

MIQDASH BETHEL COVENANT ASSEMBLY

COMPREHENSIVE COVENANT STUDY

מְלַאכִּים וְהַשָּׂטָן
MALAKIM AND HA-SATAN

*Who Are the Messengers of Yahweh?
Who — and What — Is the Adversary?*

A Complete Lexical and Covenant Study from the Tanakh

Reaching the Covenant Truth Across Judaism, Christianity, and Islam

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BOOK ONE

מַלְאָכִים
MALAKIM

Who Are the Messengers of Yahweh? — A Lexical and Covenant Study

PART ONE

The Hebrew Root: What the Tanakh Actually Says

I. Lexical Foundation: The Word מַלְאָךְ (Malak)

Every religion speaks of angels. But before accepting any tradition's portrait of these beings, the covenant truth-seeker returns to the Hebrew source — the Tanakh — and asks: what does the text actually say? The answer begins with a single, decisive Hebrew word.

The Hebrew noun מַלְאָךְ — transliterated *malak* (מַלְאָךְ) — Strong's **H4397** — is the foundational term the Tanakh uses for what translators have rendered 'angel.' But the word itself means nothing of the sort in its Hebrew origin.

Primary Lexical Sources

BDB (Brown-Driver-Briggs Hebrew and English Lexicon): Defines *malak* as 'messenger, representative, courier, angel.' BDB notes the root is an unused verbal root meaning to send as a deputy. The noun covers both human and divine categories without distinction of nature.

HALOT (Hebrew and Aramaic Lexicon of the Old Testament): Classifies *malak* under the semantic range 'one sent, messenger, envoy.' HALOT treats the word as functionally defined — it identifies what the being does (carries a message, executes a mission), not what it is made of or what class of being it belongs to by nature.

Gesenius (Gesenius' Hebrew and Chaldee Lexicon): Points to an Arabic and Ugaritic cognate root meaning 'to send' or 'to dispatch.' Gesenius confirms the word carries no inherent implication of wings, halos, or spiritual hierarchy — these are later theological overlays foreign to the Hebrew text itself.

Davidson's Analytical Hebrew and Chaldee Lexicon: Parses *malak* as a masculine noun from a defective root, and catalogs its occurrences across both human-messenger

and divine-messenger contexts. Davidson's is explicit: the context determines whether the **malak** is a human courier or a heavenly emissary.

Strong's Exhaustive Concordance (H4397): Defines **malak** as: 'from an unused root meaning to dispatch as a deputy; a messenger; specifically of **Elohim**, i.e. an angel (also a prophet, priest, or teacher): ambassador, angel, king, messenger.' This single lexical entry is decisive — the very same word covers prophet, priest, teacher, ambassador, and angel. The English word 'angel' is not a translation of a Hebrew concept of a winged supernatural being; it is a transliteration of a Greek word (**angelos**) that was itself chosen to render the Hebrew **malak** — 'one who is sent.'

The Tanakh's Own Usage: Both Human and Divine

The Tanakh uses **malak** (213 מַלְאָךְ times total — approximately 124 of those occurrences refer to heavenly/divine emissaries, and approximately 88 refer explicitly to human messengers. This dual usage is not an accident — it is the **covenant structure of the word**.

Key examples where **malak** unambiguously refers to a human messenger:

Bereishit (Genesis) 32:3–4

Then Yaakov sent malakim (מַלְאָכִים) ahead of him to Esau his brother in the land of Seir...

Melachim Aleph (1 Kings) 19:2

Then Jezebel sent a malak (מַלְאָךְ) to Eliyahu, saying...

Chaggai (Haggai) 1:13

Then Chaggai, the malak (מַלְאָךְ) of Yahweh, spoke the message of Yahweh to the people, saying: 'I am with you,' declares Yahweh.

Notice the third citation: the prophet Chaggai is himself called a **malak Yahweh** — a messenger of Yahweh. The same designation applied to heavenly figures appearing to Avraham and Moshe is here applied to a living human prophet.

This is the covenant anchor: malak is a functional designation, not an ontological one. It describes **commission and mission**, not species or substance.

II. The Three Categories of Malakim in the Tanakh

Category 1 — Human Messengers (Malakim as People)

As established above, human envoys, prophets, and ambassadors carry the title **malak** throughout the Tanakh. They are dispatched by kings, by commanders, and by **Yahweh** Himself through prophets. Their mission defines their title.

Category 2 — Heavenly Beings Sent on Divine Mission

The Tanakh records encounters with heavenly **malakim** — beings dispatched from the divine realm to interact with human beings. These beings appear in human form, carry specific messages, and act with divine authority. The Tanakh never describes their internal composition and rarely describes their appearance beyond sometimes noting that it was overwhelming or fearsome.

Bereishit (Genesis) 16:7–12

The malak Yahweh found her (Hagar) by a spring of water in the wilderness... And the malak Yahweh said to her: 'I will greatly multiply your descendants...'

Bereishit (Genesis) 22:11–12

Then the malak Yahweh called to him from heaven and said, 'Avraham, Avraham!...' 'Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear Elohim...'

Shemot (Exodus) 3:2

The malak Yahweh appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

Bemidbar (Numbers) 22:22–23

But Elohim was angry because he was going, and the malak Yahweh took his stand in the way as an adversary against him. Now he was riding on his donkey...

Yeshayahu (Isaiah) 6:2

Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew.

Category 3 — The Malak Yahweh: A Special Case

The most theologically significant occurrence is the **malak Yahweh** (מַלְאָךְ יְהוָה) — the Messenger of **Yahweh**. This phrase occurs **65 times** in the Tanakh. In a remarkable pattern: whenever this being speaks, he speaks in the first person as **Yahweh** Himself.

Shemot 3:2–4 is the clearest example — the text opens saying the **malak Yahweh** appeared in the burning bush; then in verse 4 it is **Yahweh** who calls to Moshe and

identifies Himself: ***'I am the Elohim of your father, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov.'*** (Shemot 3:6).

Shemot (Exodus) 23:20–21

Behold, I am going to send a malak before you to guard you along the way and to bring you to the place I have prepared. Be on your guard before him and obey his voice; do not rebel against him, for he will not pardon your transgression, since My name is in him.

The phrase ***shemi b'kirbo*** — 'My name is in him' — is extraordinary. A being who carries the Name of **Yahweh** within him is a being through whom **Yahweh** is directly operative. This is not delegation — it is manifestation.

PART TWO

Three Beings of the Divine Court: Keruvim, Seraphim, and Ofanim

Beyond the functional *malakim* — messengers dispatched on divine errands — the Tanakh records three additional categories of beings associated with the divine presence. These are not called *malakim* in the Tanakh; they occupy distinct functional roles. Later tradition merged them all under 'angels,' but the Hebrew text keeps them separate.

III. כְּרוּבִים — Keruvim (Cherubim)

The Hebrew word *keruv* (כְּרוּב, Strong's H3742), plural *keruvim* (כְּרוּבִים), appears approximately **100 times** in the Tanakh. BDB notes the root is missing in Hebrew but connects it to the Assyrian cognate *karabu* meaning to be gracious, to bless, or to approach (cf. Hebrew *qarav*, קָרַב, H7126 — to draw near). These are beings of nearness, of proximity to the holy presence.

The Tanakh positions keruvim in three primary roles:

1. As guardians of sacred access. After expelling Adam and Chavah from Gan Eden, Yahweh stationed keruvim and a flaming sword to guard the way to the Tree of Life:

Bereishit (Genesis) 3:24

He drove the man out; and at the east of the garden of Eden He stationed the keruvim and the flaming sword which turned every direction to guard the way to the Tree of Life.

2. As the throne-bearers of Yahweh's glory. The instructions for the Mishkan describe two golden keruvim with wings spread over the Ark of the Covenant — from between them Yahweh spoke to Moshe:

Shemot (Exodus) 25:22

There I will meet with you; and from above the ark-cover, from between the two keruvim which are upon the Ark of the Testimony, I will speak to you...

3. As the living creatures of Yechezkel's prophetic vision. In Yechezkel 1 and 10, the prophet sees four living creatures (*chayot*) — each having four faces, four wings, and wheels alongside them — and explicitly identifies them as keruvim:

Yechezkel (Ezekiel) 10:14–15

Each one had four faces: the first face was the face of a keruv, the second face was the face of a man, the third face was the face of a lion, and the fourth the face of an eagle. The keruvim rose up — these are the living beings that I saw by the river Kebar.

Covenant observation: The keruvim are never sent on errands. They do not deliver messages. They **guard, uphold, and bear the divine throne**. They define and occupy the throne-space of the Holy One. The Tanakh repeatedly names **Yahweh** as the One who 'dwells between the keruvim' — *yoshev ha-keruvim* — found in Shmuel Aleph 4:4, Shmuel Bet 6:2, Melachim Bet 19:15, and Tehillim 80:1.

IV. שְׂרָפִים — Seraphim

The Hebrew *saraph* (שָׂרַף, Strong's **H8314**) derives from the verb *saraph* (שָׂרַף) — **to burn, to consume by fire**. The plural *seraphim* (שְׂרָפִים) is used as a description of celestial beings in only one place in the entire Tanakh:

Yeshayahu (Isaiah) 6:1–3

In the year of King Uzziyahu's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the Temple. Above Him stood the seraphim; each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said: 'Holy, Holy, Holy is Yahweh of Hosts, the whole earth is full of His glory.'

Critically, the same Hebrew word *saraph* / *seraphim* appears elsewhere in the Tanakh to describe **fiery serpents**:

Bemidbar (Numbers) 21:6

Then Yahweh sent fiery serpents (seraphim — שְׂרָפִים) among the people and they bit the people, so that many people of Israel died.

The Jewish Encyclopedia (1906) is direct: the seraphim of Yeshayahu 6 are a separate category of divine attendants, but they **are never equated with angels** in the Tanakh itself. They are burning attendants of the divine court, present for worship and purification — never dispatched, never sent. They are not *malakim*.

V. אופַנִים — Ofanim (The Wheels)

In Yechezkel 1 and 10, alongside the keruvim, there are the **ofanim** (אופַנִים, Strong's **H212**) — wheels. These are immense, awe-inspiring, full of eyes, with the spirit of the living creatures within them. They are the mobility of the divine presence: wherever the Spirit goes, they go.

Yechezkel (Ezekiel) 1:15–16, 18

Now as I looked at the living beings, behold, there was one wheel on the earth beside the living beings... The appearance of the wheels and their workmanship was like sparkling beryl... their rims were full of eyes all around.

PART THREE

Where the Three Traditions Agree, Depart, and Must Return

VI. Judaism — The Expansion Beyond the Tanakh

Post-biblical Judaism dramatically expanded the angelology of the Tanakh. The Talmud, Midrash, and Kabbalistic literature introduced elaborate angelic hierarchies, named angels, and complex taxonomies — none of which are sourced in the Tanakh itself.

What the Tanakh establishes for Judaism:

- **Yahweh** sends malakim to carry messages and execute His will.
- Keruvim guard sacred space and uphold the divine throne.
- No **malak** is to be prayed to, invoked, or worshipped.
- The **malak Yahweh** uniquely bears the Name.

Where later Judaism departed from the Tanakh:

The Talmud (notably tractate Chagigah) introduces a hierarchy with named angels like Michael, Gabriel, Raphael, and Uriel assigned to specific roles. The Zohar and Kabbalistic literature expanded this into ten sephirotic levels. Maimonides produced a ten-tier angelic hierarchy. Only two angel names appear in the Tanakh: **Mikha'el** and **Gavri'el** — both exclusively in the book of Dani'el, chapters 8–12. All other named angels are extrabiblical.

VII. Christianity — The Theological Reinterpretation

Christianity inherited the Tanakh's malakim but filtered them through a Greek philosophical lens and later through post-Nicene theology. The word **angelos** (ἄγγελος) was used in the Septuagint to translate **malak**, and the entire Greek concept of a class of supernatural beings named 'angels' built up around it.

Key Christian developments foreign to the Tanakh:

1. The ninefold angelic hierarchy. Pseudo-Dionysius (c. 5th century CE) produced ***De Coelesti Hierarchia*** — ranking beings into Seraphim, Cherubim, Thrones; Dominions, Virtues, Powers; Principalities, Archangels, Angels. This system has no foundation in the Tanakh.

2. The Malak Yahweh as a pre-incarnate Christ. Much of Christian theology interprets the ***malak Yahweh*** as a pre-human appearance of Yeshua/Jesus. This imports New Testament Christology backward into the Hebrew text. The covenant standard: the Tanakh must be read on its own terms first.

VIII. Islam — The Closest Structural Alignment, and Where It Diverges

Of the three traditions, Islam's framework for ***malak*** (Arabic: مَلَك) is structurally closest to the Tanakh's covenant foundation. The Arabic ***malak*** is directly cognate with the Hebrew ***malak***. Islamic scholarly sources (Ibn Faris, Lisan al-'Arab) trace the Arabic root to meanings of carrying a message, dispatching, and deputized power.

Where Islam aligns with the Tanakh:

- Angels are created beings, servants of **Elohim** (Allah), who carry out divine commands without independent will.
- Angels are not to be worshipped. The Quran specifically condemns the pre-Islamic Arabian practice of treating angels as intercessors independent of Allah.
- Jibril (Gavri'el) appears in the Tanakh in Dani'el 8–9 — the covenant lineage is real.

Where Islam departs:

- Hadith literature assigns specific names, wing-counts, and hierarchical ranks to angels far beyond anything in the Tanakh.
- The Arabic ***malak*** is used exclusively for divine beings — shifting the word from function to species.

PART FOUR

Seven Covenant Conclusions on the Malakim

Conclusion 1 — A Malak Is a Sent One, Not a Species

The word *malak* (מַלְאָךְ) defines mission, not nature. Prophets, priests, human ambassadors, and heavenly beings all carry this title in the Tanakh. The English word 'angel' — derived from Greek *angelos* — has been loaded with cultural and theological meanings entirely absent from the Hebrew source.

Conclusion 2 — Yahweh Is the Sovereign Sender

Every *malak* in the Tanakh operates under the direct commission of **Yahweh**. There is no autonomous agent acting on its own authority:

Tehillim (Psalms) 103:20–21

Bless Yahweh, all you His malakim, mighty in strength, who perform His word, obeying the voice of His word! Bless Yahweh, all you His hosts, His servants who do His will.

Conclusion 3 — The Malak Yahweh Bears the Name and Speaks as Yahweh

The *malak Yahweh* uniquely bears the Name of **Yahweh** (Shemot 23:21). He speaks in the first person of **Yahweh**. Every tradition that resolves this by collapsing him into a mere created angel reads outside the Tanakh's own evidence.

Conclusion 4 — Keruvim, Seraphim, and Ofanim Are Not Malakim

The Tanakh uses three distinct terms for beings associated with the divine throne and presence. None of these three categories is called *malak* in the Tanakh. The flattening of all heavenly beings into a single category called 'angels' obscures the Tanakh's own differentiated witness.

Conclusion 5 — Only Two Angel Names Appear in the Tanakh

Only **Mikha'el** (מִיכָאֵל — 'Who is like El?') and **Gavri'el** (גַּבְרִיאֵל — 'Mighty One of El') appear as named angelic beings in the Tanakh, exclusively in Dani'el. All other named angels carry no Tanakh authority.

Conclusion 6 — Malakim Are Not Objects of Prayer or Worship

There is no text in the entire Tanakh that instructs a human being to pray to, invoke, or petition a *malak*. Any devotional practice placing a *malak* as intermediary between the covenant people and **Yahweh** contradicts the foundational Sh'ma of Devarim 6:4:

Devarim (Deuteronomy) 6:4

Hear, O Israel! Yahweh is our Elohim, Yahweh is One!

Conclusion 7 — Every People Has Encountered the Malak Yahweh

The *malak Yahweh* appears to Hagar (an Egyptian), Balaam (a Mesopotamian), and across the prophets' wider missions. He is not ethnically restricted. All three covenantal families — descendants of Avraham through Yitzchak (Jewish and Christian heritage) and through Yishma'el (Islamic heritage) — trace their covenant history to encounters with the divine *malak*. This is the bridge the Tanakh itself provides for covenant dialogue across all three traditions.

BRIDGE

The Necessary Connection: Why Ha-Satan Must Be Studied Here

Book One established the foundational covenant truth about *malakim* — that a *malak* is a sent one, defined by mission rather than nature, and that the Tanakh's portrait of divine messengers is radically different from what Christianity, Judaism's later Rabbinic tradition, and Islam have each built upon it.

But a question inevitably follows — one that every serious student of this subject will raise:

"If Satan is a fallen angel, doesn't that mean one of the malakim rebelled and became the enemy of Yahweh and all creation? Doesn't the fall of Lucifer change everything about how we understand the malakim?"

This question is not peripheral. It is central. If the 'fallen angel' narrative is true and grounded in the Tanakh, it would fundamentally alter the covenant framework established in Book One. The sovereignty of **Yahweh** over His messengers would be qualified. The trustworthiness of the malakim as agents of divine purpose would be shadowed. And the Tanakh's own character — as a text presenting an absolutely sovereign **Yahweh** with no rival — would be compromised.

Book Two therefore is not a detour. It is the necessary completion of Book One. The two studies belong together for this reason: **every tradition that teaches a fallen angel called Satan or Lucifer is making a claim about the nature of malakim — that one of them fell, that one of them became the adversary of Yahweh, that one of them became what the Tanakh's own text would have to support.**

Book Two examines that claim — every proof text, every question, every tradition — on the Tanakh's own terms. The conclusion will be seen to reinforce, not undermine, the covenant framework of Book One: **Yahweh** is the sole sovereign. His *malakim* serve

His purposes. And the adversarial function in the Tanakh — ***ha-satan*** — operates not in rebellion against Him, but under His direct authority.

Read both books together. They are one covenant argument.

BOOK TWO

הַשָּׂטָן
HA-SATAN

The Adversary, the Accuser, and the Question of the So-Called 'Fallen Angel'

OPENING STATEMENT — BOOK TWO

One of the most widely taught beliefs across Christianity, Islam, and popular culture is this: Satan — also called Lucifer or the Devil — was once a glorious angel who rebelled against Yahweh and was cast out of heaven, becoming the arch-enemy of all creation. Entire theological systems rest on this narrative.

There is one problem: the Tanakh — the Hebrew covenant text that predates and grounds all three traditions — **does not tell this story.** Not once. Not in any passage. Not even close.

This study examines every major passage cited as 'proof' of the fallen angel doctrine — systematically, lexically, and contextually — and presents what the Tanakh's own witness actually establishes. The questions people ask are taken seriously. The answers come from the Hebrew text alone.

PART FIVE

The Hebrew Word שָׂטָן — Ha-Satan

IX. Lexical Foundation: What שָׂטָן Actually Means

The entire discussion begins with one word. Before any passage can be interpreted, the word must be understood on its own Hebrew terms.

The Hebrew root שָׂטָן (*satan*, Strong's H7853) is a primitive verb meaning **to attack, to oppose, to accuse, to be an adversary**. It is an action word — it describes what someone **does**, not what they **are**.

The noun שָׂטָן (*satan*, Strong's H7854) means: **adversary, opponent, one who withstands, accuser**. BDB classifies its uses in two categories: (1) adversary in general — personal or national; (2) superhuman adversary — and only in this second category does the word begin to function as a title or name.

Gesenius confirms: **ha-satan** with the definite article **ha-** (הַ) indicates a specific adversarial function or role rather than a personal name. In Hebrew grammar, proper names do not take the definite article. Yet in Iyov (Job) 1–2 and Zekhariah (Zechariah) 3, the Hebrew consistently reads **ha-satan** — 'the adversary' — not 'Satan' as a proper name.

Occurrence Count in the Tanakh

Strong's H7854 (*satan*) occurs **27 times in 23 verses** in the Masoretic Text:

- As a common noun — a human adversary: 1 Shmuel 29:4; Melachim Aleph 11:14, 23, 25; 2 Shmuel 19:23; Bemidbar 22:22, 32; Tehillim 109:6
- With the definite article as a title (**ha-satan**): Iyov (Job) 1–2 (14 times); Zekhariah 3:1–2 (3 times)
- Without the definite article as a possible proper name: Divrei HaYamim Aleph (1 Chronicles) 21:1 — the only instance

The Malak Yahweh Himself Acted as Ha-Satan

Perhaps the most important lexical fact in this entire study is found in Bemidbar 22:

Bemidbar (Numbers) 22:22

But Elohim was angry because he was going, and the malak Yahweh took his stand in the road I'satan lo — as an adversary to him (Balaam).

The *malak Yahweh* — the Messenger of **Yahweh** — occupies the role of *satan* here. He stands in Balaam's path *I'satan lo* — to be an adversary to him. **This is decisive: the adversarial function can be occupied by the Messenger of Yahweh Himself.** This alone destroys any claim that *satan* as a role is inherently demonic or identifies a fallen being.

X. How the Tanakh Portrays Ha-Satan in the Divine Council

Ha-Satan in Iyov (Job) 1–2

The most extended Tanakh portrait of *ha-satan* appears in the opening of Iyov. The scene is the divine council — the *bnei ha-Elohim* (sons of **Elohim**) assemble before **Yahweh**, and *ha-satan* comes among them.

Iyov (Job) 1:6–7

Now there was a day when the sons of Elohim came to present themselves before Yahweh, and ha-satan also came among them. Yahweh said to ha-satan: 'From where have you come?' Then ha-satan answered Yahweh and said, 'From roaming about on the earth, and walking around on it.'

Five key observations:

1. Ha-satan enters the divine council among the sons of Elohim. He is not excluded, not in rebellion, not imprisoned. He is present at the divine assembly.
2. **Yahweh** initiates the conversation. Yahweh speaks to him first — the posture of a sovereign addressing a servant, not an adversary.
3. Ha-satan acts only with **Yahweh's** explicit permission. In Job 1:12: 'Yahweh said to ha-satan, Behold, all that he has is in your power; only do not put forth your hand on him.' Ha-satan cannot act beyond the boundary **Yahweh** draws.
4. Ha-satan's role is to test and accuse — to function as a prosecuting attorney within **Yahweh's** court, challenging the integrity of a human being.

5. Ha-satan is never said to have 'fallen' anywhere in Iyov. He departs and returns. The text nowhere describes a rebellion, a fall, a loss of angelic status, or a prior glorious condition.

Ha-Satan Before the Malak Yahweh: Zekhariah 3

Zekhariah (Zechariah) 3:1–2

Then he showed me Yehoshua the high priest standing before the malak Yahweh, and ha-satan standing at his right hand to accuse him. And Yahweh said to ha-satan: 'Yahweh rebuke you, ha-satan! Indeed Yahweh who has chosen Yerushalayim rebuke you!'

The structure here is unmistakably a covenant court: the **malak Yahweh** as judge, Yehoshua the High Priest as defendant, and **ha-satan** as prosecuting counsel. **Yahweh** rebukes the accuser and vindicates Yehoshua. This is the whole of the Tanakh's portrait: an accuser who operates within the divine court, overruled by **Yahweh** when his accusation is dismissed.

PART SIX

The Three 'Proof Texts' for the Fallen Angel Doctrine — Examined

Three passages are universally cited to establish the doctrine that Satan was a glorious angel who fell from heaven. Each must be examined on its own textual terms, in its own Hebrew context, with the Tanakh as sole authority.

XI. Passage 1 — Yeshayahu (Isaiah) 14:12–15: 'Helel ben Shachar'

Q1. Does Isaiah 14 describe the fall of Satan from heaven?

The text must be read in full context. Yeshayahu 13:1 opens: ***'The oracle concerning Babylon which Yeshayahu the son of Amoz saw.'*** Yeshayahu 14:4 identifies the subject explicitly: ***'You will take up this taunt against the king of Babylon.'*** The taunt is against an earthly monarch.

Yeshayahu (Isaiah) 14:12–15

How you have fallen from heaven, O Helel ben Shachar (הֵלֵל בֶּן-שַׁחַר) — Shining One, son of the Dawn! You have been cut down to the earth, you who have weakened the nations! But you said in your heart: 'I will ascend to heaven; I will raise my throne above the stars of Elohim...' Nevertheless you will be thrust down to Sheol, to the recesses of the pit.

Lexical Analysis

The Hebrew phrase **הֵלֵל בֶּן-שַׁחַר** — **Helel ben Shachar** — occurs exactly **once** in the entire Tanakh. The word **helel** (הֵלֵל, Strong's **H1966**) derives from the verb **halal** (הָלַל) — to shine, to be brilliant. The Septuagint renders it **Heosphoros** — the Greek name for Venus as the morning star. Jerome's Latin Vulgate rendered it **Lucifer** — the Latin word for the morning star (light-bearer). **The word 'Lucifer' does not exist in the Hebrew text.** It entered English from Latin, not from Hebrew.

The closing verses of the taunt are decisive:

Yeshayahu (Isaiah) 14:16–17

Those who see you will gaze at you, they will ponder over you, saying: 'Is this the man (ha-ish — שִׂיחָה) who made the earth tremble, who shook kingdoms... who did not allow his prisoners to go home?'

The text itself asks: 'Is this the **man?**' — **ha-ish** — a human being. This is not the portrait of a supernatural cosmic rebel; it is the death of a mortal king whose body is covered by worms (v. 11). The word **satan** appears **nowhere** in this passage.

XII. Passage 2 — Yechezkel (Ezekiel) 28:11–19: The King of Tyre

Q2. Does Ezekiel 28 describe Satan as a perfect angel who fell?

Yechezkel 28 is cited because of its extraordinary language about a being in Eden, perfect in beauty, described as blameless at creation. The text must be read from its own opening:

Yechezkel (Ezekiel) 28:1–2

The word of Yahweh came to me saying: 'Son of man (ben adam), say to the prince of Tyre: Thus says the Lord Yahweh: Because your heart is lifted up... yet you are a man (adam) and not Elohim.'

Yechezkel is addressed directly as **ben adam** — son of man — and the oracle declares immediately: **'you are a man (*adam*) and not Elohim.'** The text calls him a man. The Tanakh's own tools address the key objections:

- 1. 'In Eden, the garden of Elohim':** This is poetic royal imagery. In Yechezkel 31:8–9, Pharaoh, king of Egypt is compared to trees in 'the garden of Elohim.' No one argues Pharaoh was literally in Eden.
- 2. 'Perfect in your ways from the day you were created':** The Hebrew word is **tamim** (תָּמִים, H8549) — also used of Noach in Bereishit 6:9: 'Noach was a righteous man, **tamim** in his generations.' No one identifies Noach as an angel.
- 3. 'You will be no more forever':** The king of Tyre is destroyed by **Yahweh** and ceases to exist. He dies. Nations witness him as a spectacle (v. 19). A supernatural rebel who continues as 'the devil' through all human history is not described as 'no more forever' in a historical oracle.

A peer-reviewed doctoral thesis at Durham University (Patmore, 2008) — ***Adam, Satan, and the King of Tyre*** — confirms that rabbinic tradition identified the figure in

Yechezkel 28 as Adam or the king himself, while the Church Fathers brought the Satan identification. The word **satan** appears **nowhere** in the passage.

XIII. Passage 3 — Divrei HaYamim Aleph (1 Chronicles) 21:1: The Census

Q3. Does 1 Chronicles 21:1 prove Satan as a named rebel who incites evil?

Divrei HaYamim Aleph (1 Chronicles) 21:1

Then satan stood up against Israel and incited David to number Israel.

This is the only Tanakh occurrence where **satan** appears without the definite article in a supernatural context — the closest the Tanakh comes to a proper name. However, the parallel text in Shmuel Bet is decisive:

Shmuel Bet (2 Samuel) 24:1

Now again the anger of Yahweh burned against Israel, and it incited David against them to say, 'Go, number Israel and Judah.'

In the Shmuel account of the identical event, it is **Yahweh Himself** — or His anger — who incites David. In Divrei HaYamim, **satan** incites David. Two accounts of the same event. **Whatever satan does operates fully within and under the sovereignty of Yahweh.** The adversarial instrument is the vehicle of **Yahweh's** own judicial purpose against Israel.

PART SEVEN

Every Major Question Examined

Q4. What about the serpent in Bereishit 3 — isn't that Satan?

The serpent (*nachash*, נָחָשׁ, Strong's **H5175**) in Bereishit 3 is introduced as 'the most crafty of all the wild creatures (*chayyat ha-sadeh*) which **Yahweh Elohim** had made.' The text identifies the nachash as a created animal. The word *nachash* is used throughout the Tanakh simply as 'serpent' — a physical creature.

The identification of the serpent as Satan was first made in writing by the Christian apologist Justin Martyr in the 2nd century CE — not by any Tanakh text. No prophet, no author, no passage in the Tanakh makes this identification. **Yahweh Elohim** curses the serpent as an animal: 'On your belly you will go, and dust you will eat all the days of your life.' (Bereishit 3:14)

Q5. Doesn't Bereishit 3:15 describe a cosmic battle decree?

Bereishit (Genesis) 3:15

And I will put enmity between you and the woman, and between your seed and her seed; he will crush your head, and you will bite his heel.

Within the Tanakh's own context, this is the continuation of **Yahweh's** curse on the serpent-animal: there will be ongoing hostility between the serpent-kind and human-kind. The theological expansion of this verse into a cosmic redemption narrative is Christian typological interpretation imposed on the text from outside. The word *satan* does not appear in Bereishit 3.

Q6. What does the Tanakh say about the origin of evil?

The Tanakh is explicit — and it is different from what most traditions teach:

Yeshayahu (Isaiah) 45:7

I form light and create darkness; I make peace (shalom) and I create evil (ra); I am Yahweh who does all these things.

Devarim (Deuteronomy) 32:39

'See now that I, I am He, and there is no Elohim besides Me; it is I who put to death and give life. I have wounded and it is I who heal, and there is no one who can deliver from My hand.'

Amos 3:6

If a shofar is blown in a city, will not the people tremble? If a calamity occurs in a city, has not Yahweh done it?

The Tanakh's theology of evil is not dualistic. It does not posit a second sovereign power in opposition to **Yahweh**. **Yahweh** alone is sovereign. Evil is not an independent force; it falls under **Yahweh's** direct governance.

Q7. Where does the 'fallen angel / Lucifer' story come from if not from the Tanakh?

The narrative assembled gradually from multiple non-Tanakh sources:

- Origen (c. 184–254 CE) was among the first to explicitly read Yeshayahu 14 as referring to Satan's fall, applying Luke 10:18 backward into the Hebrew passage.
- Jerome's Latin Vulgate (c. 382–405 CE) translated *helel* as **Lucifer** — a Latin common noun meaning 'light-bearer,' the Roman name for the planet Venus. This translation cemented the identification.
- The Book of Enoch (extra-biblical, c. 3rd–1st century BCE) introduces elaborate fallen angel narratives. It is never accepted as canonical by mainstream Judaism or any Tanakh tradition.
- Zoroastrian dualism, encountered during the Babylonian exile (6th century BCE), introduced the concept of a cosmic evil being opposing a god of goodness. Jewish angelology in the Second Temple period was significantly influenced by these Persian concepts.
- Dante's **Inferno** (14th century CE) and Milton's **Paradise Lost** (17th century CE) shaped the popular Western portrait of Satan far more than any scripture. The image of Satan as a magnificent fallen prince reigning in hell is Dante and Milton — not Moshe or the prophets.

Q8. How do Judaism, Christianity, and Islam each handle this question?

Judaism

Mainstream traditional Judaism does not affirm the fallen angel/Satan doctrine. Medieval Jewish philosophers including Maimonides viewed evil as the absence of good and **ha-satan** as either the evil inclination (**yetzer ha-ra**) within human beings, or an agent of **Yahweh's** governance. The Talmud (Bava Batra 16a): 'the satan, the evil inclination, and the angel of death are one.'

Christianity

Christianity built the most elaborate theology of Satan as the fallen arch-enemy of creation, projecting New Testament texts (Luke 10:18, Revelation 12) backward onto Yeshayahu 14 and Yechezkel 28. The covenant assessment: the Tanakh must be read on its own terms first. When Yeshayahu 14 is read in its own Hebrew context, the taunt is against the king of Babylon, addressed explicitly as **ha-ish** — 'the man.'

Islam

Islam teaches that Iblis (also called Shaytan) was a jinn — not an angel — who refused to bow before Adam when **Elohim** commanded it. Islamic theology is therefore distinct from Christianity's 'fallen angel' doctrine. The Tanakh's alignment: **Yahweh** alone is sovereign; the adversarial function serves His purposes.

PART EIGHT

Six Covenant Conclusions on Ha-Satan

Conclusion 1 — Ha-Satan Is a Role, Not a Proper Name (in Most Occurrences)

In 26 of 27 Tanakh occurrences, **satan** either refers to a human adversary, carries the definite article as a function-title, or is used verbally to describe adversarial action. The default reading of the word is: **adversary, opponent, accuser — not a proper name identifying a cosmic rebel.**

Conclusion 2 — Ha-Satan Operates Exclusively Under Yahweh's Authority

Every Tanakh scene involving **ha-satan** shows him acting within **Yahweh's** permission (Iyov 1:12, 2:6), being rebuked by **Yahweh** (Zekhariah 3:2), or serving as the instrument of **Yahweh's** purposes (1 Divrei HaYamim 21:1 parallel to 2 Shmuel 24:1). The Tanakh presents **Yahweh** as the sovereign over the adversarial function — never as a deity engaged in an equal or near-equal cosmic struggle.

Conclusion 3 — The 'Fallen Angel' Narrative Is Not in the Tanakh

The three passages cited as 'proof' — Yeshayahu 14, Yechezkel 28, and Bereishit 3 — all address identifiable human figures or literal animals within their own textual contexts. Not one of them contains the word **satan**. Not one of them describes an angel's prior heavenly glory followed by a fall. The 'fallen angel' narrative is a theological construction assembled from extra-biblical Jewish apocalyptic literature, Church Father interpretation, Latin translation decisions, and Zoroastrian dualism.

Conclusion 4 — Yahweh Is the Sole Author of All Outcomes, Including Adversity

Yeshayahu 45:7 — ***'I form light and create darkness; I make peace and I create evil; I am Yahweh who does all these things.'*** No dualism. No second sovereign. No cosmic rebel who generates evil independently of **Yahweh**. All that is — including adversity — is under **Yahweh's** direct governance.

Conclusion 5 — The Malak Yahweh Himself Occupied the Role of Satan

Bemidbar 22:22 establishes that the **malak Yahweh** stood in Balaam's path **!satan lo** — to be an adversary to him. This eliminates any claim that the **satan** role is inherently demonic. The very messenger who uniquely bears **Yahweh's** Name can serve the adversarial function when **Yahweh** decrees it.

Conclusion 6 — The Covenant Antidote

Knowing that **ha-satan** is a function under **Yahweh's** authority relocates evil rather than eliminating it. Evil is real. Opposition is real. But it operates under sovereign permission, not in defiance of **Yahweh's** authority. There is no rival throne. There is no cosmic war that **Yahweh** might lose. There is only the sovereign **Elohim** of Yeshayahu 45 — who forms light, creates darkness, makes peace, and governs adversity — all for the ultimate outworking of His covenant purposes.

COMBINED COVENANT SUMMARY

BOOK ONE — MALAKIM: A *malak* (מַלְאָךְ) is a sent one — dispatched by **Yahweh** on covenant mission. The word covers prophets, priests, human ambassadors, and heavenly beings alike. Keruvim, Seraphim, and Ofanim are distinct beings never called *malakim* in the Tanakh. The *malak Yahweh* uniquely bears the Name — a category the text does not fully resolve, and covenant wisdom does not force. No *malak* receives prayer. No *malak* acts without **Yahweh's** commission.

BOOK TWO — HA-SATAN: *Ha-satan* (הַשָּׂטָן) in the Tanakh is an adversarial function — a role occupied by human enemies, by the *malak Yahweh* Himself, and by a being within the divine council who serves as prosecuting attorney under **Yahweh's** authority. The three passages universally cited to establish the 'fallen angel' doctrine address a Babylonian king, a Tyrian king, and a literal serpent respectively. Not one contains the word *satan*. Not one narrates a heavenly fall. The elaborate story of Lucifer is a post-biblical theological construction.

TOGETHER: These two studies form one covenant argument. **Yahweh** alone is sovereign — over His *malakim*, over the adversarial function, over light and darkness, over peace and calamity. There is no rival throne. There is no cosmic war **Yahweh** might lose. The covenant people of all three traditions — Jewish, Christian, and Islamic — are invited to read these texts on the Tanakh's own terms and discover what has always been there: a sovereign **Elohim** who sends, who rebukes, who governs, and who alone receives the covenant devotion of His people.

COMBINED PRIMARY SOURCES

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Tanakh is sole doctrinal authority. Everything after is commentary.*