

## Deliverance from Demons

### Collections from Dead Sea Scroll Fragments and Articles

#### Definitions:

Esther Eshel in turn analyzed the psalms and prayers dealing with demons preserved in the MT book of Psalms and among the Dead Sea Scrolls and she was able to make an important distinction between two different kinds of psalms: incantations and apotropaic prayers.<sup>1</sup>

Incantations are meant to expel demons from a person thought to be possessed by them whereas apotropaic prayers are used to provide protection from the attacks of demons.”<sup>2</sup> Yet Psalms 91 is thought to be both an incantation as well as an apotropaic prayer.

The term “magic” used here is “in a general sense to refer to the performance of ‘acts [such as the recitation of verbal formulas] by which [people] intend to bring about certain events or conditions, whether in nature or among people’ by means ‘not scientifically validated’ but rather through the use of supernatural forces. The quotation is from J. Middleton “Theories of Magic, Encyclopedia of Religion IX, 82-89. See the definition recently adopted by L. Schiffman and M. Swartz, Hebrew and Aramaic Incantation Texts from the Cairo Geniza (Semitic Texts and Studies 1; Sheffield: JSOT, 1992) 12-15.”<sup>3</sup>

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<sup>1</sup> Eshel, Ester. “Apotropaic Prayers,” 69–88.

<sup>2</sup> Pajunen, Mika. “How to Expel a Demon”, 2015, pp 131.

<sup>3</sup> Glicker-Chazon, Ester. “New Liturgical Manuscripts from Qumran,” pp 213.

#### 4Q444: The Spirit of Knowledge will protect this group from annihilation

“The main purpose of the person reciting this prayer, of which six small fragments have survived, is to curse the spirits of wickedness. The genre is the same as 4Q510-11. For the *editio princeps*, see E. Chazon, DJD, XXIX, 367-78.”<sup>4</sup>

frg. 1-4i+5

1

[--] וַאֲנִי מִירָאִי אֶל בְּדַעַת אַמְתּוֹ פִּתַּח פִּי וּמְרוּחַ קוֹדֶשׁוֹ

2

אַמְתָּ לְכָ[ו]ל[ל] אֵל[ה] וַיְהִי לְרוּחֵי רִיב בַּמְבֻנִיתִי חוֹק[י אֵל --]

3

[--] בְּתִכְמֵי בָשָׂר וְרוּחַ דַּעַת וּבִינָה אַמְתָּ וְצַדִּיק שֵׁם אֵל בְּל[בְּבִי --]

4

[--] וְהַתְּחַזֵּק בְּחֻקֵי אֵל וְלֹאֲחֶם בְּרוּחֵי רָשָׁעָה וְלֹא[ --]

5

לְ[ת] דִּינִיָּה \_\_\_\_\_ אַרְוֹר[ --]

6

רוֹן הָאֲמָת וְהַמְשַׁפֵּט[ --]

7

הָ עַד תּוֹם מִמְשַׁלְתָּה[ --]

8

[--] מְזָרִים וְרוּחַ הַטְּמָאָה

9

קַל וְהַגְּנָב[ים] --] --]

10

[--] [צ] דִּיקִים אֲרֹ

11

זֶת תּוֹעֵב[ה] --] --]

frg. 6

1

[--] --]

2

[--] הַמּוֹ[ --]

<sup>4</sup> Vermes, Geza. *The Complete Dead Sea Scrolls In English: Revised Edition*. Penguin Books, pp 508.

[--] ותו ארורה ו[ --]

[--] יד רוחי אמת[ --]

frg. 4 ii

ה[ --] ד[ --]

לה[ --] ט

בלו[ --]

## Translation:

“As for me, on account of my fear of God He has opened my mouth, And through His holy spirit... truth for all [thes]e. They have become spirits of dispute in my body, Precept[s of] ... [from] the frame of the flesh. And God has placed in [my] h[ear]t the spirit of knowledge and understanding, truth and righteousness... And fortify yourself by the precepts of God, and to fight against the spirit of wickedness and not... His judgements. Cursed be ..”<sup>5</sup>

“Despite the fragmentary state of the passage, it is clear that the ‘**spirit of knowledge**’ (i.e. **דעת - da’at**) is something that can be actively used for protection by a group of beings. Based on the next line, we learn that that holding fast to the ‘spirit of knowledge’ will prevent this group from annihilation. (addition and emphasis mine)

4Q444 1–4i + 5i 3 has also a preserved reference to a “spirit of knowledge”, as follows:

ב[תְּכַמִּי בִשְׂר וְרוּחַ דַּעַת וּבִינָה אֱמֶת וְצַדִּיק שֵׁם אֱלֹהִים] in ]blood vessels of flesh. And a spirit of

knowledge and understanding, reliability  
]ב[

and righteousness God has placed

“The small text 4Q444 seems to be generally related to these texts, and in 6Q18 some fragments of apotropaic prayers have survived. **The purpose of these texts was to protect the Sons of Light from the forces of evil**, various spirits under the control of Belial. The fight against these forces was carried out by reciting the praise of God, and the Qumran texts share elements with other apotropaic prayers, such as the ones found in Jubilees (i.e. **Jubilees chapter 10**), in the Prayer of Levi (i.e. **4QTLevi<sup>a</sup>**), in the Plea for Deliverance, and in Psalm 155.<sup>6</sup>(**addition and emphasis mine**)

<sup>5</sup> Ibid.

<sup>6</sup> Eshel, Ester. “Apotropaic Prayers From The Second Temple Period.” URL: <https://orion.huji.ac.il/symposiums/5th/eshel.html>

## 11Q11<sup>7</sup>

Most scholars agree that the contents of 11Q11 are for exorcism.<sup>8</sup>

### Fragments 2 and 3:

Fragment 2a Column 1:

1  
2  
[-- ](ובוכהוּ) ](בוכוּ) [--]  
3  
[-- ]שבועהּ [ --]  
4  
[-- ]בִיהוּה [ --]  
5  
[-- ]תנין [ --]  
6  
[-- ]א[ת האר[ץ] [--]  
7  
משבֿ [יע [ --] [--]  
8  
[-- ]את ב[ --]  
9  
[-- ]הזואתָ [ --]  
10  
[-- ]אֵת השדֿ [ --]  
11  
[-- ]ישבֿ [ --]

Translation: 2 [...]and weeps for him 3 [...]oath 4 [...]in YHWH[...] 5 [...]serpent/sea monster (תנין – tanin, sea monster) ’[...] 6 [...]t h’w[...] 7 [...] mšb[...] 8 [...]’t b[...] 9 [...]this[...] 10 [...]’t demon[...] 11 [...]and šb[...]

See *The Scroll of Mysteries: Cochin Hebrew Revelation* 12:13:

<sup>7</sup> Qumran Digital Text and Lexikon. URL: <https://lexicon.qumran-digital.org/v1/index.htm>.

<sup>8</sup> Guerra, Tupá. “Encountering Evil: Apotropaic Magic In The Dead Sea Scrolls.” See also: Émile Puech, “11QPsAp - un rituel d’exorcismes: Essai de reconstruction,” *RevQ* 14.3 (55) (1990): 377–408; Puech, *DJD* 37

“Then there was another wonder in the heavens: I saw a **dragon/sea monster**, and he had seven heads and ten horns, and on his heads were seven crowns.” Cochin Revelation 12:13

The first use of this word is in Genesis 1:21 where Jewish Publication Society (JPS) translates it as “sea monster.” Revelation 12:15 speaks of a "waters like a great sea from its mouth" so it appears to be associated with the sea.

### Column 2: A Solomonic Psalm with a Celestial Trial (II 1–III 13)

1  
[ -- ] שׁ[ -- ]  
2  
ה שלומה [ ויקר' א ] [ -- ] [ -- ]  
3  
[ -- ] [ -- ] הרו[חות] [ והשדים ]  
4  
אלה [ הש[דים] וְש[ר המשט]מה [ -- ]  
5  
[ -- ] א[שר] [ -- ] ל תהו[ם] ך  
6  
לשׁו [ -- ] הַגד[ול] [והי] [ -- ]  
7  
עמו תוֹ רפואה [ -- ] [ -- ]  
8  
[ -- ] על [שמך נשען וקר' א]  
9  
[ -- ] יש[ראל החזק]  
10  
[ביהוה אלוהי אלים אשר עשה] את השמים  
11  
[ואת הארץ ואת כול אשר במ א] שְר הבדיל [בין]  
12  
[ -- ] [האור ובין החושך -- ] [ -- ] עוֹ

### Column 3

תה[ -- ]התהומ[ות --]

2

הארץ וְ[ -- ]ה[ארץ מי ע]שה את האותות

3

ואת המופ[תים האלה ב]ארץ יהוה הוא[ה אשר]

4

עשה את ה[אלה בגבור]תו משביע לכול מ[לאכיו]

5

[וא]תְּ כול זר[ע הקודש ]אשר הִתְּ[י]צְבו לפניו ויעיד א[ת]

6

[כול הש]מים ו[את כול] הארץ[ בהם ]אשר יעֲשֶׂו[ו] על

7

[כול אי]שְׁ חטא ועל כול אֲ[דם רשע ו]הֵם יודעים

8

[רוי פל]או אשר אינם [ -- ]ה אם לוא

9

[ייראו ]מלפני יהוה ל[ -- ]להרוג [ו]להרוג נפש

10

**יהוה ויירא[ו את המכה ה]גדולה הזוא[ת] [ -- ]**

11

[וירדף א]חד מכם א[לף -- ] עבדי יהוה[ה]

12

[ -- ]ג[דולה ו]רְ[ -- ]ת

### Column 2 and 3 Translation:

II 01 – – 1 [...]šm[...] 2 [...] Solomon and he will cry for h[elp ...] 3 [... **spirits** and **demons** [...]] 4 [...] These are [**the de]mons** bš[...]]mḥ 5 [...]šr[...].[...]l[...]]t h[...]]k 6 [...]lš[...]]hgd[...] **my [Go]ld 7 [...]]..[...]]with me t... a cure** 8 [...] relying [upon] your name and the assem[bly] 9 [...] Is]rael. Support 10 [...] the heavens 11 [...]r separated[...] 12 [...]. until[...] 13 – –

III 01 – – 1 [...]th[...]]'t hym[...] 2 to the earth and '[...]]earth. Who m[ade these miracles] 3 and wond[ers on the] earth? He, YHWH [is the one who] 4 made t[hese through] his [strengt]h, who compels the b[astards] 5 [and] all the see[d of evil ]that have been set before [him], to take an oath. [And he calls ] 6 [all the hea]vens and[ all] the earth [as witnesses against them ]who committ[ed ]upon 7 [all me]n sin and against all pe[ople ...]]hm they know 8 [...]w which they do not [...]h if not 9 [...]from before YHWH l[...]]killing the soul 10

[...]YHWH and [they] will fear tha[t] great [blow.] 11 [And o]ne of you [will put to flight] a tho[usand]<sup>9</sup>  
...of the servants of YHW[H] 12 [... g]reat and [...r t[...]] 13 --

#### Column 4: An Incantation for Exorcizing a Demon (IV 1–V 3)

1  
[ -- ] [ו]גדול[ -- ] משביע  
2  
והגדול ב[ מלאך ] תקיף ור[ ]  
3  
[ -- ] כול הארץ[ -- ] השמים ו  
4  
[ -- ] יככה יהוה מ[כה גדול]ה אשר לאבדך  
5  
ובחרון אפון[ ישלח ] עליך מלאך תקיף[ לעשות]  
6  
[כול דב]רו אשר[ בלוא ] רחמ[ים] עליך אשר[ -- ]  
7  
על כול אלה אשר[ יורידו]ך לתהום רבה[ -- ]  
8  
[ולשאול] התחתייה ומי<sup>9</sup>[ -- ] כב וחשך  
9  
[בתהום ר]בה מואדה [לוא -- ע]וד בארץ  
10  
עד עולם וא<sup>9</sup>[ -- ] בקללת האב[דון] [ -- ]  
11  
[חרון אף]י<sup>9</sup> [הוה -- ] חושך [ב]חושך [ב]ול[ -- ]  
12  
[תעודות] תעניות [ -- ] מתנתך  
13  
[ -- ] ה[ -- ] [ -- ] ל[ -- ]  
14

<sup>9</sup> See Joshua 23:10.

## Column 5

1  
]° [ ] [ דָּב [ ] כּוֹן [ ]  
2  
אשר [ ] הפגוע [ ]  
3  
נד בוא [ ] אל שלמ [ ] vacat[סלה]

### Column 5 Translation:

IV 1 [and] great [...]adjoining[...] 2 and **the great b[...] powerful [angel]** and r[...] 3 all the earth[...] the heavens and[...] 4 YHWH will smite you with a [grea]t b[low] to destroy you[...] 5 and in his wrath[ he will send] against you a **powerful angel**[...] 6 [...]rw who [will not show] merc[y] to you, wh[o ...] 7 [...] who will, in addition to all this, [take] you [down] to the great abyss 8 [and to the] deepest [Sheol] and my[...]kb and dark 9 **[...]kh greatly [...]hd on the earth 10 [...]forever and '[...] with a curse h'b[...]** 11 [...]anger of Y[HWH ...]darkness bk[...] 12 [...]humiliation [...] your gift 13 [...]l[...h h.[...] 14—

V 1 [...].[...]db [...]kw [...] 2 who[...]**stricken[...]** 3 **depart, go away[...].'**1 **completed**[... Selah] vacat

### Column 5: A Davidic Incantation to Exorcize Satan (V 4–VI 3)

#### Column 5:

4  
לדוד ע[ל שטן לה]ש בשם יהו[ה] ל עת  
5  
אל הַשטן[כאשר] יבוא אליך בלי [לה וא]מרתה אליו  
5  
אל הַ שטן [ כאשר ] יבוא אליך בלי[לה וא]מרתה אליו  
6  
מי אתה [הילוד מ]אדם ומזרע הקד [ושני] מ פניך פני  
7  
[שו] וקרנך קרני חל[ו] מ ה ושך אתה ולוא אור  
8  
[עו]ל ולוא צדקה [ ] חר הצבא יהוה [יאסר]ך  
9  
בשא[ל] תחתיית [ויסגור דל]תי נחושת ב [אלה לו א  
10

[יעבור ] אור ולוא [ תאיר לך ] ה' שמש אש [ ר יזרה ]

11

על ה צדיק לה [ ] ו אמרתה ה

12

[ ] צדיק לבוא [ ] הרע לו ש

13

מת כח ° [ ] צדקה לו

14

[ ] ו [ ] ל [ ] ה

Column 6:

1

[ ] ג [ ] ד [ ] ל [ ] ז

2

[ ] תוב [ ] ה' [ ] יהי' [ ] ל' עולם

3

[ ] בני בל' יעל [ ] סלה

Vacat]

**Column 5 and 6 Translation:**

V 4 **Of David. Aga**inst Satan. **An incanta**tion in the name of YHW[H ...] time 5 to **Sata**n when ] **he** comes to you in the ni]ght. And ]you shall [s]ay to him: 6 **“Who are you, you [who were born from ]man and the seed of the ho**lly one]s? **Your face is only 7 [an illu]sion and your horns just a dre**[a]m. **Darkness you are, not light,** 8 **[injusti]ce, not righteousness[...]**h' host. **YHWH [will bind ]you 9 [in the ]deepest [Sheo]l [and will close the] bronze [ga]tes [which n]o 10 light [penetrates] and [the] sun will not [shine for you] tha[t rises] 11 [for the ]righteous to h[...”** and ]you shall say: h[...] 12 [... the j]ust man, to go [...]evil to him š[...] 13 [...]mt kh .[... is **j]ustice for [him ...] 14 [...] and .[...]**l[...]h

VI 1 [...]g[...d[...].l[...yn 2 [...]twb[...]yh[...]yhy[... for]ever 3 [...]sons of Bel[ial ...] Selah [ vacat

## Psalms 91

### *Psalms 91 from Scroll 4Q84 Psalms<sup>b</sup>*

5 You shall not be afraid of the terror by night,  
nor of the arrow that flies by day;

6 nor of the pestilence that walks in darkness,  
nor of the destruction that wastes at noonday.

[..]

7 A thousand may fall at your side,  
and ten thousand at your right hand;  
but it will not come near you.

8 You will only look with your eyes,  
and see the recompense of the wicked.

[..]

12 They will bear you up in their hands,  
so that you won't dash your foot against a stone.

13 You will tread on the lion and cobra.

You will trample the young lion and the serpent underfoot.

14 "Because he has set his love on me, therefore I will deliver him.

I will set him on high, because he has known my name.

15 He will call on me, and I will answer him.

I will be with him in trouble.

I will deliver him, and honor him.

### *Psalms 91 from Scroll 11Q11 Psalms<sup>f</sup>*

#### Of David[1]

1 He who dwells in the secret place of the Most High  
will rest in the shadow of the Almighty.

2 ~~I will say~~ The one saying of Yahweh, "He is my refuge and my fortress;  
my God, the trustworthy one, in whom I trust."

3 For he will deliver you from the snare of the fowler,  
and from the deadly pestilence.

4 He will cover you with his feathers.

Under his wings you will ~~take refuge~~  dwell.

His faithfulness loving kindness is your shield and his faithfulness is a rampart. Selah

5 You shall not be afraid of the terror by night,  
nor of the arrow that flies by day;

6 ~~nor of the pestilence that walks in darkness,~~  
nor of the destruction that wastes at noonday,  
nor of the pestilence that walks in darkness.

7 A thousand may fall at your side,  
and ten thousand at your right hand;  
but it will not come near strike you.

8 You will only look with your eyes,  
and see the recompense of the wicked. [2]

9 ~~Because you have made Yahweh your refuge,~~  
~~and the Most High your dwelling place,~~  
You have called your shelter...his delight.

10 ~~no evil shall happen to you,~~ You shall not see evil  
neither shall any plague come near strike your dwelling.

11 For he will put his angels in charge of you,  
to guard you in all your ways.

12 They will bear you up in their hands,  
so that *you won't dash* your foot against a stone.

13 You will tread on the ~~lion and~~ cobra *and the viper*[3].  
You will *trample the young lion* and the serpent *underfoot*.

14 ~~"Because he has set his love on me, therefore I will deliver him.  
I will set him on high, because he has known my name.  
Because you delight in Yahweh,  
He will deliver you, and be your refuge.~~

[..]

16 ~~I will satisfy him with long life,  
and show him my salvation."~~  
He will show you his salvation. *Selah.*  
Then they will answer: "Amen, amen." Selah.

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"They slaughtered to **demons** (שְׂדִיִּים – shedim) – not Eloah – Mighty ones they did not know, new ones who came lately, which your fathers did not fear. Deuteronomy 32:17

"And they slaughtered their sons and their daughters to **demons** (שְׂדִיִּים – shedim)," Psalm 106:37

Root: שָׂדַד (shed) – "demon."

## HALOT:

demon (male or female)

There is no doubt this is a loan word from Akkadian. Moreover, in Akkadian *šēdum(m)* has a double meaning; it is primarily used to indicate a protective spirit, but it is also used for a malevolent demon, particularly in the plural.

In Akkadian, “vitality, spirit, demon”: a) beneficial, protecting spirit; b) **malevolent demon**; in the plural form (rarely) “**merciless demons**.”). In Mandaean: “**a spirit of the darkness, one of those ruling the underworld**” (Drower-Machuch Dictionary 449b); Egyptian the divine name of ʿsd... “**a god of healing**”...<sup>10</sup> (emphasis mine)

As a noun: שָׁד (shod) – “havoc, violence, destruction, devastation, ruin, havoc (as social sin).”

Etymology, root: שָׁד (shud) – “(Qal) to ruin, destroy, spoil, devastate.”

Note: Most of all nouns are created from verbs.

### Psalms 91:6:

מְדַבֵּר בְּאֶפְלַי יְהוָה מִקְטָב יִשׁוּד צָהָרִים:

“Of the **pestilence** (מְדַבֵּר) that walks in **darkness** (בְּאֶפְלַי), Of **destruction** (מִקְטָב) that **ravages** (יִשׁוּד) at midday.” *The Scriptures* 2009

Verb: יִשׁוּד – (Pa’al/Qal, yiqtol, fut 3ms)

Root: שָׁד – “(Qal) to ruin, destroy, spoil, devastate.”

## Psalms 91

1 He who dwells in the secret place (סֵתֶר – seter, secret place) of the Most High, Who abides under the shadow of the Almighty,

### Compare to: Psalms 32:7

You are my **hiding place** (סֵתֶר – seter, secret place); You preserve me from distress; You surround me with **songs** (רָנִי – ranei, Root: רָן, meaning, ringing cry, shout, cry”) of **deliverance** (פְּלִטָּה – deliverance, escape). Selah.

2 He is saying of יהוה, “My refuge and my stronghold, My Elohim, in whom I trust!”

<sup>10</sup> Hebrew Aramaic Lexicon of the Old Testament (HALOT), pp. 1416-1417.

3 For He delivers you from the snare of a trapper, From the destructive pestilence (מִדְּבָר - pestilence, plague).

From דָּבַר (H1696) (dabar: in the sense of destroying) meaning:

to speak, declare, converse, command, promise, warn, threaten, sing

דָּבַר dābar, daw-bar'; a primitive root; perhaps properly, to arrange; but used figuratively (**of words**), to **speak; rarely (in a destructive sense) to subdue**

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4 He covers you with His feathers, and under His wings you take refuge; His truth is a shield and armour.

5 You are not afraid of the dread by night, Of the arrow that flies by day,

6 Of the pestilence (מִדְּבָר - pestilence, plague) that walks (יְהַלֵּךְ – ya'halok) in darkness, of destruction that ravages at midday.

7A thousand fall at your side, and ten thousand at your right hand; But it does not come near you.

8 Only with your eyes you look on, and see the reward of the wrong ones.

9 Because you have made יהוה – My refuge, the Most High – your dwelling place,

10 No evil befalls you, and a plague (נָגַע – nega, “stroke, plague, disease, mark, plague spot” also means “**strike/hit**” as in 2 Sam 7:14) does not come near your tent;

From Gesenius' Hebrew-Chaldee Lexicon:

נָגַע m. with suff. נָגַעַי, pl. נִגְעִים, נִגְעֵי.  
(1) *stroke, blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:17; Ex. 11:1; Ps. 38:12; 39:11; 91:10.  
(2) *a mark, or spot in the skin, whether a scab, or eruption, or leprosy*, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נִגְעַת הַנִּתְחַק a spot of scab, verse 31; נִגְעַת הַצִּרְעָת a spot of leprosy, verses 3, 9, 20, 25, and without צִרְעָת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

11 For He commands His messengers concerning you, to guard you in all your ways.

12 They bear you up in their hands, lest you dash your foot against a stone.

13 You tread upon lion and **cobra** (כְּתָן – “a snake, venomous serpent.” Perhaps “the cobra, adder, or viper.”

This is different than Gen 3:1 that has נָחָשׁ – nachash, “snake, serpent.”), young lion and **serpent** (תַּנִּין – tanin, “dragon, serpent, sea monster”) you trample under foot.

See also *The Scroll of Mysteries: Cochin Hebrew Revelation*:

“Then there was another wonder in the heavens: I saw a **dragon** (תנין – tanin, “dragon, sea monster”) and he had seven heads and ten horns, and on his heads were seven crowns.” Cochin Revelation 12:3

The first use of this word is in Genesis 1:21 and JPS translated as “**sea monster.**” Revelation 12:15 speaks of a "waters like a great sea from its mouth" so it appears to be associated with the sea.

Also see:

“I am יהוה, and there is none else – there is no Elohim besides Me. I gird you, though you have not known Me, so that they know from the rising of the sun to its setting that there is none but Me. I am יהוה, and there is none else, forming light and creating darkness, **making peace and creating evil. I, יהוה, do all these.**” Isaiah 47:5-7

“And Elohim created great **sea creatures** (תנינים – tananim, “dragons, sea monsters, serpents”) and every living being that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good.” Gen 1:21

“And on the fifth day He created great sea monsters (תנינים – tananim, “dragons, sea monsters, serpents”) in the depths of the waters, for these were the first things of flesh that were created by His hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.” Jub 2:20

“Their wine is the poison of **serpents** (תנין – tanin, “dragon, sea monster, serpent”), And the fierce venom of cobras.” Dt 32:33

“In that day יהוה with His severe sword, great and strong, punishes Liwiathan the fleeing serpent, Liwiathan that twisted serpent. And He shall kill the **monster** (תנין – tanin, “dragon, sea monster, serpent”) that is in the sea.” Isa 27:1

Other references:

Gen 1:21

Exo 7:9, 7:10, 7:12

Deut 32:33

Isa 27:1, 51:9

Jer 51:34

Ps 74:13, 91:13, 148:7

Job 7:12

Lam 4:3

Neh 2:13

Jubilees 2:20

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14 “Because he cleaves to Me in love, therefore I deliver him; I set him on high, **because he has known My Name.**

“For then I shall turn unto the **peoples a clean lip**, so that they all call on the Name of יהוה, to serve Him with one shoulder.” (Zeph 3:9)

“And it shall be that **everyone who calls on the Name of יהוה shall be delivered.** For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.” (Joel 2:32)

### **The Name of Yehovah:**

One strong argument why the vav has the “v” sound and not the “w” sound is because in Ezekiel 23:35 the Hebrew word גַּב (gav) meaning, "back" is spelled with a vav.

But in Daniel 7:6 that same word for "back" is spelled with the vet, גַּב.

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15 When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.”

16 With long life I satisfy him, and show him My deliverance.

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### **Third Song (or Incantation) Against Demons** (11QapocPs, col. 5:4–14)

Superscription: <sup>4</sup>A Psalm of David. Again[st...An incanta]tion in the name of the Lor[d. To be invoked at an]y time <sup>5</sup>to the heav[ens...]

When] he comes to you at nig[ht], you will [s]ay to him:

<sup>6</sup>”Who are you? [Depart from] humanity and from the offspring of the ho[ly one]s!

For your face is a face of <sup>7</sup>[delu]sion, and your horns are horns of [fan]tasy.

You are darkness, not light, <sup>8</sup>[wicked]ness, not righteousness [...]

the Commander of the Army, the lord [will bring] you [down <sup>9</sup>into] deepest [Sheo]l,

[and he will close the] two [ga]tes of bronze th[rough which n]o <sup>10</sup>light [can enter],

and [the] sun [will] not [appear for you] tha[t shines <sup>11</sup>upon the] righteous to [...”

And] then you will say: “[...<sup>12</sup>...the right]eous, to come [...]a de[mon] harms him,

[<sup>13</sup>...of tr]uth from [...because] he has [righ]teousness [...  
...<sup>14</sup>...] and...”

Website: <https://academic.oup.com/edited-volume/35006/chapter/298748176>

## ***Demons: What the Bible Really says about the Powers of Darkness***

**by Michael S. Heiser, PhD**

In Jubilees 10:1-13, Satan (Mastema) asked Yehovah that a tenth of the demons, the offspring of the Watchers, be allowed to escape imprisonment in the abyss so that they might serve him in **afflicting humanity**. You can find Noah's prayer in Jubilees 10:4-6a.

*"God begins to answer the prayer by instructing the archangels but then is interrupted. God responds by instructing the archangels to bind the evil spirits but is then approached by their lord with a request:*

*And the LORD our God spoke to us [the archangels] so that we might bind all of them. And the chief of the spirits, Mastema, came and he said, "O Lord, Creator, leave some of them before me, and let he said, 'O Lord, Creator, leave some of them before me, and let them obey my voice. And let them do everything which I tell them, because if some of them are not left for me, I will not be able to exercise the authority of my will among the children of men because they are (intended) to corrupt and lead astray before my judgment because the evil of the sons of men is great." And he said, "Let a tenth of them remain before him, but let nine parts go down into the place of judgment." (Jub 10:6b-9)<sup>11</sup>*

*Mastema required assistance in his work of corrupting and afflicting humanity. The key item to observe is the reference to **healing (Jub 10:13)**. VanderKam explains, "**One way the spirits harmed humans was by causing diseases; so God ordered the angels to teach Noah medicines. to counteract their influence.**"<sup>12</sup> The Second Temple Jewish mind saw a clear connection between **illness and demonic activity**. This consequentially blurred the line between healing and exorcism and, as we have seen, the overlap is discernible in the Gospels. This link is also discernible in the ways Second Temple writers describe both possession and exorcism. Graham Twelftree, a New Testament scholar who has focused on exorcism, writes:*

*Josephus believed that people could be possessed or "overtaken" (lambanomenos) by demons causing **frenzy** J.W. 3.485; 7.120, 389), **suffocation and strangling** (Ant. 6.166). Philo believed that **invisible living beings hovered in the air**, and that evil spirits among them could be **breathed in, or might take over, fill or descend into a person, causing disastrous pestilences**. (Philo Gig. 6-31)<sup>13</sup> (emphasis mine)*

"One of the most interesting Psalms scrolls was found in Cave 11 at Qumran. Known as 11 QApocryphal Psalms (or 11QPsa or 11QAPs), this manuscript is dated about 50-70 CE and contains four Psalms for use in exorcisms against demons.

Many scholars believe these to be the **Four Songs for Playing over the Stricken** that are mentioned in David's Compositions, which is part of the large Psalms scroll from Cave 11 (11QPsa col. 16:9-10). The first three of these Psalms were unknown until the discovery of the Dead Sea Scrolls, but the fourth is found in modern Bibles as Psalm 91.<sup>14</sup> (emphasis mine)

### **One specific Qumran text that ties the prevalent Solomonic exorcist**

tradition back to David is 11QPsa<sup>a</sup> (11Q5):

2 [BLANK] And David, son of Jesse, was wise, and a light like the light of the sun, /and/ learned,

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<sup>11</sup> Heiser, Michael S., PhD. *Demons: What the Bible Really says about the Powers of Darkness*, Lexham Press, Bellingham, WA., pp 200.

<sup>12</sup> VanderKam, *The Book of Jubilees*, pp 128.

<sup>13</sup> Twelftree, "Demon, Devil, Satan," pp 165.

<sup>14</sup> Translated and with Commentary by Martin Abegg, Jr., Peter Flint, Eugene Ulrich. *The Dead Sea Scrolls Bible*. HarperOne Publisher, pp 501.

3 [BLANK] and perfect in all his paths before God and men. And

4 [BLANK] YHWH gave him a discerning and enlightened spirit.

And he wrote psalms:

5 three thousand six hundred; and songs to be sung before the altar over the perpetual

...

9 And all the songs which he spoke were four hundred and forty-six.

### **And songs**

10 **to perform over the possessed: four.** The total was four thousand and fifty.

11 All these he spoke through (the spirit of) prophecy which had been given to him from before the Most High. (11Q5 27.2-5, 9-11)<sup>15</sup> (emphasis mine)

The First Song to exorcise demons was too weathered to read, but reads as follows:

1[...2...] and the one who weeps for him 3[ ... ] the curse<sup>4</sup> [...] by YHVH 5 [...] dragon 6 [...] the earth [... 7...] exorcising [...8...] to [...9...] this [...10...] to the demon [...11...] he will dwell.

The second Song to exorcise demons

*This Psalm, attributed to Solomon, invokes the God of creation for protection against evil powers. God's power is highlighted from Scripture, and the Psalmist calls on angelic powers to combat demonic forces.*

A Psalm of Solomon He will invoke [...] the spirits and the demons [...] These are the demons. And the prince of enmity [...] Israel [...] the abyss [...] the great [...] his people [...] healing [...] leans upon your name, and calls [...] He says to Israel, "Hold fast to YHVH, ... who made the heavens and the earth, and all that is in them, who separated light from darkness. [...] the depths the earth and [...] the earth. Who made these signs and wonders on the earth? YHVH, it is he who made these through his power, who summons all his angels and all the holy offspring to stand before him [...] all the heavens and all the earth [...] who committed sin against all humanity, and all evil against all people. But they know his wonderful [...] which they do not [...] If they do not desist out of fear of YHVH from [...] and from killing the soul of [...them?...] YHVH, and they will fear that great [...]. "One of you puts to flight a thousand." [...] servants of YHVH [...] great and [...] [...] and] great is [...] adjuring you [...] and the great [...] and mighty and [...] all the earth [...] the heavens and [...] May YHVH smite you with a mighty blow in order to destroy you [...], and in his fierce wrath may he send against you a powerful angel to carry out his entire command, who will show no mercy to you, who [...] against all these who will send you down in to the great abyss and to deepest Sheol, and who [...], and there you shall lie, and darkness [...] very much [...]. No longer on the earth [...] forever and [...ever?] by the curse of Abaddon [possibly, destruction?] the fierce anger of YHVH in darkness for all [...] affliction [...] your gift [...] [...] which [...] and those possessed by demons [...] those crushed by [...] Raphael has healed them. Amen, Amen, Selah.<sup>16</sup> (11QPsa<sup>a</sup> (11Q5)

The Third song to deliver demons is attributed to David:

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<sup>15</sup> Translation from Garcia-Martinez and Tigchelaar, *Dead Sea Scrolls Study Edition*, 2:1179.

<sup>16</sup> Translated and with Commentary by Martin Abegg, Jr., Peter Flint, Eugene Ulrich. *The Dead Sea Scrolls Bible*. HarperOne Publisher, pp 539-540.

*This Psalm, which is attributed to David, is uttered against a demon. The reference to this demon's horns is particularly interesting in view of popular depictions of the devil as having horns.*

A Psalm of David. Against [...demons?] An incantation in the name of YHVH. To be invoked at any time to the heavens. For he will come at you at night, and you will say to him: *"Who are you? Withdraw from humanity and from the offspring of the holy ones! For your appearance is one of vanity, and your horns are horns of illusion. You are darkness, not light, wickedness, not righteousness [...] the commander of the army, YHVH, will bring you down into deepest Sheol, [...] the two bronze gates through which no light can enter, and the sun will not shine for you that rises upon the righteous to [...]"* And then you will say [...] the righteous, to come [...] for a demon to harm him, [...] of truth from [...] because he has righteousness [...] and [...]<sup>17</sup>

The Fourth song used to deliver demons is Psalms 91. The Dead Sea Scrolls contained fragments of Psalms 91 in the Qumran Cave #4 and #11. Psalms 91:1-14, and 16 are from 11QPsAp<sup>a</sup> (The Apocryphal Psalms, B499699 fragments in image). And Psalms 91:5-8, 12-15 are from 4QPs<sup>b</sup>.

*Psalm 91 has brought comfort and hope to Jews and Christians over the centuries. Not only does it evoke God's help and protection against physical and human dangers, this Psalm has been connected with exorcisms of demonic forces in both rabbinic and Christian traditions. [Listen](#) to a musical rendition of this comforting psalm.*

The Fourth song was also attributed to David and reads as follows:

**A Psalm** of David.

The one who dwells in the shelter of the Most High will rest in the shadow of the Almighty;

Who says of YHVH, "My refuge and my fortress, my God is the constant one in whom I can trust."

For he will deliver you from the fowler's snare and from the deadly pestilence.

He will cover you with his feathers, and under his wings you will rest;

His faithfulness upon you is a shield and his truth is a buckler.

Selah.

You will not fear the terror of night, nor the arrow that flies by day; nor the plague that destroys at noon, nor the pestilence that stalks in the darkness.

A thousand may fall at your side, ten thousand at your right hand, but it will not strike you.

You will merely look on with your eyes and see the recompense of the wicked. For you have invoked your shelter [...] his delight.

You will see no harm, and no disaster will strike in your tents.

For he will give orders to his angels concerning you, to guard you in all your ways. In their hands they will lift you up, so that you do not strike your foot against a stone.

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<sup>17</sup> Translated and with Commentary by Martin Abegg, Jr., Peter Flint, Eugene Ulrich. *The Dead Sea Scrolls Bible*. HarperOne Publisher, pp 540-541.

You will tread on the cobra and the viper; you will trample underfoot the strong lion and the serpent.

Because you delight in YHVH he will rescue you and make you secure and will show you his victory. Selah.  
Then they will answer, "Amen, Amen."

Selah.

### ***Psalms 91 from Scroll 4Q84 Psalms<sup>b</sup>***

#### ***4Q84 Psalms<sup>b</sup>***

*Language: Hebrew*

*Date: 30-68 A.D.*

*Location: Qumran Cave 4*

*Contents: **Psalms 91:5-6, 7-8, 12-15**; 92:3-7, 12-14 (Hebrew 92:4-8, 13-15); 93:5; 94:1-4, 7-14, 16-18, 21-22; 96:2; 98:4-5; 99:5-6; 100:1-2; 102:4, 9-28 (Hebrew 102:5, 10-29); 103:1-6, 9-14, 20-21; 112:4-5; 113:1; 115:2-3; 116:17-19; 118:1-3, 5-12, 18-20, 23-26, 29*

#### ***Psalms 91***

*5 You shall not be afraid of the terror by night,  
nor of the arrow that flies by day;*

*6 nor of the pestilence that walks in darkness,  
nor of the destruction that wastes at noonday.*

*[..]*

*7 A thousand may fall at your side,  
and ten thousand at your right hand;  
but it will not come near you.*

*8 You will only look with your eyes,  
and see the recompense of the wicked.*

*[..]*

*12 They will bear you up in their hands,  
so that you won't dash your foot against a stone.*

*13 You will tread on the lion and cobra.*

*You will trample the young lion and the serpent underfoot.*

*14 "Because he has set his love on me, therefore I will deliver him.*

*I will set him on high, because he has known my name.*

*15 He will call on me, and I will answer him.*

*I will be with him in trouble.*

*I will deliver him, and honor him.*

*[..]*

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#### ***11Q11 Psalms<sup>f</sup>***

*Language: Hebrew*

*Date: About 50 A.D.*

*Location: Qumran Cave 11*

*Contents: This scroll contains about 60 verses of what appears to be a non-canonical psalm or psalms, followed by a variant reading of Psalms 91:1-16*

***Psalms 91 from Scroll 11Q11 Psalms<sup>f</sup>***

*Of David<sup>18</sup>*

*1 He who dwells in the secret place of the Most High  
will rest in the shadow of the Almighty.*

*2 ~~I will say~~ The one saying of Yehovah, “He is my refuge and my fortress;  
my God, the trustworthy one, in whom I trust.”*

*3 For he will deliver you from the snare of the fowler,  
and from the deadly pestilence.*

*4 He will cover you with his feathers.*

*Under his wings you will ~~take refuge~~ dwell.*

*His faithfulness loving kindness is your shield and his faithfulness is a rampart. Selah*

*5 You shall not be afraid of the terror by night,  
nor of the arrow that flies by day;*

*6 ~~nor of the pestilence that walks in darkness,~~  
nor of the destruction that wastes at noonday,  
nor of the pestilence that walks in darkness.*

*7 A thousand may fall at your side,  
and ten thousand at your right hand;  
but it will not ~~come near~~ strike you.*

*8 You will only look with your eyes,  
and see the recompense of the wicked.<sup>19</sup>*

*9 ~~Because you have made Yehovah your refuge,  
and the Most High your dwelling place,  
You have called your shelter...his delight.~~*

*10 no evil shall happen to you, You shall not see evil  
neither shall any plague ~~come near~~ strike your dwelling.*

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<sup>18</sup> Matches the LXX.

<sup>19</sup> The noun-verb order in this scroll differs from the MT, without changing the translation.

11 For he will put *his angels* in charge of you,

to guard you in ~~all~~ your ways.

12 They will bear you up in their hands,

so that you won't dash your foot against a stone.

13 You will tread on the ~~lion and~~ cobra and the viper.<sup>20</sup>

You will trample the young lion and the serpent underfoot.

14 ~~"Because he has set his love on me, therefore I will deliver him.~~

~~I will set him on high, because he has known my name.~~

*Because you delight in Yahweh,*

He will deliver you, and be your refuge.

[..]

16 ~~I will satisfy him with long life,~~

~~and show him my salvation."~~

He will show you his salvation. Selah.

Then they will answer: "Amen, amen." Selah.

#### Notes:

The translation to the left is based on the World English Bible. Words in regular black font are words in the scrolls matching the traditional text for that passage.

If the scroll is different from the traditional text, words in the traditional text that are missing from the text of the scroll are marked through in red like this: ~~strike-through~~.

If the scroll is different from the traditional text, words in the scroll that are not in the traditional text are underlined in red like this: new words.

Words present in the scroll but with some letters unreadable or missing are in blue like this: blue. One Hebrew word often is translated into multiple English words, and when this occurs, all the English words are in blue.

Words present in the scroll but with spelling differences that do not affect the meaning are in green like this: green. This is common in Hebrew.

Words in *italics* cannot be seen in the scroll, since the scroll is fragmentary. These words are supplied for readability by the World English Bible translation.<sup>21</sup>

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<sup>20</sup> Matches the LXX.

<sup>21</sup> From the Dead Sea Scrolls Bible Translations. See URL: <https://dssenglishbible.com/scroll11Q11.htm>

**Example of Mizmor 23:**

**מִזְמוֹר לְדָוִד** (mizmor le'David, to/ for/ by/ belonging to David)

**Example of Mizmor 24:**

**לְדָוִד מִזְמוֹר** (le'David mizmor, to/ for/ by/ belonging to David)

**Psalms 91 from Scroll 11Q11 Psalms<sup>f</sup>:**

**לְדָוִד** (le'David – to/ for/ by/ belonging to David)

**Septuagint:**

αἶνος ᾠδῆς τῷ Δαυιδ

Praise of a Song, **by David**

**Psalms 91 Drives Away Demonic Evil**

**Dr. Gerrit Cornelis Vreugdenhil**

It is known that in the Jewish tradition Psalm 91 is one of the most popular psalms used for magical purposes. To certain texts from the book of Psalms (and from the Torá) special power was attributed to protect people from demonic threat and evil.<sup>22</sup> Figure 1 shows a copy of an ancient Jewish amulet which contains several phrases of Psalm 91.<sup>23</sup> On the frontside of the amulet we can read the Shema (Deut. 6,4-7), intermingled with Ps. 91,1, and the last vers of the Shema is followed by Prov. 18,1: 'The [Lord] is a mighty tower where his people can run for safety'. The combination of these biblical texts was probably intended to protect travelers from all kind of perils.

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<sup>22</sup> J. Trachtenberg, *Jewish Magic and Superstition*, Philadelphia 1961, 112.

<sup>23</sup> See for definition of 'amulet': C. Herrmann, *Ägyptische Amulette aus Palästina / Israel* (OBO 138), Göttingen 1994, 2 : 'Das Amulett ist ein kleines Objekt, das den Träger durch seine magische Kraft schützt und Böses von ihm ablenken, ihn mit Gesundheit und anderen Gütern ausstatten und ihn überdies seiner magischen Kraft teilhaftig werden lassen soll'.



Figure 1: Copy of Jewish silver amulet from 5-6 century AD, with Psalm 91,1 (provenance unknown).



Another example of the use of Psalm 91 for magical purposes can we find on the so called Jewish 'magic bowls', dating from the 6th to 8th century AD.<sup>24</sup> These magic or incantation bowls have been found on several locations in the modern-day Irak and Iran. The bowls were made to function as some kind of end known as some kind of demon trap. The bowls were usually inscribed in a spiral, beginning from the rim and moving toward the center. Most are inscribed in Aramaic languages. The bowls were buried face down and were meant to capture demons. They were commonly placed under the threshold, courtyards, in the corner of the homes of the recently deceased and in graveyards. See figure 2 for an example of early Jewish protective magic.<sup>25</sup> The bowls were used to protect the residents of a house and the possessions of the familie against demonic intruders. On one of the bowls we can read the following text: 'Incantations: suppressed are all demons, all no-good ones, all pebble-spirits, and liliths, and mevakkaltas, and idols and goddesses, and barren ones, and pregnant ones. This is the suppression by which heaven and earth is suppressed. You are all suppressed by your names, whether their names are mentioned or are not mentioned. All those who dwell within his house and reside over their threshold and who kill and harm and appear in hateful shapes which are not good'.<sup>26</sup>

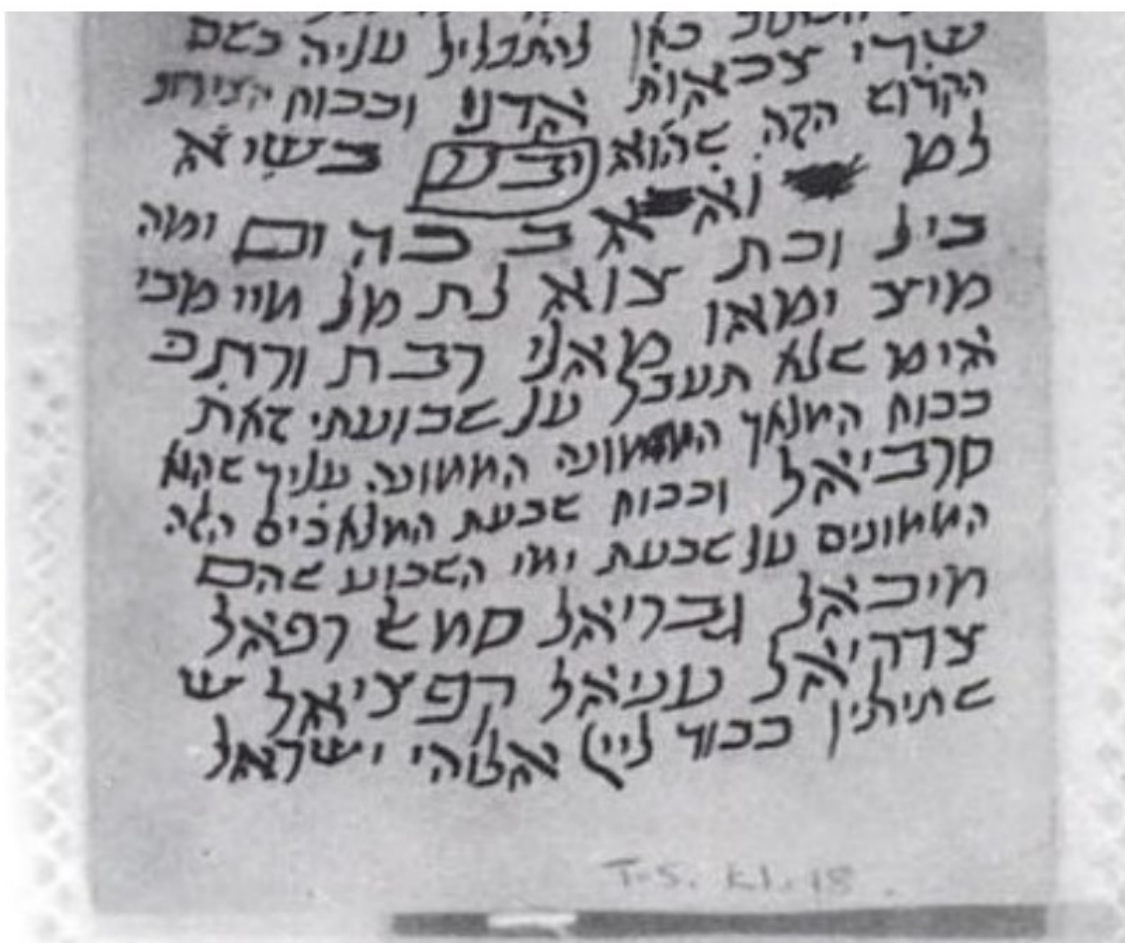


Figure 3: Fragment of Amulet TS K1.18, from: Schiffmann, Swartz, Hebrew and Aramaic Incantation Texts from the Cairo Genizah, blz. 70.

A third example of a Jewish incantation text is coming from the Geniza of Cairo. These fragments were found in the geniza or storeroom of the Ben Ezra Synagogue in Old Cairo, Egypt. The texts are written in various

<sup>24</sup> J. Naveh, S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations from Late Antiquity*, Jeruzalem/Leiden 1985, 184-187 en 237-238.

<sup>25</sup> See URL: <http://www.archaeological-center.com/images/auction41/41-592g.jpg>.

<sup>26</sup> Inscription coming from bowl MS 2053/198 out of The Schøyen Collection. See URL. See also J.A. Montgomery, 'Aramaic Incantation Texts from Nippur', 1913; C.D. Isbell, *Corpus of the Aramaic Incantation Bowls* (SBL diss. Series 17), Montana 1975, 118-119; D. Levene, *A Corpus of Magic Bowls. Incantation Texts in Jewish Aramaic from Late Antiquity*, London 2003.

languages, especially Hebrew, Arabic and Aramaic. Among these texts was found an amulet in which Psalm 91 plays a very important role. Although the amulets TS K1.18 and 1.30 were written on different pieces of paper, they clearly belong together.<sup>6</sup> The Jewish Childbirth-amulet was intended to protect the wearer (or user) against all ailments and complications.<sup>7</sup> The amulet mentions the name of the woman: Ḥabibah bint Zurah. It is possible that amulet was worn as a kind of necklace or that the amulet was located near the place where she would give birth to her child.<sup>8</sup> On the first column the purpose of the amulet is stated, namely: 'to drive away all kinds of demons and demonesses, lilis and liliths, evil diseases, harmful male spirits and harmful female spirits, and evil spirits, male and female ... so that she be healthy and protected from any harm for all time'.<sup>9</sup> Between the lines of the incantation, we find on the first column a reference to Psalm 91. The psalm is cited according to the principles of notarikon.<sup>10</sup> On the amulet one can read the initial letters of the words of Ps. 91,1-9a.

Besides this early demonic interpretation of Psalm 91,<sup>6</sup> the manuscripts of Qumran reveal also a practice of seeing Psalm 91 in demonic light. In the small manuscript 11QApocPs we find a collection of extra-canonical psalms plus Psalm 91. The psalms of exorcism were completed by a special reworked version of Psalm 91. The psalms contain incantations against demons, the so called ~ydv šēdīm, whereby the name of God is called on directly and the demons were interrogated. A brief illustration of the manuscript will suffice:

Col. I 2. [Of David. Concerning the words of the spell] in the name of [YHWH...] 3 [...] of Solomon, and he will invoke [the name of YHWH] 4 [to set him free from every affliction of the sp]irits, of the devils, [Liliths,] 5 [owls and jackals.] These are the devils, and the pri[nce of enm]ity 6 [is Belial,] who [rules] over the abyss [of dark]ness...

Col. IV 5...[When] Beli[al] comes upon you, [you] shall say to him: 6 Who are you, [accursed amongst] men and amongst the seed of the holy ones? Your face is a face 7 of futility, and your horns are horns of a wre[tch]. You are darkness and not light, 8 [s]in and not justice. [against you] the chief of the army. YHWH will [shut] you 9 [in the] deepest She[ol,...].<sup>27</sup>

לא תדחל מן דלוחא דמזויקי דאזלין בליליא מן גיררא דמלאך מותא דשרי ביממא:  
מן מותא די בקיבלא מהלך מסיעת שידין דמחבלין בטיהרא:

Be not afraid of the terror of demons who walk at night, of the arrow of the angel of death that he looses during the day; 6. Of the death that walks in darkness, of the band of demons that attacks at noon.<sup>28</sup>

With regard to the images of threat mentioned in chapter 7 – the ‘snare of the fowler’ and ‘perilous pestilence’ (verse 3); ‘terror by night’, ‘arrow’, ‘pestilence’ and ‘destruction’ (verse 5-6); ‘evil’ and the ‘plague’ (verse 10); and finally the ‘lion’, ‘cobra’ and ‘serpent’ (verse 13) – we established that associations from the Umwelt from the Ancient East resound in many of these terms and found that these associations often had to do with sorcery and magic, incantations and curses, diseases and underworld, death and shades and demonic threat. The terms used in the psalm mostly have demonic connotations for the Near Eastern people. The mental image they have of these concepts is extremely negative. This conclusion points out why Psalm 91 has repeatedly been linked to the reality of demons.<sup>29</sup>

<sup>27</sup> Fl. García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English*, Leiden 1996<sup>2</sup>, 377.

<sup>28</sup> See for the text of the Targum: *The Comprehensive Aramaic Lexicon*, URL <<http://call.cn.huc.edu/>> and for the translation: E.M. Cook, <URL: <http://targum.info/pss/ps4.htm>>.

<sup>29</sup> Vreugdenhil, Gerrit Cornelis, PhD. *Psalms 91 and Demonic Evil*, 2015.

## Texts 14–16. Three Songs (or Incantations) Against Demons

The manuscript known as *11QApocryphal Psalms* (11QapocrPs or 11Q11) was copied 50–68 ce and contains text from four psalms (possibly five) for use in exorcisms against demons. Many scholars regard these as the *Four Songs for Making Music over People Afflicted by Demons* (11QPs<sup>a</sup> 27:9–10) mentioned in *David's Compositions* (Text 13). Another text found at Qumran that involves exorcism is *Against Demons* (4Q560).

The first three exorcism songs were unknown until the discovery of the Dead Sea Scrolls, but the fourth is found in the Hebrew Bible and modern Bibles as Psalm 91. This is the most prominent psalm connected with exorcisms of demonic forces in both Jewish and Christian traditions. In some rabbinic texts (*b.Shebu'*ot 15b and *y.Sabbat* 16.8), this Psalm is referred to as (“the song of/for people afflicted by demons”).

The manuscript is very damaged and is preserved in four fragments and six columns. The fourth song is Psalm 91, of which all thirteen verses are represented in column 6:3–13. For a translation of the first two songs, see [Flint \(1999: 539–40\)](#). The third song is translated below. Poorly preserved in column 5:4–14, it is clearly attributed to David and uttered against a demon or evil spirit. The reference to this demon's horns in line 7 is noteworthy in view of popular notions that the devil has horns.

### Third Song (or Incantation) Against Demons (11QapocPs, col. 5:4–14)

Superscription: <sup>4</sup>A Psalm of David. Again[st...An incanta]tion in the name of the Lor[d. To be invoked at an]y time <sup>5</sup>to the heav[ens...]

When] he comes to you at nig[ht], you will [s]ay to him:

<sup>6</sup>”Who are you? [Depart from] humanity and from the offspring of the ho[ly one]s!

For your face is a face of <sup>7</sup>[delu]sion, and your horns are horns of [fan]tasy.

You are darkness, not light, <sup>8</sup>[wicked]ness, not righteousness [...]

the Commander of the Army, the lord [will bring] you [down <sup>9</sup>into] deepest [Sheo]l,

[and he will close the] two [ga]tes of bronze th[rough which n]o <sup>10</sup>light [can enter],

and [the] sun [will] not [appear for you] tha[t shines <sup>11</sup>upon the] righteous to [...”

And] then you will say: “[...<sup>12</sup>...the right]eous, to come [...]a de[mon] harms him,

[<sup>13</sup>...of tr]uth from [...]because] he has [righ]teousness [...

...<sup>14</sup>...] and...”

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“The two main forms of division have been proposed by Puech and Pajunen and can be summarized in the following table:”

<b>Puech</b>	<b>Pajunen</b>
	Psalm 01 (Fragments 1 and 2, column I)
Psalm 01 (Columns 01-I)	Psalm 02 (Columns II 1- III 13)
Psalm 02 (Columns II 1- V 3)	Psalm 03 (Columns IV 1-V 3)
Psalm 03 (Columns V 4-VI 3a)	Psalm 04 (Columns V 4- VI 3a)
Psalm 04 (91) (Columns VI 3b-14)	Psalm 05 (91) (Columns VI 3b-14)

## Songs of the Sage

### (4Q510-11)

Scraps of two manuscripts from Cave 4 (4Q510-11) represent a mixture of sapiential psalms and poems of exorcism. Their editor, M.

Baillet (DJD, VII, 215-62), assigns the script to the end of the first century BCE, or the turning of the era. The first fragment preserves an interesting list of names of demons.

#### 4Q510

... praises. Ben[edictions for the K]ing of glory. Words of thanksgiving in psalms of... to the God of knowledge, the Splendour of power, the God of gods, Lord of all the holy. [His] domini[on] is over all the powerful mighty ones and by the power of his might all shall be terrified and shall scatter and be put to flight by the splendour of the dwell[ing] of his kingly glory. And I, the Master, proclaim the majesty of his beauty to frighten and ter[rify] all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilith, the howlers (?) and [the yelpers ...] they who strike suddenly to lead astray the spirit of understanding and to appal their heart and their... in the age of the domination of wickedness and the appointed times for the humiliation of the sons of ligh[t], in the guilt of the ages of those smitten by iniquity, not for eternal destruction but for the humiliation of sin. Exalt, O just, the God of marvels. My psalms are for the upright... May all whose way is perfect exalt him.

#### 4Q511, fr. 1

... [on the ea]rth and in all the spirits of his dominion always. Let the seas b[le]ss him in their turn and all the creatures living in them. May they proclaim the ... of beauty all of them. Let them rejoice before the God of justice with shouts of salvation, for there shall be no destroyer in their territories, and no spirit of wickedness shall walk in there. For the glory of the God of knowledge has shone forth in his words, and none of the sons of iniquity shall endure.

#### Fr. 2

I For the Master. [First] Song. Praise the name of his holiness; all who

know [justice], exalt him... He put an end to the chief of the dominations without... eternal [joy] and everlasting life, to cause light to shine ... his [lot] is the best of Jacob and the inheritance of G[od] ... of Israel ... they who guard the way of God and the path of his [holiness] for the saints of his people. By the discerning knowledge [of God], he placed Israel in twelve camps ... the lot of God with the angels of the luminaries of his glory. In his name the praises... he has established for the feast of the year and for a common government that they may walk [in] the lot of [God] according to [his] glory [and] serve him in the lot of the people of his throne. For the God of...

Fr. 8

[For the Master]. Second [Song] to frighten those who terrify him...

Fr. 18

II I have hated all the works of impurity. For God has caused the knowledge of understanding to shine in my heart. Just chastisers

(deal) with my perversity, and faithful judges with all my sinful guilt. For God is my judge and by the hand of a stranger [He] shall not ...

Frs. 28-9

... [they shall] rejoice in God with jubilation. And I [will thank Thee] for, because of Thy glory, Thou hast [set] knowledge on my foundations of dust to praise Thee.... out of a shape [of clay] was I moulded and from darkness was I kneaded... and iniquity is in the limbs of my flesh ...

Fr. 30

Thou hast sealed... the [earth] ... and they are deep. [The heavens and the heavens of the] heavens, and the abysses and the dark places of the earth] ... Thou, O my God, hast sealed them all and there is none to open (them) ... Does one measure by the hollow of a human hand the waters of the great (ocean)? Are [the heavens estimated by the span (of fingers)? In one third (of a measure)] can any contain the dust of the earth, and weigh the mountains in a balance, or the hills in scales? Man did not make these. How can he measure the spirit of [God]?

Fr. 35

... God in all flesh, and an avenging judgement to destroy wickedness,  
and for the raging anger of God towards those seven times refined. God shall sancti[fy] (some) of the holy as an  
everlasting sanctuary for  
himself, and purity shall endure among the cleansed. They shall be  
priests, his righteous people, his host, servants, the angels of his glory.  
They shall praise him with marvellous prodigies. I, I spread the fear of  
God in the ages of my generations to exalt the name ... [to terrify] by his might al[1] the spirits of the 'bastards',  
subduing them by [his] fear...

Frs. 63-4

II ... I will bless Thy name and in my appointed periods I will recount Thy marvels and I will engrave them as  
precepts of Thy glory's praises. At  
the beginning of every thought of a knowing heart and (with) the  
offering of that which flows from the righteous lips when ready for all  
true worship and with all...

Fr. 63

III As for me, my tongue shall extol Thy righteousness, for Thou hast  
released it. Thou hast placed on my lips a fount of praise and in my  
heart the secret of the commencement of all human actions and the  
completion of the deeds of the perfect of way and the judgements  
regarding all the service done by them, justifying the just by Thy truth  
and condemning the wicked for their guilt. To announce peace to all  
the men of the Covenant and to utter a dreadful cry of woe for all those  
who breach it ... IV May they bless all Thy works always and blessed  
be Thy name for ever and ever. Amen, amen.