

HaSatan

The name **HaSatan**, שָׂטָן (*satan*) - and the feminine form **Sitnah**: שַׂטְנָה - come from the verb שָׂטָן (*satan*) meaning to resist or be an adversary and is used six times in scripture, for instance in Psalm 38:20, where it reads: '...they שָׂטָן me because good follows me.'

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 consuming snake is seeking to destroy man by convincing him that evil is good that in doing so as man partakes of evil it will warp his ability to distinguish between the two thereby robbing him of his eternal existence and forfeiting a life with אֱלֹהִים (Yahuah).

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. Christ 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**

HaSatan (Hebrew: הַשָּׂטָן ha-Satan ("the accuser"); Persian "sheytan"; Arabic: الشيطان al-Shaitan ("the adversary") both from the Semitic root: **שָׂטָן**) 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 **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 angels and as ruler of hell.

HaSatan in the Hebrew Scriptures It is a little known fact that the word "Satan" is an untranslated 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 angel submitted to אֱיָאֵל (Yahuah). In Judaism ha-satan does not make evil, rather points out to Yahuah the evil inclinations and actions of humankind.

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

In the epilogue Job's possessions are restored and he has a second family to replace the one that died.

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 Angel of אֱיָאֵל (Yahuah) is identified as an adversary or a physical block to Balaam's journey in **Numbers 22:22**.

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

In **2 Samuel 24:1**, **יָהוּאָה** (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 **יָהוּאָה** (Yahuah) is credited for exercising sovereign control over both good and evil.

In the Talmud and other rabbinic sources

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

Commenting on the Book of Job, the rabbis express sympathy that his job was to "break the barrel but not spill any wine."

In Kabbalistic literature and its derivative, Hasidic literature, the HaSatan is seen as an agent of **יָהוּאָה** (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 (**יָהוּאָה** (Yahuah) to tempt his son (a Yahu). 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 sees the ha Satan 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?

" **יָהוּאָה** (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 occurrent" **1 Kings 5:4**.

HaSatan is first mentioned by "name" in **Job 1:6-7** Satan (also known as the devil) is the original enemy of **יָהוּאָה** (Yahuah) who rebelled at the foundation of the earth. He is the one ultimately responsible for all the deception that exists in this world. He has deceived many to disbelieve in his existence, though both serious Christians and well-informed devil worshipers both 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 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 angels to tie up the devil and throw him into the lake of fire. One day people will wonder how the devil 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 angels, including at least three archangels: HaSatan, Michael and Gabriel.

Angels are spirit beings which may or may not manifest themselves in a visible form (usually not). All angels were created good and holy but ha Satan, the chief worship angel decided to exalt himself and led a rebellion in heaven against **אֱלֹהִים** (Yahuah) **Ezekiel 28:13-15; Is 14:12-14.**

HaSatan and his angels were cast out of heaven and became HaSatan and his evil spirits **2 Peter 2:4**. Ha Satan is active today in the air **Ephesians 2:2**, in the earth **Job 1:7** and also under the earth, in hell. Not being everywhere at once, as **אֱלֹהִים** (Yahuah) is, he works through his forces, including fallen angels and 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. Yahusha came to destroy these works. **1 John 3:8**.

Satan is therefore the author of evil. His chief desire is to receive the worship that belongs only to **אֱלֹהִים** (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 Old Testament HaSatan is not represented as a fallen and malignant spirit, but as a servant of **אֱלֹהִים** (Yahuah), performing a divine function and having his place in the heavenly train. In the parallel accounts of David's numbering of Israel (**1 Samuel 24:1; 1 Chronicles 21:1**) the tempting of David is attributed both to **אֱלֹהִים** (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 New Testament 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. In the former instance HaSatan assails unsuccessfully the character of one whom **יְהוָה** (Yahuah) honors; while in the latter **יְהוָה** (Yahuah) explicitly rebukes haSatan for his attitude toward Israel.

The unveiling of HaSatan as a rebellious world-power is reserved for the New Testament, and with this fuller teaching the symbolic treatment of temptation in **Genesis** is to be connected. There is a sound pedagogical reason, 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**.

The Old Testament 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 spirit 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 Old Testament to that of the New Testament we have the outlines of a biography and an indication of the way by which the angels fell.

HaSatan was the Anointed Cherub. Anointed means to be set apart for **יְהוָה** (Yahuah)'s Divine purpose. It also means "bestowal of **יְהוָה** (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**

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

HaSatan wanted to be אֱלֹהִים (Yahuah). The Bible tells us in **2 Corinthians 4:4** that HaSatan has become the "god of this world" and **Revelation 20:10** tells us that he will be eternally punished for it.

Yet thou shalt be brought down to hell, to the sides of the pit. **Revelation 20:15**
When HaSatan was cast out of Heaven, one third of all the angels were cast out with him.

"And his tail drew the third part of the stars of heaven, 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 אֱלֹהִים (Yahuah), and to his throne. (6) And the woman fled into the wilderness, where she hath a place prepared of אֱלֹהִים (Yahuah), that they should feed her there a thousand two hundred and threescore days. (7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (8) And prevailed not; neither was their place found any more in heaven. (9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." **Revelation 12:4-9**

What does Satan 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 Biblical. 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 אֱלֹהִים (Yahuah) and the Devil 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. His physical appearance may have as well.

"Thus says **יהוה** (Yahuah) , "You had the seal of perfection, Full of wisdom and perfect in beauty. 13 "You were in Eden, the garden of **יהוה** (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 holy mountain of **יהוה** (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 **יהוה** (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**

The Bible says HaSatan was a Cherubim. Cherubim had four wings, four 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 Gospel of the Glory of Yahusha" **2 Corinthians 4; 4**

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

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh 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 ha Satan and are scattered throughout scripture:

He is a created being, a former Archangel, and thus is inferior to **יהוה** (Yahuah).

He can be only in one place at one time.

He has limits to his knowledge and power.

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

He is a trickster and an unreliable source of information. **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 demons **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**

Satan "put into" Judas Iscariot's mind the decision to betray Yahusha. **John 13:2**

His existence places humans in extreme peril. 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**

Scripture describes a HaSatan as having a personal army of demons (from "daimon" meaning "intelligent" in Greek) to assist him.

The various names of the Devil

People generally think that the words devil (Diablo) and demon (demonio) are synonyms and use them as such. But Scripture does not treat these two words as synonyms. For what Scripture says of the Devil, this is a spirit which is very superior to the rest of the demoniacal hierarchies. The word Devil or HaSatan or Baalzebub/Beelzebub are always used in the singular, just as with other equivalent denominations (Serpent, Dragon, etc.).

Whereas the word demon appears sometimes in the singular, other times in plural.

Diabolos

1. prone to slander, slanderous, accusing falsely

a. a calumniator, false accuser, slanderer,

2. metaph. applied to a man who, by opposing the cause of **יהוה** (Yahuah), may be said to act the part of the devil or to side with him

KJV (38) - devil, 35; false accuser, 2; slanderer, 1

NAS (37) - devil, 34; malicious gossips, 3

Satan

The Hebrew word haSatan means "adversary" and its translation into Greek gives the word "Diabolos", from the root dia-ballo, 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 "he-goat".

Belial o Beliar (Baal)

Belial o Beliar, from the root "Baal", which means lord, is another form of naming HaSatan in the New Testament. The symbol of Baal 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 a one of the seven princes of Hell, a demon derived from Ba'al Zebub, Ba'al Zəbub or Ba'al Zəvuv (Hebrew בעל זבוב), with numerous variants and a deity worshipped in the Philistine city of Ekron.

In ancient contexts, there appears to have been little, if any, meaningful distinction between Beelzebub and the polytheistic Semitic god named Ba'al. Monotheistic Jewish reference to Baal was almost certainly pejorative and grew to be used among other terms for ha Satan. The name later appears as the name of a demon or devil, often interchanged with Beelzebul.

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

Texts of the Acts of Pilate (also known as the Gospel of Nicodemus) vary in whether they use Beelzebul or Beelzebub. The name is used by Hades as a secondary name for HaSatan. But it may vary with each translation of the text; other versions give the name Beelzebub as Beelzebub, but separate him from ha Satan.

Baalzebub/Beelzebub is commonly described as placed high in Hell's hierarchy; he was of the order of cherubim. According to the 16th century occultist Johann Weyer, Beelzebub led a successful revolt against Satan, and is the chief lieutenant of Lucifer, the Emperor of Hell, and presides over the Order of the Fly. Similarly, the 17th century exorcist Sebastien Michaelis, in his Admirable History (1612), placed Beelzebub among

the three most prominent fallen angels, the other two being Lucifer and Leviathan, whereas two 18th century works identified an unholy trinity consisting of Baalzebub, HaSatan (Lucifer), and Astaroth (Easter). In demonology Astaroth (also Ashtaroth, Astarot, and Asteroth) is a Prince of Hell. He is a male figure named after the female Canaanite goddess Ashtoreth. He is a demon of the First Hierarchy, who seduces by means of laziness, vanity, and rationalized philosophies.

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

Here **יהוה** (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 ha Satan is mentioned in the Old Testament is **Zechariah 3:1-2**, where he is seen accusing the Chosen; and of course that is exactly what his name "ha Satan" means: "the accuser". In fact, in the Old Testament "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 appearance in scripture is generally assumed to be at the very beginning, in the form of a serpent, when he convinces Eve to doubt **יהוה** (Yahuah)'s goodness. If this serpent is indeed haSatan, then ha Satan 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. The word "Lucifer" in **Isaiah 14:12** makes his appearance in the fourteenth chapter of the Old Testament book of Isaiah, at the twelfth 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 chapter of Isaiah is not about a fallen angel, but about a fallen Babylonian king, who during his lifetime had persecuted the children of Israel. It contains no mention of Satan, 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 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 Shahaar, 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 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 Satan, 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 Yahusha himself as the

morning star, a term used as a central theme in many sermons. Yahusha refers to himself as the morning star.

"I Yahusha have sent mine angel to testify unto you these things in the churches. 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 אֱלֹהִים (Yahuah)'...."

How does the confusion in translating this verse arise? The Hebrew of this passage reads: "helel, ben shachar" 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 Satan 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 Old Testament believed in this creature. The 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 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 Yahusha in **Revelation 22:16**

The "seirim" which could be translated as "the hairy ones" and is derived from the Hebrew "sa'ir": "hairy" or "he-goat"). St. Jerome chose to translate that word as "satyrs", which is particularly well fitting, because that Hebrew word was considered to refer to something like demons in the form of he-goats. This word indicates ancient demoniacal entities to whom the cult was given: "They must no longer offer their sacrifices to the satyrs, in whose service they once prostituted

themselves" **Leviticus. 17, 7**

"Ael", angel of the Abyss, whose Hebrew name is Abaddon and in Greek is Apollyon. The name Abaddon means "perdition, ruin, destruction". Apollyon means "destroyer".

The devil has one general goal for you, your family and friends "to devour":

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. **1 Peter 5:8**

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

Satan tempted the Lord Jesus by quoting Scripture which mentioned angels:

"If you are the Son of יהוה (Yahuah)," he said, "throw yourself down. For it is written: 'He will command his 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**

The devil 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. Satan can transform himself into looking like an angel from יהוה (Yahuah) And no wonder, for HaSatan himself masquerades as an angel of light. **2 Corinthians 11:14**

Since יהוה (Yahuah) does not change **Malachi 3:6; James 1:17**, it is impossible for the source of these visions to be יהוה (Yahuah), especially since they have an unscriptural message!

If even an angel from heaven would declare a salvation message different from that found in Scripture, that angel is not only wrong but accursed for doing so:

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! **Galatians 1:8**

HaSatan's Final End Is Everlasting Torment: And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. **Revelation 20:10**

Eternal fire beyond the grave was prepared for "the devil and his angels":

Then he will say to those on his left, Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. **Matthew 25:41**

The same fire that will claim the devil and his angels will also torment people who die in a spiritually lost condition. Dear reader, do not be deceived: There is no reincarnation! The ultimate authority on all spiritual matters, Yahusha, taught a judgment and an afterlife in either the kingdom of heaven or eternal fire, but not reincarnation. Also, there is no Purgatory or annihilation of the wicked, according to Jesus. He taught there are only two roads, two gates, two destinies and two groups of people.

Because there are false teachers, deceitful spirits, visions and dreams from the devil, miracles performed by demons, etc. we are advised to do the following:

Dear friends, do not believe every spirit, but test the spirits to see whether they are from **יְהוָה** (Yahuah), because many false prophets have gone out into the world.

1 John 4:1

Test everything. Hold on to the good. **1 Thessalonians 5:21**

Our standard is the Word of **יְהוָה** (Yahuah), which is used for testing all teachings **2 Tim. 3:16, 17.**

It is in the Bible alone that we can be made "wise unto salvation through faith in Yahusha. " **2 Timothy 3:15**

Motivation of HaSatan and Demons

A mistake that some make is to imagine that HaSatan and his cohorts are little more than imps or gremlins, delighting in disruption and attempting merely to cause trouble for trouble's sake. This is to seriously underestimate them, as well as to mythologize them and hence make them little more than things that go bump in the night.

Christians make a mistake if they are quick to blame every error, every problem in their lives on 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. Likewise, when people are evil, it is not because they are demon possessed, it is because they are human beings and that is the nature of human beings.

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.

In arriving at the motivation of HaSatan and his helpers, a few thoughts should be brought together. One, ha Satan is aware of his ultimate fate. He can read scripture the same as the rest of us, and the news, for him, is much less than cheerful.

Now, if you as a human being were aware of some awful calamity that would befall you tomorrow, what would you do? Obviously, you would try to avoid the calamity, either by being elsewhere than where the calamity is supposed to occur, or by altering events to try to prevent the calamity.

Therefore, I would suggest that the primary motivation for HaSatan (and the demons) is a desperate desire to avoid the last judgment. Therefore, whatever HaSatan or his cohorts do, it will be done in combination with asking themselves the question: "how does this further my cause of avoiding **אֵלֹהִים** (Yahuah)'s judgment in eternal Hell at the end of time?"

Demons and HaSatan are unlikely to bother themselves with anything that does not contribute toward their cause.

The hopelessness of the situation does not stop their struggle; after all, even condemned criminals tied to their chair in the gas chamber, will hold their breath and struggle against their bonds. It is a serious probability that the demons and HaSatan are no longer entirely sane any longer, either, making them that much more dangerous and nasty.

The hint that this is indeed the motivation of the demons and HaSatan comes in a couple of passages. In **1 Corinthians 2:8** Paul writes that if they had known the consequences of killing Yahusha, they never would have done so. The irony here is heavy. HaSatan imagined that in killing Yahusha and one can see the importance he placed on this event, in that it is in Yahusha's betrayal that we have the only reference to Satan himself taking possession of a person **Luke 22:3; John 13:27**.

Obviously, he wanted to make sure the job got done right, he would thwart **אֵלֹהִים** (Yahuah)'s plan; but rather than thwarting **אֵלֹהִים** (Yahuah)'s plan, he fulfilled it and sealed his own doom.

Knowing that Yahusha was a human being, HaSatan tried to corrupt him, first, in the

temptation in the wilderness **1, Luke 4, Mark 4**; Satan knew that Yahusha was key, and that if he could somehow disrupt **Yahuah's** plan, then he could achieve his goal: to be left alone in peace by אֱלֹהִים (Yahuah), never to suffer punishment. When the temptation failed, he then tried repeatedly to kill him, finally succeeding at Calvary. Like the disciples, the Jewish leaders, everyone, in fact, Satan was just as oblivious to Yahusha actual purpose in coming.

In hindsight, it seems hard to fathom how everyone could have been in the dark; but that they were.