Praised be Yahweh whose worship is based on exploring truth!

“Cursed be any person who strikes his neighbor in secret”, and all the people will respond: AMEN! Deuteronomy 27:24

Alice Miller in her book “For Your Own Good” established that Adolph Hitler was severely physically abused over a long period of time by his father Alois, and not at all protected by his mother. Her book is subtitled “Hidden cruelty in child-rearing and the roots of violence.” Before continuing in this study, please read the entire chapter called “Adolph Hitler’s Childhood: from Hidden to Manifest Horror.” It is important to know why the Bible is so deeply concerned with this word “hidden sin” and why our translations don’t do justice to this essence of the revelation of Yahweh.

If we assume this connection to be only with Adolph Hitler we are making a grave error. The SS itself was drawn from of men and women from abusing families! The plot only thickens with our knowledge of that which we naturally want to avoid. This Torah keyword is so vital because this issue is the basis for fascist theology and its political manifestations. Amalek, in the Torah, is not just a ruthless tribe which happened to attack the Israelites. Amalek thrives on abuse in order to create a safe place for abuse and to further its control. The Torah is not prejudiced but rather is trying to help both the lambs and the wolves towards salvation. Amalek’s goal is to destroy the Torah and all the universal values based on Moses’ revelation (see Exodus 17:8-13).

Also, if you are not a professional in one of the healing arts and therefore not familiar with the mechanisms of abuse, please consider purchasing the book “Trying to Get some Dignity – Stories of Triumph over Childhood Abuse” by Ginger Rhodes and Richard Rhodes and reading it in its entirety before going to the Biblical verses. I want you to become convinced beyond any doubt of the enormous depth and relevance of the Mosaic and Miriamic revelation and their relationship to the Priestly cult (as you have studied in the Introduction to Twelve Tribe Torah CDs).

In the Holy Bible, first read the whole of Matthew chapter 18. This amazing chapter is concerned with the innocence of children, the inherent humility of being small and powerless, the warning to not harm these innocents in any way, and the power of forgiveness/release/dismissal as regards even this most grave sin.

The key to fully appreciating the Hebrew backdrop to Matthew 18 is found in Hosea chapter 14…. I believe that it is the foundation text for Matthew chapter 18... all the elements in the Hebrew behind the Koine Greek are there: turn/return, stumbling, 'Awon (the hidden secret sin), compassion on the abandoned orphan child, and God’s healing our rebelliousness, God loving us for no justifiable reason, and derision of our reliance on power to save us, where only Yahweh can save us. The sentence where CaSheL (stumble) and 'Awon (hidden sin - also transliterated as “Avon”) are combined is verse 14:2 – “Return, Oh Israel, for you have stumbled in your hidden sin.” “Stumbled” is a...
poor English translation for it really means more like stumbling into a baited trap and not being able to get loose without intervention.

As this 14th chapter of Hosea prophesizes the eventual downfall of Samaria-Israel, it has a very serious tone as does Matthew 18. Therefore the word "stumble" carries the most grave connotations of sinning, not the casual tripping over oneself that the word may carry in English. The Greek "skandalizei" carries that close correlation of both "stumbling/ falling into scandal" and therefore was chosen carefully by the Gospel writers.

And here is the clincher..... the only Torah verse quoted in Matthew 18 is Deuteronomy 19:15 where it explains that whether for hidden sins ('Awon is specified here) or for subconscious sins (Het specified here too) however committed, one must require two or three witnesses for prosecutorial purposes. In Matthew, this then continues into: “two or three who are gathered in My name.” Deuteronomy 19:17 says that the two or three witnesses stand must before Yahweh. The contexts change but the message is similar. Jesus is teaching that we can effect good if we take action and join together as harmonious disciples and that this will obviate the grave consequences of revenge (by going beyond an “eye for an eye” into the eternal justice of forgiveness).

Also in Hosea chapter five, the key verse where stumbling is in the hidden sin (‘Awon) is verse 5, and it is preceded by verses 3 & 4 which both have an emphasis on sexual sins.

In the Ten Commandments, Exodus 20:5, Yahweh is described as "a jealous God, visiting the hidden sin (‘Awon) of the parents on the children, even unto the 3rd or 4th generation for those who hate Me but doing loving deeds for thousands of generations for those who love Me and who observe My Mitzvot.” Ezekiel (in chapter 18) challenges this approach of Moses saying that it is impossible that God transmits the guilt of the sins of the fathers on the children. What he means is that the children cannot suffer when the parents sin. Well it is not the children’s responsibility (that sense of guilt) but the effects of the sin and its consequences are in fact transferred to the children. In addition, when we abuse the earth, our children must face our neglect, our hidden sin.

So in the end analysis, perhaps the judgment will be that Moses is correct in that sexual and physical and verbal abuse of children (and of the earth) is in fact transmitted to the next generations and that this consequence is written into the moral laws of family and politics that Yahweh has created on our Earth. Even for a child who is aware of the reality of, and the effects of abuse, turning the curse into a blessing indeed takes three or four generations of forgiveness and transformation. Even aware clergy is dealing with families trapped in the maelstrom of abuse and we know how long it takes and how much effort it takes to effect healing and salvation. Healing is what we can effect as therapists, friends, clergy. Salvation is only from the Lord.

By the way, also know that the Priestly laws in the Torah surrounding the proscription of not eating fruits before their fullest maturity are in fact a ritualization of the consciousness against the abuse of children. See Ezekiel 18:2 concerning the folk wisdom of the saying “the parents eat raw fruit and the teeth of the children grind!” Sure, prosecutorial guilt is not transferred but Moses’ view is that the effects of evil are in fact transferable if it weren’t for the forgiving, loving presence of Yahweh.
The first step to the process of forgiveness and transformation into salvation and blessing is the awareness and acknowledgement of the enormity of the consequences of 'Awon.

The last section of Matthew 18 concerns the forgiving King who will take revenge on those ungrateful for the gift of forgiveness and absolution – and this sounds like a Midrash on this verse which describes these two faces of Yahweh, comparing the wrath of the millstone and the forgiving transformational absolution of God.

Note that this is version 1.5 and that further explorations of the hidden nature of ‘Awon will appear in future updates.

The next verse is so important in establishing that ‘Awon is different from the other nouns in Hebrew signifying sin or guilt, as it establishes that it is all about “hidden sin.” Check out Psalm 90:8 - “You (the Lord God) have placed our ‘Awons within Your view, our hidden matters in Your presence!” This verse is found in a Psalm which is attributed to Moses (who brought us out of our “bondage to sinfulness” through the Torah and a loving God Yahweh who has established the laws of reality in family and nature).

At the end of the following Torah verses comes a suggested “Kabbalah of the Legacy of Abuse” and a suggested reading list in order for the seeker of God’s Word to fully understand the ramifications based on our knowledge today.

Exodus 28:42,43 connects ‘Awon, the hidden sin, with the flesh of nakedness.

Exodus 24:9 in Moses' great prayer of repentance, he states that Yahweh will forgive our 'Awon (purposely committed sins in private) and our Het (sins committed subconsciously).

Leviticus 5:1 ‘Awon is carried privately with no one else knowing about it.

Genesis 4:13 Cain's killing of his brother Abel in secret in the field where no one else could see so that Cain exclaims "great is my 'Awon, too much to bear"

Leviticus 16:21, 22 Priestly confession avails for hidden sins and is atoned for by the Scapegoat (something fascists capitalize on when we don't confront).

Leviticus 18:25 "and the earth will become polluted, and I will visit her 'Awon, hidden sin, on her, and she will vomit out her inhabitants" (one link to "Earth Abuse")

In the entire Leviticus chapter 20, which is about illicit sexual relationships, the word 'Awon is repeated in verses 17 and 19.

In Leviticus 26:39-43 it again stresses the intergenerational characteristic of 'Awon, the possibility of confession availing, the connection of the Earth, that she will take back her Sabbaths.

Numbers 15:31 where it is explained that when sin is committed with "a high hand" (i.e. in defiance of conscience) the very soul of the human being is ripped away through the sin of 'Awon as one cannot keep ones word (for trust is torn)
Numbers 18:1 even the Sanctuary itself can contract the cumulative collective hidden sins of the people and of the priests

1 Samuel 25:24 Scripture lauds the character of Abigail who takes responsibility for any possible sin committed unknowingly.

Isaiah 1:4 Woe, oh sinning nation, a people heavily laden with 'Awon (hidden sin) and the connection in verse 9 to Sodom and 'Amorah

Isaiah 5:18 Woe to those who drag the guilt of 'Awon along with ropes of duplicity, unconscious sin (Het) like the reins of a cart rope. And in verse 20, the ultimate consequence of 'Awon "Woe to those who call evil good, and good, evil."

Isaiah 6:7 the prophet must first have his or her 'Awon removed

Isaiah 13:11 here 'Awon is connected with humbling, that God will cause the humbling that we don't ourselves cause through repentance and forgiveness

Isaiah 22:14 In some circumstances, only death will atone for 'Awon guilt.

Isaian 26:21 it will take the intercession of Yahweh to uncover, reveal the sins of 'Awon and the Earth takes up the guilt until it can be contained no longer (one of the basic moral laws of our world)

Isaiah 30:13 'Awon guilt can cause a sudden breach in our security

Isaiah 33:22-24 The four characteristics of Yahweh (Judge, Lawgiver, King, Saviour) are distorted in our Constitution by the establishment of only three branches of Government (this verse was in fact quoted by our Founding Fathers to establish the Judiciary, Legislative, and Executive branches of government). However, the fourth, the belief in God's salvationary power was omitted, this is the branch executed by the citizenry, the practice of the Word which inspired the Constitution and to keep all elected officials in line with Holy Spirit. The last phrase in verse 24 talks about the ultimate atonement of 'Awon guilt.

Isaiah 50:1 "Behold, you have been sold off for your hidden sins"

Isaiah 53:5 the heaviest part of the burden born by the Suffering Servant of Yahweh is that “He is wounded by our hidden sin-guilt” – and in the next verse, “Because we all strayed like lost sheep and each of us turned and went our own way, therefore Yahweh inflicted Him with our Collective Hidden Sin” -- and in verse 11, “and He suffers their hidden sin-guilt.”

And finally, Moses brings us this conciousness, that simultaneous forgiveness and simultaneously holding the awareness of our legacy is the ultimate prayer and essence of Yahweh:
Exodus 34:5-9 (please go read it in its entirety) but here is the prayer – “Yahweh, Yahweh, a compassionate and grace-filled God, long fore-bearing, abundant in loving kindness and truth; preserving love for thousands of generations, forgiving hidden sin and trespass and unconscious sin; however, not completely absolving sin but visiting the hidden sins of the parents on their children and children’s children unto the third or fourth
generations.” So Yahweh, our great Teacher, gives us our homework assignment. Blessed be Yahweh’s Name!

Additional resources and comprehension:
To set forth a “Kabbalah of the Legacy of Abuse” or a “Theology of the Legacy of Abuse” paradigm, to begin to understand the many active connections between these manifestations of abuse requires thinking that comes out of realizing that all the following components arise from the same source. Here follows an outline of the components that together help us better define and fully understand the Legacy of Abuse that we as a society inherit, create, are in turn victims of, and ultimately have to address and atone:

- physical abuse,
- violentization (witnessing someone else physically or verbally abusing another victim),
- wifebeating,
- sexual violence,
- incest,
- sexual love between unequal partners,
- pedophilia,
- sadism-masochism,
- fascism,
- racism,
- holocaust/genocide,
- scapegoating,
- disempowering,
- submissioning,
- humiliation,
- shaming,
- blaming,
- intimidating,
- bullying,
- splitting, projecting
- unlawful discrimination (against designated victim groups),
- trauma (as from war and other forms of violence, justified by law or not),
- verbal abuse (manifests also in the control and manipulation of relationships),
- emotional abuse,
- emotional incest (sometimes also called “covert incest”),
- addictions (to alcohol, drugs, sex)
- self-abuse,
- earth-abuse
- seeking out destructive relationships,
- divorce,
- relationship abuse (includes teen dating issues),
- abandonment,
- homelessness,
- emotional illness,
- chronic illness patterns,
- sexually addictive behavior patterns (includes homosexuals acting out of an abusive childhood),
- pornography (many forms of pornography are connected to abuse),
- enabling of abuse via denial, minimizing, apologetics, projecting, the spin, guilt trips, propaganda, dramatic maneuvers, manipulation of reality, and political distractions.
Bibliography of suggested books from a variety of wonderful people from my larger community who have suggested one or more of these books to be an important source of information on facets of abuse:

"For Your Own Good" – Hidden Cruelty in Child-rearing and the Roots of Violence” by Alice Miller.
"Why they Kill" by Richard Rhodes
"Trying to Get some Dignity -- Stories of Triumph over Childhood Abuse" by Ginger Rhodes and Richard Rhodes.
“Women and Madness” (the 2005 updated and revised edition) and “Woman's Inhumanity to Woman” (2003 paperback edition) by Phyllis Chesler.
"The Emotional Incest Syndrome" by Patricia Love.
"The Verbally Abusive Relationship -- How to Recognize it and How to Respond" by Patricia Evans.
"In the Image of God – a Feminist Commentary on the Torah” by Judith Antonelli.
"Silence is Deadly -- Judaism Confronts Wifebeating" by Naomi Graetz.
The Bully, the Bullied, and the Bystander : From Preschool to High School--How Parents and Teachers Can Help Break the Cycle of Violence by Barbara Coloroso.
“Facing the Abusing God: A Theology of Protest” by David R. Blumenthal.
“Ghosts from the Nursery: Tracing the Roots of Violence” by Robin Karr-Morse & Meredith S. Wiley.
“Come Here” by Richard Berendzen
“The Gift of Fear” by Gavin De Becker
“Conversations With a Pedophile: In the Interest of our Children” by Amy Hammel-Zabin.
“Identifying Child Molesters: Preventing Child Sexual Abuse by Recognizing the Patterns of the Offenders” by Carla Van Dam.
“Why Does He Do That?: Inside the Minds of Angry and Controlling Men” by Lundy Bancroft.

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‘Awon -- hidden sin – a misunderstood keyword in the Torah?
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