

Tevet 5781 (2020)

Month: Tevet, meaning good or tov

Month Number: Ten

Tribe: Dan (meaning judge) – *Encampment Head North (w/ Asher & Naphtali)*

Tribal Banner: Eagle, Snake

Sense: Anger

Mazel: Capricorn/Gedi (Goat, kid)

Organ: Liver

Letter: Ayin

Feast: Fast on Tevet 10 (Asarah B'Tevet – Zec. 8:19) Babylon lays siege to Jerusalem

Torah Portions:

- **MIKETZ** – *At the End*
- **VAYIGASH** – *And He Came Near*
- **VAYECHI** – *And He Lived*
- **SHEMOT** – *Names*

1. **Heart of Winter:** The themes of darkness, less light, identity issues, cold, and seeming death continue in the month of Tevet. What is the spiritual purpose of this season? Allow nature (the natural realm) or agriculture to inform your answer. For example, consider what a farmer or gardener is doing at this season to prepare for the upcoming growth season in the spring. Can you find the “good” purpose of the dark months?

In the dark winter months, it is easy to fall prey to FEELINGS of uselessness and hopelessness, a sense of a lack of purpose, direction, or accomplishment, and fear that manifests as ANGER about one’s circumstances or toward another person or group who is viewed as the enemy or stumbling block to success.

But the truth is that NOTHING occurs outside the Sovereignty of Adonai. When we are tempted to succumb to anger, it is imperative that we don’t forget Who sits on the Throne of Heaven and earth.

2. **Anger & Ayin:** Does anger affect one’s (spiritual) eyes?

Job 17:7 (NASB) My eye has also grown dim because of **grief** (H3708), and all my members are as a shadow.

H3708 אַשׁוּׁר ka‘as, אַשׁוּׁר ka‘as: A masculine singular noun meaning anger, provocation, vexation.

Psalms 6:8 (TLV) My eyes are weakened with **grief** (H3708)—they age because of my **enemies** (H6887).

H6887 צָרַר *ṣārar*: I. A verb meaning to bind up, to tie up, to be distressed, to be troubled, to be oppressed, to be cramped. It refers to something being bound up, tied up physically (Exo 12:34). It means to be hard-pressed, anxious, worried, distressed about what to do (Gen 32:7 [8]). It is used to describe the action of an enemy, a famine, or an army pressing upon a city, besieging it (Deu 28:52).

Psalms 31:9 (LITV) Be gracious to me, O Jehovah, for I am in trouble (*tsar*); my eye has wasted away with **grief** (H3708), my soul (*nephesh*) and my belly (*beten*).

The Rabbis liken ANGER to:

- Being *tumah* or ritually unclean.
- Shedding “blood.”
- Serving idols.
- Murder, torment, and kindling the fires of Gehinnom.
- Removing hope, dreams, and possibilities.
- Removing the spirit of gathering – promotes isolation and disconnection.
- Depression and lack of energy/zeal (after adrenaline subsides). Steals life.
- The inability to pray and worship.

Interestingly, one of the primary remedies for anger is to enter the *mikvah* (immersion/baptism). If anger is an indicator that the lower nature (*nephesh*) is ruling, then a figurative death is needed in order for one to take back the reins or rule and master this impulse. “Seeing red” like Esau is a quick trip down the wrong road full of regret, vexation, and torture.

When the emotions of the lower nature are ruling, God is not on the Throne, hence the comparison to idol worship. In this case, it is a worship of ego, self, and “me.” When another person offends, hurts, or wrongs us in some way, our natural inclination is to step up and vindicate ourselves. We place ourselves into the role of Adonai. This makes worship and prayer to the True God extremely difficult.

- What is the root emotion of anger?
- What or Whom does the Bible say one should fear?
- How does relate to idol worship?
- Why does anger result in bitterness and often depression?
- How does anger steal life?
- Why is it difficult or even impossible to pray or worship when one is angry?

3. **Asarah B'tevet**: What does the fast on the tenth of Tevet commemorate? What happened last year on the tenth of Tevet that affected the entire world?

Excerpt from : <https://graceintorah.net/2019/12/27/tevet-be-angry-and-sin-not/>

“The fast on the tenth of the tenth month (Asarah B’Tevet) recalls the siege on the First Temple by Nebuchadnezzar of Babylon. The fast is from just before sun up until nightfall.

2 Ki 25:1 (NASB) Now in the ninth year of his reign, **on the tenth day of the tenth month**, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and built a siege wall all around it. (see also Jer. 52:4)

The Temple or House is a physical picture of the Body and the heart of mankind. Just as your physical body and your spiritual body are both essential to life, Adonai’s earthly Temple AND spiritual Temple each serves the God of the Living. In the natural, there is an ongoing war for the place that Adonai placed His Name. Likewise, there is an ongoing war for the temple of your body and your heart, where Adonai dwells.

Nebuchadnezzar’s army pitched their tents around the city, and then built siege weapons (dayek) like towers, mounds, and bulwarks, in which they could shoot their arrows and cast their stones. As you walk through the month of Tevet, consider the tactics of the enemy.

- The enemy surrounded the city.
- They pitched tents.
- They built siege works to cast arrows and stones past the city walls.

Spiritually or figuratively, at this season has the enemy surrounded you, set up a camp, and began building siege works? Casting arrows or stones can metaphorically refer to words that cut, pierce, or crush another person. We need to not only be on the defensive for such tactics; but even more importantly, we need to ensure that we guard our own tongue and lips! We don’t want to be found with an unruly member. Like Yeshua, it is often best to be silent before one’s accusers.”

4. Study Text on Anger:

Genesis 4:3-10 (NASB) So it came about in the course (miketz) of time that Cain brought an offering to the LORD of the fruit of the ground. 4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; 5 but for Cain and for his offering He had no regard. So Cain became **very angry** and his countenance fell. 6 Then the LORD said to Cain, "**Why are you angry?** And why has your countenance fallen? 7 If you do well (good), will not your countenance be **lifted up?** And if you do not do well (good), **sin is crouching at the door; and its desire is for you, but you must master it.**" 8 Cain told Abel his brother. And it came about when

they were in the field, that Cain rose up against Abel his brother and killed him. 9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. **Am I my brother's keeper?**" 10 He said, "What have you done? The voice of your brother's blood is crying to Me from the ground.

"Very Angry" = Charah Meod.

H2734 חָרָה *chârâh* BDB Definition: 1) to be hot, furious, burn, become angry, be kindled. 1a) (Qal) to burn, kindle (anger). 1b) (Niphal) to be angry with, be incensed. 1c) (Hiphil) to burn, kindle. 1d) (Hithpael) to heat oneself in vexation. Part of Speech: verb. A Related Word by BDB/Strong's Number: a primitive root [compare H2787]

"Fallen Countenance" וַיִּפֹּל פָּנָיו: - literally a fallen face, idiomatically fallen demeanor, emotional state. In this case, denotes intense anger as it is paralleled with *charah meod*. This is marked in Hebrew by "doing well/good" as being the thing that will reserve the "fallen" emotions to a "lifting up." (The latter being from the root *nasa*, to lift up.)

Brother's "Keeper" = Shamar.

H8104 שָׁמַר *šāmar*, *shamar*: A verb meaning to watch, to keep, to preserve, to guard, to be careful, to watch over, to watch carefully over, to be on one's guard. The verb means to watch, to guard, to care for.

- What lessons can be gleaned from the story of the first murder?
- How did anger play a role?
- Who was Cain angry with?
- What was Cain's sin that Adonai told him to master?
- What does it mean to "do well or good?"
- What does it mean for one's "countenance to fall?"
- "Sin is crouching at the door, and its desire is for you." What is meant by this statement? Does sin have a mind and will or is Adonai referring to Cain's sin nature?
- According to the Lord's Word to Cain, how could have this story had a much different ending?
- How does Paul's warning to "be angry and sin not" relate to this story? (Eph. 4:26-27)
- What do you think it means to be your "brother's keeper?"
- Do we need to protect or guard our fellowman from our anger? Why or why not?