and Judah BUT NOT DAN (Judges 2:34 35). Nevertheless, the populous Tribe of Dan was to launch forward and conquer an area in the Upper Galilee, another region in Cilicia (southeast Turkey), establish settlements

in Anatolia, engage in an attempted invasion of Egypt, establish a base in Libya, conquer Greece, Cyprus, and Crete, and establish a presence in Bronze Age Scandinavia, Britain, and Ireland.

The Bible says that Danites from the south went out (northward) and conquered a place called Leshem that they renamed Dan: They did the same thing with a place called Laish. When Dan had been in the south they were unable to conquer all of the territory allotted to them and apparently moved off and it would seem that the forces of Joseph did manage to later take over the areas originally allotted to Dan.

"And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

"But the Amorites would dwell in Mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries" (Judges 2:34-35).

It had been prophesied that Dan in his own way would become a formidable force:

"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that his rider shall fall backward. I wait for thy salvation, O LORD" (Genesis 49:16-17).

"And of Dan, he said, Dan is a lion's whelp that leaps from Bashan" (Deuteronomy 33:22).

The period of the Judges was a cruel age and even one setback could have near fatal consequences. This explains how and why the Tribe of Dan would suddenly come, like a leaping lion,

conquer and when beaten be forced to move on, to conquer elsewhere.

Not only Dan but all of Israel suffered intermittently during the period of Judges (from ca.1400 or maybe earlier to ca.1000 BCE). This was the era between the initial conquest of the Land under Joshua and that of the Monarchy.

"In the period of the Judges there were wars and many were exiled among the nations of the world" (HaNatziv, Num.24:7).

Even so, even in this time there were occasions when the Israelites gained victories over their opponents and in the long run may have actually expanded.

LAISH

The Book of Judges (chapter 18) relates how 600 men from Dan in the south went north and found a place named Laish whose inhabitants lived like Sidonian-Phoenicians. They conquered Laish, wiped out the inhabitants, and renamed the place Dan. "In those days there was no king in Israel and the tribe of the Danites was looking for territory to occupy, because they had not so far come into possession of the territory allotted to them among the tribes of Israel. The Danites therefore sent out five fighting men of their clan from Zorah and Eshtaol to prospect. The five men went on their way and came to Laish. There they found the inhabitants living a carefree life, in the same way as the Sidonians, a quiet carefree folk, with no hereditary king to keep the country under his thumb. They were a long way from the Sidonians and had no contact with the Aramaeans.....

"And so six hundred men from the clan of the Danites set out from Zorah and Eshtaol. They went up

country and encamped in Kiriath jearim, in Judah: this is why that place to this day is called Mahaneh Dan [i.e. "The Camp of Dan"]; it lies west of Kiriath jearim. From there they passed on to the hill country of Ephraim and came to Micah's house.

".....The five men entered Micah's house and took the idol and image, ephod and teraphim.....

"Thus they carried off the priest and things Micah had made for himself, and attacked Laish....They put them to the sword and set fire to the city....the city was in the vale near Beth Rehob. They rebuilt the city and settled in it, naming it Dan after the name of their forefather Dan, a son of Israel; but its original name was Laish. The Danites set up the idol, and Jonathan son of Gershom, son of Moses [other versions: Menasseh] and his sons were priests to the tribe of Dan until the people went into exile. They set up for themselves the idol which Micah had made, and it was there as long as the House of God was at Shiloh" (Judges chapter 18.)

LESHEM

The Book of Joshua related a very similar account which should be considered since we believe (contrary to most others) that an entirely different situation is being discussed:

"And the coast of the children of Dan went out [(too little)] for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father" (Joshua 19:47).

Both versions relate how the inheritance of the children of Dan in the south was either too small for them (Joshua ch.18) or how they had not taken possession of that which had been allocated to them (Judges ch.19). Both

tell how Danites went north seized a city, slew its inhabitants and re-settled it naming it after DAN their father.

There are however several differences between the two accounts:

1. In the Book of Joshua the children of Dan had received an inheritance in the south but it was insufficient for them and so they went to fight against Leshem. In Judges though the Danites were in the region of Zorah and Eshtaol (in the south) they had not yet taken possession of their own.

2. In Judges, at least at first, only six hundred went forth to conquer Laish after receiving the report of a reconnoitering mission: on the other hand, the Book of Joshua may be understood to say that all (or nearly all) of Dan went to fight against Leshem.

3. In the Book of Joshua the city taken is called Leshem: In Judges the city is called LAISH. Commentators have tried to state that "Leshem" and "Laish" are different forms of the same word but "leshem" in Hebrew is a type of precious stone (maybe amber) while "laish" means a young male lion.

As stated, **most** (IF NOT ALL) Commentators have assumed that the accounts in the Books of Joshua and Judges are relating to one and the same event and that Leshem and Laish are variations of the same name. Nevertheless, it now seems certain that LESHEM and LAISH were two different places!

The place called Leshem and renamed Dan in the Book of Joshua appears to be the site of DAN in Northern Galilee otherwise known as Daphne. On the other hand, LAISH which was also renamed DAN and is recalled in the Book of Judges is identical with a centre which gave its name to LUASH of the DANANU! LUASH adjoins Smal of Cilicia in

modern Southeast Turkey. The distance on foot between the two locations, Leshem of Dan in the northern Galilee and Luash of the Dananu in North Syria, is more than three hundred miles!!

The identification of Luash with Liash involves identifying the Dananu who lived in or besides Luash with the Danites of Israelite Dan.

1. The area hereby identified as that within which Liash-Dan is to be found is that known in ancient times as the Kingdom(s) of Smal of the Dananu and of Yadi and of Luash and Hamath. This encompassed the areas in Ptolemy's Map (of Arabia Deserta and Syria) depicting Chalybonitis, Cyrrestica, Commagena, Cilicia, and extending into Armenia Minor. To the east and southeast of this region were the territories of Bathanaei and Bathanaea Regio i.e. Kingdom of Bathanaea. Bathana is an Aramaic ("Syrian") pronunciation of BASHAN. Moses had blessed the Tribe of Dan (Deuteronomy 33:22): "*Dan is a lion's whelp, he shall leap from Bashan*". The area of Luash may also be considered part of Bashan. "LIASH" means young male lion and therefore connects with the expression "Dan is a lion's whelp", i.e. Dan is a young **Liash** leaping forth from the Bashan: Luash-Liash may be considered a geographical extension, a "leaping forward" from the area denoted as Bathana or Bashan.

2. The names LIASH and LUASH are similar. The place-name Luash is renderable as "LA'AS" which is close in sound to "Liash". It may be objected that "Luash" in Phoenician contains the letter "ayin" for "a" whereas in Hebrew LIASH does not. Even so, under foreign (or PHOENICIAN) influence examples are known of "AYIN" being used for almost any vowel sound including Aleph ("a") so the objection is not serious.

3. Near Luash was the entity of Yadi which was an enclave of Judaeans adjoining the Dananu of Smal and usually ruled by the same monarch. Dan and Judah were neighbors in both north and south Israel. Dan in the south centered on the port of Joppa adjoined the territory of Judah. In the northern Galilee Judaeans in Gilead of Machir are believed to have bordered Dan and to be those named "*Judah upon Jordan toward the sunrising*" in the Book of Joshua (19:34). In Jewish tradition Judah and Dan are often juxtaposed. Samson the superman-hero came from the Tribe of Dan but his mother was from Judah. Samson, in some respects, was considered a forerunner of the Messiah who will come from Judah but his mother, according to the Midrash, will be of the Tribe of Dan. Both Judah and Dan were represented by a lion, though Dan has additional symbols such as the snake and dragon.

The bible mentions Yair of Judah (Deuteronomy 3:14) in the Bashan. Yair was connected both with Menasseh and with the Chelubie of Judah. The Chelubie are recalled in Chalybonitis which was to the northwest of Bathanae (Bashan) on Ptolemy's Map. Yair was mentioned in Assyrian inscriptions as the IARI in the region of Chalybonitis and the surrounding area (including at times in Gauzanitis and elsewhere) raiding and waging wars on both sides of the Euphrates River. Since Yadi was settled by Judaeans and these were united with the Dananu so is the case strengthened for the Dananu having come from Dan in Israel. The name Yair is often transliterated as "Jair".

"Jair the son of Menasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name Bashan Havoth Jair, unto this day" (Deuteronomy 3:14).

Hezron (son of Judah) begat both Chelubai and Segub the father of Jair (1-Chronicles chapter 2).

Jair was therefore the nephew of Chelubai and familial relationships often presaged political and settlement combinations amongst the descendants.

4. In both accounts the conquered and re-settled city is renamed DAN "after the name of their forefather Dan a son of Israel". This may reflect a Tribal characteristic. Some have interpreted the phrase "*Dan shall be a serpent by the way, an adder in the path*" (Genesis 49:16) as referring to a Tribal Trait of leaving their namesake everywhere, e.g. "Mahaneh Dan" (Judges 18:12), Dan (Laish), Dan (Leshem), Don, Daneister, Danaper, Danube, Denmark, Dannonia....

5. Laish "*was in the valley that lieth by Beth Rehob*" (Judges 18). There was a place named Rehob near Beth-Shean and other places with the same name elsewhere. The impression however is that Beth Rehob in this instance refers to a place far in the north. Assyrian inscriptions (the Kurk monolith of Shalmanezzer-3, Na'aman, State Archives of Assyria, 1.110 B. Halpern p.179) mention the region of Beth Rechob in the Amanus area of Northern Syria, i.e. in the area of Luas or Liash according to our deductions. Beth Rehob is identifiable with "REHOB" in the northern territory of the Tribe of Asher (Joshua 19:28, 30) and as "*Rehob as men come to Hamath*" (Numbers 13:21). HAMATH is the name of an area and the city of Hamath (said Rashi) is identical with that known as Antiochea on the Orontes River in North Syria. Hamath was a kingdom which may have included HOMS in east Syria and nowadays on Biblical Maps Homs is usually identified as Hamath. Nevertheless Hamath should be identified more with the area of

Antiochea which was more to the north. Similarly DAMASCUS was far to the north near (or in Cilicia) and not Damascus of today [There were two separate places identified in Ancient Literature as Damascus]. Eliyahu ("The Gaon") of Vilna (ca.1700 CE) on Joshua 19:28 identified REHOB with Beth Rehob and placed the border of Asher in the north by Antiochea (Hamath) and Damascus of the north (and not Damascus of today) which was near Cilicia. A Map of Tribal Territorial Allocations attributed to Eliyahu of Vilna ("Hoog Haaretz" Rozental p.12) shows the northern portion of Dan as stretching from the Mediterranean Sea to the Sea of Galilee, by Tyre in the west and by HAMATH in the north!

The Yadi in Cilicia ruled over the Mushkabim who (according to a bi-lingual Phoenician-Hittite inscription) are apparently identical with the Moshki or people of Mopsus who were also subjects of the Dananu king. The names Mushkabim and Moshki support the notion that Smal and Yadi are identical with the Biblical Da-**Meshek** i.e. Damascus:- "*Damascus* [i.e. Da-**Meshek**] *and Hamath to Judah in Israel*" (2-Kings 14:28). Both the Danites and Yadi of Judah ruled over the same subject Moshki people who later were known as Muski and are identified with the Phrygians. There were periods when both the Dananu and Yadi were ruled by the same monarch. At some stage they separated, Kalamu a king of Yadi backed the subject Mushkabim (i.e. Moshki) against the Baririm or nobility of his own people and also enlisted Assyrian help against the Dananu. The ultimate result was that both kingdoms were destroyed and the Yadi and Dananu exiled. Centuries later the Jutes (from "Yadi"?) were to settle alongside the Danes in Denmark. A Danish tradition traced the Jutes to Judah and the Danes to Dan.

6. In the Book of Ezekiel (48:1) it says concerning the future apportionment of the Promised Land amongst the Israelite Tribes,

"From the north end to the coast ..as one goes to Hamath...the border of Damascus northward, to the coast of Hamath..a portion for Dan".

This verse according to Commentaries indicates that Dan is destined to receive a portion stretching beyond Hamath (Antiochea on the Orontes) and into the region northward of it. This Millennial Promise was based on historical precedent.

7. The Orontes enters the Mediterranean Sea at Antiochea (modern: Antakya) in northern Syria. North of the Orontes River were the lands of Alasiya or Luash. Zakir, the King of Hamath in one inscription bears a Hebrew name and uses a type of Aramaic influenced by Hebrew. He is entitled "King of Hamath and LUASH". Zakir also ruled over Chazrik in this same region.

8. The king of Sma'al in the valley north of ASI (Orontes embouchement) on the edge of LUASH (LIASH) called himself "KING of the DANIM". "Danim" is the plural of Dan in Hebrew. The Danes (Dananu) also controlled the neighboring area of Cilicia and at one stage their capital was Adana by Tarsis of Cilicia and their suzerainty reached as far north as Karatepe. A bi-lingual inscription of theirs found at Karatepe employs a Phoenician type of Hebrew and a version of Hittite. Branches of the Hittites in Anatolia neighbored the Dananu of Cilicia. This northern portion of Dan is referred to variously as Dananu, Danau, Denye, Denyen, Danuna. They are probably identical with the original Danaioi of Classical Greek writings.

9. A Phoenician inscription discovered in 1855 in a cave outside of ancient Sidon speaks in the name of "Ashmunezer king of Sidon". The text is of unknown date and may be copied from an original written anytime in the period 1000 BCE to 600 BCE. The text is transmitted by A. Markus ("Barzilai", Berlin 1905, ch.9) who claimed that the Phoenician form of Hebrew appears like a foreign language in the Phoenician mouth and did not sit easily with them. Nevertheless, about half the words are Hebrew words and are comprehensible (with some effort) to a Hebrew reader. The text may be translated directly approximately as follows:

(18)The Lord of the Kings exiled and gave unto us (19) Doar (i.e. Dor) and Jaffo lands of the mighty Dagan which are of the root of Dan, who were experienced in power, which he exercised and added the port (20) onto the borders of my lands to regulate my land for ever".

The inscription appears to link Dan with Dagan god of the Philistines. It testifies to the prestige the Tribe of Dan once held in those maritime parts. It links Dan with both Dor and Jaffo off the coast of Israel and thus with the Sea Peoples. This inscription recalls the Biblical Statement which speaks of a time when the Phoenicians of Sidon and others oppressed Israel: *"The Sidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand"* (Judges 10:12). It is interesting to note that the Maonites (Maoni) were a people who lived to the east of Israel as well as in Lydia (northwest Turkey) where they were seafarers.

10. The names by which the Dananu (Denye, etc.) are known are those which would be expected in foreign parts for Dan. There is an identity between the

Danaoi of Greek tradition, the Dananu of Cilicia, and Dan of Israel.

11. Egyptian accounts of the Dananu connect them with the northern region of Israel, with Cilicia, Cyprus, and with other groups whose names and characteristics appear Hebraic and with the Philistines who neighbored (and at times controlled) the Tribe of Dan in the south.

12. The Danaioi of Greek Mythology were described by the Greeks as having come out of Egypt and as being brothers to the Jews. This identifies the Danaioi of Greek tradition with Dan of Israel. The Danaioi are associable with the Danuna of Cilicia.

13. Greek sources speak of the people of Mopsus of Anatolia who have been identified (thanks to a bi-lingual inscription) with the Dananu of Cilicia. The "people of Mopsus" (i.e. the Dananu) in legendary accounts also parallel Dan of Israel and Samson the judge hero of Dan.

14. The Dananu ruled Cyprus which was named "Yadnana" ("Isle of the Dana") in their honor. Other sources indicate a strong Israelite influence in Cyprus at some time or other. Culturally Cyprus was very much a Phoenician island. This shows the possibility of an overlap between Dan and the Phoenicians.

15. Mutual cultural influences between northern Syria, Cilicia, Anatolia, and Israel confirm the impression of close contact between these regions consistent with colonization by Israelites in the north..

16. The Tribe of Dana (Tuatha de Danaan) according to different accounts of Irish Mythology had been in both the northern land of Israel and in the area of

Greece and displays Israelite characteristics. Taking the facts at their face value a simple solution is available concerning the identity of the Tribe of Dana in Irish Mythology: The Dana of the Irish were Israelites from the Tribe of DAN and probably at least contained elements from the Dananu in Smal who were also from Dan of Israel.

17. Solinus said that before the rise of Assyria, Cilicia was one of the four great powers of Asia. Cilicia was the region from which the Dananu made their power effective.

DAN AND GREECE

The Tribe of Dan in the land of Israel were seafarers from an early stage:

"Why did DAN remain in ships?"
(Judges 6:7) asked the Prophetess Deborah.

The Prophet Ezekiel linked Dan together with Javan (i.e. Ionia in west Anatolia or Greece in general) as trading with Phoenician Tyre:

"Dan also and Javan going to and fro occupied in the fairs: bright iron, cassia, and calamus, were in thy market" (Ezekiel 27:19).

The above verse is alternatively translatable (from the Hebrew) as saying:

"Dan and Yavan from Uzzal were your sub- contracting intermediaries, they gave iron manufactured, alloyed, and in bars. They were amongst your guarantors" (Ezekiel 27:19)..

Cilicia was one source of iron and the Dananu were in Cilicia.

Danaus: Greek tradition related

how Danaus after coming out of Egypt came with his daughters to Greece whereas his brothers went to Jerusalem. In Greece the daughters of Danaus intermarried with the local aristocracy and their children became rulers. In honor of Danaus the local Pelasgian Ionian Greeks renamed themselves DANAIOI by which term the early Greeks are often referred to by Homer, though some say that by "Danaoi" Homer was referring more to a specific ruling warrior class..

"Danaus, the father of fifty daughters on coming to Argos took up his abode in the city of Inarchos and throughout Hellas [i.e. Greece] he laid down the law that all people hitherto named Pelasgians were to be named Danaans" (Strabo 5.2.40 quoting Euripides).

Diodorus Siculus (i;28;1 5),

"They say that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city of Greece, Argos, and that the nations of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country..."

The Philistines are believed to have been of the same stock as the Greek Pelasgians and the term "PELAST" (meaning Philistine) in early Greek inscriptions is considered interchangeable for Pelasgian. As suggested, the struggle of the Danites with the Philistines within the Land of Israel may be somehow connected with the coming of the Danaoi to Greece. There is an opinion that the Danaioi formed a peculiar military class amongst the Mycenaean Greeks. At all events the Greek account may be understood as saying that a small number of DANITES came to Greece, intermarried

with local rulers, gave their name to an early already present segment of the population, and not much more than that.

Archaeologists now believe that an offshoot of the Hyksos, about the time when they were expelled from Egypt came to Greece, conquered it, and laid the basis for Mycenaean civilisation. They identify these Hyksos with the Danaioi of Greek tradition. This version also infers that the Danaioi were relatively few in numbers though qualitatively determinative.

Roughly speaking, early Greek history in the formative period has it that native groups known in Greece proper as Pelasgians and as Ionians on the west coast of Anatolia together with the Aeolians (a related group) accepted the Danaioi as part of their leadership and together created Mycenaean [Danaean] Civilization. This civilisation was destroyed and its leaders fled to the north to re establish themselves as Dorians. Meanwhile The Mycenaeans were replaced by the Pelopid dynasty from Anatolia and the Achaeans. After the 1100s BCE the Dorians returned and re-established their suzerainty. The Dorians referred to their action as "the return of the Heraclids" meaning the return of the sons of followers of Hercules. Hercules was a hero of the Danaioi. Hercules is based on the figure of Samson the judge hero of the Tribe of Dan and there exist many similarities between the two figures.

DAPHNE AND MOPSUS

The Dananu of Cilicia were to be connected in Greek Mythology with a hero named Mopsus. Mopsus in turn was linked with Daphne and Apollo. The legendary Daphne was the supposed mother of Mopsus and she had established the colony of Colophon in Ionia. Ionia was in western Anatolia (modern Turkey) opposite Greece. Most

of Ionia belonged to Javan and the two names ("Yavan" and "Ionia") are essentially the same. To the east of Ionia was originally a Hittite Empire which was destined to be destroyed and ultimately replaced by Lydians and Phrygians and others. The time of destruction of the Hittite Empire was around that of the Dorian invasions of Greece, the Sea peoples' attacks on Egypt and maybe the destruction of Troy. Troy was to the southwest of Ionia. Troy overlooks the Hellespont (Dardanelles) where according to Saxo Grammaticus once existed a settlement named Dan whence the Danites sailed to Scandinavia.

Apollo was originally a Hittite thunder god who in Greek Mythology through Daphne fathered Mopsus. From his base in Colophon (Ionia) Mopsus joined a group returning from the Trojan War. Mopsus founded colonies in southern Anatolia (Aspendus) and in Cilicia. Strabo (14;4;3) said that the Tribe of Mopsus invaded the eastern Mediterranean area and settled the coasts of Cilicia, Syria, and Phoenicia. Mopsus wandered about with his band of warriors, was famous for his riddles, and according to Xanthus died in Ashkelon of snakebite. The Danite hero, Samson was also famous for his riddles (Judges 15:12), and gave his life apparently in Gaza (Judges 16:21) which like Ashkelon was a Philistine city. Samson's death was caused by his deliberately collapsing the two supporting pillars of the building he was in, in order to destroy its occupants at that moment. In Talmudic tradition Samson's death was likened to that of a snake who bites the horse's heel in order to kill the rider but is himself crushed by the horse collapsing upon him.

"Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that his rider shall fall backward" (Genesis 49:17).

The Talmud (Jerushalemi Sotah 9;b-10;a) adduced additional reasons for likening Samson to a snake by the wayside which strengthen the similarity between Mopsus and Samson of Dan.

The Tribe of Dan as described in the Bible may also well be likened to a wandering group of warriors. If the equation Dan and Dananu is accepted then (like the people of Mopsus) the Danites did settle along the coasts of Syria, Phoenicia, and Cilicia and from one point of view these places are merely different parts of the Land of Israel. The mother of Mopsus was called Daphne which according to Josephus was the name given to a spot at the head reaches of the Jordan River on which the centre of DAN IN THE GALILEE was founded. It was on this spot that King Jeroboam ben Nebat set up one of his golden calves for the Ten Tribes to worship. Incidentally, the Heraclidae (Sons of Hercules) who led the Dorian invasion of Greece believed themselves descended from Hercules and a slave girl named JARDANUS (Herodotus 1;7). This name is derived from the Hebrew "Jordan". One Talmudic explanation of this name "Jordan" was "Descend (Yored) from Dan". The Geographical location of Dan (also known as "Daphne"!) in the Galilee contains a spring which is one of the sources of the River Jordan..

The Dananu were at first centred in Smal to the east of Cilicia. In the 700s the centre of the Dananu moved to Adana in Cilicia though Smal remained important. Dananu suzerainty stretched to the north in east Anatolia and reached at least to Karatepe to the north of Cilicia. After the destruction of the Hittite Empire, small neo-Hittite states had arisen in northern Syria. They were of Hittite culture and influenced the Dananu. From the Danau centre of Karatepe as mentioned above there has been found a bi-lingual text using both a

Hittite tongue and a form of Phoenicianised Hebrew. The King of Karatepe identifies himself as ruler of the Dananu and says he is descended from "the house of MPS". This appellation ("MPS") has been equated with the Greek rendition of MOPSUS. At all events, MOPSUS was considered a term of royalty in the Cilician area and an important region (by the coast) was later known as "Mopsopia".

Moxus and Moses

We see from the above that a hero named Mopsus in tradition transmitted to us through Greek sources was considered to have established the Dananu in Cilicia. Mopsus has parallels both to Samson the Danite hero and to Moses. Mopsus is also rendered as Moxus which is in effect a form of the name Moses. The Danites when they conquered Laish took with them a type of idol they took from the House of Micah and the priest who administered to the idol (Judges 18:30-31).

"And the children of Dan set up the graven image; and Jonathan the son of Gershom, the son of Menasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land."

Jonathan is described as the son of Gershom (which is the name of the father of Moses) who is "the son of Menasseh". In Biblical terminology the expression "son of" can simply mean "descended from" and not necessarily the progenitor one generation ago. In the Hebrew text of this passage where it says "the son of Menasseh" the "n" in Menasseh is traditionally written (and often printed) with a very small "N". Without the "N" the Hebrew letters would spell "Moses" i.e. Me[N]eSeH (Menasseh) becomes MoSheH since only the capital letters are the ones actually written. The Sages said that the word Menasseh here should

indeed be Moses. They said that Jonathan who took the idol and went with the Danites to Laish and whose descendants administered after that to the Danites in Laish was in fact a Levite and descendant of Moses but for reasons of respect a "small N" was inserted into the name to make it sound like Menasseh.

This tradition in effect equates Mopsus (i.e. Moxus or Moses) of the Dananu with Jonathan descendant of Moses.

On the other hand, MOPSOS may later have been used as equivalent to the Hittite "Muski" meaning the Mushkabim whom the Dananu and Yadi ruled over. The Danites and Jutes (Jews) of Yadi had therefore conquered a people whom they always kept at a distance from yet whose international connections and past became confused with their own so that it is difficult to distinguish between them. "MOPSOS" appears also to have been a title given to the idol SANDON who was equated with Hercules and worshipped in Cilicia. The name Sandon is probably a dialectical version of Samson. The two names may be interpreted as having the same meaning. Legends concerning Hercules are based on identical themes to those in the story of Samson. Hercules was the great grandson of Perseus and Perseus a descendant of Danaus of Greek Mythology., said the Greeks, conquered the city of Jaffo (in the Land of Israel) and married Andromeda the daughter of the King of Ethiopia who then ruled there. Jaffo was the area originally bequeathed to the Tribe of Dan and which the Tribe of Dan unsuccessfully attempted to conquer and settle before directing their attentions elsewhere.

From the above it may therefore be so far concluded that the Tribe of Dan AT FIRST for a time settled in the south of Israel. Many of the Danites

went later to Dan of the Galilee. A small but significant number went even further north to Smal and Cilicia. A band of adventurers from Dan apparently also reached Greece and contributed to the ruling class and some type of intermittent connection between Dan and Greece may have existed. They also seem to have probably established a few scattered settlements in areas of Anatolia AND ESPECIALLY IN CILICIA (in present-day southeast Turkey). The kings of Smal in Cilicia were Dananu. They ruled over both Smal and Yadi from the 880s (if not well before) and had Semitic names. Some portion of the Dananu remained in Smal until the Assyrians exiled them. They may never have been much more than a minority ruling over another people whom they subjected. Cyprus is off the coast of the Dananu in Smal and Cyprus was referred to by the Assyrians as "Ydnanna" meaning "Island of the Dnanu". Additional evidence indicates that Cyprus was ruled by Israelites of Phoenician culture.

AN EARLY EXILE OF NORTHERN DAN?

There are Scriptural indications that many from Dan in Laish (i.e. the Dananu) went into exile at an early date. The account in Judges (chapter 17) which tells of the Danites taking Laish tells how the Danites took with them a graven image. This idol had formerly been in the house of Micah in the territory of Ephraim. It had been attended to by a Levite named Yehonathan who previously had promised their emissaries a successful mission. The Danites in their journey to Laish also took Yehonathan the Levite along with the idol and assorted appurtenances used in the idolatrous (or semi-idolatrous) cult. As recounted, the Danites conquered Laish, burnt it, and renamed it DAN after "*their father who was born to Israel*".

*"And the children of Dan set up the graven image; and Jonathan the son of Gershom, the son of Menasseh, he and his sons were priests to the tribe of Dan until **the day of the captivity of the land**.*

*"And they set them up Micah's graven image, which he made, **all the days that the house of God was in Shiloh**" (Judges 18:30-31).*

Shiloh and the Tabernacle were destroyed by the Philistines in about 1000 BCE. The above verse seems to link the time of "**the captivity of the land**" with the presence of the Tabernacle at Shiloh [Judges 18:30-31 i.e. until about 1000 BCE. The Hebrew original for "**captivity of the land**" is "Galut Ha-aretz" or literally, 'The Exile of the Country'. It follows that part of the Tribe of Dan may have been exiled already at an early date. Also in the south (around Jaffo) there appears to have been an early evacuation or exile of the Danites.

Eldad HaDani (ca.800 CE) quotes an old legend according to which the Tribe of Dan left the Land of Israel after the Ten Tribes separated themselves from Judah. The Northern Ten Tribes under Jeroboam ben Nebat warred against Judah in the south and so Dan rather than engage in a fratricidal struggle went into voluntary exile.

DAN IN THE GALILEE (Leshem)

The Tribe of Dan apparently specialized in metallurgy. Aholiab (Exodus 31:6) and Hiram (2-Chronicles 2:13) who were expert artisans and metal workers both are linked in Scripture with the Tribe of Dan. Archaeological findings reveal the existence in Dan of the Galilee of a

metal industry dating from the Time of Israelite Conquest (Late Bronze Age) to at least the 800s BCE. This industry specialized at first mainly in bronze and afterwards also in iron. Bronze is an alloy of copper and tin both of which in the Egyptian period were obtainable from the Sinai Peninsula. Other areas in Israel also supply copper as did Cilicia and the Caucasus area. Much of the tin (possibly the greater part) came from Britain. Herodotus (ca.450 BCE) gives the impression that all the tin of his time was produced in British Isles. An interruption in the supply of tin (making Bronze production most difficult) is believed to have induced the Iron Age in this area. Iron was available from Cilicia and elsewhere. The Sea Peoples (with whom the Dananu were associated) were considered sophisticated copper smelters and workers.

Dan in the Galilee was destroyed in the 800s BCE by attacks from the Aramaean kingdoms to the north. Part of an inscription in Archaic Aramaic has been found on the site of Dan in the Galilee: From what can be understood from this inscription it may be inferred that the Aramaic (Syrian) monarch is stating that formerly the Israelites had been in the land of his father. Guided by the storm god Hadad (a form of Baal) he (i.e. the king of Syria) came against Israel and slew many including a King of Israel who was descended (he says) from the House of David. He apparently laid waste to Dan. Dan is known to have been attacked by the Syrian monarch ben Hadad in 815 BCE and after that was unheard of.

THE STRANGENESS OF DAN

CERTAIN EXPRESSIONS USED
IN SCRIPTURE CONCERNING DAN
SEEM TO RETURN ON THE
INFERENCE THAT DAN WAS
ESTRANGED AT AN EARLY DATE:

"Why did Dan remain in ships?"
(Judges 5:17).

*"Dan shall judge his people, as
one of the tribes of Israel"* (Genesis
49:16)

*"And they called the name of the
city Dan, after the name of Dan their
father who was born unto Israel"*
(Judges 18:29).

The question that arises from the above is why in the case of Dan (and not of the other tribes) there arises a need to affirm that Dan *"was born unto Israel"*? Also why say that Dan will be: *"as one of the tribes of Israel"*? as if at some stage there was doubt on the matter? Some free-thinking "authorities" adopted the view that the Tribe of Dan was originally a foreign body. They identified the original Danites with the Danaoi of Greece and the Dananu of Cilicia, and then say that somehow this originally foreign group was engrafted amongst the Tribes of Israel. These notions are against the simple message of the Bible and do not accord with the evidence. Nevertheless, the fact that the idea could be feasibly raised, considered, and in some academic circles tentatively accepted emphasizes the impression that Dan was somehow different. Dan in the land of Israel adopted foreign customs different to those of most of Israel and too went into exile at an early stage.

It was noted above that Eldad HaDan related a tradition that some time after the northern Ten Tribes under Jeroboam (928-907 BCE) seceded from Judah there erupted hostilities between the two halves of the Israelite nation. Rather than engage in a fratricidal conflict the Tribe of Dan went into exile of their own accord, i.e. they left the Land before the Assyrians came down and took away the rest of the Northern Israelites.

The estrangement of Dan is referred to in the **"Testament of the**

Twelve Patriarchs". This literary work was first written in Judaea in ca.135 BCE but was later heavily doctored by Christian editors. It contains alleged statements of the Tribal Patriarchs and some parts of it may reflect genuine tradition. It quotes Dan forefather of the Tribe of Dan as prophesying of his sons,

*"That they should forget their God, and should be **alienated** from the land of their inheritance and **from** the race of Israel, and **from** the family of their seed"* (vii.3).

The wording of the above *forget ... alienated ...from the race of Israel ..from the family of their seed* could be taken as hinting at an alienation (through earlier exile?) from Israel as a whole beyond and before that experienced by the Lost Ten Tribes as a whole.

The mentioned sources above support the notion that at least part of Dan may already have been in exile long before his fellow North Israelite Tribes went into exile in 730-720 BCE.

CHARACTERISTICS OF DAN

Concerning Dan Scripture says: [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.

Bamidbar Rabah (Midrash) 2:2, "Dan [in the Breastplate] was the Leshem gem, the color of his standard was like the sapphire, and a serpent was illustrated upon it."

Dan was especially **vulnerable to Idolatry:**

Yalkute Shimeoni 855, Sifrei (Sof Tastei), Midrash Hagadol (Deut. 25;18), Targum Yehonatan (Deut. 25;18), Bal HaTurim (Deut. 25;18), Bamidbar Rabah 2;1, Radak on 1-Kings 12:29.

All the above sources bring different reasonings from Scripture to show that Dan was prone to Idolatry.

Dan was especially pertinent to the North. The word for North in Hebrew is "Tsafon" which also means "Hidden".

The Good and Bad Serpents

The Snake was the symbol of Dan but

the snake can have both positive as well as negative significance.

"The Sacred Snake": Judgement, Realization of the Truth. Insists on everything being "correct" as it should be.

In principle the advice given is that a person should take his evil inclination to seek honor for himself and direct it to the Glory of Heaven and Honor of the Torah. Sages need to develop this quality.

Dan possesses the quality of Vengeance that should be used positively.

Breastplate Rabah 99:9: <<Like a snake is vengeful so was Samson (from the Tribe of Dan) as it says, "THAT I MAY BE AT ONCE AVENGED OF THE PHILISTINES FOR MY TWO EYES" [Judges 16:28].>>

Bribery and the lust for monetary gain on the part of the Judges is likened unto the worship of idolatry at an Asherah [Sacred Grove] (Sanhedrin 7;b).>>

Dan Possessed Qualities of Both the North and South

Dan was destined to receive his inheritance in both in the north and in the south.

The North

In the Wilderness Encampment Dan was at the head of the Northern Group. Dan belonged to the Maidservants Division whose quality is that of the North. Dan was blessed with the quality of the Snake which also parallels the North.

ON THE OTHER HAND:

The South

[Genesis 30:6] AND RACHEL SAID, GOD HATH JUDGED ME, AND HATH ALSO HEARD [Hebrew: Shema] MY VOICE, AND HATH GIVEN ME A SON: THEREFORE CALLED SHE HIS NAME DAN.

Dan was born to Bilhah the maidservant of Rachel who gave Bilhah to Jacob in order to build a family from their union. Rabainu BaChai says that in this utterance Rachel places Dan apposite to Reuben (in Judgment) and Simeon hinted at in the word "HEARD" in Hebrew "Shema" which is the major portion of the name. Dan therefore has attributes like those of Reuben and Simeon. Therefore, Dan, from his essential nature, has qualities of the north but also powers of Reuben and Simeon, who are southerners. This is affirmed from a Midrash [Yalkut Shimeoni, psalms 147,855]. Fishel Miel learned from this that Dan had the qualities of chessed in a similar fashion to Reuben and Simeon and in this was even prior to Judah. The tribe of Dan had the power of two characteristics: A northern quality as a result of which he was referred to as "the snake". Because of this, Dan, in the wilderness was the head of the northern encampment. On the other hand, there were also concentrated in Dan the southern qualities as a result of Rachel comparing Dan with Reuben and Simeon, especially Simeon.

We should add to this, it would seem that the inheritance of the tribe of Dan in

the south was adjacent to the land of the Philistines. The inhabitants of Philistia were sexually immoral as may be seen from the encounter of the patriarchs with Abimelech, the king of the Philistines [Genesis 20:1-18 ; 26:1-11]. The land of the Philistines, as it says "for it was close" [Exodus 13:17]. As it says, in the same way as the Egyptians were full of bestial lust [Ezekiel 23:20] so too, were their neighbors, the Philistines, who were afflicted with the same vice.

This is what it means concerning the tribe of Dan that he would "bite the heels of the horse" [Genesis 49].

Indeed, the southern children of Dan became entrapped in the vices of sexual immorality. And Sampson himself, who was from the south, stumbled in this offence according to his level.

On the other hand, amongst the children of Dan in the north we do not find that they transgressed prohibitions of sexual immorality, but we do find them transgressing in idolatry. It was not for nothing that King Jeroboam set up the statue of a golden bull calf in the northern territory of Dan.

Cf. "THE GOLDEN CALVES THAT WERE IN BETHEL, AND THAT WERE IN DAN" [2-Kings 10:29].

In the tribe of Dan were concentrated opposing tendencies, the southern tendency and the northern tendency. We also find that there were both good qualities and bad ones alongside the attributes of both north and south.

We find in the blessing of Jacob "Dan will be a serpent on the way, an adder on the path" [Genesis 49:17]. The difference between "serpent" and "adder" is that the serpent is large and the adder is small. (Commentary of the Rokeach). The word for "adder" in

Hebrew, is "schiffon" and the sages used a similar word for "weak bandits" ("schefuf"). The serpent ("nachash") and the adder ("schiffon") represent different aspects of the evil impulse that Dan especially was afflicted with.

On the other side, we find parallel to the "schiffon" and the "nachash" good attributes. There is a "schiffon" of holiness. This is the virtue of being able to withstand the temptations of lust and this quality was also present amongst the children of Dan in the south. So too, parallel to the evil impulse represented by the nachash (serpent), there is the virtue of "nachash dekedushah" [Serpent of Holiness] and this is the quality of judgment and decision. This was the quality of the children of Dan in the north. This is why the symbol of Dan that appeared on his standard in the wilderness was the serpent. The serpent could not represent something evil in itself, because if such was so, the Almighty would not have allowed it to be used as the official symbol of a Tribe of Israel. The good quality of the serpent was entrenched deep in the soul of Dan.

Dan was in the north which is associated with darkness and the attributes of idolatry (Isaiah 29:15). We find that the attribute of darkness is also connected to Yavan (Greece) [Midrash Bereishit Raba b].

In Jewish tradition, the month of Tevet is associated with Dan. This is the month of the Feast of Channukah which celebrates the war against Yavan.

In the Midrash (BarMidbar Raba 2,10) it says that the tribes of Asher and Naftali were the neighbors of Dan in the north, since Asher gives oil for the light against the darkness [Deuteronomy 33:24]. Naftali was there too, since he was blessed with bounty that could spread out to the other tribes. The tribe of Asher was blessed with daughters

that married kings and high priests and that appeared young, even in old age (Midrash). On the other hand, the Tribe of Naftali was marked by plentiful male offspring. This is hinted at in the Hebrew expression "sons" [Midrash HaGadol, Barmidbar 142].[Lekachto 142]. (The negative aspect of this blessing was also an inclination to sexual immorality).

In the prophecy of Daniel, in the vision of Nebuchadnezzar (Daniel 3:2), the great statue had a head of gold representing Babylon (Shemot Raba 35;5) after that came silver, representing Meidia, and then came copper or bronze, "nechoset" in Hebrew, representing Yavan (Greece).

Parallels with Greece

In the commentary Sfat Emet (Chanukah 654), [mikatz 637], it says that the kingdom of Yavan (Greece) is called a "nachash" (serpent). This is hinted at in the statue of Nebuchadnezzar, where the bronze portion (nechoset) represents Greece. We find too, that Moses, in the wilderness, made a bronze serpent (Numbers 21:9) in Hebrew "nachash nechoshet". If you remember, there was a plague of serpents that was biting the people, so Moses set up a bronze statue of a serpent "nachash nechoshet", for the people to look at when they were bitten, and they would be cured. The bronze serpent "nachash nechoshet" makes use of a play of words since the term for serpent (nachash) and the word meaning bronze (nechoset) have the same root and a similar sound. The Sages implied (and the Bible also suggests) that this similarity was somehow due to a shared quality. This is why Yavan (Greece) was represented by bronze (nechoset) and also has the attributes of the serpent (nachash). Pride and the pursuit of honor as well as a refusal to submit are represented by the serpent "nachash".

This is associated with Yavan (Greece). These qualities are also found in Dan. [Our historical analysis of Dan noted the metallurgical expertise of the Danites and their prominence in the Greek Bronze Age civilization.]

The sages listed 4 exiles:

The exile of Babylon was due to idolatry.

The exile of Persia was due to sexual immorality.

The exile of Yavan (Greece) was due to bloodshed.

The exile of Edom, the current exile, was due to slander.

There was a difference between the exiles of Babylon and of Greece. Nebuchadnezzar, the king of Babylon tried to force Daniel, Chananiah, Mishael and Azariah to worship idols. He did not, however, try to prevent them from keeping the commandments. The Greeks on the other hand, were the complete opposite they did not force them to worship their gods but prevented them from keeping the commandments. These differences emanate from the differences of the two exiles. The exile of Babylon is symbolized by a lion, the king of beasts. Therefore, the intention of the Babylonians was to rule over the Jews and to subdue them and by forcing them to worship their idols they intended to submit them to the kingdom of Babylon. This is why Nebuchadnezzar chose children from the tribe of Judah to grow up in his courtyard since both Judah and Babylon were represented by the lion. The spiritual supremacy of the Jews did not worry him, only that they should be underneath him. Therefore, he did not forbid them to keep the commandments. The kingdom of Yavan (Greece) was different. The principal of the wisdom of Greece was based upon human intelligence. The Greeks made intelligence supreme above all and

anything that was not in accordance with rationality was not true to them. Therefore they did not hold very much by their own gods and so they did not care if the Jews did not worship them either. They were, however, opposed to the Jews keeping the commandments since this symbolized acknowledgement of a truth higher than human rationality. They therefore decreed against the Jews not to keep the Sabbath, the new moons, circumcision etc. They wished to nullify the uniqueness of Israel and to annul their submission to the Creator. (This is similar to the attitude of modern humanistic humanism today). In this way the Greeks are similar to the serpent full of pride and a refusal to submit. The Greeks are also symbolized according to some, by a leopard - the leopard described in the vision of Daniel (Maharal). The attitude of the Greeks employing forces of destruction and murder to impose their will is similar to that of Esau more than that of Babylon. Bronze (nechoshet or copper) tends to a more reddish colour than gold does. In the literature of the sages Yavan (Greece) and the colour of nechoshet are associated with each other.

[Historically, the Greeks ruled over southern Italy and contributed much to the foundation of the Roman Empire and Roman culture. In the eastern section of the Roman empire, which became Byzantium, Greek, rather than Latin, was the official language. Most of the gods of Rome were taken from the Greeks or had parallels in Greek mythology].

The fourth kingdom in the vision of Daniel (ch2) has as is known, attributes that preceded it. The tribe of Levi under the Maccabees was a tribe that was opposed to Yavan since from a different point of view, Levi too, had attributes parallel to those of Greece.

There are two aspects of idolatry and heresy that emanate from two types of pride and pursuit of honor. One, the will to rule over others and to be above all else without regard to anyone else or their actions so long as ones own supremacy is acknowledged. This was Babylon. Two, the will or the urge to force others to agree with you. This was Yavan (Greece). Both of these bad tendencies were to be found in the tribe of Dan. Babylon was parallel to Dan in the north, and Greece in the south. Against this it is said that Dan also has the ability if he so wills to overcome both of these negative powers. We see that Dan had great potential, both for good and for evil and that is why he was the head of the northern encampment accompanied by the tribes of Asher and Naftali, who had qualities of their own to compliment those of Dan and to assist him in the performance of his destiny.

Building the Tabernacle

In the building of the Tabernacle, Betzalel from the tribe of Judah was appointed over the workmanship, and with him was Aholiab from the tribe of Dan (Exodus 31:2-6, 35:30-35, 38:22-23). The Sages [Yalkut Shimoni 1kings 185] said: Rabbi Levi said in the name of Rabbi Chanina (?) "after you find that when the tabernacle was made, two tribes were partners in the workmanship, the tribe of Judah had Betzalel and the tribe of Dan had Aholiab so too, in the craftsmanship of the Holy Temple we find the son of a widowed woman from the daughters of Dan working under the direction of Solomon the son of David from the tribe of Judah".

Hiram was the son of a widowed woman from the tribe of Naftali [1-Kings 7:14] who was also referred to as a son from the daughters of Dan [1-Chronicles 2:13]. The Talmud [Arkain 16;b] said that his mother was from Dan and his father from Naftali, in explanation of this. The sages said that

in a sense, Judah could have been considered the greatest of the tribes and Dan the least significant, possibly because Dan had let himself be enticed into idolatrous practices, they said that these two representatives of Dan and Judah were used in the most important work of the Israelite nation in order to show that in the eyes of the Almighty they are both equally important and that no-one should feel that they have no stake in the Divine worship. Dan was also a representative of the descendants of the maidservants who bore children to Jacob and he was especially associated with Rachel who had been the cause of his conception with Bilhah, her maidservant. Judah represented the sons of Leah. It is interesting to note that even though Hiram who helped build the temple of Solomon had a father from Naftali and a mother from Dan, the Bible chose to empathize with his mother in one verse, though usually it mentions the affiliation of the father and does not recall the maternal line. In a sense, the form of worship and behavior of the descendants of Rachel may be considered masculine. Whereas those of Leah are feminine. The sages said [Yabmot 65:b] "the way of a man is to conquer and this is not the way of the woman to conquer" and also [Kiddushin 2:b] "the way of the man is to make war and it is not the way of the woman to make war". The way of the woman is characterized by comprehension (binah). A woman has extra understanding. This is found in the Bible from an association of words. At all events, the Sages said G-d gave woman more comprehension than He gave to the man [Niddah b]. The foundation of a home and its building up was a task of women, the task women have been noted for. As it says "A WOMAN SHALL COMPASS A MAN" [Jeremiah 31:22]. The task of the man is to go out and to conquer and to expand the borders. The task of the

woman is to create boundaries and fences to protect the family and to limit/constrict harmful outside influences from entering the family boundaries. This is the essence of building. In Hebrew the word for building and for comprehension, which a woman is especially noted for/characterized by; since building hides what is inside and protects it from the outside. This is a feminine principle.

Male and Female Principles

When we contemplate the matter we find that the conquest of the land of Israel was carried out primarily by the sons of Rachel and by the sons of Bilhah the maidservant of Rachel. Joshua was from Ephraim. Ohad and Saul were from Benjamin. Gideon and Yiftach (Jeftach) were from Joseph. Barach from Naftali, Samson from Dan. (Joseph and Benjamin were the sons of Rachel, Ephraim the son of Joseph. Naftali and Dan were the sons of Bilhah the maidservant of Rachel.) On the other hand, the building up of the land was carried out primarily by the sons of Leah. Betzalel was from the tribe of Judah, who built the Tabernacle. King David and Solomon occupy themselves with the foundation and building of the Holy Temple. When Jacob went down to Egypt he sent Judah before him to prepare the foundations of their sojourn there. Judah and Levi founded the houses of the priests and the houses of ruler-ship. Yissachar, the son of Leah was known for his comprehension. We find therefore that the sons of Rachel were outstanding in the fields of conquest whereas Leah empathized more with the aspect of building. This is parallel to the masculine and feminine principles.

We saw that Dan inherited in two areas and that he had two corresponding characteristics. Dan had aspects of the southern tribes of desire and emotional

sensitivity which in a perverse form could lead to/result in a tendency to sexual immorality. Dan also had a portion in the north and the quality of the north which in its holy form finds expression in rejection of lust and in its unholy form a tendency to pride and idolatry.

We find in the Bible that Betzalel of Judah and Aholiav of Dan worked together in construction of the Temple 1.[exodus 31:2-6]2.[exodus 35:30-35]3.[exodus 38:23].

In the first instance 1.[Exodus 31:2-6] it says that G-d filled Betzalel with wisdom to work with gold, silver, bronze, stone and wood. After that it recalls the participation of Aholiav. In the second instance .[Exodus 35:30-35] only the name of Betzalel is recalled concerning working with gold, silver, bronze, stone and wood. After that, Aholiav is recalled and details concerning other materials are given, such as blue, red, purple, scarlet thread and shesh and weaving. In the third instance 3.[exodus 38:23] Aholiav is recalled in the singular as being occupied with blue thread and purple etc. We may understand from this that the specialization of Betzalel was with harder materials such as metals stone and wood, whereas the specialization of Aholiav may have been with the softer elements. It would seem that these differentiations parallel the differences between male and female, with the giver and from him emanated the inspiration that motivated Aholiav. [Malbim; "it happens that the Divine influence comes down on man to make him wiser or inspire him alone with the spirit of prophecy, but it also happens that the Divine influence is so plentiful that he serves as a conduit to influence others" 1Shmuel 3:21]. This is reflected in the different types of work that the two men specialized in, the harder elements of metal, stone and wood, which is

associated with males, whereas the weaving, the fine threads, on the whole is usually workmanship of the females. The workmanship of Aholiav from the tribe of Dan and the softer materials was probably to create the coverings and curtains used in the Tabernacle. This reflects the attribute of modesty and the attribute of Dan in its positive application and a correction/reparation to correct the negative tendencies of his own tribe. Hiram, who helped Solomon build the Temple is recalled as coming from both Dan and Naftali even though his mother is from Dan and his father from Naftali, the maternal side is empathized since his primary vocation was to fulfill his ancestral role.

We find too that the Phoenecian king of Tyre was also called Hiram and he assisted Solomon in building the Temple [1-Kings 5:15-25]. Hiram the king of Tyre in the beginning had the fear of heaven and according to the sages was connected to "Chira" the friend of Judah [Bereishit Raba 85:4]. So too, Hiram was a beloved friend of David [1Kings 5:15]. According to tradition, however, he later sinned grievously. Hiram the son of the Danite mother and the father from Naftali, had also come from Tyre wherein many Israelites dwelt at that time. There is a certain parallel between this Israelite Hiram and the Hiram king of Tyre.

Aspects of the Messiah

Samson came from Dan. Samson had a taste for non-Israelite women. There is a tradition that Samson in effect, in a similar way to Solomon, who also took women from many foreign parts, had good intentions and that he wished to bring these women into the fold of Israel, and by doing so both help them and elevate the peoples from whom they came. Both Samson and Solomon were mistaken in this attitude but both were great men and the principle of their

intentions was good - so too the whole tribe of Dan was often involved with foreign peoples and inter-absorbed foreign cultures, as well as influencing them. There is also the opinion that when Samson took a foreign woman he did so with a special dispensation from heaven from the origin of Divine providence. Samson belonged to the portion of Dan in the south but he also had attributes of Dan in the north.

Samson in the tradition of the sages had aspects of the future Messiah. He was close to attaining the same level but his methods were different. Samson had the potential to rectify the original sin caused by the serpent. This was hinted at in the blessing of Jacob to Dan that he then would be a "serpent on the way" [Genesis 49:17] meaning that he himself would have powers to rectify the impairment caused by the serpent. He would have the aspect of a holy serpent ["nachash dekedushah"] meaning that he would be able to turn bad into good. This is what it means when it says that Dan in the march through the wilderness would gather up the stragglers and weaklings. Dan had the ability to strengthen the weak in a spiritual sense as well as a physical one.

The above article analysing some of the characteristics of Dan was indebted to Rabbinical writers of recent times especially, Fishel Mael, "Shivtei Yisroel", 5757, Baltimore, USA.

"Danny Boy"

"Danny Boy" was written by an English lawyer, Frederic Edward Weatherly (1848-1929). Nevertheless it is considered a song that to Irish-Americans reflects something about Ireland. It may also subconsciously contain a message concerning the Patriarch Dan of Israel who gave rise to the Tribe of Dana (known as "The Children of Don in Welsh Mythology) and to the Danes both of whom settled heavily in Ireland.

*Oh, Danny Boy, the pipes, the
pipes are calling
From glen to glen and down the
mountain side.*

*The summer's gone and all the
roses falling.
It's you must go and I must bide.*

*But come ye back when summer's
in the meadow*

*Or when the valley's hushed and
white with snow.*

*It's I'll be here in sunshine or in
shadow.*

*Oh, Danny Boy, oh Danny Boy, I
love you so!*

*But when ye come, and all the
flow'rs are dying,
If I am dead, as dead I well may be,*

*Ye'll come and find the place where
I am lying
And kneel and say an Ave [prayer]
there for me.*

*And I shall hear, though soft you
tread above me,
And all my grave will warmer,
sweeter be,
For you will bend and tell me that
you love me,
And I shall sleep in peace until you
come to me.*



*The eagle is also considered a
symbol of Dan.*