9AM Hour – October 24, 2026

“Good” and “evil” –

Sin in the ancient world was thought of as “disorder” as opposed to God’s “perfect order”. Humans made in the image of God failed 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).

In the sin sacrifice, a person 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. The sin sacrifice is *not an offering* to God because it is tainted with sin. Instead, the animal is a means of disposal of sin. It is burned up.

On Yom Kippur, the sin of the community of Israel is transferred to a goat and the goat carries it away, thereby disposing of it for the sake of the entire community.

Purveyors of Sin…

Demons – the idea of evil spirits under the control of a chief demon does not develop until after 140 BC. “Daimons” could be antagonists or protagonists – although 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 appear 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. The king is a king.