

HaSatan (The Satan)

HaSatan, שָׂטָן (Satan) - and the feminine form Sitnah: comes from the verb שָׂטָן (Satan) meaning to resist or be an adversary and is used six (6) times in scripture. The noun שָׂטָן (Satan) is used much more frequently.

שָׂטָן =Satan

ש Sheen - is a picture of teeth and communicates the idea of devouring, consuming, or destroying.

ט Tet - is a picture of something coiled like a serpent and carries the idea of the contrast of distinguishing between good and evil.

נ Nun - is a picture of a fish and can represent something that is perpetual and or eternal and is symbolic of life.

When we put it all together we can see the devouring and consuming snake who is seeking to destroy man by convincing him that evil is good and as man partakes of evil, it will warp his ability to distinguish between the two (2) thereby robbing him of his eternal existence and forfeiting a life with אֱלֹהִים (Yahuah).

HaSatan (Hebrew: שָׂטָן ha-Satan ("the accuser"); Persian "sheytan"; Arabic: الشيطان al-Shaitan ("the adversary") both from the Semitic root: **ש-ט-נ**) is an embodiment of antagonism that originates from the Abrahamic religions, being traditionally considered an angel in Judeo-Christian belief, and a Jinnin Islamic belief. Originally, the term was used as a title for various entities that challenged the religious faith of humans in the Hebrew scripture.

Since then, the Abrahamic religions have used "Satan" as a name for the Devil. As the embodiment of evil, and plays a major role in Christian theology and literature, as well as in many other religions. He is the tempter and spiritual enemy of mankind. He is the adversary of אֱלֹהִים (Yahuah) although subordinate to him and able to act only by his sufferance and is represented frequently as the leader or prince of all apostate Malakym (angels) and as ruler of the underworld.

HaSatan tempts a man to give up "all" to gain what he thinks he might want, need or even what he might think is "good" for the gain of his own soul and ends up forfeiting his life to get it.

For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? **Matthew 16:26**

As man thought once to give up his life in order to gain. **וְיָשׁוּבָה** (Yahusha) asks him to do it again...Whoever seeks to save his life will lose it, and whoever loses his life will

preserve it. **Luke 17:33**

It is a little known fact that the word "Satan" is an untranslated Hebrew word. It is not an English word. Instead, it comes from the Hebrew, from which it has passed into Greek and thence into English. The word simply means an adversary, as will be evident to the simplest reader from the following instances of its use: In the book of Job (Iyov), ha-satan ("the accuser") is the title of an Malak (angel) submitted to אֱלֹהִים (Yahuah). In Judaism HaSatan does not make evil, rather points out to אֱלֹהִים (Yahuah) the evil inclinations and actions of humankind.

In essence HaSatan has no power unless humans do evil things. After אֱלֹהִים (Yahuah) places a wager with HaSatan about Job's piety, אֱלֹהִים (Yahuah) gives "HaSatan" permission to test the Amunah (faith) of IYOB (Job). The righteous man is afflicted with loss of family, property, and later, health, but he still stays faithful to אֱלֹהִים (Yahuah). At the conclusion of this book אֱלֹהִים (Yahuah) appears as a whirlwind, explaining to all that divine justice is inscrutable. Job's possessions are restored and he has a second (2nd) family to replace the ones that died.

Tanakh (OT) believers wrongly included HaSatan in their functional definition of Aluahym. Whenever there was temptation, destruction, wrath, and death, all activities which the Brit Hadashah (NT) would later assign to HaSatan, the Tanakh (OT) would instead attribute these destruction's to אֱלֹהִים (Yahuah) Himself. They would not pray against the wiles of HaSatan, the way the Brit Hadashah (NT) instructs, but would rather beg אֱלֹהִים (Yahuah) to stay His own wrathful hand. HaSatan was nowhere in their causative equation. אֱלֹהִים (Yahuah) was the ONLY cause of both good and evil.

The Brit Hadashah (NT), by contrast, Differentiates the identities of אֱלֹהִים (Yahuah) and HaSatan totally. What is joined at the conceptual hip in the Tanakh (OT) is separated and forever severed in the Brit Hadashah (NT).

Let's start with the definition issue. How did the Tanakh (OT) believers functionally define אֱלֹהִים (Yahuah)? This requires us to look at the theological context of the Tanakh (OT) authors, the foundational presumptions they brought to the table.

When the Tanakh (OT) uses the terms "אֱלֹהִים (Yahuah)," or "the voice of אֱלֹהִים (Yahuah)," what did that mean to the believers back then? How did they define "אֱלֹהִים (Yahuah)?" Was it the same way **וַיְהוֹשֻׁעַ** (Yahusha) defined "אֱלֹהִים (Yahuah)?" Would it shock you to know the answer is a resounding NO? Fasten your seat belts. We are about to take a flight into freedom from Scriptural misunderstanding.

Simply stated, the Tanakh (OT) view of HaSatan is lacking Brit Hadashah (NT) illumination. And, as a result, the Tanakh (OT) often blends the identities of אֱלֹהִים (Yahuah) and HaSatan Together, which ends up confusing the true source of Tanakh (OT) "wrath." Only as we Now reinsert HaSatan back into the destructive Tanakh (OT)

passages can we rightly understand what **OWYAZ** (Yahusha) was doing in the Tanakh (OT) versus what HaSatan was doing. Learning to do this instinctively will forever free up our thinking and our understanding of the Tanakh (OT).

As THE ENCYCLOPEDIA OF JEWISH CONCEPTS says, "Satan...is...identified with the angel of death. He leads astray, then he brings accusations against man, whom he slays eventually. His chief functions are those of temptation, accusation and punishment. Under the control of **AYAZ** (Yahuah), he acts solely with the divine permission to carry out his plots." (Sanhedrin Press, page 594). Rabbi Benjamin Blech similarly writes, "Judaism sees Satan as a servant of **AYAZ** (Yahuah) whose function is to set up choices between good and evil so that we can exercise our free will...."

It seems that the Tanakh (OT) HaSatan is not the same entity as the New Testament Satan. In the Tanakh (OT): The Satan figure acts as **AYAZ** (Yahuah)'s spy and prosecuting attorney whose job is to bring human misconduct to **AYAZ** (Yahuah)'s attention and, if possible, persuade **AYAZ** (Yahuah) to punish it. Throughout the Tanakh (OT) HaSatan remains among **AYAZ** (Yahuah) 'sons,' serves as **AYAZ** (Yahuah)'s administrative agent, and thus reveals a facet of the divine personality....

At the outset, some Bible writers saw all things, good and evil alike, as emanating from a single source-- **AYAZ** (Yahuah). Yisrael's strict monotheistic credo decreed that **AYAZ** (Yahuah) alone caused both joys and sorrows, prosperity and punishment (**Deuteronomy 28**).... The canonical Hebrew Bible grants HaSatan scant space and little power. Whereas the Tanakh (OT) HaSatan can do nothing without **AYAZ** (Yahuah)'s express permission, in the Brit Hadashah (NT) he behaves as an independent force who competes with the Creator for human souls....

According to Mark's Gospel, one of **OWYAZ** (Yahusha)'s major goals is to break up HaSatan's kingdom and the hold that he and lesser evil spirits exercise on the people. Hence, Mark stresses **OWYAZ** (Yahusha)'s works of exorcising devils and dispossessing the victims of demonic control. The Brit Hadashah (NT), then-- in sharp contrast to the Tanakh (OT)-- shows HaSatan as a focus of cosmic evil totally opposed to the Creator **AYAZ** (Yahuah). This 'evil one' is the origin of lies, sin, suffering, sickness and death."

The International Standard Bible Encyclopedia is in full agreement with this in its entry on HaSatan: "The Tanakh (OT) does not contain the fully developed doctrine of HaSatan found in the Brit Hadashah (NT). It does not portray him as at the head of a kingdom, ruling over kindred natures and an apostate from the family of **AYAZ** (Yahuah)...."

In the early states of religious thinking it would seem to be difficult, if not impossible, to hold the sovereignty of **AYAZ** (Yahuah) without attributing to His agency those evils in the world which are more or less directly connected with judgment and punishment....

The progressive revelation of **אֱלֹהִים** (Yahuah)'s character and purpose, which more and more imperatively demands that the origin of moral evil, and consequently natural evil, must be traced to the created will in opposition to the Divine, leads to the the ultimate declaration that HaSatan is a morally fallen being to whose conquest of the Divine Power in history is pledged."

The reason early Hebrew thought saw HaSatan as **אֱלֹהִים** (Yahuah)'s servant is because, "Since the Aluahym of Yisrael was the only Aluahym, the supreme power in the cosmos, and since, unlike the abstract **אֱלֹהִים** (Yahuah) of the Greeks, He had personality and will, no deed could be done unless He willed it. Consequently, when anyone transgressed morality, **אֱלֹהִים** (Yahuah) was responsible for the transgression as well as for its punishment."

In **וַיְהִי** (Yahusha)'s day, more and more Hebrews began to see HaSatan as an evil entity acting independently of **אֱלֹהִים** (Yahuah)'s approval. This is easily proven by considering the incident in which King David sinned by numbering Yisrael. This incident is first (1st) recorded in **2 Samuel 24:1**, and then centuries later in **1 Chronicles 21:1**. In the earlier entry, David's sin is caused by "the anger of **אֱלֹהִים** (Yahuah)," while in the later passage "HaSatan" is the cause of David's sin.

Do you see? Same sin, same event, entirely different cause. The Hebrews were beginning to see that they could not attribute both sin and punishment to **אֱלֹהִים** (Yahuah), good and evil to **אֱלֹהִים** (Yahuah), love and hate to **אֱלֹהִים** (Yahuah). They began to develop the idea that HaSatan was an enemy to **אֱלֹהִים** (Yahuah)'s purposes rather than an obedient friend. Unfortunately, when Yisrael as a nation rejected **וַיְהִי** (Yahusha) as Mashiach (Messiah), they also rejected the truth about HaSatan and have since sadly regressed back to their early Tanakh (OT) view, as the earlier quotes above show.

So was the Tanakh (OT) view of HaSatan different than the Brit Hadashah (NT) view? Yes, vastly different, but perhaps the best way to put it is not so much that the Tanakh (OT) was wrong about HaSatan, but that the Tanakh (OT) was almost completely uninformed about him. The first (1st) reference to HaSatan is not even until 548 pages into the Tanakh (OT). HaSatan is first (1st) mentioned only 3 pages into the Brit Hadashah (NT). The total number of times HaSatan is mentioned in the Tanakh (OT) is 19 times, 14 of which are in the book of Job. The Brit Hadashah (OT) mentions HaSatan (or his devils) nearly 200 times, despite the fact that it is five (5) times shorter than the Tanakh (OT) in length.

Only three (3) Tanakh (OT) writers ever even mention HaSatan, and that only briefly. Every Brit Hadashah (NT) writer mentions HaSatan. Amazingly, Moshah (Moses), David, Abraham and Solomon Never mentioned HaSatan at all-- never. Their clueless silence is

hard to imagine, given the fact that these men are considered giants of the Amunah (faith).

Contrast this with the Brit Hadashah (NT), where **OWYAZL** (Yahushah) repeatedly calls HaSatan "the ruler of this world" (**John 12:31; 14:30; 16:11**), Paul calls HaSatan "the god of this world" (**2 Corinthians 4:4**) and "the prince of the power of the air" (**Ephesians 2:2**) who can appear as "an angel of light" (**2 Corinthians 11:14**). The Apostle Peter calls HaSatan-- "your adversary... a roaring lion, seeking whom he may devour" (**1 Peter 5:8**), and the Apostle John calls HaSatan-- "the evil one... in whose power the whole world lies." **1 John 5:19**.

What is going on here? Not one (1) Tanakh (OT) verse warns us of HaSatan's evil influence in our hearts or minds, much less his rebellious rule over the entire fallen world. Not one (1) demon is cast out in the Tanakh (OT). Legions of devils are cast out in the Brit Hadashah (NT). Evil spirits are sent from **AYAZL** (Yahuah) in the Tanakh (OT) (**1 Samuel 16:14**), but are sent from HaSatan as Ba'alzebub (Beezlebul), the ruler of demons, in the Brit Hadashah (NT) **Matthew 12:24-29**.

OWYAZL (Yahushah)'s main thrust in ministry was to destroy the works of HaSatan, not enable them or approve of them in any way. "He who sins is of HaSatan, for HaSatan has sinned from the beginning. For this purpose the Son of **AYAZL** (Yahuah) was manifested, that He might destroy the works of HaSatan." **1 John 3:8**. When summarizing the Gospel for the first (1st) Gentile converts, Peter described "how **AYAZL** (Yahuah) anointed **OWYAZL** (Yahusha) of Nazareth with the Ruach HaKodesh and with power, who went about doing good and healing all who were oppressed of HaSatan; for **AYAZL** (Yahuah) was with Him." **Acts 10:38**.

The point? **OWYAZL** (Yahusha) continually exposed HaSatan as an enemy of His Father. **OWYAZL** (Yahushah) described HaSatan as: "a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie he speaks from his own resources, for he is a liar and the father of it." **John 8:44**.

This is a crucial passage for it shows HaSatan's evils come from "his own resources," not **AYAZL** (Yahuah)'s, and that he is in essence a KILLER and a LIAR, in fact the "father" of all killing and lying. Remember, HaSatan tried to both deceive and kill **OWYAZL** (Yahusha) in the wilderness temptations in **Luke 4**. **OWYAZL** (Yahusha) defeated him then and went on defeating him throughout the rest of his' life, death and resurrection.

OWYAZL (Yahusha) not only opposed HaSatan personally, he fought against HaSatan's entire kingdom of demonic elements, "against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." **Ephesians 6:10**.

Jewish and Christian scholars alike have both noted that the Tanakh (OT) view of **AYAZL**

(Yahuah) differs Significantly from the Brit Hadashah (NT) view in one (1) key aspect-- the way HaSatan is viewed. The way HaSatan is viewed explains the vast majority of "tone" discrepancies between the Tanakh (OT) and Brit Hadashah (NT). Let me explain.

For the Tanakh (OT) believer, HaSatan was an obedient Malak (angel) who had a tough job as אֲיָאֵל (Yahuah)'s enforcer who was in charge of 1) executing the wrath of אֲיָאֵל (Yahuah)'s curses on disobedient men, 2) dispensing eventual death to all men, 3) testing men's Amunah (faith) by oppressing them with circumstances to see if they remain righteous, 4) hardening the hearts of certain men to commit acts of rebellion so that they quickly destroy themselves, 5) destroying what אֲיָאֵל (Yahuah) commands through war, plague, famine, and natural/ supernatural disasters, and 6) accusing men of their failures before אֲיָאֵל (Yahuah) based on his eyewitness reports.

But in all this, HaSatan is merely fulfilling his role in אֲיָאֵל (Yahuah) plans. He is not seen as an enemy of אֲיָאֵל (Yahuah) or a rebel opposed to the Kingdom of אֲיָאֵל (Yahuah) on every level, the clear way he is portrayed in the Brit Hadashah (NT). For sure, the Brit Hadashah (NT) confirms that HaSatan does engage in wrath, accusation, destruction, and temptation, But never under the approval or direction of אֲיָאֵל (Yahuah). The Tanakh (OT) says HaSatan is just following orders, while the Brit Hadashah (NT) says HaSatan is "off the grid" in complete disobedience to אֲיָאֵל (Yahuah).

In the Tanakh, HaSatan is used to describe both military **1 Samuel 29:4; 1 Kings 5:4** and legal **Psalms 109:6** adversaries. HaSatan is also in the Balaam's story in **Numbers 22**. The Malak (Angel) of אֲיָאֵל (Yahuah) is identified as an adversary or a physical block to Balaam's journey in **Numbers 22:22**.

Later in **Numbers 22:32** the Malak (Angel) of אֲיָאֵל (Yahuah) specifically identifies himself by claiming to be like an adversary, again using the term HaSatan.

In **2 Samuel 24:1**, אֲיָאֵל (Yahuah) incites David to a census. Later **1 Chronicles 21:1** would attribute this action to HaSatan.

The Book of **Isaiah, Job, Ecclesiastes, and Deuteronomy** all have passages in which אֲיָאֵל (Yahuah) is credited for exercising sovereign control over both good and evil.

The Talmud mentions the HaSatan in many places. In all of these places, the HaSatan is an agent of אֲיָאֵל (Yahuah), and has no independent existence. Sometimes HaSatan is conflated with various demons, such as Asmodai. At times there is even some sympathy for him.

In Kabbalistic literature and its derivative, Hasidic literature, HaSatan is seen as an agent of אֲיָאֵל (Yahuah) whose job is to tempt one into sin, and then turn around and accuse the sinner on high. An additional understanding of HaSatan is from a parable to a

prostitute who is hired by the King (אֱלֹהִים (Yahuah)) to tempt his son (a Yahudym). The prostitute has to do the best she can to tempt the son; but deep down she hopes the son will pass the test. Similarly, Kabbalistic/Hasidic thought see HaSatan in the same situation. His job is to tempt us as best he can, turn around and accuse us; but deep down his wish is that we would resist his blandishments.

Who is HaSatan?

" אֱלֹהִים (Yahuah) stirred up an adversary (HaSATAN) unto Solomon, Hadad the Edomite" **1 Kings 11:14**. "Lest in the battle, he (David) be an adversary (HaSATAN) to us" **1 Samuel 29:4**. "There is neither adversary (HaSATAN) nor evil occurrence" **1 Kings 5:4**.

HaSatan is first (1st) mentioned by "Name" in **Job 1:6-7** HaSatan (also known as the devil) is the original enemy of אֱלֹהִים (Yahuah) who rebelled at the foundation of the earth. He is the one (1) ultimately responsible for all the deception that exists in this world. He has deceived many to disbelieve in his existence, though serious believers, Christians and well-informed devil worshipers all know he exists.

He is a personal being, and has been both seen and heard by many people. He can use many forms, including that of an "Angel of light".

It is not surprising therefore that HaSatan has lately tried to convince many he is not all that bad, another deception. Actually, HaSatan is the most powerful fallen Malak (angel) and the master of all evil. He exercises a massive influence in the affairs of the earth. He is only a created being however, and his power just doesn't compare with אֱלֹהִים (Yahuah)'s.

When the right time comes אֱלֹהִים (Yahuah) will command some Malakym (angels) to tie up HaSatan and throw him into the lake of fire. One (1) day people will wonder how HaSatan ever managed to deceive and destroy so much.

Some ask how HaSatan ever came into existence. Here is the scriptural answer. אֱלֹהִים (Yahuah) created multitudes of Malakym (angels) including at least three (3) archangels: HaSatan, Micha'el and Gabri'el.

Malakym (Angels) are ruach (spirit) beings which may or may not manifest themselves in a visible form (usually not). All Malakym (angels) were created good and Kadosh, but HaSatan the chief worship Malak (angel) decided to exalt himself and led a rebellion in Shamyim (heavens) against אֱלֹהִים (Yahuah) **Ezekiel 28:13-15; Isaiah 14:12-14**.

HaSatan and his Malakym (angels) were cast out of Shamyim (heavens) and became HaSatan and his evil spirits **2 Peter 2:4**. HaSatan is active today in the air **Ephesians 2:2**, in the earth **Job 1:7** and also under the earth, in the underworld (Hades). Not being everywhere at once (omnipresent) as אֱלֹהִים (Yahuah) is, he works through his forces, including fallen Malakym (angels) and Evil Spirits (demons). These spirits seek to live in

and work through people, usually in a hidden way, usually not openly. The results of HaSatan's work are still evident in our world today. **וַיְהִי** (Yahusha) came to destroy these works. **1 John 3:8**.

HaSatan is therefore the author of evil. His chief desire is to receive the worship that belongs only to **יְהוָה** (Yahuah) the Creator **Matthew 4:8-10; Revelation 13:4**. He also works in his hatred against mankind to destroy them as much as he can for time and eternity.

In the Tanakh (OT) HaSatan is not represented as a fallen and malignant spirit, but as a servant of **יְהוָה** (Yahuah), performing a divine function and having his place in the **יְהוָה** (Yahuah)'s ultimate plan. In the parallel accounts of David's numbering of Yisrael (**1 Samuel 24:1; 1 Chronicles 21:1**) and the tempting of David are attributed both to **יְהוָה** (Yahuah) and HaSatan.

The reason for this is either that 'the temptation of men is also a part of his providence,' or that in the interval between the documents the personality of the tempter has more clearly emerged. In this case the account in Chronicles would nearly approximate the Brit Hadashah (NT) teaching. In the Book of **Job 1:6**, however, HaSatan is among the Sons of **יְהוָה** (Yahuah) and his assaults upon Job are divinely permitted.

In **Zechariah 3:1, 2** HaSatan is also a servant of **יְהוָה** (Yahuah). In both these passages there is the hint of opposition between **יְהוָה** (Yahuah) and HaSatan.

The unveiling of HaSatan as a rebellious world-power is reserved for the Brit Hadashah (NT), and with this fuller teaching the symbolic treatment of temptation in **Genesis** is to be connected. There is a sound teaching from the viewpoint of revelation, for this earlier withholding of the whole truth concerning HaSatan.

In the early stages of religious thinking it would seem to be difficult, if not impossible, to hold the sovereignty of **יְהוָה** (Yahuah) without attributing to His agency those evils in the world which are more or less directly connected with judgment and punishment **Isaiah 45:7; Amos 3:6**.

Tanakh (OT) sufficiently emphasizes man's responsibility for his own evil deeds, but super-human evil is brought upon him from above. "When willful souls have to be misled, the Ruach who does so, as in Ahab's case, comes from above".

The progressive revelation of **יְהוָה** (Yahuah)'s character and purpose, which more and more imperatively demands that the origin of moral evil, and consequently natural evil, must be traced to the created will in opposition to the divine will, leads to the ultimate declaration that HaSatan is a morally fallen being to whose conquest the Divine Power in history is pledged. There is, also, the distinct possibility that in the significant transition from the HaSatan of the Tanakh (OT) to that of the Brit Hadashah (NT) we

have the outlines of a biography and an indication of the way by which the Malakym (angels) fell.

HaSatan was the Anointed Cherub. Anointed means to be set apart for **אֲיָהוָה** (Yahuah)'s Divine purpose. It also means "bestowal of **אֲיָהוָה** (Yahuah)'s divine favor" and "appointment to a special place or function."

HaSatan was lifted up because of his beauty; he corrupted the wisdom by reason of his brightness **Ezekiel 28:17**

אֲיָהוָה (Yahuah) had given HaSatan a certain amount of power and authority. But he perverted that power. HaSatan wanted to exalt himself above **אֲיָהוָה** (Yahuah)... rather than "just" being the Malak (Angel) of **אֲיָהוָה** (Yahuah).

HaSatan wanted to be like **אֲיָהוָה** (Yahuah). Scripture (The Bible) tells us in **2 Corinthians 4:4** that HaSatan has become the "god of this world" under the Names of Mans religions (I.e.. The Lord (Ba'al), The Lord (Ba'al) Jesus, Jehovah, etc...) and **Revelation 20:10** tells us that he will be eternally punished for it.

Yet you shall be brought down to Gehenna (Eternal Fire), to the sides of the pit. **Revelation 20:15**

When HaSatan was cast out of Shamyim (Heavens), one third (1/3rd) of all the Malakym (angels) were cast out with him. "And his tail drew the third (3rd) part of the stars of Shamyim (heavens), and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. (5) And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto **אֲיָהוָה** (Yahuah), and to his throne. (6) And the woman fled into the wilderness, where she has a place prepared of **אֲיָהוָה** (Yahuah), that they should feed her there a thousand two hundred and threescore days. (7) And there was war in Shamyim (heavens): Michael and his Malakym (angels) fought against the Dragon; and the Dragon fought and his Malakym (angels), (8) And prevailed not; neither was their place found any more in Shamyim (heavens). (9) And the great dragon was cast out, that old serpent, called the Devil, and HaSatan, which deceived the whole world: he was cast out into the earth, and his Malakym (angels) were cast out with him." **Revelation 12:4-9**

What does HaSatan look like?

We've all seen pictures of HaSatan portrayed as a hoofed creature, red in color, with little horns on his head. But this description is not scriptural. The hoofed being we usually see is actually closer to that of "Pan" from Greek mythology.

Perhaps HaSatan wants this image of himself to be used, because of its absurdity. Knowing that the day would come when **אֲיָהוָה** (Yahuah) and HaSatan would both be

dismissed as "mythical" The Book of "Ezekiel" tells us what HaSatan really looked like.

HaSatan was a being "of perfect beauty". He was covered in every precious stone. He had pendants and jewels of gold...HaSatan was beautiful before he sinned. An expression of **אֱלֹהִים** (Yahuah)'s own beauty and power. But like man, HaSatan's nature changed when he sinned.

"Thus says **אֱלֹהִים** (Yahuah) , "You had the seal of perfection, Full of wisdom and perfect in beauty. 13 "You were in Eden, the garden of **אֱלֹהִים** (Yahuah); every precious stone was your covering: The ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis lazuli, the turquoise, and the emerald; and the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created they were prepared. 14 "You were the anointed cherub who covers, and I placed you there. You were on the Kadosh mountain of **אֱלֹהִים** (Yahuah); you walked in the midst of the stones of fire. 15 "You were blameless in your ways from the day you were created, until unrighteousness was found in you. 16 "By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of **אֱלֹהִים** (Yahuah). And I have destroyed you, O covering cherub, from the midst of the stones of fire. 17 "Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you." **Ezekiel 28:12-17**

Scripture says HaSatan was a Cherubim. Cherubim had four (4) wings, four (4) faces (ox, man, eagle, serpent). It also speaks of him having pipes, possibly on his chest where music comes out. **Ezekiel 28:13**

HaSatan is "the god of this world" he "has blinded the minds of unbelievers, so that they cannot see the light of the message of the esteem of **וְיֵשׁוּעַ** (Yahusha)" **2 Corinthians 4; 4**

HaSatan is a liar. Scripture tells us he is the father of all lies.

"You are of your father HaSatan (the devil), and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it." **John 8:44**

Attributes of HaSatan

Descriptions of the powers, activity and personality of HaSatan are scattered throughout scripture: He is a created being, a former Archangel, and thus is inferior to **אֱלֹהִים** (Yahuah). He can be only in one (1) place at one (1) time. He has limits to his knowledge and power.

HaSatan cannot perform any acts unless **אֱלֹהִים** (Yahuah) approves **Job1:6 to 2:10**.

John 8:44 speaks of him as a liar, the father of all lies.

He is the ruler of the earth **John 12:31, Ephesians 6:12** and **2 Corinthians 4:4**

He leads a personal army of fallen Malakym (angels) **Matthew 12:24**

He can adopt a spirit form, reside inside a person and influence their thoughts and behavior: A spirit who works within "the children of disobedience." **Ephesians 2:2**

HaSatan "put into" Yahudah (Judas) Iscariot's mind the decision to betray **OWYAZ** (Yahusha). **John 13:2**

He is described as a dangerous entity, a roaring lion, who roams all over the earth "seeking whom he may devour." **1 Peter 5:8**

The various names of HaSatan (the Devil)

The Hebrew word haSatan means "the adversary" and its translation into Greek gives the word "Diabolos", from the root dia-ballo, means to divide or separate. The meaning of Devil (Diabolos) would be "He who places division" and its derived meaning would be "slanderer". In Arabic, the word Satan means "the-goat".

Belial o Beliar (Baal)

Belial or Beliar, from the root "Ba'al", which means The lord, is another form of naming HaSatan in the Brit Hadashah (NT). The symbol of Ba'al is the bull. Set against the ferocity of the bull, or of the goat.

Baalzebub/Beelzebub

Baalzebub would mean the prince of dung, or the prince of flies. If we mix the aramean word "be'el" (which means lord) with the Hebrew word "zebul" (which means house), we would get the meaning: lord of the house.

Beelzebub is the name of one (1) of the seven (7) princes of Gehenna, derived from Ba'al Zebub, Ba'al Zəbub or Ba'al Zəvuv (Hebrew בעל זבוב), with numerous variants and a deity worshiped in the Philistine city of Ekron.

In ancient contexts, there appears to have been little, if any, meaningful distinction between Ba'alzebub (Beelzebub) and the polytheistic Semitic god named Ba'al. Monotheistic Hebrew reference to Ba'al was almost certainly expressing contempt or disapproval and grew to be used among other terms for HaSatan. The name later appears as the name of a demon or devil, often interchanged with Beelzebub.

In the Testament of Solomon, Beelzebub (not Beelzebub) appears as prince of the demons and says in **Solomon 6.2** that he was formerly a leading heavenly Malak (angel) who was associated with the star Hesperus (which is the normal Greek name for the planet Venus (Αφροδιτη) as evening star) **Solomon 6.7** . Seemingly Ba'alzebub

(Beelzebul) here is simply HaSatan.

Ba'alzebul (Beelzebul) claims to cause destruction through tyrants, to cause demons to be worshiped among men, to excite priests to lust, to cause jealousies in cities and murders, and to bring on war.

HaSatan appears in Scripture with the following Names, besides those already mentioned:

The Accuser, The Enemy, The Tempter, The Evil one, The Murderer from the beginning, The Father of lies, The Prince of this world, The Serpent.

One (1) day the Malakym (angels) came to present themselves before **אֱלֹהִים** (Yahuah), and HaSatan also came with them. **אֱלֹהִים** (Yahuah) said to HaSatan, "Where have you come from?" HaSatan answered **אֱלֹהִים** (Yahuah), "From roaming through the earth and going back and forth in it."

Here **אֱלֹהִים** (Yahuah) asks where it is that HaSatan comes from; however, it is not a question of ultimate origins, but of "what have you been doing lately?" From the story of Job, we learn that HaSatan is responsible for bringing misery and suffering to people.

In **1 Chronicles 21:1** we see him active in tempting a person to sin. The only other place that HaSatan is mentioned in the Tanakh (OT) is **Zechariah 3:1-2**, where he is seen accusing the Chosen; and of course that is exactly what his name "HaSatan" means: "the accuser". In fact, in the Tanakh (OT) "HaSatan" is always preceded by a definite article, from which we gather "HaSatan" is more a designation of his character than an actual personal name.

His actual first (1st) appearance in scripture is generally assumed to be at the very beginning, in the form of a serpent, when he convinces Eve to doubt **אֱלֹהִים** (Yahuah)'s goodness. If this serpent is indeed HaSatan, then HaSatan is responsible for creating all the misery that exists in our world today.

Lucifer

In the Hebrew language there is no word Lucifer. In the Greek translation known as the Septuagint, heilel is rendered eosphorus. So even in the Greek, there's nothing like the word "Lucifer". **Isaiah 14:12** is where he makes his appearance in the fourteenth (14th) chapter of YeshYahu (Isaiah), and also at the twelfth (12th) verse, and nowhere else: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"

The first problem is that Lucifer is a Latin name.

So how did it find its way into a Hebrew manuscript, written before there was a Roman language? In the original Hebrew text, the fourteenth (14th) chapter of YeshaYahua

(Isaiah) is not about a fallen Malak (angel), but about a fallen Babylonian king, who during his lifetime had persecuted the children of Yisrael. It contains no mention of HaSatan, either by name or reference. The Hebrew scholar could only speculate that some early Christian scribes, writing in the Latin tongue used by the Church, had decided for themselves that they wanted the story to be about a fallen angel, a creature not even mentioned in the original Hebrew text, and to whom they gave the name "Lucifer."

Why Lucifer?

In Roman astronomy, Lucifer was the name given to the morning star (the star we now know by another Roman name, Venus). The morning star appears in the Shamyim (heavens) just before dawn, heralding the rising sun. The name derives from the Latin term *lucem ferre*, bringer, or bearer, of light." In the Hebrew text the expression used to describe the Babylonian king before his death is Helal, son of Shazar, which can best be translated as "Day star, son of the Dawn." The name evokes the golden glitter of a proud king's dress and court (much as his personal splendor earned for King Louis XIV of France the appellation, "The Sun King").

The scholars authorized by King James I, to translate the Bible into current English did not use the original Hebrew texts, but used versions translated largely by St. Jerome in the fourth (4th) century. Jerome had mistranslated the Hebraic metaphor, "Day star, son of the Dawn," as "Lucifer," and over the centuries a metamorphosis took place. Lucifer the morning star became a disobedient angel, cast out of heaven to rule eternally in hell.

Theologians, writers, and poets interwove the myth with the doctrine of the fall, and in Christian tradition Lucifer is now the same as HaSatan, the Devil, and ironically the Prince of Darkness.

So "Lucifer" is nothing more than an ancient Latin name for the morning star, the bringer of light. That can be confusing for believers who identify **וְיָשׁוּעָה** (Yahusha) himself as the morning star, a term used as a central theme in many Christian sermons. **וְיָשׁוּעָה** (Yahusha) refers to himself as the morning star.

"I **וְיָשׁוּעָה** (Yahusha) have sent mine Malak (angel) to testify unto you these things in the congregations. I am the root and the offspring of David, and the bright and morning star." **Revelation 22:16**: And so there are those who do not read beyond the King James Version of the Bible, who say 'Lucifer is Satan: so says the Word of **יְהוָה** (Yahuah)'...."

How does the confusion in translating this verse arise? The Hebrew of this passage reads: "helel, ben shazar" which can be literally translated "shining one, son of dawn."

This phrase means, again literally, the planet Venus when it appears as a morning star. In the Septuagint, a 3rd century BC translation of the Hebrew scriptures into Greek, it is translated as "heosphoros" which also means Venus as a morning star.

How did the translation "lucifer" arise? This word comes from Jerome's Latin Vulgate. Was Jerome in error? In Latin at the time, "lucifer" actually meant Venus as a morning star. Isaiah is using this metaphor for a bright light, though not the greatest light to illustrate the apparent power of the Babylonian king which then faded." Therefore, Lucifer wasn't equated with HaSatan until after Jerome.

So why is this a problem to Christians? Christians now generally believe that Satan (or the Devil or Lucifer who they equate with Satan) is a being who has always existed (or who was created at or near the "beginning"). Therefore, they also think that the 'prophets' of the Tanakh (OT) believed in this creature. The YeshaYahu (Isaiah) scripture is used as proof and has been used as such for hundreds of years now.

The problems for those who believe that "Lucifer" refers to HaSatan is that the same title ('morning star' or 'light-bearer') is used to refer to **OWYAZL** (Yahusha), in **2 Peter 1:19**, where the Greek text has exactly the same term: 'phos-phoros' 'light-bearer.' This is also the term used for **OWYAZL** (Yahusha) in **Revelation 22:16**

HaSatan has one (1) general goal for you, your family and friends "to deceive and devour": Be self-controlled and alert. Your enemy HaSatan prowls around like a roaring lion looking for someone to devour (consume). **1 Peter 5:8**

Do not give HaSatan an opportunity to tempt you or lead you away from **AYAZL** (Yahuah): And do not give HaSatan a foothold. **Ephesians 4:27**

HaSatan tempted OWYAZL (Yahusha) by quoting Scripture which mentioned Malakym (angels):

"If you are the Son of **AYAZL** (Yahuah)," he said, "throw yourself down. For it is written: "He will command his Malakym (angels) concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone." **Matthew 4:6**

HaSatan can quote Scripture! This is a disturbing but important truth to know about our chief, spiritual adversary! To make matters even worse, false teachers can do the same! Therefore, we must make sure Scripture is not used out of context. To do this we must consider the verses before and after the verse in question. Also, when trying to arrive at the proper interpretation of Scripture, we must consider all verses on any given subject. HaSatan can transform himself into looking like an Malakym (angel) from **AYAZL** (Yahuah) And no wonder, for HaSatan himself masquerades as an Malak (angel) of light (He was created one). **2 Corinthians 11:14**

Do not give HaSatan more credit than he deserves

Christians and even some believers when they make a mistake they are quick to blame every error, every problem in their lives on HaSatan and Demon activity. The fact that you lost your job, or your car won't start is very unlikely to be due to demons. Far more likely, it's simply the consequence of living on a fallen planet. Maybe it is part of אַיָּאֵל (Yahuah)'s Plan for you? Likewise, when people are evil, it is not because they are demon possessed, it is because they are sinful human beings and that is the nature of human beings, we are evil until we are reborn from above.

On the other hand, we must be careful not to think that demons don't exist, or that they are make believe. They are very real and they can and do influence (tempt) humans.

But remember we are to Submit yourselves therefore to אַיָּאֵל (Yahuah). Resist HaSatan (the devil), and he will flee from you. **James 4:7**. Don't entertain him, rather turn you scripture and begin to declare it to him. Little children, you are from אַיָּאֵל (Yahuah) and have overcome them, for he who is in you is greater than he who is in the world. **1 John 4:4**

Stop giving him any credit at all, even acknowledging his possible influences, because that is honoring him in a strange way, by giving him credit.