

BAR-ILAN UNIVERSITY
FACULTY OF JEWISH STUDIES
DEPARTMENT OF THE BIBLICAL STUDIES

DEMONS IN TARGUM PSEUDO-JONATHAN

TARGUM PSEUDO-JONATHAN

התרגום המיוחס ליונתן על התורה

BY
SUKHO JANG (BILLY)

M18628533

Contents

Introduction.....	1
I. סטנא Satan	1
II. סמאל Sammael	7
III. שד/שׂיד Demon	10
IV. מזיק Type of Demon	13
V. Particular Types of Demons	13
Conclusion	16
Bibliography	18

Introduction

During the rabbinic period, Jews translated the books of the Hebrew Bible in Aramaic; Targum is a written Aramaic translation of the Bible. Targums offer a different view of Jewish religious society through their unique interpretations: “Targums provide their “Jewish” knowledge and the understanding of their past, providing not just the history of the people Israel, but even defining the essence of the social group to which Jews belonged.”¹ There are different versions of Targums to the Pentateuch: Targum Onqelos to the Pentateuch, Palestinian Targums to the Pentateuch—Targum Neofiti, Cairo Geniza Fragment Targums, and Fragment Targums—and Targum Pseudo-Jonathan to the Pentateuch.²

Targum Pseudo-Jonathan (TPJ) is closely related to Targum Onqelos and to the Palestinian Targums, as it contains nearly all of the additional material found in the Palestinian Targums and derives its translation from Targum Onqelos.³ Despite these similarities between TPJ and those Targums, we should not overlook its own distinctive style and its own uniqueness; Flesher and Chilton emphasize that “it incorporates more than fifteen hundred of its own additions into the translation to become quite a different document from either of the other two Targum types.”⁴ In order to appreciate the distinctive translation of TPJ, it is inevitable to compare Targum Pseudo-Jonathan’s version with the versions of the Masoretic Text (MT) and other Targums.

In TPJ, demons appear more often than other Targums. I will examine a list of terms that are used to depict demons in TPJ and study each verse in TPJ where these terms appear. This paper seeks to provide a description of the treatment of demons within TPJ, being devoted to a discussion regarding the conception of demons in TPJ passages where various types of demons appear.

I. סטנא Satan

The term סטנא Satan in the Hebrew Bible is identified as a heavenly accuser or adversary as well as a specific supernatural entity.⁵ The word סטנא Satan is mentioned eight times in TPJ:

¹ Paul V. M. Flesher and Bruce Chilton, *The Targums: A Critical Introduction* (Waco, TX: Baylor University Press, 2011), 16.

² Ibid., 8-11.

³ Ibid., 10-11.

⁴ Ibid., 11.

⁵ Henry Ansgar Kelly, *Satan: A Biography* (Cambridge, England: Cambridge University Press, 2006), 1-13, 28-29.

Gen 22:20, Exod 32:1; 32:19; 32:24, Lev 9:2; 9:3, and Num 10:10; 29:1. This term is the most frequent word to depict demonic figures in TPJ.

1. Gen 22:20

Gen 22:20 (MT) – וַיְהִי, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וַיִּגַּד לְאַבְרָהָם, לֵאמֹר: הִנֵּה יֵלְדָה מִלְכָּה גַם-הוּא, בְּנִים--לְנַחֲוֹר אָחִיו. Gen 22:20 (RSV) – Now after these things it was told Abraham, “Behold, Milcah also has borne children to your brother Nahor”
Gen 22:20 (TPJ) – והוהו בתר פתגמא האילין מן בתר דיכפת אברהם ית יצחק ואזל סטנא ותני לות שרה דאברהם נכס ית יצחק וקמת שרה ופגנת ואשתנקת ומיתת מן אניקא ואתא אברהם ובת באורחא ותניאו לאברהם למימר הא ילדת מילכה אף היא אתרווחת בזכותא דאחתה למילד בנין לנחור אחור ⁶ Gen 22:20 (TPJ) – After these things, after Abraham had tied Isaac, Satan went and told Sarah that Abraham had slaughtered Isaac. And Sarah arose and cried out and was choked and died of anguish. Abraham came and passed the night on the way; and Abraham was told: “Behold, Milcah also has given birth; by the merit of her sister she was able to bear children to your brother Nahor.” ⁷

According to Gen 22:20 (TPJ), when Satan told Sarah that Isaac was slaughtered as a sacrifice by Abraham, she cried and died of grief (מן **אניקא**). TPJ is the only Targum to mention Satan’s conversation with Sarah and her death caused by the anguish of her son Isaac’s death.

Some rabbis believed that Abraham sacrificed Isaac and that Isaac was miraculously resurrected,⁸ which is not found in TPJ. In *Leviticus Rabbah* 20:2 and *Pesiqta de Rab Kahana* 26. 3, the knowledge of Isaac’s near-sacrifice is said to have caused Sarah’s death. *Genesis Rabbah* 58:5 asserts that Sarah died of grief but does not explicitly state that her grief was caused by her belief that Isaac was sacrificed. However, the account of *Pirque de R. Eliezer* 32 which is most similar to that of TPJ is dramatic in describing the account of Sarah’s death caused by Satan’s telling that Abraham had slaughtered Isaac and offered him up as a sacrifice. Therefore, TPJ and *Pirque de R. Eliezer* describe Satan as a liar, as Abraham did not actually slaughter his son Isaac as a sacrifice.

2. Exod 32:1

Exod 32:1 (MT) – וַיֵּרָא הָעָם, כִּי-בָשַׁשׁ מֹשֶׁה לָרֶדֶת מִן-הָהָר; וַיִּקְהֵל הָעָם עַל-אַהֲרֹן, וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ--כִּי-זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם, לֹא יָדַעְנוּ מַה-הָיָה לוֹ. Exod 32:1 (RSV) – When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, “Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”
Exod 32:1 (TPJ) – וחמא עמא ארום אשתהי משה מן למיחות מן טוורא ואיתכנש עמא על אהרן כד חמון דעבר זימנא דקבע להון ואזל סטנא ואטעיגון והדר ליבהון וזהוהין ואמר ליה קום עיבד לנא דחלן דיטיילון קדמנא ארום דין משה גברא דאסקנא מארעא דמצרים אשתלהב בטוורא באישא מצלהבא מן קדם ייי לא אשתמודענא מה הוה ליה בסיפיה ⁹ Exod 32:1 (TPJ) – The people saw that Moses delayed in coming down from the mountain, and the people gathered around Aaron when they saw that the time he had fixed for them had passed. And Satan went and led them astray, and their hearts became proud. And they said to him: “Arise! Make us deities that will go before

⁶ Comprehensive Aramaic Lexicon (2005). *Targum Pseudo-Jonathan to the Pentateuch* (Ge 22:20). Hebrew Union College.

⁷ Michael Maher, *The Targum Pseudo-Jonathan: Genesis*. Aramaic Bible 1b (Collegeville, Minn: Liturgical Press, 1992), 81.

⁸ Ibn Ezra’s commentary on Gen 22:19.

⁹ *Targum Pseudo-Jonathan to the Pentateuch* (Ex 32:1).

us, because this Moses, the man who brought us up from the land of Egypt, was burned on the mountain in glowing fire from before the Lord. We do not know what became of him in the end.”¹⁰

Exod 32:1 (TPJ) explains how the episode of the golden calf is related to Satan, while the MT describes that this happening is caused by the delay of Moses. TPJ expands this episode through Satan’s interesting role which leads the Israelites to stray and make the golden calf. While Moses’ delay is the direct cause to make the golden calf in MT, Satan’s enticement is the immediate reason in TPJ. TPJ is the only Targum to mention Satan in this context.

This concept of Exod 32:1 (TPJ) also appears within rabbinic literature.¹¹ When Moses was delayed coming back from the mountain, Satan appeared and baffled the Israelites and induced them that Moses had died. Because of this despair, the people asked Aaron to make the golden calf.

3. Exod 32:19

Exod 32:19 (MT) – וַיְהִי, כַּאֲשֶׁר קָרַב אֶל-הַמַּחֲנֶה, וַיֵּרָא אֶת-הָעֵגֶל, וּמַחֲלֵל; וַיִּסֶּר-אֶף מֹשֶׁה, וַיִּשְׁלֹךְ מִיָּדוֹ אֶת-הַלְּחָת, וַיִּשְׁפֹּר אֹתָם, תַּחַת הַהָר.

Exod 32:19 (RSV) – And as soon as he came near the camp and saw the calf and the dancing, Moses’ anger burned hot, and he threw the tables out of his hands and broke them at the foot of the mountain.

Exod 32:19 (TPJ) – והוּה כד קריב משה למשריתא וחמא ית עיגלא וחינגין בידיהון דרשיעיא מחנגין ומגחנין קדמוי וסטנא הוה בגויה מטפז ומשוור קדם עמא ומן יד תקף רתח רוגזיה דמשה וטלק מן ידיו ית לוחיא ותבר יתהון בשיפולי טוורא ברם כתבא קדישא די בהון הוה פרח וטייס לאויר שמיא והוה צווח ואמר חבל על עמא דשמעו בסיני מן פום קודשא לא תעבדון לכון צלם וצורה וכל דמו ולסוף ארבעין יומין עבדו עיגל מתכא דלית בה ממשא¹²

Exod 32:19 (TPJ) – When Moses came near the camp, he saw the calf, and the musical instruments in the hands of the wicked people who played and bowed down before it. Satan was in the middle of it, leaping and jumping before the people. And immediately the heat of Moses’ anger blazed forth, and he threw the tables from his hands and broke them at the foot of the mountain. But the sacred writing that was on them flew and floated in the air of the heavens. And he cried out and said, “Woe to the people that heard on Sinai from the mouth of the Holy One: ‘You shall not make for yourselves an image, or a figure, or any likeness,’ but (who), after forty days, made a molten calf which in reality is nothing.”

TPJ is the only Targum to mention Satan in this verse. Maher argues that Exod 32:19 (TPJ) seems to refer that Satan was dancing in the middle of the camp while the people were worshipping the calf,¹³ while *Pirke de R. Eliezer* 45 (355) states that Sammael (or Satan) entered into the calf to lead Israel astray into idolatry. It is not easy to figure out if Satan was leaping and jumping while inside the calf or inside the camp.

There are two different explanations for the two assumptions of the phrase, “Satan was in the middle of it.” Supposing Satan was inside the camp, when the Israelites were dancing and bowing before the golden calf, Satan was excited by leaping and jumping together with

¹⁰ Michael Maher, *Targum Pseudo-Jonathan: Exodus. Aramaic Bible*, v. 2. (Collegeville, Minn: Liturgical Press, 1994), 251.

¹¹ *Babylonian Talmud: Shabbath* 89a; *Midrash Tanhuma* (Vilna, 1886), *Ki Tissa* 13. 2, 112-13; *Exodus Rabbah* 41:7; *Midrash Tanhuma* (Warsaw, 1871), *Ki Tissa* 19. 317.

¹² *Targum Pseudo-Jonathan to the Pentateuch* (Ex 32:19).

¹³ Maher, *Targum Pseudo-Jonathan: Exodus*, 253, n. 38.

them. Supposing Satan was inside the calf, Satan animated the golden calf by entering into it and inspired their idolatrous worship by leaping and jumping. *The Babylonian Talmud Sanhedrin* 95a and 107a mention that Satan appears in the form of a deer or a bird. And also Satan is often described as dancing in rabbinic literature.¹⁴ Therefore, the latter assumption seems more closely paralleled with the episode of Satan's dancing in Exod 32:19 (TPJ) than the former one, as the latter one offers a plausible picture based on the descriptions of Satan in the rabbinic literature.

4. Exod 32:24

Exod 32:24 (MT) – וַאֲמַר לָהֶם לְמִי וְהֵב, הַתְּפָרְקוּ וַיִּתְּנוּ-לִי; וְאִשְׁלָכֶהוּ בָאֵשׁ, וַיֵּצֵא הָעֵגֶל הַזֶּה.
Exod 32:24 (RSV) – “And I said to them, ‘Let any who have gold take it off’; so they gave it to me, and I threw it into the fire, and there came out this calf.”
Exod 32:24 (TPJ) – ואמרית להון למאן אית דהב פריקו ויהבו לי וטלקתיה בנורא ועאל סטנא בגויה ונפק מיניה דמות עיגלא הדין ¹⁵
Exod 32:24 (TPJ) – So I said to them, ‘Those who have gold, take (it) off.’ So they gave (it) to me, and I threw it into the fire, and <i>Satan</i> entered it, and the likeness of this calf came out of it.”

Exod 32:24 (MT) simply explains a mysterious making process of the golden calf, saying that Aaron threw the gold into a fire and a calf came out of the fire. It does not clarify how the calf was made out of gold in the fire. TPJ and Targum Neofiti marginal gloss mention Satan, who played the very role of this mysterious happening, to move the blame from Aaron.¹⁶

As I mentioned in Exod 32:19 (TPJ), Satan animated the golden calf to leap and dance before the people. In other words, Satan entered into the gold to make the idol and remained within the golden calf and caused it to leap and dance. According to *Exodus Rabbah* 48:5, this verse does not identify Satan as the creator of the golden calf, but rather the Israelites fashioned the calf. Therefore, TPJ seems to demonstrate that Satan provoked Aaron and the people to create the golden calf and fall in sin as well as highlight that the Israelites were victims of the cunning Satan.

5. Lev 9:2

Lev 9:2 (MT) – וַיֹּאמֶר אֶל-אַהֲרֹן, קַח-לֶךְ עֵגֶל בֶּן-בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה--תְּמִימִם; וְהִקְרַב, לִפְנֵי יְהוָה.
Lev 9:2 (RSV) – And he said to Aaron, “Take a bull calf for a sin offering, and a ram for a burnt offering, both without blemish, and offer them before the LORD.”
Lev 9:2 (TPJ) – ואמר לאהרן סב לך עיגל בר תורי לחטאתא מטול דלא ישתעי עלך סטנא לישן תליתאי על עיסק עיגלא דעבדת בחורב וברם דכר לעלתא תיסב מן בגלל די ידכר לך זכותא דיצחק דכפתיה אבוי כדיכרא בטוור פולחנא תריהון יהון שלמין וקריב קדם ¹⁷
Lev 9:2 (TPJ) – He said to Aaron, “Take a bull calf for a sin offering lest <i>Satan</i> speak with a slanderous tongue against you over the affair of the calf you made at Horeb. You shall also take a ram for a burnt offering so that

¹⁴ *Babylonian Talmud: Berakhoth* 33a; *Babylonian Talmud: Pesahim* 11b; *Babylonian Talmud: Megillah* 11b; *Numbers Rabbah* 20:11.

¹⁵ *Targum Pseudo-Jonathan to the Pentateuch* (Ex 32:24).

¹⁶ *Pirke de R. Eliezer* 45. 355; *Targum Pseudo-Jonathan: Exodus*, 1994, 254, n. 46.

¹⁷ *Comprehensive Aramaic Lexicon* (2005). *Targum Pseudo-Jonathan to the Pentateuch* (Lev 9:2). Hebrew Union College.

*the merit of Isaac, whose father tied him like a ram on the altar of worship, may be remembered on your behalf. Both of them shall be without blemish, and you shall bring them before the Lord.*¹⁸

Lev 9:2 (TPJ) shows that a sin offering and a burnt offering here have a direct connection with the episode of the golden calf and the episode of Isaac's sacrifice. As the priesthood of Aaron is inaugurated, Moses says to Aaron about two offerings, one to atone for the sin of the golden calf and the other to remind of the merit of Isaac. In *Midrash Tanhuma Shemini*, Aaron was instructed to take a calf for a sin offering so that the Israelites would know they have been forgiven for the sin of the golden calf.¹⁹ Through the sacrifice, Aaron reveals Satan's malicious scheme against him and demolishes Satan's slanderous accusation over the affair of the golden calf he made at Horeb.

The phrase "with a slanderous tongue" literally means "with a triple tongue."²⁰ In this passage dealing with the wickedness of slander, *Babylonian Talmud Arakhin* 15b (21) identifies it as a malicious speech about a third party to kill three people such as the speaker of the lie, the hearer of the lie, and the subject of the lie. This expression "with a slanderous tongue" seems to emphasize that Satan is a very skillful liar to mislead people into sin. In TPJ Num 29:1, Satan is again depicted as the accuser of Israel.²¹ Rabbinic literature also concerns Satan's slander against Aaron in Lev 9:2.²²

6. Lev 9:3

<p>Lev 9:3 (MT) – וְאֵלֶּיךָ בְּנֵי יִשְׂרָאֵל, תִּדְבָּר לֵאמֹר: קַחוּ שְׂעִיר־עִזִּים לְחַטָּאת, וְעֵגֶל וְכֶבֶשׂ בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה.</p> <p>Lev 9:3 (RSV) – "And say to the people of Israel, 'Take a male goat for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering.'"</p>	<p>Lev 9:3 (TPJ) – וְעַם בְּנֵי יִשְׂרָאֵל תִּמְלִיל לְמִימַר סָבוּ בְּרָם אֶתוֹן צִפִּיר בֶּר עִיזֵי מִטוֹל דְּסַטָּנָא מִימְתִּיל בֵּיה מִטוֹל דְּלֹא יִשְׁתַּעֵי עֲלִיכּוֹן לִישָׁן תְּלִיתָאֵי עַל עֵיסֶק צִפִּיר בֶּר עִיזֵי דְנָכִיסוּ שְׁבִטוֹי דִּיעָקֵב וּרְמִיּוּ יִתִּיה וְעִיבֵד יִתִּיה לְחַטָּאתָא וְעִיגְלָא מִטוֹל דָּאִשְׁתַּעְבַּדְתּוֹן לְעִיגְלָא וְאִימַר בֶּר שְׁתִּיה מִטוֹל דִּידְכֵר לְכוֹן זְכוּתָא דִּיצַחֵק דְּכַפְתִּיה אֲבוֹי הִי כְּאִימְרָא תְּרִיהּוֹן שְׁלֵמִין לְעֹלָתָא²³</p> <p>Lev 9:3 (TPJ) – And you shall speak to the children of Israel, saying: 'You also are to take a male goat and offer it as a sin offering, lest Satan who is comparable to it speak with a slanderous tongue against you over the affair of the male goat which the tribes of Jacob slaughtered in order to deceive their father. (Take) as a burnt offering a calf—because you worshiped the calf—and a lamb, a year old, that the merit of Isaac, whose father tied him like a lamb, may be remembered on you behalf. Both of them (shall be) without blemish.</p>
---	---

Lev 9:3 (TPJ) expands the MT version in explaining these particular offerings, a sin offering and a burnt offering, through the stories related to Satan, Jacob, and the golden calf. Satan who is comparable to a goat threatens to accuse Israel of the sin against Jacob who deceived his

¹⁸ Michael Maher, *Targum Pseudo-Jonathan: Leviticus*. Aramaic Bible; V. 3 (Collegeville, Minn: Liturgical Press, 1994), 143.

¹⁹ *Midrash Tanhuma Shemini* 4 (Warsaw, 1871); *Midrash Tanhuma Shemini* 6 (Vilna, 1885. Reprint Jerusalem, 1964).

²⁰ See TPJ Gen 1:16 and n. 29 to that verse in Maher, 1992, 18.

²¹ *Targum Pseudo-Jonathan: Leviticus*, 143, n. 5.

²² *Sifra, Shemini, Mekilta deMillu'im* 2. 3.

²³ *Targum Pseudo-Jonathan to the Pentateuch* (Le 9:3).

father by slaughtering a goat and dipping his robe in the blood of the goat (MT Gen 37:31). And also Satan threatens to accuse Israel of the sin of worshipping the golden calf.

Satan which compares to a goat in Lev 9:3 (TPJ) is related to Azazel as the scary recipient of the goat in Lev 16:8, 10, 26. Azazel is identified as the devil in later rabbinic literature²⁴ and also in patristic literature.²⁵ Janowski offers the possible definitions of Azazel: “the name or epithet of a demon” such as a “supernatural being” or a “demonic personality,” “rugged cliff” as a geographical designation, and scapegoat.²⁶ According to the *Babylonian Talmud Yoma* 67b, Azazel refers to the rough and hard cliff that the scapegoat is pushed from. In Jewish mystical literature, Satan is described as the form of a goat.²⁷ Gershom Scholem suggests that TPJ’s description of Satan as a goat could have been influenced by Christianity.²⁸ However, Scholem’s suggestion lacks its plausibility, as TPJ that is later than the eleventh century seems to be earlier than the Christian symbolic representation of the devil developed quite late after the eleventh century until the sixteenth century.²⁹

7. Num 10:10

<p>Num 10:10 (MT) – וּבְיוֹם שִׂמְחֵתְכֶם וּבְמוֹעֲדֵיכֶם, וּבְרֵאשֵׁי חֲדָשִׁיכֶם--וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם, וְעַל זִבְחֵי שְׁלָמֵיכֶם; וְהָיָה לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.</p> <p>Num 10:10 (RSV) – “On the day of your gladness also, and at your appointed feasts, and at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; they shall serve you for remembrance before your God: I am the LORD your God.”</p> <p>Num 10:10 (TPJ) – וּבְיוֹם חֲדוּתְכֶן וּמוֹעֲדְכֶן וּבְרֵשֵׁי יָרַחְכֶן וּתְקַעְתֶּן בַּחֲצוֹצְרֹתָא עַל עֲלוּתְכֶן וְעַל נִכְסַת קוֹדְשִׁיכֶן (וְיֵהוּ)³⁰ לְכוֹן לְדוֹכְרֵנָא טְבָא קִדְם אֱלִקְכוֹן בְּרֵם סַטְנָא מִתְעַרְבֵב לִקְל יִבְבוּתְכֶן אֲנָא הוּא יִי אֱלִקְכוֹן³¹</p> <p>Num 10:10 (TPJ) – And on the day of your rejoicing and of your festivals and at the beginning of your months, you shall blow on the trumpets, over your burnt offerings and over your sacrifices of holy things. And they shall become a good remembrance on your behalf before your God; also Satan shall be confounded at the sound of your alarm. I am the Lord, your God.³²</p>
--

Num 10:10 (TPJ) describes that a trumpet should be sounded on these days to confuse Satan, while the MT does not offer a reason for the sounding of trumpets. In the Babylonian Talmud, the blowing of trumpets is portrayed as a means of confusing the accuser or Satan.³³ In

²⁴ *Pirque de R. Eliezer* 46:363.

²⁵ Origen, *Contra Celsum* 6.43, 360.

²⁶ B. Janowski, “Azazel” in *Dictionary of Deities and Demons in the Bible* (Leiden: Brill, 1999), 128.

²⁷ Ginzberg, *Legends of the Jews*, Volume 1, 307, n. 275.

²⁸ Gershom Scholem, “Sammael,” in *Encyclopaedia Judaica*.

²⁹ Udo Becker, *The Continuum Encyclopedia of Symbols* (New York: Continuum, 1994), 82.

³⁰ “() Indicates a place in the text where the analyzed form is an editorial emendation of the manuscript form: with ’ removed from the manuscript reading by the modern editor(s).” *Targum Pseudo-Jonathan to the Pentateuch* (Nu 10:10).

³¹ *Targum Pseudo-Jonathan to the Pentateuch* (Nu 10:10).

³² Ernest G. Clarke, *Targum Pseudo-Jonathan: Numbers*. Aramaic Bible; V. 4 (Collegeville, Minn: Liturgical Press, 1995), 214.

³³ *Babylonian Talmud: Sukkah* 54a, 55a; *Babylonian Talmud: Rosh Hashanah* 16b, 29a, 32a; *Babylonian Talmud: Arakhin* 3b.

particular, the *Babylonian Talmud Rosh Hashanah* 16b states that the trumpets are sounded to confuse Satan who brings “his accusations against Israel before the heavenly court.”

8. Num 29:1

Num 29:1 (MT) – וּבַחֲדָשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם--כָּל-מְלָאכָת עֲבֹדָה, לֹא תַעֲשׂוּ: יוֹם תְּרוּעָה, יִהְיֶה לָכֶם.
Num 29:1 (RSV) – “On the first day of the seventh month you shall have a holy convocation; you shall do no laborious work. It is a day for you to blow the trumpets.”
Num 29:1 (TPJ) – וּבִירְחָא שְׁבַעִיָּא הוּא יְרִחָא דְתִשְׁרִי בְּחַד לִירְחָא מֵאַרְע קֳדִישׁ יְהִי לְכוּן כָּל עֵיבִידַת פּוֹלְחָנָא לֹא תַעֲבֹדוּן יוֹם יִבְבֵּא יְהִי לְכוּן לְמַעַרְבְּבָא סַטְנָא דְאַתִּי לְמַקְטָרְגָא לְכוּן בְּקַל יִבְבוּתְכוּן ³⁴
Num 29:1 (TPJ) – And in the seventh month, that is the month of Tishri, on the first of the month you shall have a holy convocation; no menial work shall be done; a day of trumpeting shall it be for you to confound, by the sound of your trumpetings, Satan who comes bringing charges against you. ³⁵

Like the case in Num 10:10, the MT does not specifically explain a reason to blow trumpets, but TPJ reveals the reason that the sound of trumpets serves to confound Satan who accuses against Israel. The *Babylonian Talmud Rosh Hashanah* 16b, with a similar expression, describes the sounding of trumpets for the confusing of Satan on this significant day. According to *Rosh Hashanah* 16b, the first of Tishri, the festival of Rosh Hashanah, is the day when the Jewish people receive judgment because Satan comes to the heavenly court to accuse the Jewish people. Therefore, they are to blow trumpets not only for demonstrating their love for God’s commandment but also for bewildering Satan.

II. סַמְאֵל Sammael

The term סַמְאֵל Sammael is identified as a poison of God³⁶ or blindness of God³⁷ and also as a fallen angel.³⁸ He appears frequently in the story of the Garden of Eden and plots the fall of Adam and Eve with a snake in writings during the Second Temple period.³⁹ However, the serpent is not a form of Samael, but a beast he rode like a camel.⁴⁰ In some traditions, he is also believed to be the father of Cain.⁴¹ The word סַמְאֵל Sammael is mentioned twice in TPJ, Gen 3:6 and Gen 4:1.

1. Gen 3:6

Gen 3:6 (MT) – וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאֱנֶה-הִוא לְעֵינַיִם, וְנִחְמַד הָעֵץ לְהַשְׂכִּיל, וַתִּקַּח מִפְּרִיו, וַתֹּאכַל; וַתֵּן גַּם-לְאִישָׁהּ עִמָּה, וַיֹּאכַל.
--

³⁴ Targum Pseudo-Jonathan to the Pentateuch (Nu 29:1).

³⁵ Targum Pseudo-Jonathan: Numbers, 273.

³⁶ “Samael” in *Jewish Encyclopedia*.

³⁷ Gustav Davidson, “Samael,” in *A Dictionary of Angels, Including the Fallen Angels* (New York City: Simon & Schuster, 1971), 255.

³⁸ Raphael Patai, *Encyclopedia of Jewish Folklore and Traditions* (London: Routledge, 2015), 463.

³⁹ “Samael,” in *Jewish Virtual Library*, <https://www.jewishvirtuallibrary.org/samael>.

⁴⁰ Andrei A. Orlov, *Heavenly Priesthood in the Apocalypse of Abraham* (Cambridge, England: University of Cambridge Press, 2013), 151.

⁴¹ Patai, *Encyclopedia of Jewish Folklore and Traditions*, 463.

Gen 3:6 (RSV) – So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.
Gen 3:6 (TPJ) – וחמת איתתא ית סמאל מלאך מותא ודחילת וידעת ארום טב אילנא למיכל וארום אסו הוא לנהורא דעיינין ומרגא אילנא לאיסתכלא ביה ונסיבת מאיביה ואכלת ויהבת אף לבעלה עימה ואכל ⁴²
Gen 3:6 (TPJ) – And the woman saw Sammael the angel of death and she was afraid. She knew that the tree was good to eat, that it was a cure for the light of the eyes, and that the tree was desirable as a source of wisdom. And she took of its fruit and ate; and she also gave to her husband (who was) with her, and he ate. ⁴³

TPJ is the only targum to mention Sammael the Angel of Death in this verse. The angel Sammael is mentioned twice, Gen 3:6 and Gen 4:1, in TPJ. In the Targum Tosefta⁴⁴ to Gen 38:25, Sammael is said to have hidden the three witnesses from Tamar.⁴⁵ Many roles have been given to this hostile and destructive being.⁴⁶

Gen 3:6 (TPJ) begins with the woman Eve's seeing Sammael to emphasize that the Angel of Death plays a critical role in this episode. TPJ can make this introduction by offering multiple translations of ותרא; the woman Eve sees the Angel of Death, she is afraid, and she sees that the fruit is beneficial. The translation of TPJ can also explain this verse as follows: when she touches the fruit and eats it, she encounters the Angel of Death, so that she must ultimately face death as a result.⁴⁷ On the other hand, the MT of Gen 3:6 simply describes that she first sees that the fruit of the tree is good for food, takes off its fruit and eats.

Sammael also appears several times in 3 Baruch.⁴⁸ In 3 Baruch 4:8, the angel Sammael planted the vine which led Adam astray and ultimately caused him to sin. In 3 Baruch 9:7, Sammael is again related to Gen 3:6 where describes that the devil took the serpent as a garment. Therefore, Sammael is distinguished from the serpent in 3 Baruch as rabbinic literature does so.⁴⁹ In the *Zohar*, the serpent, the Angel of Death, and Sammael are variably identified to some extent.⁵⁰ *The Babylonian Talmud Bava Batra* 16a identifies Satan as the Angel of Death who seduces people with the evil inclination and then accuses them in the presence of the Lord, but it does not indicate that Sammael and Satan are the same ones. Therefore, regarding a confrontation with Sammael the Angel of Death in Gen 3:6 (TPJ), 3 Baruch mentions Sammael, while the Jewish sources mention the Angel of Death.

2. Gen 4:1

⁴² *Targum Pseudo-Jonathan to the Pentateuch* (Ge 3:6).

⁴³ Maher, *The Targum Pseudo-Jonathan: Genesis*, 26.

⁴⁴ Cairo Genizah Palestinian Targum Manuscript FF.

⁴⁵ Maher, *The Targum Pseudo-Jonathan: Genesis*, 26, n. 8.

⁴⁶ See L. Ginzberg, *Legends of the Jews* 7 (Philadelphia: JPS, 1909-46), 414-415; J. Bowker, *The Targums and Rabbinic Literature* (Cambridge: University Press, 1969), 125-126.

⁴⁷ *Pirkei DeRabbi Eliezer* 13.7.

⁴⁸ 3 Baruch (The Greek Apocalypse of Baruch).

⁴⁹ James H. Charlesworth, "Baruch, Book of 3 (Greek)," *ABD* 1: 621-622.

⁵⁰ *Kabbalah: Zohar* 1.35b; 2.51b-52a.

Gen 4:1 (MT) – וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ; וַתַּהַר, וַתֵּלֶד אֶת-קַיִן, וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה. Gen 4:1 (RSV) – Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the LORD.”
Gen 4:1 (TO) – וְהָאָדָם יָדַע יְת חַוָּה אִתְתִּיָּה וְעָדִיאת וַיֵּלִידת יֵת קַיִן וַאֲמַרְת קָנִיתִי גִבְרָא מִן קֳדָם יְיָ: Gen 4:1 (TO) – Then Adam knew his wife Eve and she conceived and gave birth to Cain. And she said, “I have acquired a man before the Lord.”
Gen 4:1 (TN) – וְהָאָדָם חָכַם יֵת חוּה אִתְתָּהּ וְעִבְרַת וַיֵּלִידת יֵת קַיִן וְאִמְרַת הָא יֵתִיב לִי בֵר מִן קֳדָם יְיָ: Gen 4:1 (TN) – Then Adam knew his wife Eve and she conceived and gave birth to Cain. And she said, “Behold, a son has been given to me from before the Lord.”
Gen 4:1 (TPJ) – וְאָדָם יָדַע יֵת חוּה אִתְתִּיָּה דְהִיא מִתְעִבְרָא מִן סַמְאֵל Gen 4:1 (TPJ) – Adam knew his wife Eve who had conceived from Sammael, the angel of the Lord. ⁵³

TPJ is the only Targum to mention Sammel regarding Eve’s conceiving Cain in Gen 4:1. However, MT, Targum Onqelos (TO), and Targum Neofiti (TN) depict that Cain’s conception comes from the LORD, not from Sammael. In *Genesis Rabbah* 22:2, Rabbi Huna and Rabbi Yaakov seem to reject the possibility that Eve was molested by the serpent, asserting that, before Adam, the creations had never had sexual relations and that it was Adam who made known the way of the land to all of the creatures. The *Editio Princeps* of Targum Pseudo-Jonathan (Venice, 1598) has a different version of this verse, mentioning angel: “Adam knew Eve his wife, who desired the angel, and she conceived and bore Cain. And she said, ‘I have acquired a man, the angel of the Lord.’”⁵⁴ Here, it depicts that Eve has acquired the angel of the Lord as her husband.

The Babylonian Talmud specifically explains the episode between the serpent and Eve. *The Babylonian Talmud Sotah* 9b states that the serpent tried to kill Adam and seduced Eve, as he wanted to marry her. *The Babylonian Talmud Sabbath* 146a says that the serpent came upon Eve and infected her with moral contamination when he seduced her to eat from the Tree of Knowledge. *The Babylonian Talmud Yevamot* 103b also states that the serpent came upon Eve and implanted filth in her by seducing her into having sexual relations with him. These Babylonian Talmud passages indicate that the serpent had physical relation with Eve, but they do not identify the serpent as Satan. The Babylonian Talmud claims that Sammael copulated with Eve and/or infused her with lust, not saying that he fathered Cain.⁵⁵ According to B. Bamberger, “the classic [rabbinic] sources do not involve Satan in the Eden story: the serpent

⁵¹ “→ The right arrow indicates that a given cell in the interlinear table is part of the same reading as the previous cell. This symbol is used where long readings are divided into multiple cells for easier viewing on screen. The right arrow can occur in an empty cell when a reading on another line is longer and divided into more cells.” *Targum Pseudo-Jonathan to the Pentateuch* (Gen 4:1).

⁵² *Targum Pseudo-Jonathan to the Pentateuch* (Gen 4:1).

⁵³ Maher, *The Targum Pseudo-Jonathan: Genesis*, 31.

⁵⁴ See Maher, *Targum Pseudo-Jonathan: Genesis*, 31, n. 2.

⁵⁵ *Babylonian Talmud Sabbath* 146a; *Yevamot* 103b; *Aboda Zarah* 22b.

of Eden is a literal snake.”⁵⁶ E. Urbach also claims that the rabbis chose to alleviate the myth of the devil’s seduction of Eve despite their knowing the myth.⁵⁷

The translation of Gen 4:1 (TPJ) that Cain is the child of Sammael is confirmed by Gen 5:3 (TPJ) which says that Seth is described as being in the likeness and image of Adam while Cain was borne by Eve but not from Adam and did not resemble him. Levine supports the TPJ’s translation of Gen 4:1 which identifies Sammael as the father of Cain.⁵⁸ Cashdan argues that TPJ is actually the earliest text that explicitly recognizes Sammael as Cain’s father.⁵⁹ However, Cashdan does not realize how late TPJ is. According to *Pirque de R. Eliezer*, Sammael came to Eve while mounting the serpent and riding upon it.⁶⁰ Unlike the majority of rabbinic literature, the *Kabbalah Zohar* identifies Sammael as the father of Cain, although the *Zohar* 1.35b, which introduces a debate about the identity of serpent between R. Isaac, R. Judah, and R Simeon, does not explicitly imply that Satan riding upon a serpent and Sammael are the same character.

In short, both TPJ and *Pirque de R. Eliezer* agree with the majority of rabbinic literature, except the *Zohar*, to claim that Sammael is not identical with the serpent, whereas both of them disagree with the majority of rabbinic literature, except the *Zohar*, regarding Sammael’s paternity of Cain.

III. שד/שיד Demon

The term שד/שיד which is translated as demon occurs four times in TPJ: Num 6:24, Deut 32:10, Deut 32:17, and Deut 32:24. As Deut 32:24 contains other particular types of demons as well, I will separately examine the verse later.

1. Lev 17:7

Lev 17:7 (MT) – ולא יזבחו עוד, את-זבכיהם, לשעירים, אשר הם זנים אחריהם: חקת עולם תקנה-זאת להם, לדורתם.
Lev 17:7 (RSV) – So they shall no more slay their sacrifices for satyrs, after whom they play the harlot. This shall be a statute for ever to them throughout their generations.
Lev 17:7 (TO) – ולא יזבחו עוד ית דבחיהו לשידין דאינון טעון בתריהו קנים עלם תהי דא להו לזריהו
Lev 17:7 (TO) – And no longer shall they sacrifice their sacrifices to demons after whom they go astray. This shall be an eternal covenant unto them for their generations.
Lev 17:7 (TN) – ולא יזבחו עוד ית דבחיהו לשדיה די אנון טעיין בתרהו קיים עלם תיהוי דא להו לדריהו:

⁵⁶ Bernard J. Bamberger, *Fallen Angels* (Philadelphia: Jewish Publication Society, 1952), 94.

⁵⁷ Ephraim E. Urbach, *The Sages: Their Concepts and Beliefs* (Cambridge: Harvard University Press, 1975), 169.

⁵⁸ E. Levine, *The Aramaic Version of the Bible: Contents and Context*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 174 (Berlin: de Gruyter, 1988), 94-95, n. 8.

⁵⁹ E. Cashdan, “Names and the Interpretation of Names in the Pseudo-Jonathan Targum to the Book of Genesis,” in *Essays Presented to Chief Rabbi Israel Brodie on the Occasion of His Seventieth Birthday*, ed. H J. Zimmels, J. Rabbinowitz, and L. Finestein (London: Soncino, 1967), 33. See further Ginzberg, *Legends* 1, 105; Bowker, *The Targums and Rabbinic Literature* (Cambridge: University Press, 1969), 136; A. Shinan, “The Angelology of the ‘Palestinian’ Targums on the Pentateuch,” *Sefarad* 43 (1983): 193.

⁶⁰ *Pirque de R. Eliezer* 13, 21.

Lev 17:7 (TN) – And no longer shall they sacrifice their sacrifices to demons (mg: idols) after whom they go astray. This shall be an eternal covenant unto them for their generations.

Lev 17:7 (TPJ) – ולא ידבחו תוב ית דיבחיהון לטעוון דמתילין **לשידין** דהינון טען בתריהון קיים עלם תהי דא להון לדריהון⁶¹
 Lev 17:7 (TPJ) – and that they may no longer offer their sacrifices to *idols*, who are comparable to **demons**, after whom they go astray. This shall be a perpetual ordinance for them throughout their generations.⁶²

Lev 17:7 (TPJ) compares “idols” with “demons,” while Lev 17:7 (MT) interprets “שעירים satyrs” as “idols.” TN and TO translate it as “demons,” while Targum Neofiti marginal gloss (TNmg) translates this term as “idols.”⁶³ In the Babylonian Talmud, offering sacrifices to the שעירים satyrs is compared to offering sacrifices to idols such as foreign gods and false deities.⁶⁴ The שעירים satyrs of Lev 17:17 were identified as שדים demons in the early rabbinic literature (*Sifra Aharei Mot* 9.8). In the later rabbinic literature, *Leviticus Rabbah* 22:8 explains that satyrs are naught but goat-demons, prohibiting sacrifice to goat-demons which was attached to the idolatry of Israel in Egypt.

Lev 17:7 (TPJ) seems reluctant to directly translate שעירים satyrs as שידין demons, interpreting the terms as טעוון idols which are comparable to demons. In Deut 32:10 (TPJ), שידין demons are mentioned to howl in the desert, while שידין demons are described as comparable being to idols in Deut 32:17 (TPJ). Maher argues that Lev 17:7 (TPJ) took up the term שידין demons used by Lev 17:7 of TN and TO.⁶⁵

2. Deut 32:10

Deut 32:10 (MT) – וימצאנו בארץ מדבר ובההו זלל ושמן וסבבנהו, ובונהו יצרנהו, פאישון עינו.
 Deut 32:10 (RSV) – “He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye.”

Deut 32:10 (TPJ) – ארע יתהון שריין במדברא בצדייות אתר דמיילין **שידין** ווירודין ובית צחותא אגין עליהון שבעתי ענני איקריה אליפנון ית אורייתא נטרינון היכמה דשכינה נטרא בבי דעיניה⁶⁶
 Deut 32:10 (TPJ) – He found them camped in the desert, in the desolation of a place where **demons** and jackals howl, and a parched place. He has surrounded them with the seven clouds of his Glory, he has taught them his Law, he has kept them just as the eyelid protects the pupils of his eye.⁶⁷

Deut 32:10 (TPJ) implies that the desolate and parched place like a desert is the circumstance that שידין demons inhabit or are actively working. Similar words also appear in the MT: a desert land and the howling waste of the wilderness. It seems that these terms within the MT provoked the TPJ to add the term שידין demons within its translation to emphasize the status of the particular place.

⁶¹ Targum Pseudo-Jonathan to the Pentateuch (Le 17:7).

⁶² Maher, Targum Pseudo-Jonathan: Leviticus, 171.

⁶³ Ibid.

⁶⁴ The Babylonian Talmud Sanhedrin 61a; The Babylonian Talmud Abodah Zarah 51b; The Babylonian Talmud Zevachim 106a.

⁶⁵ Ibid.

⁶⁶ Targum Pseudo-Jonathan to the Pentateuch (Dt 32:10).

⁶⁷ Clarke, Targum Pseudo-Jonathan: Deuteronomy, 91.

In rabbinic literature, demons were considered to inhabit similar locations. In *the Babylonian Talmud Berakhot* 3a and 3b, one of three reasons not to enter a ruin is that demons reside in the ruined place based on the Sages' teaching. In the Midrash, however, *Sifrei Devarim* 313 only uses the biblical languages as indicating demons such as desert land, wilderness, a place of miseries, intruders, and robbers, not precisely mentioning the particular term demons.

3. Deut 32:17

Deut 32:17 (MT) – יִזְבְּחוּ לִשְׂדִים לֹא אֱלֹהִים, לֹא יָדְעוּם חֲדָשִׁים מִקִּרְבָּם בָּאוּ, לֹא שָׁעָרוּם אֲבֹתֵיכֶם.
Deut 32:17 (RSV) – They sacrificed to demons which were no gods, to gods they had never known, to new gods that had come in of late, whom your fathers had never dreaded.
Deut 32:17 (TO) – דָּבְחוּ לִשְׂדִין קְלִית בְּהוֹן צִרוֹךְ דַּחְלוֹ דְלָא יָדְעוּנִין חֲדָתָן דְּמִקְרִיב אֲתַעֲבִידָא דְלָא אֲתַעֲסְקוּ בְּהוֹן אֲבֹתָהוֹן:
Deut 32:17 (TO) – They sacrificed to demons, for which there is no need of worship, whom they had not known, new things that were recently made, with which their fathers were not engaged.
Deut 32:17 (TN) – דָּבְחוּ קִדְמָה טַעוּת שְׂדִיָּה דְלִית בְּהוֹן מִמַּשׁ טַעוּן דִּי לֹא חֲכָמוּ יִתְהוֹן חֲדָתָן אִינוֹן דְּמִן כְּדוֹן אֲתַבְרִיין דְּלָא אֲתַעֲסְקוּ בְּהוֹן אֲבֹתָהוֹן:
Deut 32:17 (TN) – They sacrificed before idols of demons, in which there was no substance, idols which they had not known, they were new things which were just now created, with which your fathers were not engaged.
Deut 32:17 (FT ⁴⁴⁰) – דָּבְחוּ לִשְׂדִיָּה דְלִית בְּהוֹן מִמַּשׁ טַעוּן דִּי לֹא חֲכָמוּ יִתְהוֹן חֲדָתָן מִן כְּדוֹן אִיתְבְּרוּן וְלֹא אִיתַעֲסְקוּ בְּהוֹן אֲבֹתָהוֹן.
Deut 32:17 (FT ⁴⁴⁰) – They sacrificed to demons in which there was no substance, idols which they had not known, new things created just now and with which your fathers had not been engaged with them.
Deut 32:17 (TPJ) – יִזְבְּחוּן לְטַעוּן דְּמִתִּילִין לִשְׂדִין דְלִית בְּהוֹן מִיִּדְעָם דְּצִרוֹךְ טַעוּן דְלָא יָדְעוּנִין דַּחְלוֹן חֲדָתָן דְּמִזְמָן קָרִיב אֲתַעֲבִידָא וְלֹא אִיתַעֲסְקוּ בְּהוֹן אֲבֹתָהוֹן ⁶⁸
Deut 32:17 (TPJ) – They sacrificed to idols ⁶⁹ comparable to demons who were of no value, idols ⁷⁰ that they did not know, new deities recently made and with which your fathers had no business. ⁷¹

Regarding the term “שְׂדִים demons” in Deut 32:17 (MT), TPJ translates it as “טַעוּן דְּמִתִּילִין לִשְׂדִין” idols comparable to demons,” while TO and FT⁴⁴⁰ render “שְׂדִים demons” and TN offers “טַעוּת שְׂדִיָּה idols of demons.” Deut 32:17 (TPJ) also regards these idols as new deities recently made. According to *Midrash Tanchuma, Yitro* 16, the “new gods/deities” in Deut 32:17 refers to a process where new gods are fashioned each day: a gold idol is dismantled for being the material to make a silver idol which will be later a dismantled material to create a brass idol, which will be for an iron idol, which will be finally for a wooden idol.

MT, TO and FT⁴⁴⁰ express a strong accusation for the sacrifice to demons. *Sifrei Devarim* 318 also seriously takes into consideration the worship and influence of demons, claiming not only that the demons are not beneficial but harmful but also that they go into a man and overmaster him. While the MT, TO and FT⁴⁴⁰ emphasize the sacrifice to demons, TPJ seems to avoid a direct mentioning of demons in this context by translating into the sacrifice

⁶⁸ *Targum Pseudo-Jonathan to the Pentateuch* (Dt 32:17).

⁶⁹ Aramaic ܬܠܝܬܝܢ; Onq. ܫܕܝܢ “demons”; Nf “idols of demons.”

⁷⁰ *Sifre to Deuteronomy* 327: “but they worshiped things that could neither benefit them nor harm them.”

⁷¹ Clarke, *Targum Pseudo-Jonathan: Deuteronomy*, 92.

of idols comparable to demons. Although not denying the demonic influence in idol worship, TPJ distinguishes idols from demons in Deut 32:17. It seems plausible that Deut 32:17 (TPJ) focuses on the idols as the man-made objects of worship, not on the demons as spiritual beings that influence through the idols.

IV. מזיק Type of Demon

The term מזיק, type of demon, appears three times in TPJ: Num 6:24, Num 22:28, and Deut 32:24. As several types of demons are also mentioned in Num 6:24 and Deut 32:24, it is better to examine these two verses separately later.

1. Num 22:28

<p>Num 22:28 (MT) – וַיִּפְתַּח יְהוָה, אֶת-פִּי הָאֲתוֹן; וַתֹּאמֶר לְבָלָעַם, מַה-עָשִׂיתִי לָךְ, כִּי הִפִּיתֵנִי, זֶה שְׁלֹשׁ רָגָלִים.</p> <p>Num 22:28 (RSV) – Then the LORD opened the mouth of the ass, and she said to Balaam, “What have I done to you, that you have struck me these three times?”</p>	<p>Num 22:28 (TPJ) – עֲשֵׂרֶת־פְּתָגְמִין אֲתַבְרִיין בְּתֵר שִׁיכְלוּל עֲלָמָא בְּמַעְלֵי שְׁבִתָּא בִּינֵי שִׁמְשֵׁתָא מִנָּא וּבִירָא וְחוּטְרָא דְּמִשָּׁה וּשְׁמִירָא וּקְשֵׁתָא וְעַנְנֵי יִקְרָא וּפּוֹם אֲרַעָא וְכֹתֵב לּוּחֵי קִימָא מְזִיקֵין וּפּוֹם מְמַלֵּל אֲתָנָא בִּי הִיא שְׁעֵתָא פִּתַּח מִימְרָא דִּי יֵי יֵת פּוֹמָה וְאִזְדַּמֵּן לָהּ מְמַלֵּל וְאִמְרַת לְבָלָעַם מַה עֲבַדִּית לָךְ אֲרוֹם מַחִיתֵנִי דְּנָן תִּלַּת זִימְנִין⁷²</p> <p>Num 22:28 (TPJ) – <i>Ten things were created after the world was established, with the coming in of the sabbath between the suns: the manna, the well, Moses' staff, the diamond, the rainbow, the clouds of Glory, the earth's mouth, the writing of the tablets of the covenant, the demons, and the mouth of the speaking ass. In that very hour the Memra of the Lord opened its (the ass's) mouth and prepared it to speak, and it said to Balaam: “What did I do to you that you struck me these three times?”⁷³</i></p>
---	--

TPJ is the only Targum to mention the word מזיק in Num 22:28. TPJ describes the demons as one of ten things that were created by God after the creation of the world, so that it reveals the distinctive origin of the demons which can be theologically controversial. *Mishnah Pirkei Abot* 5:6 also asserts that the מזיקִין demons were created during the twilight on the eve of the first Sabbath. This passage lists various things that were created at the same time: the mouth of the earth, the mouth of the well, the mouth of the donkey, the rainbow, the manna, the rod of Moses, the shamir, the letters, the writing, the tablets, the demons, the grave of Moses, and the ram of Abraham.⁷⁴ The hazardous nature of the מזיקִין demons is etymologically reflected in the verb להזיק ‘to harm.’ In later rabbinic literature, it becomes a typical reference for demons.⁷⁵ As TPJ is simply echoing an earlier rabbinic text, the significant position מזיקִין have in TPJ is a result of his adherence to rabbinic concepts.

V. Particular Types of Demons

1. Num 6: 24

	<p>Num 6:24 (MT) – יְבָרְכֶךָ יְהוָה, וַיִּשְׁמְרֶךָ.</p>
--	---

⁷² Targum Pseudo-Jonathan to the Pentateuch (Nu 22:28).

⁷³ Clarke, Targum Pseudo-Jonathan: Numbers, 254.

⁷⁴ Mishnah Pirkei Abot 5:6.

⁷⁵ Genesis Rabbah 23:6; Numbers Rabbah 12:3.

Deut 32:24 (TN) – Swollen by hunger and consumed by the locust swarm and possessed by evil spirits. I will incite against them the tooth of the four kingdoms, which are like beasts of the field, with the rage of serpents and creeping things of the dust.
Deut 32:24 (FT ⁴⁴⁰) – מנפחי כפן ואכילי עוף מסאב מרווחי רווחן בישן וישן ארבעתי מלכוותא דמתילין בחיות ברא אגרי בהון עים חמתהו דתנינא זחלוי דעפרא.
Deut 32:24 (FT ⁴⁴⁰) – Swollen by hunger and consumed by unclean birds, possessed by evil spirits. And I will incite against them the tooth of the four kingdoms which are like the beasts of the field, with the rage of serpents, the creeping things of the earth.
Deut 32:24 (TPJ) – אגלי יתהון במדי ובעילם מן גוא שביית בבל אעיקו להון דבית אגג די מתילין לשידין מנפחי כפן ולמזיקי אכילי עוף ולבני טיהררי כתישי רוחין בישין ולילין ומרווחי רווחין בישין ויונאי דנכתין בשיניהון ⁸²
Deut 32:24 (TPJ) – <i>From the midst of the Babylonian captivity I shall exile them to Media and to Elam. Those of the house of Agag shall oppress them, who are comparable to demons⁸³ swollen with hunger and like destroyer demons consumed by birds and like midday demons afflicted by evil⁸⁴ spirits and demons of the night inflated with evil spirit. I shall send against them the Greeks who bite with their teeth like wild animals, and I shall exile them by means of the Edomites who are filled with poison like venomous serpents, reptiles of the dust.</i> ⁸⁵

The term “**קֶטֶב מְרִירִי** flame” in Deut 32:24 (MT) is translated as birds in TO and FT⁴⁴⁰, which is because of Job 5:7, and locust in TN. The term **קֶטֶב מְרִירִי** seems to be related to the מזיקין in TPJ as *Midrash Tanchuma Nasso 23* and *Tanchuma Buber Nasso 27* interpret מזיק as a destructive demon that flies like a bird and shoots forth like an arrow.

Regarding the translation of the phrase “**קֶטֶב מְרִירִי**” in Deut 32:24 (MT), targums offer similar translations: “beaten by evil spirits” in TO, “possessed by evil spirits” in TN, “possessed by evil spirits” in FT⁴⁴⁰. Especially, the TPJ translation is extended as referring to five particular types of demons: **שיד** demon, **מזיק** destroyer demon, **טיהרר** midday demon, **לילי** darkness/night demon, and **רוחין בישין** evil spirits. Three demonic terms appear in *Babylonian Talmud Eruvin 18b*; Adam is said to have given birth to demon **שידין**, spirits **רוחין**, and night demons **לילין**. In particular, the **רוחין בישין** evil spirits that only appear in Deut 32:24 are also a type of demon in the context of Deut 32:24 (MT), but the way TPJ describes **רוחין בישין** here is not clear; the **בני טיהררי** are afflicted (כתישי) by evil spirits (**רוחין בישין**). Among these five types of demons, three types of demons which are **לילי/ליליתא**, **טיהרר**, and **מזיק** appear in Num 6:24 (TPJ), and **שיד** appears in Lev 17:7 (TPJ), Deut 32:10 (TPJ), and Deut 32:17 (TPJ).

The phrase “**קֶטֶב מְרִירִי** bitter destruction” in Deut 32:24 (MT) is identified as a demon in rabbinic literature. Commenting on this phrase, *Midrash Sifrei Devarim 321:5* states that everyone who is possessed by a demon becomes rebellious. *Numbers Rabbah 12:3* contains a description of the demon **קֶטֶב מְרִירִי**; Rabbi Yohanan claims that a demon is full of eyes, scales, and hair and advises that the teachers do not use straps in punishing children during these days

⁸² *Targum Pseudo-Jonathan to the Pentateuch* (Dt 32:24).

⁸³ See Num 6:24 (TPJ), and Clarke, *The Aramaic Bible* 4, 205 where the various Demons are mentioned.

⁸⁴ Aramaic *rwwhyn bysyn*; Hebrew Text *mryry* “poisonous pestilence” (RSV) or “the demon (*qtb*) Meriri.” Clarke, *Targum Pseudo-Jonathan: Deuteronomy*, 93.

⁸⁵ Clarke, *Targum Pseudo-Jonathan: Deuteronomy*, 93.

as a demon may hit them simultaneously with iron and kill them. *Babylonian Pesachim* 111b introduces two types of קָטָב demons, one that comes before noon in the morning and the other one that appears in the afternoon. The one that comes before noon is called קָטָב מְרִירִי which appears in a jug of a Babylonian spice and continuously spins around inside it. The קָטָב in the afternoon is called קָטָב יְשׁוּד צִהָרִים (Ps 91:6) which appears inside the horn of a goat and revolves around inside it like a sieve.⁸⁶ *Midrash Tanchuma Nasso* 23 and *Tanchuma Buber Nasso* 27 describe קָטָב מְרִירִי as the plague demon whose head is like a calf with one horn coming out of the middle of his forehead; the demons have dominion between the seventeenth (around July) of Tamuz and the ninth of Ab (around August), and they are more active immediately prior to the ninth of Ab.⁸⁷ This passage has a long history of being associated with a single demon within rabbinic literature; none of the classic sources provide such a list of demons.

Deut 32:24 (TPJ) describes that the house of Agag shall oppress the Israelites, comparing it to demons. *Babylonian Talmud Megillah* 13a identifies Haman as a descendent of Agag. *Midrash Pirkei DeRabbi Eliezer* 49 refers to Haman as a member of the sons of Agag; Haman is the Agagite, the enemy of all the Jews (Esth 9:24).

Conclusion

As I have examined a list of terms used to depict demons in TPJ and study each verse in TPJ where these terms appear, I could show the comparison with the verses in MT and other targums as well as the consistency with the tradition of late rabbinic literature. Demons occur more often in TPJ than any other Pentateuch targums. TPJ has a clearer picture of various terms for demons than other targums by providing additional information on certain verses that have no apparent explanation in the MT: סַטָּנָא appears eight times in TPJ;⁸⁸ סַמְאֵל appears twice;⁸⁹ שִׂיד appears four times;⁹⁰ מְזִיק appears three times;⁹¹ טַלְנִי/טַלְנִיתָא, צַפְרִיר, and מְזִיעַ/מְזִיעָא appear only in Num 6:24; רוּחִין בִּישׁוּן appears only in Deut 32:24. Especially, Num 6:24 and Deut 32:24 list the particular types of demons.

The two main purposes of Satan סַטָּנָא throughout rabbinic literature are to accuse and seduce, the two major roles of Satan played within TPJ are accuser and seducer.⁹² TPJ describes that the accusations of Satan are often slanderous. In Gen 22:20 (TPJ), Satan tells Sarah that

⁸⁶ *Babylonian Pesachim* 111b.8.

⁸⁷ See *Midrash Tehillim* 91:3.

⁸⁸ Gen 22:20; Exod 32:1; 32:19; 32:24; Lev 9:2; 9:3; Num 10:10; 29:1.

⁸⁹ Gen 3:6; 4:1.

⁹⁰ Lev 17:7; Deut 32:10; 32:17; 32:24.

⁹¹ Num 6:24; 22:28; Deut 32:24.

⁹² Mark D. Shapiro, *The Philosophy Implicit in Rabbinic Angelology* (Hebrew Union College, 1977), 30.

Abraham has slaughtered Isaac which, in turn, causes her death. Satan also plays the role of a seducer in the episode of the Golden Calf. According to Exod 32:1 (TPJ), Satan led the people astray with the result that the people requested that Aaron fashion idols for them. In Exod 32:19 (TPJ), Satan enters into the calf, causing it to dance. In Exod 32:24 (TPJ), Satan enters into the gold that has been thrown into the fire and the image of the Golden Calf miraculously emerges. In Lev 9:2-3 (TPJ), Aaron is instructed to provide a sin offering lest Satan should speak against him or the Israelites with a “triple tongue” as the wickedness of slander. In Num 10:10 and 29:1 (TPJ), the trumpets are to be sounded in order to confuse Satan, lest he should make accusations against Israel.

The term סמאל Sammael appears frequently in the story of the Garden of Eden and engineered the fall of Adam and Eve with a snake in writings during the Second Temple period. The word סמאל Sammael is mentioned twice in TPJ. Gen 3:6 (TPJ) begins with the woman Eve’s seeing Sammael, and the serpent seduces Eve to eat the fruit from the tree of the knowledge of good and evil. In Gen 4:1 (TPJ), Sammael plays the role of seducer, impregnating Eve with Cain.

TPJ renders the individual שדים demons of Lev 17:7 and Deut 32:17 as idols of demons. In Deut 32:10, various terms such as wilderness, howling, and waste within the MT inspire TPJ to insert demons שידין within its translation; the wilderness is a place where both demons and jackals howl. Regarding demons, the most significant difference between TPJ and the other targums occurs in Num 6:24 and Deut 32:24 where the various demons are categorized by TPJ. In Num 6:24 (TPJ), the priestly blessing “שְׁמֶרְךָ” may the LORD keep you” refers to the protection from a variety of demons such as לילין darkness/night demons, מזיעין frightening demons, טיהררין midday demons, צפרירין morning demons, מזיקין type of demons, and טלניין night/shadow demons. Deut 32:24 (TPJ) despises the house of Agag בית אגג with mentioning of five types of demons: שידין, damaging demons מזיקין, noonday demons טיהררין, evil spirits רוחין בישין, and night demons לילין.

In short, among the Pentateuch Targums, TPJ contains the greatest variety of demonic traditions as it is so much later than the others; demons appear more often in TPJ, and the categorized list of demons appears on two occasions.

Bibliography

Targums

- Clarke, Ernest G., and Magder, Shirley. *Targum Pseudo-Jonathan: Numbers*. Aramaic Bible; V. 4. Collegeville, Minnesota: Liturgical Press, 1995.
- Clarke, Ernest G., and Magder, Sue. *Targum Pseudo-Jonathan: Deuteronomy*. Aramaic Bible; v. 5B. Edinburgh: T. & T. Clark, 1998.
- Maher, Michael. *The Targum Pseudo-Jonathan: Genesis*. Aramaic Bible; V. 1b. Collegeville, Minnesota: Liturgical Press, 1992.
- . *Targum Pseudo-Jonathan: Exodus*. Aramaic Bible; V. 2. Collegeville, Minnesota: Liturgical Press, 1994.
- . *Targum Pseudo-Jonathan: Leviticus*. Aramaic Bible; V. 3. Collegeville, Minnesota: Liturgical Press, 1994.

Rabbinic Sources

- The Babylonian Talmud*. Translated into English with Notes, Glossary and Indices. Ed. I. Epstein. 18 Volume Edition. London: Soncino, 1978.
- The Midrash Rabbah*. Ed. H. Freedman and M. Simon. New Compact Edition in 5 vols. London: Soncino, 1977. (Referred to as Gen. R., Exod. R., Lev. R., Num. R., Deut. R., etc.).
- Midrash Tanhuma*. Warsaw, 1871.
- Midrash Tanhuma*. Ed. S. Buber. Vilna, 1886. Reprint Jerusalem, 1964.
- The Mishnah*. Trans. H. Danby. Oxford: University Press, 1939.
- Pesikta de-Rab Kahana*. Trans. W. G. Braude and I. J. Kapstein. Philadelphia: JPS, 1975.
- Pirke de Rabbi Eliezer. The Chapters of Rabbi Eliezer the Great*. Translated and annotated by G. Friedlander. 4th ed. New York: Sepher-Hermon, 1981.

General

- Bamberger, Bernard J. *Fallen Angels*. Philadelphia: Jewish Publication Society, 1952.
- Becker, Udo. *The Continuum Encyclopedia of Symbols*. New York: Continuum, 1994.
- Bowker, J. *The Targums and Rabbinic Literature*. Cambridge: University Press, 1969.
- Cashdan, E. "Names and the Interpretation of Names in the Pseudo-Jonathan Targum to the Book of Genesis," in *Essays Presented to Chief Rabbi Israel Brodie on the Occasion of His Seventieth Birthday*. Ed. H J. Zimmels, J. Rabbinowitz, and L. Finestein. London: Soncino, 1967, 31-39.
- Charlesworth, James H. "Baruch, Book of 3 (Greek)." Pages 621-622 of vol. 1 in *ABD*. 6 vols. New York: Doubleday, 1992.
- Davidson, Gustav. "Samael," in *A Dictionary of Angels, Including the Fallen Angels*. New York City: Simon & Schuster, 1971.
- Ginzberg, Louis. *Legends of the Jews*. 7 vols. Philadelphia: Jewish Publication Society, 1909-46.
- Flesher, Paul V. M., and Chilton, Bruce. *The Targums: A Critical Introduction*. Waco, TX: Baylor University Press, 2011.

- Janowski, B. "Azazel עֲזַזְאֵל," in *Dictionary of Deities and Demons in the Bible*. Edited by K. V. Van Der Toorn, B. Becking, and P. W. Van Der Horst. Leiden: Brill, 1999, 128-131 Jewish Virtual Library, <https://www.jewishvirtuallibrary.org>.
- Kelly, Henry Ansgar *Satan: A Biography*. Cambridge, England: Cambridge University Press, 2006.
- Levine, E. *The Aramaic Version of the Bible: Contents and Context*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 174. Berlin: de Gruyter, 1988.
- Origen, and Chadwick, Henry. *Contra Celsum*. Cambridge: Cambridge University Press, 1980.
- Orlov, Andrei A. *Heavenly Priesthood in the Apocalypse of Abraham*. Cambridge, England: University of Cambridge Press, 2013.
- Patai, Raphael. *Encyclopedia of Jewish Folklore and Traditions*. London: Routledge, 2015.
- Scholem, Gershom. "Demons, Demonology," in *Encyclopedia Judaica*.
----- . "Sammael," in *Encyclopedia Judaica*.
- Shapiro, Mark D. *The Philosophy Implicit in Rabbinic Angelology*. Hebrew Union College, 1977.
- Shinan, A. "The Angelology of the 'Palestinian' Targums on the Pentateuch," *Sefarad* 43 (1983): 181-198.
- Townsend, John T. *Midrash Tanhuma*, Translated into English with Indices and Brief Notes. Vol. 2. Exodus and Leviticus. Hoboken: KTAV, 1997.
- Urbach, Ephraim E. *The Sages: Their Concepts and Beliefs*. Cambridge: Harvard University Press, 1975.
-