9AM Hour – October 17, 2026

“Good” and “evil” –

The Hebrew word for “wicked” is rasa’.

The primary word for “evil” is ra’a and rarely carries with it a moral nuance. In the ancient world the idea is how a person experiences good or evil, rather than it being moral. How does God create good and evil? He allows us to experience what we label evil (ra’a) like a car accident, broken water heater, tornado, sickness. These things are bad/evil but not in a moral way.

“Good” is tob/tov – something that is experienced, not a function of morality.

What is “good” operates within God’s order. What is “evil” is disorder.

Even within God’s ordered Creation, there is still disorder today: sickness, storms that damage stuff, utter darkness (as opposed to the moon and stars that illuminate the night). Note: tears, sorrow, darkness disappear in the World to Come.

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The serpent is part of the non-ordered world. Genesis does not say the serpent is Satan. That idea develops in 2nd Temple Judaism, is refined by early Christianity (especially Origen).

“Tikkun” relies on the ancient Israelite assumption that the current world is a mix of order and disorder progressing toward God’s perfect order.

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Sin in the ancient world was thought of as disorder, humans made in the image of God failing to in the divine calling to reflect that image into the world. (When we sin, we do not accurately represent God to the world.) Sin is disorder and this is what causes alienation from God (perfect order). A sinner transfers the sin to an animal (although the animal does not “pay the price” of the sin per se).

The animal dies so that the sin dies with it. It is not an offering to God because it is tainted with sin. The animal is a means of disposal of sin.

Demons – the idea of evil spirits under control of a chief demon does not develop until after 140 BC. "Daimons" could be antagonists or protagonists – generally morally neutral. The Tanakh makes few references to demons (or hell and the afterlife). None of the "spirits" in the Tanakh are controlled by a chief demon.

Demons and the development of a chief demon appears in Enoch and other inter-testament writings under Hellenistic influence. They appear to develop under the influence of Zoroastrianism.

But what about 1 Corinthians 10:20? Shaul/Paul is reflecting the beliefs of that time period where it was thought that offerings made to idols were received by demons. Again, this is not the more ancient Israelite concept.

In 1 Samuel 16… the creature/ ruah is subordinate to God and not independent.

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Satan and the devil – Job 1:6 – satan is the "accuser" or "challenger" who operates within parameters set by God. Is satan the devil? See Numbers 22:22, 32 where the angel of the Lord is referred to as satan. Is the "challenger" always the same supernatural being? Numbers 22 would lead us to the answer "no".

In Job and Zechariah 3, the satan questions God's policies. In Job, the satan is not rebuked. In Zechariah, the satan is rebuked. Does the Tanakh understand one spirit being as the adversary or several spirit beings?

In the Apostolic writings, the satan is one being called Satan.

Isaiah 14 and satan's fall: Isaiah 14 is never interpreted as satan's fall in ancient Judaism. The association is developed in 2 Enoch 29:4-5 and especially by Origen, becoming doctrine with Pope Gregory the Great (7th Century). "Lucifer" came about as Jerome used the Latin for "morning star" (luciferos). As time went on, Lucifer became the alternate name of satan – impacting the translation and understanding of Luke 10:18. Calvin and Luther opposed interpreting Is. 14 as a reference to the fall of satan.

Ezekiel 28 – Is the king of Tyre used metaphorically to refer to satan, or is it just the king of Tyre? Since the Tanakh does not portray satan as a fallen being, the ancient readers of Ezekiel would not have understood it that way.