

Agency

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There is an Agency of G-d Throughout Human History

The activity of G-d is a demonstration of His power and ability. G-d is in constant interaction with humanity. He looks to mankind's wellbeing. We can refer to His actions as providence meaning "wisdom in action." Mishle (Proverbs) 8.22 *The LORD possessed me in the beginning of his way, before his works of old.* However, His power must be defused in order to be able to contain it. Without fail this is the dynamic practice of G-d. No demonstration of G-d's power is with unrestrained control.

We may also show that the Hebrew word Elohim refers to an agency of G-d, i. e. HaShem (Adonai). HaShem stands for the ineffable G-d. This nature of G-d cannot be understood or comprehended. Thus, we have appellations for G-d (HaShem) to express the characteristics of G-d. These "characteristics" are often agents that are used to teach and tell us of G-d's activities or agency. Many principles emerge when we begin to look at the powers of agency. HaShem as the ineffable G-d cannot be apprehended thus G-d uses an agent called Elohim who is the great Judge. This as we will see is the G-d of strict justice.

When we look at the power of G-d we know that no man can see G-d and live. This also would intimate that no man can contain all the power of G-d. Therefore, the power of G-d must be limited through His agents to accomplish what is requisite. Therefore, G-d has set limits and limitations on His power so that it will only accomplish what He desires and thereby sets the specific limit to His power for that purpose. We learn from Kabbalistic teachings that if G-d were to place too much power in a vessel it would break or shatter. Thus G-d limits His power in relation to the required result.

Each agent can only produce in accordance with his capacity and the power of G-d invested in that agent's occupation and task. No one or thing has the limitless power of G-d.

The Principle of Agency from the Beginning

In the beginning G-d creates two great agents.

1. The Heavens
2. The Earth

Some scholars have argued over which came first the Heavens or the Earth. Some scholars suggest that they were created simultaneously. However, we can see the principle of Agency in the order established in the Torah. We might say G-d created the Heavens and then He created the Earth. This is not a dogmatic statement. It is only a way of explaining what G-d has done and His power of Agency.

The Heavens Surround the Earth

Thus, the earth is an Agent of the Heavens. But here we also learn another principle of Agency in that which gives birth to the Agent must guard and protect that Agent. Thus, the Earth is protected by the Heavens. And, the Heavens wrap themselves around and conceal the Earth. The Earth is on a journey through the heavens. The Earth again is surrounded by the Heavens as a tool of protection. The Heavens guard its Agent with their constant presence and influences. All that befalls the Earth is a portion of its mission. It will not fail until its mission is accomplished.

https://www.youtube.com/watch?v=0jHsq36_NTU&t=2s

<https://www.youtube.com/watch?v=N4y1WDL-WP8>

The Earth as an Agent

All things created by G-d have certain and specific powers and abilities. In verse 11 of Chapter one of B'resheet the Torah intimates that G-d has given the Earth special abilities, let the earth bring forth grass ... let it produce fruit trees ... and let all the grass, shrubs and trees produce after their own kind. Here we see that the Earth has specific power in the ways of reproduction. And, again we see that the Earth protects the things that will be produced from it. This may also be known as the principle of the seed or the "Earth and the Seed." Furthermore, we see that the Earth as G-d's agent produces Edenic conditions for the Garden with shrubs, trees and grass etc. Thus, there is a desire by G-d for man to have a place of serenity and tranquility.

Chaos – Disorder not Destruction

However, Genesis 1.2 shows that the world (cosmos) is in a state of disrepair. Here we note that it is not or has not been destroyed. Aspects of the Heavens have fallen but are not yet destroyed, it is in disorder but not destroyed. Here we also see the Next Agent – Messiah. Messiah in the text is referred to as the "Spirit of G-d." Here again the word Elohim is used, the "wind (Ruach – Elohim) agitates the waters heating them so they will produce life. Again, the Heavens must guard the Earth as its Agent. The relationship to the agent of G-d is that of Elohim, which tells us that, firstly the characteristic is one of strict justice and Law. This means that the world – Cosmos functions within a realm of absolute Law. What we do not understand about certain natural events does not mean that the Law has been violated. It means that the Law makes provisions for these events within the itself. Therefore, each Agent that works on the Earth though, an agent of the heavens or spiritual world must work within a certain set of Laws. If a thing from the Heavens works on the Earth it must follow those rules. However, because the realm of the Heavens is above (spiritually – and literally) there are rules that may seem to override or circumvent the Laws of the Earth. Again, the Laws (natural and otherwise) of the Earth are not circumvented, they take into account the interaction between the two realms. Thus, the agents that work within the present world (environ of the Earth) never violate the Laws of this environment even though we might say these things are supernatural. A messenger, an angel can manifest himself within view of natural earthly beings, but the angel can only operate within this realm until his mission is finished and he will disappear or cease to exist in this natural realm.

Thus, the chaos (Tohu vBohu) is really an atmosphere that makes creativity possible. Chaos is a source of creativity and innovation, and there is Biblical evidence to support this truth. We often see Jewish people "fail" before they succeed. In a way, they descend to the 49th negative level and then return to the 49th positive level as a great success. The darkness of verse two can be explained as an absence of the initial light bearer(s). This when the messengers defected the lights and spheres that they ceased to function. Hakham Shaul refers to the in Ephesians calling them "rulers of darkness" (6.12). This also has a couple of points we need to understand. Firstly, there are presently spheres in the heavens that give light and influence the Earth and its inhabitants. They are most likely a new or newly created body of spheres created to replace those who defected. Secondly, we do not know exactly what happened when the first light bearers fell other than the light that they projected ceased and we were left without their influence. Now they are called rulers of darkness which means that they are not rulers of anything at all. It is probable that these spheres fell from the heavens leaving empty space and a vacuum per se. Thus, the restoration of the spheres of light now produces a new set of constellations. The present constellations tell the story and ministry of Messiah. We do not know what the previous constellations were like or what they may have depicted. However, the "darkness" left behind can also be seen as the Divine Presence. There is an absence of these now "rulers of darkness" which is immediately filled with the Divine Presence. As the spirits fall and are evacuated the Divine presence immediately fills that space as its guardian. B'resheet 15.12 tells us ... **"And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him."** The "great Darkness" is an agency of G-d called the Divine Presence. It is invoked whenever G-d wishes to draw near to His people. Thus, the "darkness" of B'resheet 1.2 can be seen as the guardianship of G-d also pictured as the Heavens and His close proximity to the Earth. Again the Heavens must guard the Earth. Hermeneutic laws would also hint to the relationship between the "Divine Presence" and the "Spirit of Elohim" that was "upon" the waters, proving that they are one and the same. Thus hermeneutically, we can see that the Divine Presence is an agent we refer to as Messiah. But we must maintain that this does not mean the Messiah is HaShem.

The Agent of Messiah

B'resheet 1.1 begins with "In the beginning G-d." "G-d" in this passage is "Elohim." Thus, with the disorder that has

ensued, "Elohim," the creator must restore what was lost in the defection of the spheres of light. Elohim is the creator; thus, he must also restore what has been lost or broken. Herein we see that the first act of tikun was the "Ruach Elohim" filling the darkness with His presence. Secondly, he restores the waters to correct temperature for the sustenance of life. Because G-d is Elohim and the Ruach Elohim is Messiah we can surmise ... Firstly, that the Ruach Elohim is an agent of Elohim the G-d of strict Justice or the G-d of strict Law, i.e. the Oral Torah and the Written Torah as well. Secondly, we could intimate that the Ruach Elohim is the breath of Elohim the creator. Thus, the Ruach Elohim is at minimum the agent of Elohim or he is possibly the work, breathing of Elohim. Therefore, it is possible to see Messiah as the agent of Elohim the Creator who is the agent of HaShem. This gives a bit of a different picture of Messiah than is normally seen. Messiah is usually seen as the mediator of chesed. However, this picture shows that Messiah is the G-d of strict justice, the G-d of strict Law. If this allegory does not suffice, we must not believe that there is any other G-d (HaShem) than G-d! This idea necessitates a great deal more discussion.

Sons of Light - The Prophets

...R. Hiya and R. Hizkiah were once sitting underneath a tree in the field of Ono. R. Hiya fell into a slumber and beheld Elijah. He said to him: The whole field is illumined with your presence.

The whole field is illumined with your presence means that the light was the primordial light. We can also say that some of the Prophets are messengers of light. Thus, some of them fill the space where the fallen spirits were occupied. In this we are certain that they are a part of the Message of Messiah.

b. Berakhot 34b And R. Hiyya bar Abba said R. Yohanan said, "All of the prophets prophesied only concerning the days of the Messiah, but as to the world that will come [thereafter], 'Eye has not seen, God, beside you.' "

It would not be possible for a Prophet to prophecy anything that did not relate to Messiah.

Augustine notes that even Gentile Prophets prophesied of the Master's coming. See B'midbar (Numbers) 22-24.