

# Shatan (Satan)

Ha Shatan (Hebrew: שָׂטָן Ha-Satan (The "Adversary", "the Accuser"), comes from the verb שָׂטָן (Shatan) meaning to Resist or be an Adversary and is used Fifty (50) times throughout scripture. 15 times (OT), 35 (NT). Persian "sheytan"; Arabic: الشيطان al-Shaitan (the Adversary).

In Hebrew, the term Shatan is usually translated as "Adversary" or "Opponent," and is often understood to represent the sinful impulse or, more generally, the forces that prevents human beings from submitting to אֱלֹהִים (Yahuah)'s divine will. Also regarded to as a heavenly prosecutor or accuser, a view given in the Book of Job, where HaShatan encourages אֱלֹהִים (Yahuah) to test his servant.

## שָׂטָן =Shatan

ש Sheen (Sh)- is a picture of teeth and means: Press, Eat, communicates the idea of Devouring, Consuming, or Destroying.

ט Tet (T)- is a picture of basket and means: Surround, Contain, Mud, Clay

נ Nun (N)- is a picture of a seed and means Continue, Heir, Son, representing perpetual and is symbol of life.

Shatan is Devouring, Consuming and Destroying. He Surrounds, Contains, Mud and Clay. Continue, Son and Heir.

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 then 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 (Iyob), Ha-Shatan ("the Accuser") is the title of an Malak (Angel) submitted to אֱלֹהִים (Yahuah). In Judaism HaShatan does not make evil, rather points out to אֱלֹהִים (Yahuah) the evil inclinations and actions of humankind.

In essence HaShatan has no power unless humans do evil things. After אֱלֹהִים (Yahuah) places a wager with HaShatan 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 impossible to understand or interpret. Job's possessions are restored and he has a second (2nd) family to replace the ones that died.

## HASHATAN IS THE HEBREW SCRIPTURES

The word Shatan appears twice (2) in the the story of Balaam, the seer who is asked by the Moabite king Balak to curse the Hebrews. When Balaam goes with Balak's emissaries, אֱלֹהִים (Yahuah) places a Malak (Angel) in his path as an Adversary for him. The term appears in

multiple other instances in the Prophets, often in a similar context, referring not to a specific figure known as HaShatan (the Satan), but rather as a descriptor for individuals who act as a Shatan, i.e. as Adversaries.

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

Only twice (2) in the Hebrew Scripture does Shatan appear as a specific figure, known as HaShatan (The Satan). One (1) is a brief reference in the Book of Zechariah, where the high priest **וַיְהוֹשֻׁעַ** (Yahusha/Joshua) is described as standing before a divine Malak (Angel), HaShatan stands at his right accusing him.

The other is in the Book of Job, where HaSatan has a central role in the story as an Malak (Angel) in the divine court. According to the biblical narrative, HaShatan — here too commonly translated as the Adversary seems to urge **אֲדָרְיָאֵל** (Yahuah) to create hardship for his righteous servant Job, arguing that Job is faithful only on account of his wealth and good fortune. Take those away, HaShatan claims, and Job will blaspheme. **אֲדָרְיָאֵל** (Yahuah) permits HaShatan to take away Job's wealth, kill his family and afflict him physically, none of which induces Job to rebel against **אֲדָרְיָאֵל** (Yahuah).

The Hebrew view of HaShatan as an agent of **אֲדָרְיָאֵל** (Yahuah) is different from the Christian view, which sees Satan as an autonomous force opposed to **אֲדָרְיָאֵל** (Yahuah). In the story, HaShatan inflicts suffering on a human being and seeks to induce him to sin, but only with **אֲדָרְיָאֵל** (Yahuah)'s permission.

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 **אֲדָרְיָאֵל** (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 hell.

HaShatan 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**

Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. **Luke 17:33**

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

the ONLY cause of both Good and Evil.

The Brit Hadashah (NT), by contrast, Differentiates the identities of **אֱלֹהִים** (Yahuah) and HaShatan (The Satan) 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 **וְיָהוּשָׁע** (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 HaShatan is lacking Brit Hadashah (NT) illumination. And, as a result, the Tanakh (OT) often blends the identities of **אֱלֹהִים** (Yahuah) and HaShatan Together, which ends up confusing the true source of Tanakh (OT) "wrath." Only as we Now reinsert HaShatan back into the destructive Tanakh (OT) passages can we rightly understand what **וְיָהוּשָׁע** (Yahusha) was doing in the Tanakh (OT), versus what HaShatan was doing. Learning to do this instinctively will forever free up our thinking and our understanding of the Tanakh (OT).

Jewish and Christian scholars alike have both noted that the Tanakh (OT) view of **אֱלֹהִים** (Yahuah) differs Significantly from the Brit Hadashah (NT) view in one key aspect-- the way HaShatan is viewed. The way HaShatan 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, HaShatan was an obedient Malak (Angel) who had a tough job as **אֱלֹהִים** (Yahuah)'s enforcer who was in charge of 1) executing the wrath of **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah) commands through war, plague, famine, and natural/ supernatural disasters, and 6) accusing men of their failures before **אֱלֹהִים** (Yahuah) based on his eyewitness reports.

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

In the Tanakh, HaShatan is used to describe both military **1 Samuel 29:4; 1 Kings 5:4** and legal

**Psalms 109:6** Adversaries. HaShatan is also in the Balaam's story in **Numbers 22**. The Malak (Angel) of אַיָּאֵל (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 אַיָּאֵל (Yahuah) specifically identifies himself by claiming to be like an Adversary, again using the term Shatan.

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

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

The Talmud mentions the HaShatan in many places. In all of these places, the HaShatan is an agent of אַיָּאֵל (Yahuah), and has no independent existence.

In Kabbalistic literature and its derivative, Hasidic literature, the HaShatan is seen as an agent of אַיָּאֵל (Yahuah) whose job is to tempt one into sin, and then turn around and accuse the sinner on high. An additional understanding of HaShatan is from a parable to a prostitute who is hired by the King to tempt his son. 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 HaShatan 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 (flattering or pleasing statement or action used to persuade someone gently to do something).

#### **HASHATAN – BRIT HADASHAH**

HaShatan and his Malakym (Angels) were cast out of Shamym (Heavens) **2 Peter 2:4**. HaShatan is active today in the air **Ephesians 2:2**, in the earth **Job 1:7** and also under the earth, in Gehenna. Not being everywhere at once, as אַיָּאֵל (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 HaShatan's work are still evident in our world today. **OWYָּאֵל (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 אַיָּאֵל (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 אַיָּאֵל (Yahuah), performing a divine function and having his place in the heavenly train. In the parallel accounts of David's numbering of Yasharal (**2 Samuel 24:1; 1 Chronicles 21:1**) the tempting of David is attributed both to אַיָּאֵל (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, HaShatan is among the Sons of אַיָּאֵל (Yahuah) and his assaults upon Job are divinely permitted.

In **Zechariah 3:1, 2** HaShatan is also a servant of אֱלֹהִים (Yahuah). In both these passages there is the hint of opposition between אֱלֹהִים (Yahuah) and HaShatan. In the former instance HaShatan assails unsuccessfully the character of one whom אֱלֹהִים (Yahuah) honors; while in the latter אֱלֹהִים (Yahuah) explicitly rebukes HaShatan for his attitude toward Yasharal.

In the early stages of religious thinking it would seem to be difficult, if not impossible, to hold the sovereignty of אֱלֹהִים (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 Ruch who does so, as in Ahab's case, comes from above".

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

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

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

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

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

When HaShatan was cast out of Shamym (Heavens), one third (1/3rd) of all the Malakym (Angels) were cast out with him. "And his tail drew the third (3<sup>rd</sup>) part of the stars of Shamym (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 אֱלֹהִים (Yahuah), and to his throne. (6) And the woman fled into the wilderness, where she has 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 Shamym (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 Shamym (Heavens). (9) And the great dragon was cast out, that old serpent, called the Devil, and HaShatan, which deceived the whole world: he was cast out into the earth, and his Malakym (Aangels) were cast out with him." **Revelation 12:4-9**

### **WHAT DOES HASHATAN LOOK LIKE?**

We've all seen pictures of HaShatan portrayed as a hooped creature, red in color, with little horns on his head. But this description is not scriptural. The hooped being we usually see is

actually closer to that of "Pan" from Greek mythology.

Perhaps HaShatan wants this image of himself to be used, because of its absurdity. Knowing that the day would come when אַיָּאֵל (Yahuah) and HaShatan (the Devil) would both be dismissed as "mythical". The Book of "Ezekiel" tells us what HaShatan really looked like.

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

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

HaShatan 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 esteem of **וַיָּאֵל (Yahusha). 2 Corinthians 4; 4**

HaShatan is a liar. Scripture tells us he is the father of all lies. "You are of your father HaShatan (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 HASHATAN**

Descriptions of the Powers, Activity and Personality of HaShatan are scattered throughout scripture: He is a created being, a Cherubim, and thus is inferior to אַיָּאֵל (Yahuah). He can be only in one (1) place at one (1) time. He has limits to his knowledge and power.

HaShatan cannot perform any acts unless אַיָּאֵל (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 works within "the children of disobedience." **Ephesians 2:2**

HaShatan "put into" Yahudah (Judas) Iscariot's mind the decision to betray **OWYAZL** (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 HASHATAN (THE DEVIL)**

The Hebrew word haShatan means "Adversary" and its translation into Greek gives the word "Diabolos", from the root dia-ballo, meaning: 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".

HaShatan (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 Malakym (Angels) came to present themselves before **AYAZL** (Yahuah), and HaShatan also came with them. **AYAZL** (Yahuah) said to HaShatan, "Where have you come from?" HaShatan answered **AYAZL** (Yahuah), "From roaming through the earth and going back and forth in it."

Here **AYAZL** (Yahuah) asks where it is that HaShatan 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 HaShatan 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 HaShatan 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 "HaShatan" means: "the Accuser". In fact, in the Tanakh (OT) "HaShatan" is always preceded by a definite article, from which we gather "HaShatan" (The Accuser/Adversary) 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 **AYAZL** (Yahuah)'s goodness. If this serpent is indeed HaShatan, then HaShatan is responsible for creating all the misery that exists in our



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 YashaYahu (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 HaShatan 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**

### **HASHATAN TEMPTED OWYAZL (YAHUSHA) BY QUOTING SCRIPTURE:**

"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**

HaShatan 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. HaShatan can transform himself into looking like an Malak (Angel) from **AYAZL** (Yahuah) And no wonder, for HaShatan himself masquerades as an Malak (Angel) of light. **2 Corinthians 11:14**

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

### **HASHATAN'S DESTINY**

And HaShatan (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 "HaShatan (the devil) and his Malakym (Angels)": Then he will say to those on his left, Depart from me, you who are cursed, into the eternal fire prepared for HaShatan (the devil) and his Malakym (Angels). **Matthew 25:41**

Dear friends, do not believe every spirit, but test the spirits to see whether they are from **AYAZL** (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 **AYAZL** (Yahuah), which is used for testing all teachings **2 Timothy 3:16, 17.**

