

# MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

## DOCUMENT 280

### WHO DO HIS WORD

A Covenant Deep Dive into the *malakhim* (messengers / angels), the “Fallen Angels,” and the *shedim* (demons) in the Tanakh

*Are Angels Real, Did Any of Them Fall, Are Demons Real, What Is the Evil Spirit from Yabweh, and What Is the Covenant Believer to Fear? — A Three-Religion Covenant Response*

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*The Message is Sent to the World*

## REACHING JUDAISM, CHRISTIANITY, AND ISLAM

| ☆ JUDAISM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | † CHRISTIANITY                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | ✠ ISLAM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The Tanakh names two heavenly messengers, Gabriel and Michael, both in the book of <b>Daniel</b> . Rabbinic tradition itself records that <i>“the names of the angels came up with them from Babylon”</i> (Jerusalem Talmud, Rosh Hashanah 1:2). The Talmud speaks freely of <i>shedim</i> (demons) (Berakhot 6a; Chagigah 16a); Maimonides classed the whole world of charms, spirits, and divination as falsehood (Mishneh Torah, Avodat Kokhavim 11:16), while Nachmanides affirmed that demons exist (on <b>Leviticus 17:7</b> ). Rabbinic teaching keeps the adversary inside the court of heaven (Bava Batra 16a). The Tanakh speaks first. | The New Testament is full of demons and their casting out (Mark 1:23–27; 5:1–20). It speaks of angels who sinned (2 Peter 2:4; Jude 6) and of war in heaven (Revelation 12:7–9). The Fourth Lateran Council (1215) defined that <i>“the devil and the other demons were indeed created by God good by nature but they became bad through themselves.”</i> Much teaching today goes further, with named ruling spirits over nations and over sins. The Tanakh speaks first: what does it say? | The Qur’an teaches that the angels are servants who do not disobey (Q. 66:6; 21:26–27) and names Jibril and Mikal (Q. 2:97–98). It places Iblis among the jinn, not the angels (Q. 18:50); describes the jinn as a separate creation of fire, some righteous and some not (Q. 55:15; 72:11); and says the satan has no authority over the servants of the Creator (Q. 15:42). On the obedience of the angels the Qur’an stands close to <b>Psalm 103:20–21</b> . The jinn have no counterpart in the Tanakh. |

## DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

## HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions: whether the *malakhim* (*messengers / angels*) are real and what they are; whether any of them fell; what the *shedim* (*demons*) and the other feared beings named in the Tanakh are; what the “*evil spirit from Yahweh*” is; and what the covenant believer is to fear and to do. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The Greek translation, the Dead Sea Scrolls, the books written

between the Testaments, rabbinic commentary, the New Testament, the Qur'an, and the writings of the churches are cited as historical and comparative reference — not as binding authority. They appear in the opening table, the Comparative Texts table, and the Three-Religion Audit. In the body, a few remarks on the history of a Hebrew word are marked as comparative notes. The Written Tanakh governs all conclusions.

## TANAKH BOOKS CITED IN THIS DOCUMENT

| DIVISION                  | BOOKS CITED                                                                                                                                   | PURPOSE IN THIS STUDY                                                                                                                                                                                      |
|---------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Torah</b>              | Genesis, Exodus, Leviticus, Numbers, Deuteronomy                                                                                              | The messengers sent to the fathers; the messenger who bears the Name; the cherubim; the goat-demons and the <i>shedim (demons)</i> ; the commands not to seek mediums and not to serve the host of heaven  |
| <b>Nevi'im (Prophets)</b> | Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi | The commander of the host; the evil spirit from <b>Yahweh</b> ; the lying spirit; the destroyer; the seraphim; the taunts against Babylon and Tyre; the accuser rebuked; the spirit of uncleanness removed |
| <b>Ketuvim (Writings)</b> | Psalms, Proverbs, Job, Lamentations, Ecclesiastes, Daniel, Nehemiah, 1 Chronicles, 2 Chronicles                                               | The messengers who do His word; the sons of <b>Elohim</b> and the adversary; Gabriel, Michael, and the princes; the watchers; the host of heaven created and bowing down                                   |

## COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

| CATEGORY                               | TEXTS CITED                                                                                                                                                                                           | PURPOSE IN THIS STUDY                                                                                                 |
|----------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| <b>Ancient translations and copies</b> | Septuagint (Greek) at Deuteronomy 32:17; Job 1:6; Psalm 91:6; 96:5; 106:37; Isaiah 13:21; 34:14; 65:3, 11; the Great Isaiah Scroll (1QIsaiah-a) at Isaiah 34:14; Latin Vulgate at Isaiah 14:12; 34:14 | How the oldest translations turned several different Hebrew words into <i>“demons,” “devil,”</i> and <i>“Lucifer”</i> |

| CATEGORY                                           | TEXTS CITED                                                                                                                                                                                                                                                              | PURPOSE IN THIS STUDY                                                                                                                  |
|----------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|
| <b>Jewish writings of the Second Temple period</b> | Tobit 3:8, 17; 6:7–8; 8:2–3; 12:15; 1 Enoch 6–16; Jubilees 10:1–13; Dead Sea Scrolls: Community Rule (1QS) 3:13–4:26; Songs of the Sage (4Q510–511); Apocryphal Psalms (11Q11); Josephus, Antiquities 8.2.5 (Josephus is always corroborated before he is relied upon)   | The growth of named demons, named angels, and rites of casting out between the Tanakh and the New Testament                            |
| <b>New Testament</b>                               | Matthew 4:10; 12:24–28; 25:41; Mark 1:23–27; 5:1–20; Luke 10:18; 1 Corinthians 10:20; Ephesians 6:12; Colossians 2:18; Hebrews 1:14; 2 Peter 2:4; Jude 6; Revelation 12:7–9; 22:8–9                                                                                      | The New Testament’s teaching on demons, on angels who sinned, and on the worship of angels                                             |
| <b>Qur’an</b>                                      | Q. 2:34, 97–98, 102, 275, 285; 7:11–18; 14:22; 15:27, 42; 18:50; 21:26–27; 34:40–41; 35:1; 51:56; 55:15; 66:6; 72:6, 11; 113–114                                                                                                                                         | Angels, Iblis, the jinn, and refuge in the Creator in the Islamic witness                                                              |
| <b>Rabbinic literature</b>                         | Mishnah Avot 5:6; Jerusalem Talmud Rosh Hashanah 1:2; Genesis Rabbah 48:9; Talmud Berakhot 6a; Chagigah 16a; Gittin 68a–b; Bava Batra 16a; Ibn Ezra and Nachmanides on Leviticus 17:7; Maimonides, Mishneh Torah, Avodat Kokhavim 11:16, and Guide of the Perplexed 3:46 | The demon lore of the Talmud, the tradition’s own remark on the angels’ names, and the medieval disagreement over whether demons exist |
| <b>Church writers and councils</b>                 | Origen, On First Principles 1.5; Jerome’s Latin Vulgate; Pseudo-Dionysius, The Celestial Hierarchy; Fourth Lateran Council (1215), canon 1                                                                                                                               | How the fall of Satan was read into Isaiah 14 and Ezekiel 28, and how it became defined doctrine                                       |
| <b>Later literature</b>                            | Alphabet of Ben Sira (8th–10th century CE); Dante, Inferno (14th century); Milton, Paradise Lost (1667)                                                                                                                                                                  | Where the popular pictures of Lilith and of Satan come from                                                                            |
| <b>Lexicons and reference works</b>                | Brown-Driver-Briggs (BDB); HALOT; TWOT; Gesenius; Jewish Encyclopedia (1906), “ <i>Angelology</i> ” and “ <i>Demonology</i> ”                                                                                                                                            | Tools for reading the Hebrew, and for tracing the borrowed words to the languages of Israel’s neighbors                                |

## I. FRAMING THE QUESTION — WHAT IS ASKED AND WHAT IS WRITTEN

### I-A. The Questions as They Are Usually Asked

Almost everyone who opens the Bible brings a picture with him. Angels have wings and halos. The greatest of them, Lucifer, rebelled and was thrown out of heaven, and a third of the angels fell with him. Those fallen angels are the demons. They enter people, cause sickness and madness, and must be cast out. Behind the world stand two kingdoms at war. Parts of this picture come from the New Testament, parts from books written between the Testaments, and parts from the poets. Very little of it is in Tanakh.

The questions put to this Institution are direct:

**First:** are angels real, and what does the Tanakh say they are?

**Second:** did any of them fall?

**Third:** are demons real, and what are the beings the Tanakh names: the *shedim* (*demons*), the *se'irim* (*hairy ones / goat-demons*), the *lilit* (*night creature*), and Azazel?

**Fourth:** what is the “*evil spirit from Yahweh*” that troubled Saul?

**Fifth:** what is the covenant believer to fear, and what is he to do?

This study builds on earlier work in the Library and does not repeat it in full. *Malakim and Ha-Satan* (March 2026) gave the word study of the messenger and of the adversary. Doc 278 (*For He Also Is Flesh*) read **Genesis 6:1–4** line by line and tested the Book of Enoch. Doc 183 examined **Psalms 82**, and Doc 62 set out the range of the word **Elohim**. Doc 239 examined Azazel in the Day of Atonement, Doc 232 the vocabulary of forbidden divination, Doc 231 the worship of Molech, and Doc 149 the question of evil. The present document gathers the whole unseen world of the Tanakh into one place, adds the passages the earlier studies did not weigh, and corrects six points in the earlier material (Section XI).

### I-B. The Questions in the Tanakh's Own Terms

The Tanakh has no word that means “*angel*” as a kind of being. It has *malakh* (*messenger*), one who is sent. It never says “*fallen angel*.” It has no word for a person being possessed by a demon, and it gives no rite for casting one out. What it says of the heavenly messengers is this:

## עֲשֵׂי דְבָרוֹ

*“Bless Yahweh, you His messengers, mighty in strength, who do His word, obeying the voice of His word” (Psalm 103:20)*

The phrase is *osei devaro (who do His word)*, and it gives this study its title. What the Tanakh says of the beings the nations feared and fed is shorter still:

*“They sacrificed to the shedim (demons), not to Eloah” (Deuteronomy 32:17)*

The five questions therefore become: What does the Tanakh state about the messengers, and what does it leave unsaid? Does any passage record a rebellion in heaven? Who sends the spirits that trouble men? What are the *shedim (demons)*, and what power does the text give them? And where does the Tanakh tell a man to place his fear?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

## II. THE WORD STUDY — WHAT THE HEBREW SAYS

The Tanakh’s vocabulary for the unseen world is small. The table sets out the terms this study relies on.

| HEBREW TERM                                                   | STRONG’S         | CORE MEANING                                                                       | KEY TEXT                                                                               |
|---------------------------------------------------------------|------------------|------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| <i>malakh (messenger)</i> , מַלְאָךְ                          | H4397            | One who is sent, human or heavenly; the word behind “ <i>angel</i> ”               | <b>Genesis 32:3</b><br>[Hebrew 32:4];<br><b>Haggai 1:13</b> ;<br><b>Psalm 103:20</b>   |
| <i>bene ha-Elohim (sons of Elohim)</i> , בְּנֵי הָאֱלֹהִים    | H1121 +<br>H430  | Members of the heavenly court                                                      | <b>Job 1:6; 2:1; 38:7</b>                                                              |
| <i>tseva ha-shamayim (host of heaven)</i> , צְבָא הַשָּׁמַיִם | H6635 +<br>H8064 | The army of heaven: the court around the throne, and also the sun, moon, and stars | <b>1 Kings 22:19</b> ;<br><b>Deuteronomy 4:19</b> ; <b>Nehemiah 9:6</b>                |
| <i>qedoshim (holy ones)</i> , קְדוֹשִׁים                      | H6918            | The heavenly assembly                                                              | <b>Psalm 89:5–7</b><br>[Hebrew 89:6–8];<br><b>Job 15:15</b> ;<br><b>Zechariah 14:5</b> |

| HEBREW TERM                                              | STRONG'S         | CORE MEANING                                                                                              | KEY TEXT                                                                                     |
|----------------------------------------------------------|------------------|-----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|
| <i>keruvim (cherubim)</i> , כְּרֻבִים                    | H3742            | Winged guardians of the holy place and bearers of the throne; never sent with a message                   | <b>Genesis 3:24;</b><br><b>Exodus 25:18–22;</b><br><b>Ezekiel 10:1–20</b>                    |
| <i>seraphim (burning ones)</i> , שְׂרָפִים               | H8314            | Six-winged attendants at the throne; one chapter only                                                     | <b>Isaiah 6:2, 6</b>                                                                         |
| <i>sar (prince / commander)</i> , שָׂר                   | H8269            | A chief or commander, human or heavenly                                                                   | <b>Joshua 5:14;</b><br><b>Daniel 10:13,</b><br><b>20–21; 12:1</b>                            |
| <i>ir (watcher)</i> , עִיר                               | H5894            | Aramaic: one who is awake; always <i>“a watcher and a holy one”</i>                                       | <b>Daniel 4:13, 17,</b><br><b>23</b> [Aramaic 4:10,<br>14, 20]                               |
| <i>satan (adversary / accuser)</i> , שָׂטָן              | H7854            | One who opposes or accuses; used of men, of the messenger of <b>Yahweh</b> , and of a member of the court | <b>Numbers 22:22; 1</b><br><b>Kings 11:14; Job</b><br><b>1:6; Zechariah 3:1</b>              |
| <i>ruach ra'ah (evil / harmful spirit)</i> , רוּחַ רָעָה | H7307 +<br>H7451 | A troubling spirit; in every case sent by <b>Yahweh</b> or by <b>Elohim</b>                               | <b>Judges 9:23; 1</b><br><b>Samuel 16:14;</b><br><b>18:10; 19:9</b>                          |
| <i>ruach sheqer (lying spirit)</i> , רוּחַ שְׁקֶר        | H7307 +<br>H8267 | A spirit of the court, sent to deceive the prophets of Ahab                                               | <b>1 Kings</b><br><b>22:22–23</b>                                                            |
| <i>mashchit (destroyer)</i> , מַשְׁחִית                  | H7843            | The one who carries out a plague; a messenger of <b>Yahweh</b>                                            | <b>Exodus 12:23; 2</b><br><b>Samuel 24:16</b>                                                |
| <i>shedim (demons)</i> , שְׂדִים                         | H7700            | A borrowed word; twice only, both times of the gods to whom Israel sacrificed                             | <b>Deuteronomy</b><br><b>32:17; Psalm</b><br><b>106:37</b>                                   |
| <i>se'irim (hairy ones / goat-demons)</i> , שְׂעִירִים   | H8163            | The ordinary word for he-goats; four times of beings that are worshiped or that haunt ruins               | <b>Leviticus 17:7; 2</b><br><b>Chronicles 11:15;</b><br><b>Isaiah 13:21;</b><br><b>34:14</b> |
| <i>lilit (night creature)</i> , לִילִית                  | H3917            | Once only, among the creatures of a ruined land                                                           | <b>Isaiah 34:14</b>                                                                          |

| HEBREW TERM                                                                                           | STRONG'S       | CORE MEANING                                                                  | KEY TEXT                                               |
|-------------------------------------------------------------------------------------------------------|----------------|-------------------------------------------------------------------------------|--------------------------------------------------------|
| <i>azazel</i> , אֶזָּזֵל                                                                              | H5799          | Where the second goat of the Day of Atonement is sent; the meaning is debated | <b>Leviticus 16:8, 10, 26</b>                          |
| <i>ov</i> ( <i>medium / ghost</i> ), אוֹב;<br><i>yidde'oni</i> ( <i>knowing spirit</i> ), יִדְדְעֹנִי | H178;<br>H3049 | The spirits the nations consult; Israel is forbidden to seek them             | <b>Leviticus 19:31; Deuteronomy 18:11; Isaiah 8:19</b> |
| <i>elilim</i> ( <i>worthless things</i> ), אֱלִילִים                                                  | H457           | The Tanakh's own name for the gods of the nations                             | <b>Leviticus 19:4; Psalm 96:5</b>                      |

#### Four lexical observations govern what follows.

**First**, a *malakh* (*messenger*) is a task, not a kind of being. The same word names the men Jacob sent ahead to Esau (**Genesis 32:3**), the prophet **Haggai**, who is called *malakh Yahweh* (*messenger of Yahweh*) (**Haggai 1:13**), the priest (**Malachi 2:7**), and the heavenly ones who appear to Abraham and to **Daniel**. Only the setting shows which is meant. The Tanakh has no separate word for “angel.”

**Second**, the Tanakh keeps apart what later speech has merged. The cherubim and the seraphim are never called messengers, and they are never sent anywhere with a word. They are also the only winged beings in the heavenly court (**Exodus 25:20; Isaiah 6:2**). No *malakh* (*messenger*) is described with wings. Whenever he is described at all, he looks like a man (**Genesis 18:2; Joshua 5:13; Judges 13:6; Daniel 9:21**). The one phrase in that last verse that some translations render as flying mentions no wings, and others read it as weariness.

**Third**, the proportions matter. The word *malakh* (*messenger*) occurs more than two hundred times. The three words that later readers have taken for demons — *shedim* (*demons*), *se'irim* (*hairy ones / goat-demons*), and *lilit* (*night creature*) — occur in that sense seven times in all. The noun *satan* (*adversary / accuser*) occurs twenty-seven times, and fourteen of those are in two chapters of Job. The Tanakh has a great deal to say about those who serve **Yahweh**, and very little about anything else in the unseen world.

**Fourth**, the words that are missing matter as much as the words that are present. The Tanakh has no verb for a spirit entering and controlling a person, and no noun for casting one out. It has no “devil,” no “Lucifer,” and no kingdom of darkness. Where English readers expect those words, the Hebrew has an accuser in the court of **Yahweh**, a spirit sent from **Yahweh**, and gods that are “not Eloah.”

### III. THE MESSENGERS OF YAHWEH — ARE ANGELS REAL?

#### III-A. They Are Created, and They Are His

The Tanakh never argues that the heavenly messengers exist. It reports them, from Genesis to the last of the Prophets, as plainly as it reports kings and shepherds. And it says where they came from:

*“Praise Him, all His messengers; praise Him, all His hosts ... Let them praise the name of Yahweh, for He commanded, and they were created”* (Psalm 148:2, 5)

*“You alone are Yahweh. You have made the heavens, the heaven of heavens and all their host, the earth and all that is on it ... and You give life to them all, and the host of heaven bows down to You”* (Nehemiah 9:6)

They were present when the earth was founded, for *“all the sons of Elohim shouted for joy”* (Job 38:7). They are beyond counting: *“a thousand thousands served Him, and ten thousand times ten thousand stood before Him”* (Daniel 7:10; compare Deuteronomy 33:2; Psalm 68:17 [Hebrew 68:18]). Jacob saw them going up and coming down between earth and heaven (Genesis 28:12), and when he met them on the road he said, *“This is the camp of Elohim”* (Genesis 32:1–2 [Hebrew 32:2–3]).

**Finding — are angels real?** That heavenly messengers exist, that Yahweh created them, and that they stand before Him and serve Him is Corroborated in the Torah, the Prophets, and the Writings (Genesis 28:12; 1 Kings 22:19; Psalm 103:20–21; 148:2, 5; Nehemiah 9:6; Daniel 7:10).

#### III-B. What They Look Like and What They Do

When a messenger appears, he looks like a man. Abraham saw *“three men”* (Genesis 18:2).

The two who came to Sodom are called messengers by the narrator (Genesis 19:1) and *“the men”* by the people of the city (Genesis 19:5).

Joshua saw *“a man standing opposite him with his sword drawn in his hand”* (Joshua 5:13).

The wife of Manoah said, *“A man of Elohim came to me, and his appearance was like the appearance of the messenger of Elohim, very awesome”* (Judges 13:6).

Daniel speaks of *“the man Gabriel”* (Daniel 9:21).

The messengers ate at Abraham’s tent (Genesis 18:8); the messenger who came to Manoah would not: *“I will not eat of your bread; and if you make a burnt offering, offer it to Yahweh”* (Judges 13:16).

What they do is set out on the table.

| WHAT THE MESSENGERS DO                                                                                                                                                     | TEXT                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| <b>They carry a word</b> to Hagar, to Abraham, to Gideon, to the mother of Samson, to Daniel, to Zechariah                                                                 | <b>Genesis 16:7–12; 22:11–12; Judges 6:11–12; 13:3; Daniel 9:21–22; Zechariah 1:9</b>                                           |
| <b>They guard and deliver</b> the servant on his errand, Israel at the sea and on the way, those who fear <b>Yahweh</b> , the three in the furnace, Daniel among the lions | <b>Genesis 24:7, 40; Exodus 14:19; 23:20; Psalm 34:7 [Hebrew 34:8]; Psalm 91:11–12; Daniel 3:28; Daniel 6:22 [Aramaic 6:23]</b> |
| <b>They provide:</b> Elijah is fed under the broom tree                                                                                                                    | <b>1 Kings 19:5–7</b>                                                                                                           |
| <b>They carry out judgment</b> on Sodom, on Jerusalem after the census, on the camp of Assyria, on Egypt                                                                   | <b>Genesis 19:13; 2 Samuel 24:16; 2 Kings 19:35; Psalm 78:49</b>                                                                |
| <b>They stand in the court and praise</b>                                                                                                                                  | <b>1 Kings 22:19; Job 1:6; Psalm 103:20–21; Isaiah 6:2–3</b>                                                                    |
| <b>They plead for the people:</b> <i>“how long will You not have compassion on Jerusalem?”</i>                                                                             | <b>Zechariah 1:12</b>                                                                                                           |
| <b>They fight</b> as the host of <b>Yahweh</b>                                                                                                                             | <b>Joshua 5:14; 2 Kings 6:17; Daniel 10:13, 21; 12:1</b>                                                                        |

In every row the messenger acts for **Yahweh**. He is sent, he speaks what he was given, and he returns. Not one of these texts shows a messenger acting on his own account.

### III-C. The Names

The Tanakh names two heavenly messengers. Gabriel explains the visions (**Daniel 8:16; 9:21**). Michael is *“one of the chief princes”* and *“the great prince who stands over the sons of your people”* (**Daniel 10:13, 21; 12:1**). Both names stand in the book of **Daniel** and nowhere else.

Elsewhere, when a messenger is asked his name, he does not give it. Jacob asked, and was answered, *“Why is it that you ask my name?”* (**Genesis 32:29 [Hebrew 32:30]**). Manoah asked, and was answered:

*“Why do you ask my name, seeing it is wonderful?”* (**Judges 13:18**)

Raphael, Uriel, and every other angel's name known to later tradition come from outside the Tanakh (Section X). So do the ranks. The Tanakh gives no ladder of nine choirs and no list of archangels.

**Finding — the names:** that two messengers are named, Gabriel and Michael, is stated in one book (**Daniel 8:16; 9:21; 10:13, 21; 12:1**): **Single witness**. Every other name, and every system of ranks, is **Not in the text**.

### III-D. The Cherubim and the Seraphim

*Malakim* and *Ha-Satan* treated these in full, and its finding stands: they are not messengers. The *keruvim* (*cherubim*) guard and bear. They keep the way to the tree of life (**Genesis 3:24**). Their images overshadow the ark, and **Yahweh** speaks “*from between the two cherubim*” (**Exodus 25:22**). **Ezekiel** sees them carrying the throne (**Ezekiel 10:1–20**), and **Yahweh** is called the One “*enthroned on the cherubim*” (**1 Samuel 4:4; Psalm 80:1** [Hebrew 80:2]). The *seraphim* (*burning ones*) appear in one chapter, standing above the throne and calling, “*Holy, holy, holy is Yahweh of hosts*” (**Isaiah 6:2–3**). One of them touches the prophet's lips with a coal from the altar (**Isaiah 6:6–7**). These are the creatures with wings. They attend the throne, and the text never sends them out with a message.

### III-E. The Messenger of Yahweh

One figure stands apart: the *malakh Yahweh* (*messenger of Yahweh*). He speaks as **Yahweh** in the first person. To Hagar: “*I will greatly multiply your seed*” (**Genesis 16:10**). To Abraham: “*you have not withheld your son, your only one, from Me*” (**Genesis 22:12**). At the bush the messenger of **Yahweh** appears in the flame, and then “*Elohim called to him out of the midst of the bush*” (**Exodus 3:2–4**). Jacob, blessing the sons of Joseph, names him in one breath with **Elohim**: “*the Elohim who has shepherded me all my life to this day, the messenger who has redeemed me from all evil, bless the lads*” (**Genesis 48:15–16**). And **Yahweh** says of the messenger who goes before Israel:

“*Take heed before him and obey his voice; do not rebel against him ... for My name is in him*” (**Exodus 23:21**)

Yet the same messenger is also distinguished from **Yahweh**. He prays to **Yahweh** (**Zechariah 1:12**), and **Yahweh** gives him orders: “*It is enough; now stay your hand*” (**2 Samuel 24:16**). Tanakh states both things and does not explain how they fit. This Institution does not force the text. What can be said is what the text says: the messenger of **Yahweh** carries the Name and the full authority of the One who sent him, and whoever met him knew he had met with **Yahweh** (**Judges 13:22**).

### III-F. Not to Be Served

The covenant sets one limit around all of this, and it sets it more than once.

*“And lest you lift up your eyes to the heavens, and see the sun and the moon and the stars, all the host of the heavens, and be drawn away and bow down to them and serve them”* (Deuteronomy 4:19)

To serve the host of heaven is a capital offense in the Torah (Deuteronomy 17:2–5). It is the sin of Manasseh (2 Kings 21:3–5), and the Prophets charge Judah with it (Jeremiah 8:2; Zephaniah 1:5). No prayer in the Tanakh is addressed to a messenger. No one is told to call on one.

The only time a man is invited to try, it is a taunt: *“Call now; is there anyone who will answer you? And to which of the holy ones will you turn?”* (Job 5:1).

When Manoah wished to honor the messenger, he was turned at once toward Yahweh (Judges 13:16). The first of the Ten Words covers the whole matter: *“You shall have no other elohim before Me”* (Exodus 20:3).

**Finding — worship:** that no messenger, host, or holy one is to be served or prayed to is **Corroborated** (Exodus 20:3; Deuteronomy 4:19; 17:2–5; Judges 13:16; Zephaniah 1:5).

## IV. DID ANY OF THEM FALL?

### IV-A. What the Tanakh Says of Their Obedience

The Tanakh’s own summary of the heavenly host is a psalm, and it is a summary of obedience:

*“Bless Yahweh, you His messengers, mighty in strength, who do His word, obeying the voice of His word. Bless Yahweh, all His hosts, His ministers who do His will”* (Psalm 103:20–21)

The same picture is drawn wherever the host appears.

They stand at the throne *“on His right and on His left”* (1 Kings 22:19).

They bow down to Him (Nehemiah 9:6).

The only watchers the Tanakh knows are *“a watcher and a holy one,”* who carry *“the decree of the Most High”* (Daniel 4:13, 17, 24).

The Tanakh shows a court that serves. Against that background, the texts brought to prove a fall have to be read one at a time.

## IV-B. The Texts Brought for a Fall

Doc 278 weighed six of these passages. They are restated here in brief, and three more are added: two from **Daniel**, and one from the Psalms.

| TEXT                    | WHAT IS CLAIMED                                   | WHAT THE TEXT SAYS                                                                                                                                                                                                                                             |
|-------------------------|---------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Genesis 6:1–4</b>    | Angels came down and married women                | The text says <i>“sons of Elohim.”</i> It names no angel, no heaven, and no fall, and the verdict of <b>Yahweh</b> is on man: <i>“he also is flesh”</i> (Genesis 6:3). See Doc 278.                                                                            |
| <b>Isaiah 14:12–15</b>  | <i>“Lucifer”</i> fell from heaven                 | A taunt <i>“against the king of Babylon”</i> (Isaiah 14:4). Those who see him ask, <i>“Is this the man who made the earth tremble?”</i> (Isaiah 14:16).                                                                                                        |
| <b>Ezekiel 28:12–19</b> | Satan was perfect in Eden and fell                | A lament <i>“over the king of Tyre”</i> (Ezekiel 28:12). To the prince of the same city: <i>“you are man and not El”</i> (Ezekiel 28:2, 9).                                                                                                                    |
| <b>Job 4:18; 15:15</b>  | Elohim <i>“charges His messengers with error”</i> | The words of Eliphaz, to whom <b>Yahweh</b> says, <i>“you have not spoken of Me what is right”</i> (Job 42:7). Even Eliphaz describes no rebellion and no casting out.                                                                                         |
| <b>Isaiah 24:21–22</b>  | Angels are shut in a pit                          | <i>“On that day Yahweh will punish the host of the height in the height, and the kings of the ground on the ground.”</i> A day still to come; nothing is said of a past fall.                                                                                  |
| <b>Psalms 82</b>        | The gods rebelled and were judged                 | The <i>elohim</i> ( <i>mighty ones</i> ) who judge unjustly are told, <i>“you shall die like men”</i> (Psalm 82:6–7). See Doc 183.                                                                                                                             |
| <b>Genesis 3:1–15</b>   | The serpent was a fallen angel                    | <i>“More crafty than any beast of the field which Yahweh Elohim had made”</i> (Genesis 3:1); cursed <i>“above all cattle”</i> (Genesis 3:14).                                                                                                                  |
| <b>Daniel 8:10</b>      | A third of the angels were cast down              | A horn <i>“cast down some of the host and some of the stars to the ground.”</i> The chapter gives its own meaning: a king who <i>“shall destroy mighty ones and the people of the holy ones”</i> (Daniel 8:23–24). The <i>“third”</i> is not in Daniel at all. |
| <b>Psalms 78:49</b>     | <b>Yahweh</b> keeps <i>“evil angels”</i>          | <i>“A sending of messengers of evil”</i> — the plagues of Egypt. They are messengers who bring calamity at His command. The text does not say they are wicked.                                                                                                 |

The last row deserves a word, because English Bibles have long printed “*evil angels*” there.

מְשִׁלַּחַת מַלְאֲכֵי רָעִים

*“He sent upon them the heat of His anger, wrath and indignation and distress, a sending of messengers of evil” (Psalm 78:49)*

The phrase is *mishlachat malakhe ra'im* (a sending of messengers of evil). The psalm is retelling the plagues, and the One who sends is **Yahweh**. The “evil” is the harm they bring on Egypt, the same word the Tanakh uses for disaster (**Amos 3:6**). These are the messengers who do His word, on the day His word is judgment.

#### IV-C. The Princes of Daniel 10 — The Hardest Text

One passage does speak of conflict among heavenly powers, and honesty requires that it be weighed and not waved away. A messenger comes to **Daniel** after three weeks of mourning and explains why he was delayed.

וְשָׂר מַלְכוּת פָּרַס עָמַד לִנְגְּדִי

*“But the prince of the kingdom of Persia stood against me twenty-one days; and behold, Michael, one of the chief princes, came to help me” (Daniel 10:13)*

*“And now I will return to fight with the prince of Persia; and when I go out, behold, the prince of Greece will come. But I will tell you what is inscribed in the writing of truth; and there is none who stands firmly with me against these, except Michael your prince” (Daniel 10:20–21)*

**First:** the word is *sar* (prince / commander). The Tanakh uses it for human officers (**Daniel 1:7; 9:6**), and it uses it for Michael, for the commander of the host of **Yahweh** (**Joshua 5:14**), and for the “Prince of princes” (**Daniel 8:25**). Because Michael is a heavenly figure and is called “your prince,” the plain sense is that the princes of Persia and of Greece are figures of the same order, each standing for a kingdom.

**Second:** the text says they “stood against” the messenger, and that he must “fight” with them. The Tanakh therefore knows of opposition in the unseen world. That much is written, and this study does not soften it.

**Third:** the text does not say what is usually built on it. It does not say that these princes were once holy and fell. It does not call them shedim (demons), and it does not link them to the satan (adversary /

accuser). It does not tell **Daniel** their names, and it does not tell him to rebuke them, bind them, or pray against them. **Daniel** did none of those things.

He mourned for three weeks and went without pleasant food (**Daniel 10:2–3**), and he was told: *“from the first day that you set your heart to understand and to humble yourself before your Elohim, your words were heard”* (**Daniel 10:12**).

**Fourth:** the outcome is not in doubt. What the messenger has come to tell is already *“inscribed in the writing of truth”* (**Daniel 10:21**).

In the same book the king of Babylon learns that the Most High *“does according to His will in the host of heaven and among the inhabitants of the earth; and there is none who can stay His hand”* (**Daniel 4:35** [Aramaic 4:32]).

**Finding — the princes:** that heavenly princes stand over kingdoms, and that one may withstand a messenger of **Yahweh** for a time, is stated in one vision (**Daniel 10:13, 20–21**): **Single witness**.

The future reckoning with *“the host of the height”* (**Isaiah 24:21–22**) and the judgment of **Psalm 82** may bear on the same matter, but each of those passages is itself debated. That these princes are fallen angels, that they are demons, or that men are to engage them is **Not in the text**.

#### IV-D. The Verdict

**Finding — did angels fall?** A rebellion in heaven before the creation of man, a leader named Lucifer or Satan, a third of the angels cast down with him, and a kingdom he rules are **Not in the text**.

This confirms the conclusions of *Malakim and Ha-Satan* and of Doc 278, and it holds after the passages in **Daniel** are added. What the Tanakh does state is that the host does His word (**Psalm 103:20–21; 148:2, 5**): **Corroborated**. It also states once, of a day still to come, that **Yahweh** will call the host of the height to account (**Isaiah 24:21–22**): **Single witness**.

## V. THE ADVERSARY IN THE COURT OF YAHWEH

### V-A. Every Use of the Word

*Malakim and Ha-Satan* gave the full study of *satan* (*adversary / accuser*). The table gathers every occurrence of the noun, so that the reader can see what kind of word it is.

| WHO IS CALLED AN ADVERSARY                                                       | TEXT                                 | TIMES |
|----------------------------------------------------------------------------------|--------------------------------------|-------|
| The messenger of <b>Yahweh</b> , standing in the road against Balaam             | <b>Numbers 22:22, 32</b>             | 2     |
| David, as the Philistine commanders fear he may become                           | <b>1 Samuel 29:4</b>                 | 1     |
| The sons of Zeruiah, to David                                                    | <b>2 Samuel 19:22</b> [Hebrew 19:23] | 1     |
| None: <i>“there is neither adversary nor evil occurrence”</i> in Solomon’s peace | <b>1 Kings 5:4</b> [Hebrew 5:18]     | 1     |
| Hadad the Edomite and Rezon son of Eliada, raised up against Solomon             | <b>1 Kings 11:14, 23, 25</b>         | 3     |
| An accuser standing at the right hand of the wicked man                          | <b>Psalms 109:6</b>                  | 1     |
| <i>ba-satan (the adversary)</i> , who comes among the sons of <b>Elohim</b>      | <b>Job 1:6–12; 2:1–7</b>             | 14    |
| <i>ba-satan (the adversary)</i> , standing to accuse Joshua the high priest      | <b>Zechariah 3:1–2</b>               | 3     |
| An adversary who stands against Israel and incites the census                    | <b>1 Chronicles 21:1</b>             | 1     |

Twenty-seven occurrences. Seven name human opponents or an accuser at law. Two name the messenger of **Yahweh** himself. The remaining eighteen stand in three passages, and in two of those the word carries the article: *ba-satan (the adversary)*, a title and not a personal name.

## V-B. What the Three Passages Show

**First: Job.** The adversary comes *“among”* the sons of **Elohim** when they present themselves before **Yahweh** (**Job 1:6**). He is questioned by **Yahweh** and answers. He can do nothing until he is given leave, and the leave has a limit each time: *“only against him do not stretch out your hand”* (**Job 1:12**); *“only spare his life”* (**Job 2:6**).

When the blows fall, Job names their source without hesitation: *“Yahweh gave, and Yahweh has taken away; blessed be the name of Yahweh”* (**Job 1:21**). The narrator agrees with him. At the end of the book Job’s family comforts him *“for all the evil that Yahweh had brought upon him”* (**Job 42:11**).

**Second: Zechariah.** The adversary stands at the right hand of Joshua the high priest to accuse him, and the answer is immediate: *“Yahweh rebuke you, the adversary; Yahweh who has chosen Jerusalem rebuke you”* (Zechariah 3:2). The accusation is dismissed, and the priest is clothed in clean garments. The scene is a court. The accuser is standing in it, and he loses.

**Third: the census.** The Chronicler writes, *“an adversary stood up against Israel and incited David to number Israel”* (1 Chronicles 21:1). The older account of the same event reads, *“the anger of Yahweh burned against Israel, and He incited David against them”* (2 Samuel 24:1). The two accounts stand side by side in the Tanakh. Whatever the adversary did, he did as the instrument of Yahweh’s anger.

Nothing in these three passages says that the adversary was once something else. No fall is told and no rebellion. He rules nothing. And in the whole Tanakh no verse joins him to the *shedim* (demons). The title *“ruler of the demons”* belongs to later books (Section X).

**Finding — the adversary:** that an accuser has a place in the court of Yahweh is Corroborated (Job 1:6–12; 2:1–7; Zechariah 3:1–2). That he acts only by the leave of Yahweh, and can be overruled, is Corroborated (Job 1:12; 2:6; Zechariah 3:2; 1 Chronicles 21:1 with 2 Samuel 24:1). That he is a fallen angel, the ruler of the demons, or the king of a rival kingdom is **Not in the text.**

## VI. THE EVIL SPIRIT FROM YAHWEH

### VI-A. The Spirit That Troubled Saul

If the Tanakh taught that demons torment men, this is where it would say so. It says something else.

וַיִּבְעַתְתּוּ רוּחַ רָעָה מֵאֵת יְהוָה

*“And the spirit of Yahweh departed from Saul, and an evil spirit from Yahweh terrified him”* (1 Samuel 16:14)

The phrase is *ruach ra’ah me’et Yahweh* (an evil spirit from Yahweh).

**First:** the source is stated every time the spirit is mentioned. It is “from Yahweh” (1 Samuel 16:14), *“an evil spirit of Elohim”* (1 Samuel 16:15–16; 18:10), and *“an evil spirit of Yahweh”* (1 Samuel 19:9). Saul’s own servants say so to his face. No one in the account suggests any other origin.

**Second:** *ra’ah* (evil / harmful) describes what the spirit does to Saul. It terrifies him. The same word names disaster and calamity throughout the Tanakh (Amos 3:6; Isaiah 45:7). The text does not call the spirit wicked. It calls it harmful, and it says who sent the harm.

**Third:** it came for a reason. Saul had rejected the word of **Yahweh** (1 Samuel 15:23, 26), and the spirit of **Yahweh** that had come upon him at his anointing departed. What troubled him afterward is the other side of that departure.

**Fourth:** the remedy is not a rite. No one commands the spirit, names it, or drives it out. A young man plays the lyre:

*“And whenever the spirit of Elohim came upon Saul, David took the lyre and played with his band; and Saul was refreshed and was well, and the evil spirit departed from him”* (1 Samuel 16:23)

**Fifth:** the spirit is never called a *shed* (demon). It has no name and it never speaks. The Tanakh does not treat it as a being with a will of its own.

## VI-B. The Spirit Between Abimelech and Shechem

*“And Elohim sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech”* (Judges 9:23)

Here the *“evil spirit”* is ill will between former allies. The text gives the reason at once: it was sent so that the blood of the seventy sons of Gideon might come upon the man who killed them and on those who helped him (Judges 9:24). The spirit is the means by which Yahweh repays bloodguilt.

## VI-C. The Lying Spirit in the Mouth of the Prophets

The prophet **Micaiah** is brought before Ahab and tells him what he has seen.

רוח שקר בפי כל־נביאיו

*“I saw Yahweh sitting on His throne, and all the host of heaven standing by Him on His right and on His left. And Yahweh said, Who will entice Ahab, that he may go up and fall at Ramoth-gilead? ... And the spirit came forward and stood before Yahweh and said, I will entice him ... I will go out and be a lying spirit in the mouth of all his prophets. And He said, You shall entice him and also prevail; go out and do so”* (1 Kings 22:19–22)

The phrase is *ruach sheqer* (lying spirit).

**First:** the spirit belongs to the host that stands by the throne.

**Second:** it goes only when **Yahweh** says, *“go out and do so.”*

**Third:** Ahab is told all of it before the battle. **Micaiah** concludes, *“Yahweh has put a lying spirit in the mouth of all these prophets, and Yahweh has spoken evil concerning you”* (1 Kings

22:23). The king heard the truth from the one prophet he hated, and he chose the four hundred (1 Kings 22:8, 26–29). The Chronicler records the same vision (2 Chronicles 18:18–22).

#### VI-D. Other Spirits the Tanakh Names

The Tanakh often uses *ruach* (*spirit / wind / breath*) for an impulse or condition that comes over a person or a people.

1. There is “*a spirit of jealousy*” that comes on a husband (Numbers 5:14),
2. “*a spirit of whoredom*” that leads Israel astray (Hosea 4:12; 5:4),
3. “*a spirit of deep sleep*” that Yahweh pours out (Isaiah 29:10),
4. and “*a spirit of distortion*” that Yahweh mixes into Egypt (Isaiah 19:14).

Of the king of Assyria Yahweh says, “*I will put a spirit in him, and he shall hear a rumor and return to his own land*” (2 Kings 19:7).

None of these is a demon. Each is a state of mind, and where a source is named, the source is Yahweh.

Once, and only once, the Tanakh speaks of an unclean spirit.

#### רוח הַטְּמֵאָה

“*I will cut off the names of the idols from the land, and they shall be remembered no more; and also the prophets and the spirit of uncleanness I will cause to pass from the land*” (Zechariah 13:2)

The phrase is *ruach ha-tum’ah* (*the spirit of uncleanness*). It stands beside idols and false prophets, as the thing that moves them. And it is Yahweh who removes it. The verse offers no rite, and it expects none.

#### VI-E. The Destroyer

The one who kills in the night of the Passover is called *ha-mashchit* (*the destroyer*):

“*Yahweh will pass over the door and will not allow the destroyer to come into your houses to strike*” (Exodus 12:23)

The destroyer is under orders. He enters where he is permitted and nowhere else. In the days of David the same word was used of a messenger:

“*Yahweh ... said to the messenger who was destroying the people, It is enough; now stay your hand*” (2 Samuel 24:16).

A messenger of **Yahweh** struck the camp of Assyria (2 Kings 19:35). The Proverbs say that *“a cruel messenger”* is sent against the rebel (Proverbs 17:11). And **Yahweh** says through the prophet, *“I have created the destroyer to ruin”* (Isaiah 54:16).

The Tanakh has no angel of death who works for another master.

## VI-F. One Hand

These passages are hard for a reader who has been taught that every harm comes from an enemy of **Elohim**. The Tanakh does not divide the world that way.

רָאוּ עֵתָה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי

*“See now that I, I am He, and there is no elohim with Me; I put to death and I make alive; I wound and I heal; and there is none who delivers out of My hand”* (Deuteronomy 32:39)

*“I form light and create darkness; I make peace and create calamity; I, Yahweh, do all these things”* (Isaiah 45:7)

The Hebrew of the second passage sets *ra* (calamity / evil) opposite *shalom* (peace / wholeness). The verse speaks of well-being and disaster, and it says that both are in one hand.

The other witnesses agree: *“Shall there be calamity in a city, and Yahweh has not done it?”* (Amos 3:6);

*“Yahweh puts to death and makes alive”* (1 Samuel 2:6);

*“Is it not from the mouth of the Most High that evil and good go forth?”* (Lamentations 3:38);

*“Shall we receive good from Elohim, and shall we not receive evil?”* (Job 2:10).

Doc 149 examined what this means for the one who suffers.

For the present question it means that the Tanakh leaves no room for a second power that sends trouble against the will of **Yahweh**.

**Finding — the evil spirit: that the troubling and deceiving spirits of the Tanakh are sent by Yahweh, for stated reasons, is Corroborated (Judges 9:23–24; 1 Samuel 16:14; 1 Kings 22:22–23). That the destroyer is His messenger is Corroborated (Exodus 12:23; 2 Samuel 24:16; 2 Kings 19:35). That these are demons of a rival kingdom, or that they were driven out by any rite, is Not in the text.**

## VII. ARE DEMONS REAL? — THE BEINGS THE NATIONS FEARED

### VII-A. The Shedim: “Not Eloah”

יִזְבְּחוּ לַשְּׂדִים לֹא אֱלֹהִים

*“They sacrificed to the shedim (demons), not to Eloah; to elohim they had not known, new ones who came lately, whom your fathers did not dread” (Deuteronomy 32:17)*

*“They sacrificed their sons and their daughters to the shedim (demons), and they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan” (Psalm 106:37–38)*

These two verses are every use of the word in the Tanakh.

**First:** both verses are about sacrifice. The *shedim (demons)* are the ones to whom the offering is made. In each verse the next line says who they are: in the Song of Moses, *“elohim they had not known”*; in the psalm, *“the idols of Canaan.”* The *shedim (demons)* of the Tanakh are the gods of the nations, called by another name.

**Second:** the Torah defines them in two words: *lo Eloah (not Eloah)*. The same song says, *“They have made Me jealous with a no-el” (Deuteronomy 32:21)*. That is the Tanakh’s whole description of the *shedim (demons)*: they are what is worshiped in the place of Elohim, and they are not Elohim.

**Third:** as a comparative note, the lexicons trace the word to the language of Mesopotamia, where a *shedu* was a spirit that could guard a house or do harm. The Torah takes the nations’ own word for their spirits and attaches its verdict to it.

**Fourth:** in neither verse does a shed (demon) do anything. It does not speak, enter anyone, or strike anyone. All the harm in the passage is done by the worshipers, who kill their own children (see Doc 231). The Tanakh locates the evil in what men do for their gods.

### VII-B. The Se’irim: The Goats of the Open Field

וְלֹא יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם

*“And they shall no more sacrifice their sacrifices to the se’irim (hairy ones / goat-demons), after whom they whore. This shall be a statute forever to them throughout their generations” (Leviticus 17:7)*

The word is the ordinary Hebrew word for he-goats. It is the same word used for the two goats of the Day of Atonement in the chapter before (**Leviticus 16:5**). Here it names something Israel had been offering to in the open field, and the law brings every slaughter to the door of the Tent to put an end to it (**Leviticus 17:3–7**). Centuries later Jeroboam *“appointed for himself priests for the high places, and for the se’irim, and for the calves which he had made”* (2 Chronicles 11:15). The goat-figures stand in the list beside the calves, as things set up and served.

The word returns twice in the Prophets, in pictures of ruined cities.

Of Babylon: *“ostriches shall dwell there, and se’irim shall dance there”* (Isaiah 13:21).

Of Edom: *“the sa’ir shall cry to his fellow”* (Isaiah 34:14).

Readers have long disagreed whether the prophet means wild goats or the goat-spirits that people believed haunted waste places. Every other creature in both lists is an animal. On either reading the passage is a picture of desolation. It teaches nothing about what such beings are or can do.

### VII-C. The Lilit: One Word in One Verse

אֶרֶץ-שָׁמַיִם הָרְגִיעָה לִּילִית

*“And desert creatures shall meet with howling creatures, and the sa’ir shall cry to his fellow; surely there the lilit (night creature) shall settle, and find for herself a place of rest”* (Isaiah 34:14)

This is the only time the word appears. It stands in a list of the creatures that will take over the ruins of Edom: the owl and the raven (**Isaiah 34:11**), jackals and ostriches (**Isaiah 34:13**), and kites (**Isaiah 34:15**). As a comparative note, the lexicons connect the word with a name for night spirits in the language of Mesopotamia, and many translators have taken it here for a night bird. The prophet does not stop to say which. What he does say is who gathered the list:

*“Seek from the book of Yahweh and read: not one of these shall be missing ... for My mouth, it has commanded, and His spirit, it has gathered them”* (Isaiah 34:16)

Whatever the *lilit (night creature)* is, it is among the creatures that **Yahweh** commands and gathers.

The woman called Lilith, first wife of Adam and mother of demons, is not in the Tanakh at all. Her story was written many centuries later (Section X).

### VII-D. Azazel

On the Day of Atonement lots are cast over two goats, *“one lot for Yahweh and one lot for Azazel”* (**Leviticus 16:8**). Doc 239 set out the three readings of the word: the goat that goes away; a

rough and cut-off place; or the name of a being of the wilderness. The text decides little about the name and a good deal about the act.

**First:** the second goat is not sacrificed to anyone. It *“shall be set alive before Yahweh”* (Leviticus 16:10), the sins of the people are confessed over it, and it is sent away to carry them *“to a land cut off”* (Leviticus 16:22).

**Second:** the very next chapter forbids sacrifice to the *se’irim (hairy ones / goat-demons)* as a statute forever (Leviticus 17:7).

**The Torah cannot be read as commanding in chapter 16 what it forbids in chapter 17.**

**Third:** the Tanakh never calls Azazel an angel, never says that he fell, and never mentions him outside this chapter. Whatever stood behind the name, the Torah gives it nothing except the sins of Israel, sent away.

### VII-E. Pestilence and Plague

Two more words belong here. As a comparative note, in the neighboring languages they could be the names of gods. In the Tanakh they are things that walk in the train of **Yahweh**:

*“Before Him went pestilence, and plague went out at His feet”* (Habakkuk 3:5).

In the Song of **Moses** they are His arrows (**Deuteronomy 32:23–24**). And the one who shelters under the Most High is told that he need not fear them:

*“You shall not fear the terror of the night, nor the arrow that flies by day, nor the pestilence that walks in darkness, nor the destruction that lays waste at noon”* (Psalm 91:5–6)

### VII-F. So Are They Real?

Tanakh’s answer has three parts, and each must be kept.

**What the Tanakh affirms.** The nations worshiped beings they called gods and spirits, and Israel was drawn after them more than once. The worship was real, and so were its fruits: *“they shed innocent blood”* (Psalm 106:38). No one who reads the Prophets can say that the Tanakh treats this as harmless.

**What the Tanakh says they are.** They are *“not Eloah”* (Deuteronomy 32:17).

They are *elilim (worthless things)*: *“all the elohim of the peoples are worthless things, but Yahweh made the heavens”* (Psalm 96:5).

They are powerless: *“Do not fear them, for they cannot do evil, neither is it in them to do good”* (Jeremiah 10:5).

The prophet challenges them directly: *“Do good, or do evil, that we may be dismayed ... Behold, you are of nothing, and your work is of nought”* (Isaiah 41:23–24).

The Tanakh also speaks of them as subject to judgment and bound to bow: *“on all the elohim of Egypt I will execute judgments”* (Exodus 12:12); *“bow down to Him, all you elohim”* (Psalm 97:7); *“Yahweh is a great El, and a great King above all elohim”* (Psalm 95:3).

The text does not stop to settle whether anything stands behind the idol. It settles what matters to the worshiper. Whatever is there is not Eloah. It cannot save and it cannot harm. It is not to be feared, and it must not be served.

**What the Tanakh never says.**

It never says that the *shedim* (demons) are fallen angels, or the spirits of the dead. It never shows one entering a human being. It never traces a sickness to one. No prophet casts out a spirit, from Moses to Malachi.

And the Torah, which legislates in detail for skin disease, bodily discharges, and contact with the dead (Leviticus 13–15; Numbers 19), has no law for a person afflicted by a demon and no rite to free him. The silence of such careful a code is itself a witness.

**Finding — are demons real?** That the nations worshiped *shedim* (demons) and *se'irim* (hairy ones / goat-demons), and that Israel was forbidden to do so, is **Corroborated** (Leviticus 17:7; Deuteronomy 32:17; Psalm 106:37; 2 Chronicles 11:15).

That they are not Eloah, are no rival to Yahweh, and are not to be feared is Corroborated (Deuteronomy 32:17, 21, 39; Psalm 96:5; Jeremiah 10:5; Isaiah 41:23–24).

That demons are fallen angels, that they possess people or cause disease, and that they must be cast out are **Not in the text.**

## VIII. WHAT THE COVENANT COMMANDS ABOUT THE UNSEEN WORLD

The Tanakh gives very little description of the unseen world and a good deal of instruction about it. The instruction comes to four commands.

### VIII-A. Do Not Seek Them

***“Do not turn to the mediums or to the knowing spirits; do not seek them out, to be defiled by them: I am Yahweh your Elohim” (Leviticus 19:31)***

The Torah repeats the command with its penalty (**Leviticus 20:6, 27**) and sets it in the list of practices for which the nations lost the land (**Deuteronomy 18:10–12**). Doc 232 studied the vocabulary. The prophet gives the reason in a single question:

***“Should not a people seek its Elohim? On behalf of the living should they seek the dead?” (Isaiah 8:19).***

Saul went to the medium of Endor when **Yahweh** did not answer him (**1 Samuel 28:6–7**), and the Chronicler names it as a cause of his death: he died ***“for asking counsel of a medium ... and he did not inquire of Yahweh” (1 Chronicles 10:13–14).***

The Torah’s concern in these laws is plain from its own words. It does not warn Israel about what the spirits may do. It warns about what Israel does when it goes looking for them: it is “defiled,” and it “whores after them” (Leviticus 19:31; 20:6).

### VIII-B. Do Not Serve Them

No sacrifice to the *se’irim* (*hairy ones / goat-demons*) (**Leviticus 17:7**). No bowing to the host of heaven (**Deuteronomy 4:19; 17:2–5**). No other elohim (**Exodus 20:3**). The covenant leaves the unseen world one place of approach, and that is **Yahweh** Himself.

### VIII-C. Do Not Fear Them

***“Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. Yahweh of hosts, Him you shall regard as holy; let Him be your fear, and let Him be your dread” (Isaiah 8:12–13)***

The command to fear **Yahweh** is also a command to fear nothing else.

***“Yahweh your Elohim you shall fear, and Him you shall serve” (Deuteronomy 6:13).***

***“Yahweh is my light and my salvation; whom shall I fear?” (Psalm 27:1).***

***“The messenger of Yahweh encamps around those who fear Him, and delivers them” (Psalm 34:7).***

The gods of the nations are named in the same breath as the reason not to fear them: ***“Do not fear them, for they cannot do evil” (Jeremiah 10:5).***

## VIII-D. Rule Over Your Own Heart

The Tanakh puts the source of human evil in one place, and it is not a spirit.

To Cain: *“sin is crouching at the door; its desire is for you, but you must rule over it”* (Genesis 4:7). Before the flood and after it: *“the inclination of the heart of man is evil from his youth”* (Genesis 6:5; 8:21).

In the Prophets: *“the heart is deceitful above all things”* (Jeremiah 17:9); *“the soul that sins, it shall die”* (Ezekiel 18:20). Doc 235 and Doc 278 set out the witnesses in full.

The narratives hold to the same rule. No one in the Tanakh is excused because a spirit was at work. Saul was troubled by a spirit from Yahweh, and he is still judged for what he did (1 Samuel 15:23; 1 Chronicles 10:13).

A lying spirit was in the mouths of Ahab’s prophets, and Ahab is still the one who put Micaiah in prison and rode to Ramoth-gilead (1 Kings 22:26–29).

David was incited to number Israel, and he says, *“I have sinned greatly in what I have done”* (2 Samuel 24:10).

The Torah’s remedy is addressed to the one who can use it: *“I have set before you life and death, the blessing and the curse; therefore choose life”* (Deuteronomy 30:19).

**Finding — the covenant’s commands:** that Israel is forbidden to seek spirits, to serve them, or to fear them is Corroborated (Leviticus 17:7; 19:31; Deuteronomy 18:10–12; Isaiah 8:12–13, 19; Jeremiah 10:5).

That a man answers for his own heart, whatever spirit is at work, is Corroborated (Genesis 4:7; Deuteronomy 30:19; 2 Samuel 24:10; Ezekiel 18:20).

## IX. WHAT IS TAUGHT THAT THE TANAKH DOES NOT SAY

The table gathers the claims most often heard and sets each beside the text.

| CLAIM                                 | WHAT THE TEXT SHOWS                                                                                                                 | GRADE           |
|---------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| <i>“Angels have wings and balos.”</i> | Only the cherubim and the seraphim have wings (Exodus 25:20; Isaiah 6:2). A messenger looks like a man (Genesis 18:2; Judges 13:6). | Not in the text |

| CLAIM                                                   | WHAT THE TEXT SHOWS                                                                                                                                                                 | GRADE                                                              |
|---------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| <i>“Each person has a guardian angel.”</i>              | Protection is promised: <i>“He will command His messengers concerning you”</i> (Psalm 91:11; Psalm 34:7). One appointed angel for each person is not stated.                        | Protection: <b>Corroborated</b> . The rest: <b>Not in the text</b> |
| <i>“We may pray to angels and ask for their help.”</i>  | <i>“To which of the holy ones will you turn?”</i> (Job 5:1); <i>“offer it to Yahweh”</i> (Judges 13:16); Deuteronomy 4:19.                                                          | <b>Not in the text</b>                                             |
| <i>“Lucifer, the highest angel, rebelled and fell.”</i> | The taunt is against the king of Babylon, who is called <i>“the man”</i> (Isaiah 14:4, 16). The name Lucifer is Latin and is not in the Hebrew.                                     | <b>Not in the text</b>                                             |
| <i>“A third of the angels fell with him.”</i>           | The Tanakh has no such number. Daniel 8:10 speaks of a king who persecutes a people (Daniel 8:24).                                                                                  | <b>Not in the text</b>                                             |
| <i>“Satan is the ruler of the demons.”</i>              | No verse joins the adversary to the <i>shedim</i> (demons). He stands in the court of Yahweh and acts by leave (Job 1:6, 12; Zechariah 3:1–2).                                      | <b>Not in the text</b>                                             |
| <i>“The serpent in the garden was Satan.”</i>           | <i>“More crafty than any beast of the field”</i> ; cursed <i>“above all cattle”</i> (Genesis 3:1, 14).                                                                              | <b>Not in the text</b>                                             |
| <i>“Demons are fallen angels.”</i>                      | The <i>shedim</i> (demons) are the gods of the nations, and they are <i>“not Eloah”</i> (Deuteronomy 32:17; Psalm 106:37–38).                                                       | <b>Not in the text</b>                                             |
| <i>“Demons are the spirits of the dead Nephilim.”</i>   | <i>“The dead do not live; the shades do not rise”</i> (Isaiah 26:14). See Doc 278.                                                                                                  | <b>Not in the text</b>                                             |
| <i>“Demons enter people and must be cast out.”</i>      | The Tanakh records no such event and gives no such law. Saul’s spirit was from Yahweh, and it left when David played (1 Samuel 16:14, 23).                                          | <b>Not in the text</b>                                             |
| <i>“Sickness and madness come from demons.”</i>         | <i>“I wound and I heal”</i> (Deuteronomy 32:39); <i>“I am Yahweh your healer”</i> (Exodus 15:26). The diseases of the covenant curses are from His hand (Deuteronomy 28:22, 27–28). | <b>Not in the text</b>                                             |

| CLAIM                                                                                                         | WHAT THE TEXT SHOWS                                                                                                                                                                                                                                                                                                              | GRADE           |
|---------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| <i>“Ruling spirits named Baal, Lilith, and Leviathan govern nations and sins, and must be bound by name.”</i> | Baal is an idol whose prophets get no answer ( <b>1 Kings 18:26–29</b> ). The <i>lilit</i> ( <i>night creature</i> ) appears once, among the creatures of a ruin ( <b>Isaiah 34:14</b> ). Leviathan is a creature <b>Yahweh</b> formed ( <b>Psalm 104:26</b> ). Daniel names no prince and rebukes none ( <b>Daniel 10:12</b> ). | Not in the text |
| <i>“Lilith was the first wife of Adam.”</i>                                                                   | Genesis knows one woman, built from the man’s side ( <b>Genesis 2:18–23</b> ). The legend is medieval (Section X).                                                                                                                                                                                                               | Not in the text |
| <i>“Two kingdoms are at war, and the outcome is uncertain.”</i>                                               | <i>“There is no elohim with Me”</i> (Deuteronomy 32:39). <i>“None can stay His hand”</i> (Daniel 4:35).                                                                                                                                                                                                                          | Not in the text |

## X. THREE-RELIGION AUDIT — HOW EACH TRADITION SPEAKS OF ANGELS AND DEMONS

The table sets the three traditions against the Tanakh’s own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

| ELEMENT                     | ✧ JUDAISM                                                                                                                                                                                                                                                                                                                                                                                                                 | † CHRISTIANITY                                                                                                                                                                                                                                                                                                                                                                                                                              | ☪ ISLAM                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>How the picture grew</b> | Between the Tanakh and the Mishnah the unseen world is filled with names. Tobit has the demon Asmodeus and the angel Raphael (Tobit 3:8, 17). 1 Enoch and Jubilees tell of fallen Watchers and of evil spirits under a chief called Mastema (1 Enoch 6–16; Jubilees 10:1–13). The Dead Sea Scrolls set a Prince of Lights against an Angel of Darkness (1QS 3:13–4:26) and hold songs to frighten demons away (4Q510–511; | The Greek translation had already rendered <i>shedim</i> ( <i>demons</i> ), <i>se’irim</i> ( <i>hairy ones / goat-demons</i> ), and even the <i>“worthless things”</i> of <b>Psalm 96:5</b> by one word, <i>daimonia</i> . The New Testament takes that word up. Demons are cast out (Mark 1:23–27; 5:1–20). Satan is <i>“ruler of the demons”</i> (Matthew 12:24–28). Angels sinned and are kept in chains (2 Peter 2:4; Jude 6). There is | The Qur’an makes belief in the angels an article of faith (Q. 2:285). It names Jibril and Mikal (Q. 2:97–98), gives the angels wings (Q. 35:1), and denies that they disobey (Q. 66:6). Iblis refused to bow to Adam and <i>“was of the jinn”</i> (Q. 2:34; 7:11–18; 18:50). The jinn are created of fire (Q. 15:27; 55:15), are called to worship as mankind is (Q. 51:56), and are divided into the righteous and the others (Q. 72:11). |

| ELEMENT           | ✧ JUDAISM                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | † CHRISTIANITY                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | ☪ ISLAM                                                                                                                                                                                                                                                                                                                              |
|-------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                   | <p>11Q11). Josephus describes a casting out done in Solomon’s name (Antiquities 8.2.5). The Talmud speaks of <i>shedim</i> (<b>demons</b>) on every side (Berakhot 6a; Chagigah 16a) and of Ashmedai their king (Gittin 68a–b).</p>                                                                                                                                                                                                                                                                                                                                                                      | <p>war in heaven, and the dragon is thrown down with his angels (Revelation 12:7–9). Origen read <b>Isaiah 14</b> and <b>Ezekiel 28</b> as the fall of Satan (On First Principles 1.5). Jerome’s Latin put the word <i>lucifer</i> at <b>Isaiah 14:12</b>. Pseudo-Dionysius ranked the angels in nine choirs. The Fourth Lateran Council (1215) defined that the devil and the demons were created good and became evil of themselves. Dante and Milton supplied the pictures most people now carry.</p> | <p>Two angels at Babylon, Harut and Marut, teach only after warning, “<b><i>we are a trial</i></b>” (Q. 2:102). Later tradition developed protective recitation against the jinn.</p>                                                                                                                                                |
| Covenant strength | <p>Rabbinic teaching keeps the adversary inside the court: “<b><i>the satan, the evil inclination, and the angel of death are one</i></b>” (Talmud Bava Batra 16a). The tradition admits that “<b><i>the names of the angels came up with them from Babylon</i></b>” (Jerusalem Talmud Rosh Hashanah 1:2; Genesis Rabbah 48:9). Maimonides classed charms, spirits, and divination as falsehood (Mishneh Torah, Avodat Kokhavim 11:16) and explained the goat-demons of <b>Leviticus 17:7</b> as a belief of the idolaters (Guide 3:46). Ibn Ezra is read the same way in that verse. A Jew may deny</p> | <p>The New Testament itself forbids the worship of angels (Colossians 2:18; Revelation 22:8–9), calls them spirits “<b><i>sent out to serve</i></b>” (Hebrews 1:14), and quotes <b>Deuteronomy 32:17</b> for what stands behind idols (1 Corinthians 10:20). The Lateran definition refuses a second god: the devil is a creature.</p>                                                                                                                                                                   | <p>Angels as servants who “<b><i>act by His command</i></b>” (Q. 21:26–27) agrees with <b>Psalms 103:20–21</b>. The satan’s confession, “<b><i>I had no authority over you except that I called you and you answered me</i></b>” (Q. 14:22), agrees with <b>Genesis 4:7</b>. Refuge is sought in the Creator alone (Q. 113–114).</p> |

| ELEMENT                   | ✧ JUDAISM                                                                                                                                                                                                                                                                                                                                                                                                                   | † CHRISTIANITY                                                                                                                                                                                                                                                                                                                      | ☪ ISLAM                                                                                                                                                                                                                              |
|---------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                           | the demons altogether and remain within the tradition.                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                      |
| <b>Covenant departure</b> | The harmful spirits said to have been made at twilight on the sixth day (Mishnah Avot 5:6), the demon lore of the Talmud, which Nachmanides defended on <b>Leviticus 17:7</b> , the amulets, the legend of Lilith as Adam’s first wife (Alphabet of Ben Sira, 8th–10th century CE), and the angel hierarchies of later mysticism all go beyond the Tanakh, which names two messengers and gives no rite against any spirit. | A fallen prince with an army of fallen angels, demons that possess and must be expelled, and ruling spirits bound by name are taught as doctrine, though the Tanakh states none of them. Much modern teaching makes the believer’s daily life a battle with spirits. The Tanakh makes it a matter of the heart and the commandment. | The jinn as a third race of accountable beings, and the belief that jinn enter and afflict people (developed from Q. 2:275), go beyond the Tanakh. The Qur’an itself rebukes men who <i>“sought refuge with”</i> the jinn (Q. 72:6). |
| <b>Covenant witness</b>   | The saying that the angels’ names came from Babylon is the tradition’s own admission that the Torah did not give them. That candor is the posture this study commends.                                                                                                                                                                                                                                                      | Read from the Tanakh outward, the New Testament’s firmest word on the matter is the Tanakh’s own: <i>“You shall worship the Lord your God, and Him only shall you serve”</i> (Matthew 4:10, quoting <b>Deuteronomy 6:13</b> ).                                                                                                      | The Qur’an’s refusal to let any angel or jinn share in worship (Q. 34:40–41) stands with <b>Deuteronomy 4:19</b> and <b>Deuteronomy 32:17</b> .                                                                                      |

## XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library’s rule is that its own earlier work is tested by the same standard as everyone else’s. Six points in earlier studies need correction or refinement.

**Correction 1 — the list of occurrences of *satan* (adversary / accuser) (*Malakim* and *Ha-Satan*, March 2026).** The study gives the total correctly as twenty-seven, but its list of the human uses leaves out **1 Kings 5:4** [Hebrew 5:18]. With that verse the count is complete: two in Numbers,

one in 1 Samuel, one in 2 Samuel, four in 1 Kings, one in the Psalms, fourteen in Job, three in Zechariah, and one in 1 Chronicles (Section V-A).

**Correction 2 — “I create evil” (*Malakim and Ha-Satan*; the Ripperger response, April 2026).** Both quote **Isaiah 45:7** as “*I make peace and I create evil.*” In the Hebrew, *ra* (*calamity / evil*) stands opposite *shalom* (*peace / wholeness*), and the verse speaks of disaster, not of moral wickedness (Section VI-F). Suggested wording: “*I make peace and create calamity.*” The conclusion both studies draw from the verse, that there is no second power, stands.

**Correction 3 — three statements in the Ripperger response (April 2026).** (a) The letter speaks of “*the malakim (messengers) of righteousness and those who rebelled.*” The Tanakh records no rebellion of messengers (Section IV); the phrase should be withdrawn, and it disagrees with *Malakim and Ha-Satan*, which the letter cites. (b) The letter says that the five names Baal, Asmodeus, Lilith, Leviathan, and Moloch/Baphomet “*appear throughout the covenant record.*” Baal and Molech are named as idols, Leviathan as a creature, and the *lilit* (*night creature*) once. Asmodeus is from the book of Tobit, and Baphomet is a medieval name; neither is in the Tanakh. None of the five is called a ruling spirit. (c) The letter affirms from the New Testament that the casting out of spirits is central. Under the Library’s standing rule on sources, the Tanakh must carry each point, and the Tanakh records no casting out (Section VII-F). The letter’s main witness, that **Yahweh** alone is sovereign and the adversary acts under His authority, stands.

**Correction 4 — Dante and Milton (*Malakim and Ha-Satan*; the Ripperger response).** Both say, in nearly the same words, that the image of Satan reigning in hell “*is Dante and Milton.*” In Dante’s poem Satan is a prisoner, frozen in ice at the bottom of the pit. The Satan who reigns is Milton’s. The point being made, that the popular picture comes from the poets, stands.

**Correction 5 — two small points in *Malakim and Ha-Satan*.** The study says the word for cherub occurs “*approximately 100 times*”; the standard count is ninety-one. It glosses Gabriel as “*Mighty One of El*”; the lexicons give “*man of El*” or “*El is my strong one.*” Neither point changes a conclusion.

**Correction 6 — one sentence in Doc 278 (Section V-D).** Of the gods of the nations, Doc 278 says: “*What does not exist cannot beget.*” The Tanakh calls those gods “*not Eloah*” and “*worthless things,*” and it also speaks of judgments on “*all the elohim of Egypt*” (**Exodus 12:12**). It does not rule on whether anything stands behind the idol (Section VII-F). Suggested wording: “*What is not Eloah cannot father a higher race.*” Doc 278’s review of the texts brought for a fall should also be read together with Section IV of this document, which adds **Daniel 8:10, Daniel 10:13, 20–21, and Psalm 78:49.**

## XII. SEVEN COVENANT DECLARATIONS ON ANGELS, FALLEN ANGELS, AND DEMONS

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

| #   | COVENANT DECLARATION                                                                                                                                                                                 | BASIS                                                                                                |
|-----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| I   | The messengers of <b>Yahweh</b> are real. He created them, they stand before Him, and they do His word.                                                                                              | <b>Psalm 103:20–21; 148:2, 5; Nehemiah 9:6; 1 Kings 22:19; Genesis 28:12</b>                         |
| II  | A <i>malakh</i> ( <i>messenger</i> ) is one who is sent. The Tanakh names two, describes none with wings, and gives no ranks. What the text does not say may not be bound as doctrine.               | <b>Haggai 1:13; Daniel 8:16; 10:13; Judges 13:6, 18; Deuteronomy 4:2</b>                             |
| III | No messenger, host, or holy one is to be prayed to or served.                                                                                                                                        | <b>Exodus 20:3; Deuteronomy 4:19; 17:2–5; Judges 13:16; Job 5:1</b>                                  |
| IV  | The Tanakh records no fall of angels, no rebel prince, and no kingdom set against <b>Yahweh</b> . The adversary stands in His court and acts by His leave.                                           | <b>Job 1:6, 12; 2:6; Zechariah 3:1–2; Isaiah 14:4, 16; Ezekiel 28:2; Daniel 4:35</b>                 |
| V   | The troubling spirits of the Tanakh are sent from <b>Yahweh</b> , and the destroyer is His messenger. One hand is over peace and calamity alike.                                                     | <b>Judges 9:23; 1 Samuel 16:14; 1 Kings 22:22–23; Exodus 12:23; Deuteronomy 32:39; Isaiah 45:7</b>   |
| VI  | The <i>shedim</i> ( <i>demons</i> ) and the <i>se'irim</i> ( <i>hairy ones / goat-demons</i> ) are the gods of the nations. They are not Eloah. They are not to be sacrificed to, sought, or feared. | <b>Leviticus 17:7; 19:31; Deuteronomy 32:17; Psalm 96:5; 106:37–38; Jeremiah 10:5</b>                |
| VII | Evil is charged to the heart of man, and not to a spirit. The remedy is to return to <b>Yahweh</b> , to fear Him alone, and to keep His commandments.                                                | <b>Genesis 4:7; 8:21; Jeremiah 17:9; Deuteronomy 6:13; 30:19; Isaiah 8:12–13; Ecclesiastes 12:13</b> |

## XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

**Behind the questions about angels and demons there is usually a person who is afraid: of a spirit in the house, of a curse on the family, of a power he has been told is behind his sickness or his sin.**

The answer of the Tanakh is fivefold.

**First: believe what is written of the messengers, and go no further.** Yahweh has servants without number, and He sends them to guard those who fear Him (Psalm 34:7; 91:11). That is cause for thanks. It is not a reason to seek their names, to picture their ranks, or to speak to them. ***“You shall not add to the word which I command you” (Deuteronomy 4:2).***

**Second: lay down the fear the covenant does not teach.** The gods and spirits of the nations ***“cannot do evil, neither is it in them to do good” (Jeremiah 10:5).*** Whoever has been taught to look for a demon behind every illness, every temptation, and every loss may put that burden down. ***“Do not fear what they fear, nor be in dread” (Isaiah 8:12).***

**Third: when trouble comes, go to the One whose hand it is in.** ***“I wound and I heal” (Deuteronomy 32:39).*** ***“Come, and let us return to Yahweh; for He has torn, and He will heal us” (Hosea 6:1).*** ***“Call upon Me in the day of trouble; I will deliver you” (Psalm 50:15).*** Sickness of body or of mind is to be treated as sickness. The Torah itself provides that the injured man be ***“thoroughly healed” (Exodus 21:19),*** and it knows no rite of casting out.

**Fourth: answer for your own heart.** No spirit made Cain kill, or Saul disobey, or David number the people. ***“Sin is crouching at the door ... but you must rule over it” (Genesis 4:7).*** The covenant puts the choice in the hand of the one it addresses: ***“choose life” (Deuteronomy 30:19).***

**Fifth: leave the hidden things with Yahweh, and test every teaching.** ***“The secret things belong to Yahweh our Elohim, but the revealed things belong to us and to our sons forever, to do all the words of this Torah” (Deuteronomy 29:29 [Hebrew 29:28]).*** Ask of every teaching about the unseen world: where is it written, and by how many witnesses (Deuteronomy 19:15)? ***“The first to plead his case seems right, until his neighbor comes and examines him” (Proverbs 18:17).***

The host of heaven bows down to Him. The ***shedim (demons)*** are not Eloah. And the one who fears ***Yahweh*** has nothing else to fear.

## SCRIPTURE INDEX

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***“See now that I, I am He, and there is no elohim with Me; I put to death and I make alive; I wound and I heal; and there is none who delivers out of My hand.”***

**Deuteronomy 32:39 — The Written Covenant of Yahweh**

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