

The Rebellion that Never Was... Satan

An article dealing with that dastardly little devil, "Satan."

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The Way of the Most High

“Exalting belief in our Father, the Most High יהוה (YaHUAH), through His Turah, the 5 scrolls of M'shiah (Moses).”

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Where does evil come from? How did this world get so wicked? There are multitudes of people who believe and teach that evil comes from "the devil." But when you search for that word in Scripture, "the devil" is only found in New Testament references. By the time we are done this short section, all will see that there is nothing to fear! There was no rebellion against the Most High and there is no false messenger (angel) going around forcing people to transgress and do evil.

It is important to examine this issue. Because of belief in a rebellious "Satan," people commit all kinds of transgression, thinking they cannot possibly overcome him. Some cults even worshiped this idol which continues to exist in Antwerp of Belgium. It is known as the "seat of Satan" with white stairs, pillars and idols. People blame their transgressions on this false mighty one and his supposed overwhelming power of temptation. Indeed, "Satan" is essentially a false mighty one held in high regard in the minds and hearts of those who believe in him.

Because of this belief, most people never truly understand when they are undergoing trial by YaH Himself, being refined as silver. They miss out on understanding YaH as a righteous Judge. They don't understand the court system of the government of the Most High! They miss the fact that there is a messenger to defend (melak YaHUAH - B'rasheet (Gen.) 16:7), and a messenger to prosecute (sh'then (satan)). They trap themselves in false ways of thinking and they attribute the power of evil to a false mighty one (satan). Here is something that is going to amaze you. **YaH refers to His messenger as an adversary (sh'then - satan) in Scripture.** Don't take my word for it, read B'medbayr (Num.) 22:22. There the messenger (angel) of YaH was a "sh'then" (satan) to Bayl'aym (Balaam).

The dirt devil doesn't exist. The red horned dragon-person with the pitchfork is a figment of evil minds. YaH says again in D'bayrim (Deut.) 32:39, "And there is no other (wa'ayn) mighty one (Alahym) with Me (aym'dee). **I kill** (Ani a-meet) **and I make alive** (wa akheyah). And I (wa'Ani) **wound** (mekhetsati) **and heal** (ar'pa). And none (wa'ayn) from My hand (m'yoodi) can take out (metsil)." YaH needs no defence for who He is. His is the Way of the Most High. Why is it so hard for people to accept what Scripture says? John tried to pawn Yeshua/Jesus off as the one who makes alive and no one takes His followers out of His hand (John 10:28). This is blasphemy, placing Yeshua/Jesus in the position of YaH who kills and makes alive. You don't have to rationalize it or attempt to defend the Most High. It is His Scriptures. He is the Sovereign here. Who are those who say that "Satan" is the one who kills, wounds and creates havoc? **Since when did some "Satan" de-throne YaH?**

People can accept love, compassion, forgiveness and peace from the Most High. But they have a tough time accepting that YaH wounds or kills. People accept it when their governments of the nations do evil to them, sometimes in their "best interests" supposedly, but they can't accept when the Almighty disciplines? No, multitudes believe that "Satan" is the root and mighty one of evil. Thus, they place another mighty one, a false rebellious messenger of their imaginations against the Most High. They attribute all evil to this "Satan." Clearly, **the New Testament has two**

different mighty ones that the Turah (Scriptures) never spoke of. The first is Yeshua/Jesus. The second is "Satan."

I must hesitate now to say that B'medbayr (Num.) chapter 22 is the ONLY place in the whole Turah (Law) where the word "Sh'then" for an "adversary" or "satan" is used. In other words, absolutely EVERY idea about some "Satan" or usage of such terminology as a rebellious or fallen "angel" is outside of the Turah (Law). It is interesting and astonishing that the only two places that this word is even used in the Turah (Law) are in reference to the messenger (angel) of YaH (melak YaHUAH) as being an "adversary" to Bayl'aym (Balaam) in B'medbayr (Num.) 22 in verses 22 and 32. A similar word to "sh'then" is "sh'them" (commonly "satam"). That word is used for "hatred," and is only used three times in the Turah (Law). Once with regards to hatred between Yaiqob (Jacob) and Ayshu (Esau - B'rasheet (Gen.) 27:41). Then a hatred for Yusap (Joseph - *ibid*, 49:23) and a fear of him hating his brothers (*ibid*, 50:15).

Let's take it back a notch and visit the garden of Aidan (Eden) in B'rasheet (Gen.) 3. Although the word "sh'then" or "satan" is not in this chapter of the Turah (Law), it is an important chapter to examine because numerous people think it is in there. There we find three parties. One being the male Adawm (Adam). The second being his wife Kh'wah (Eve). And finally the serpent (snake - nukhesh - vs. 1). I'm pretty sure we all know the story. **𐤀𐤁𐤁𐤀** (YaHUAH) told Adawm one simple command. "Do not eat of the tree of knowledge of right and wrong, because if you do, you'll die" (B'rasheet (Gen.) 2:17). Kh'wah (Eve) saw the tree though, and it looked like it produced some nice fruit to eat (3:6). The serpent was in the tree and spoke to her, enticing them to partake. He said that if they ate of it, then they would be like the Most High (3:5). So the lady went first and ate, and then passed it to her husband. Then YaH is walking through the woods and encounters Adawm. He tells Adawm that he is going to be punished. Adawm will have to work very hard to get his sustenance from the ground. Then YaH tells Kh'wah (Eve) that she will have to work hard to bring forth a child in labour. Lastly, YaH tells the serpent that he will lick the dust all the days of his life, and that the serpent will try hard to bite the feet of Adawm, but Adawm is going to be stepping on his head.

Taken very simply and literally, B'rasheet (Gen.) 3 is easy to understand. New Testament believers don't make it so simple though. They say there was some sort of ventriloquist act going on, that some "Satan" was speaking through the serpent. Nowhere does this text mention "satan." Not in the English and not in the original text. Interesting. What is even more interesting is that YaH did not speak to any "satan." He spoke to the male Adawm. He spoke to Kh'wah (Eve). And He spoke to a serpent. But please, let us not forget that in another place of Scripture, a donkey spoke. New Testament believers can believe that a donkey spoke to Bayl'aym (Balaam - see B'medbayr (Num.) 22:27-30), but they can't accept that a snake talked to Adawm. Again we ask readers to keep it simple and simply accept what Scripture says. What Scripture doesn't say is that there was a rebellious messenger who decided one crazy day to attempt war with the Most High. Supposedly he convinced numerous other messengers (angels) to join his cause. Right. So the story goes that he gathered this rebellious army and the Most High went to war with him, kicked him out of the loftiness (sh'meyim), banned him to our planet and now we have to deal with his reign of terror. This is all based on the myth of Revelation 12:3-4. We are not taught this anywhere in the real Scriptures of the Turah (Law).

Examining B'rasheet (Gen.) 3 through New Testament belief, one must ask a few simple questions. How does the curse apply to their "Satan" that he must now "go on his belly?" How does it apply that he must "lick the dust?" These things are not logical or reasonable. Attacking the heel of Adawm? Well, one could easily pretend that means Satan attacking Adawm in numerous ways. And what about the "seed of the serpent?" Yeah, they could get around that one by thinking it refers to wicked people. But not really, because all of us come through Adawm, and no "Satan" had sex with Kh'wah (Eve) with a separate lineage. And to say that some of the children of Adawm were the "seed of the serpent" is really perverted. It is so much easier to simply take B'rasheet (Gen.) 3 literally as it reads. And prior to Christianity, that is always how people read it.

I should end my article here, and had thought to scrap the rest. However, there are numerous people who believe and follow a "Bible" or the writings and "prophets" outside of the Turah (Law). Therefore, the following is in an effort to help those people understand that even in such texts outside the Turah (Law), as long as we are in the realm of the "Old Testament," there is no such thing as a rebellious and evil "angel" "Satan." Again, it is our recommendation that people return to the Turah (Law) and not add or take away from it (D'bayrim (Deut.) 4:2). And upon such a foundation, it is evident only that YaH used a messenger to stand in the way of Bayl'aym (Balaam), and that His messenger was an adversary to him. The writings of the Turah (Law) never mentioned any "satan" in the garden of Aydan (Eden) nor anywhere else. No mention of a rebellion in "heaven." Those are the sophistries of evil minds. Might YaH stand as an adversary against us? According to the Turah (Law), yes. Might YaH send a messenger as an adversary against us? According to the Turah (Law), yes. But in both cases, we stand assured that we are our own worst enemy. For if we would listen and guard the Turah (Law) of YaH, He would indeed grant healing, forgiveness, compassion, strength, help and defence.

Beyond the Pale of Turah (Law)

There is always a "but." **The inevitable protest** when something doesn't jive with pre-conceived beliefs and ideas that are untenable. Who is Lucifer? That is one of those "buts." Who spoke to Adawm (Adam) in the garden? We'll make quick work of this.

Scripture has no mention of "Lucifer" in Aibreeth (Hebrew). It is found in English translations alone in writings outside of the Turah (Law), in Y'shaiYahu (Isa.) 14:12. The original texts address the subject as "Haylal," meaning "praised one," as in "HaylaluYaH" (praise you YaH). The ruler of B'bayl (Babylon) historically was worshipped as a false mighty one in the same way that P'rai'h (pharaoh) of M'tsrayim (Egypt) was. He was praised and exalted by his cronies and sheeple. And by the way, not once is "Satan" mentioned in the text of Y'shaiYahu (Isa.) 14. Not in the English and not in the original text either.

In the historical context of Y'shaiYahu (Isa.) 14, the prophet is living in captivity to B'bayl (Babylon). This chapter is speaking about the ruler of B'bayl (Babylon) and the downfall of his reign. Once again, this is not to promote belief in the writings of Y'shaiYahu (Isa.) or to direct people to writings outside the Turah (Law). It is a lesson in the fact that people haven't learned to read both the context and original language of what the writings they ascribe belief in. "And you lift up (wa'n'shata) a parable (ha'meshil), this one (ha'zah), upon the ruler (ayl melak) of B'bayl (Babylon), and you say (wa'ahmerta)..." (Y'shaiYahu (Isa.) 14:4). What follows up to verse 27 is a long parable of the downfall of the

ruler (melak) of B'bayl (Babylon). What makes this so funny is that New Testament believers always take the parables of Yeshua/Jesus symbolically, but yet they think Y'shaiYahu (Isa.) 14:4-27 is literally about some rebellious "angel!" The word "meshil" is always translated as "proverb" or "parable" in the KJV or most translations of Scripture. It is not to be taken literally. **This is a proverb reflecting how people thought of the ruler of B'bayl** (Babylon). They worshipped him like Horus, as the son of the morning (vs.12). **"Horizon" means "Horus rising" in the morning.** That is a term we avoid. We refer to this as the "land's end." Anyway, what YaH is saying is that although this ruler is worshipped as the son of the morning, yet he will be dragged down to the grave (vs. 11). **His sons or lineage will end** (vs. 21). People will kill his sons on the chopping block (*ibid*). Is that not clear enough for you? The supposed "Satan" has no sons. So what do New Testament believers do? Same as they always do... resort to metaphor, allegory and spiritualism. They say that wicked people are spiritually sons of "Satan." Bad thinking. Wicked people are descendants of Adawm (Adam) the same as righteous people are. It is the choices they make that count. YaH says if the wicked turn to Him and be obedient to His laws, then they can be forgiven (D'bayrim (Deut.) 4:27-31; 30:1-10).

Y'khezq'Al (Ezek.) also took a shot at what Y'shaiYahu (Isa.) did. His writing is about the ruler of Tsar (Tyre). His version of the downfall of a corrupt ruler is found in Y'khezq'Al (Ezek.) 28, beginning in verse 2. Clearly Y'khezq'Al (Ezek.) is speaking to the ruler of Tsar (Tyre). The language is much the same as Y'shaiYahu (Isa.) 14 and it follows the same format. Again, we have someone who gets proud and thinks they are the next people's champ, and greater than the Most High Himself (vs. 2). How can people possibly think this is about some "Satan?" Again, "Satan" is not mentioned throughout this chapter in either the English or in the original Aibreit (Hebrew). In verse twelve Y'khezq'Al (Ezek.) takes up a death song (qinuh), translated as "dirge" in several translations, to sing it about the ruler of Tsar (Tyre). The word is "qinuh," meaning to beat your chest or the drum as one would wail (qoon) when the funeral procession passes.¹ Quite serious. This is not about a fallen or rebellious messenger (angel). This is about a ruler who literally was worshipped as a covering karub (cherub) (vs. 14) and hailed as one who walked among the stones of fire (*ibid*). In verse sixteen the destruction (abayd'ka) of the covering karub (cherub) is proclaimed. Some translations deliberately changed the text to "will destroy you." **This whole text is in the past tense though.** If "Satan" is who this chapter refers to, then when was he destroyed? Even in New Testament belief this doesn't make sense, as they believe the destruction of their evil Satan to be future. No, this is about the ruler of Tsar (Tyre) being destroyed. He was involved in deceitful trading (trafficking, vs. 18 - rakalat'ka). Again, there are a lot of references to lengthy scholarly works about this funeral dirge in Y'khezq'Al (Ezek.) 28. It is not about some "Satan." It is about the ruler of Tsar (Tyre).

Okay, only two more **real** problems to take care of. That is to say, the hardest texts are behind us. The easiest ones to deal with, believe it or not, are Ayub (Job) chapter one and ZakarYaH (Zech.) chapter 3. These chapters are best understood in the image of a court room. Imagine for yourself the Judge, YaH, seated on His throne. You may imagine a host of messengers (angels) as witnesses or jury. And if YaH consulted with the messengers (angels) and said "Let us make Adawm (man) in our image" (B'rasheet (Gen.)

¹ For an example of "qoon," see 2 Sh'mu'Al (Sam.) 1:17. There are no examples of this within the Turah (Law).

1:26), then surely they are involved in this great spectacle of life on our planet. They are involved in judgment. They do the bidding of the Most High. So there is the Judge. And, if we look to B'medbayr (Num.) 22:32, then there is His chief prosecutor or lawyer, "Sh'then" (satan). And of course we have the star of our story, Ayub (Job), a very righteous guy. Today I read a license plate cover that said "Next time you think you're perfect, try walking on water." Well, Ayub (Job) was called "perfect" (tam) by the Most High (Ayub (Job) 1:1). The word "tam" meaning "clean" or "pure" really. And I'm pretty sure Ayub (Job) didn't walk on water at any point in his life. So there.

Okay, the stage is ready and the Most High is talking to the messengers (angels) of His court when His chief prosecutor or adversary (sh'then) walks into the courtroom (Ayub (Job) 1:6). The Almighty talks to him about Ayub (Job), and how righteous and pure Ayub (Job) is. The adversary has his interest peaked. He presents a trial. Touch Ayub (Job), take away his family, possessions and afflict his body, and then we will see if he continues to worship YaH. YaH says that is a fair trial. The adversary is granted permission, or rather told to do so. The rest is history. Ayub (Job) endures much suffering, and the adversary (sh'then) is not seen past chapter one ever again. In the end Ayub (Job) has a wonderful encounter with YaH and prosperity like never before (42:10). Again we have a very simple story that even a child can understand. Nowhere does this text present a rebellious messenger (angel) who is kicked out of the courts of the Most High. In fact, he appears **in** the court of the Most High amongst the other messengers (angels). So an honest question to New Testament believers would be "So when was your Satan kicked out of the courts of YaH exactly?" Nowhere do we see the adversary not doing what he is told to do to Ayub (Job) or going beyond the call of his duties in chapter one. Doesn't seem like a strong case for a fallen and rebellious messenger who got kicked out of heaven and can do whatever wickedness he wants, does it?

The last and final text we'll deal with here is ZakarYaH (Zech.) 3. Again, we have order in the court. We have Yahushai (Joshua) the high priest, clothed in some dirty apparel. You may consider it like a prisoner brought into court in some dirty prison clothes. The messenger of **מַלְאָכֵי יְהוָה** (melak YaHUAH) stands in front of Yahushai (Joshua). This messenger (angel) will be the crown defendant lawyer for the defence of Yahushai (Joshua). The Accuser (sh'then) standing as prosecutor on the right side of Yahushai (Joshua) (vs. 1). The crown prosecutor (sh'then) is then rebuked by the defendant's lawyer (melak YaHUAH), who says on behalf of YaH Himself **מַלְאָכֵי יְהוָה** (YaHUAH) rebuke (y'g'ayr) you. ... This is a brand (zah ah-ood) taken (metsal) from the fire (m'ash)." Some people say that this is YaH Himself speaking, and not the "melak YaHUAH" (messenger of YaH)." If that were the case, YaH would not have to speak for Himself saying "YaHUAH rebuke you." And there would be no need to mention the messenger of YaH in front of Yahushai (Josh.) if this messenger was not the one who defends Yahushai (Josh.) in verse 2. It is the messenger speaking on behalf of YaH, as any crown defendant lawyer would do on behalf of their government for a defendant. The messenger of YaH then says to the ones standing there (aym'deem) to take the filthy clothes off of Yahushai (Joshua) and to place clean robes and turban upon him as the messenger of YaH stood by (vs. 5). The word in the text is "aym'deem," meaning those that were standing by and watching the court proceedings. These were likely other messengers (angels), and some translations say that these were the "attendants." For those who are interested, we also have an article dealing with *The Messenger of YaH*. Once more we discover that this is a text that does not reveal

an evil messenger. Rather, it is a text showing that Sh'then (the adversary) is but a prosecutor or accuser that must do as YaH says, according to these texts in the realm of the TaNaK (OT).

You know, if there ever was a war in sh'meyim (the loftiness above) between YaH and His messengers (angels), you'd think He would have said something major about it in the Turah (Law). Something really plain. Instead, the only thing supporting such a lie is a measly three verses in Revelation 12:3-4 in their fairytale "war in heaven."