



# THE FALSE DOCTRINE OF A PERSONAL DEVIL -- CALLED SATAN AND LUCIFER!

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## "Satan" According to the Bible

*Did you know that the idea of a personal devil is nowhere mentioned in the Old Testament? The idea springs from the misunderstanding of a couple of passages in Job and Zechariah. We will now address those passages.*

**"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? . . . And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD . . . Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life . . . And the LORD said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown" (Job 1:6-9, 12; 2:1-4, 6-7).**

Although English Bibles continue the practice of capitalizing the word ***satan*** in passages like Job 1 and 2, those passages do not have a specific individual in mind -- that is, ***satan*** in these passages should NOT be understood as a proper personal name.

The reason for this is straightforward. In biblical Hebrew, the definite article (the word "the") is a single letter (*heh*). Hebrew prefixes (attaches) the definite article to a noun (or participle to make it a substantive) so that, like all languages that have definite articles, the noun is made specific.

Biblical Hebrew does not, however, put the definite article (the word "the") on proper personal nouns (personal names). In this respect, Hebrew is like English. No one puts the word "the" in front of their first name. Hebrew simply does not do this at all. As the well-known biblical Hebrew reference grammar by Jouon-Muraoka notes:

"No proper noun of person takes the article, not even when it has the form of an adjective or a participle."

Without exception, the word *satan* in Job occurs WITH the article. This indicates quite clearly that *satan* is NOT a personal name. It is generic, and means "THE adversary". The word can be used of human beings: I Samuel 29:4 ("**lest he [David] be an adversary against us**"); II Samuel 19:22 ("[you sons of Zeruiah] **should this day be adversaries [plural] unto me?**"); I Kings 5:4 ("**there is neither adversary nor evil occurrent.**"); I Kings 11:14 ("**And the LORD stirred up an adversary unto Solomon, Hadad the Edomite.**"). All of these examples have *satan* without the article, but the referent is a human being, not a divine being, so we don't have "Satan" here either.

In terms of statistics, the noun *satan* occurs 27 times in the Hebrew Bible, ten times WITHOUT the article.

Of these ten, seven refer to human beings and two refer to the Angel of the LORD for sure. The lone outlier is I Chronicles 21:1 ("**Satan stood up against Israel, and provoked David to number Israel.**"). This is the famous passage where "Satan" provokes David to take a census, but in the parallel passage, II Samuel 24:1-25 ("**And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.**"), it's the LORD provoking David to take the census. Due to this parallel, and due to the fact that *satan* here has no article, this is viewed by some as the single instance of an evil,

cosmic figure called **satan** in the Old Testament. It actually isn't! The **satan** figure here is none other than the Angel of the LORD -- and so this instance without the article is akin to the two instances in the book of Numbers where **satan** was used of the Angel. This relieves the "is the LORD Satan?" question and any notion of contradiction -- since it would mean BOTH passages have the LORD provoking David.

It is in THIS passage that, after verse 1 mentions the **satan** provoking David, we read the Angel is there **"with a sword drawn in his hand"**. The Hebrew phrasing behind this occurs only three other times: Joshua 5:13 and Numbers 22:23, 31-32. ALL of these references are the Angel of the LORD and in one of them (Numbers 22) he is the **satan** ("**And God's anger was kindled because he went: and the angel of the LORD stood in the way for (as) an adversary [Hebrew: **satan**] against him. Now he was riding upon his ass, and his two servants were with him.**"). Of special interest is Numbers 22:32 ("**And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me . . .**"). The words **"to withstand"** are also from the Hebrew **satan**!

This would mean there are ZERO verses in the OT that have a personal name **satan**, and ZERO references to Satan as a cosmic evil entity. So where does this leave us?

Basically, "the **satan**" in Job is an officer of the divine council (sort of like a prosecutor). His job is to "run to and fro throughout the earth" to see who is and who is not obeying the LORD. When he finds someone who isn't, and is therefore under the LORD's wrath, he "accuses" that person. This is what we see in Job -- and we also see it in Zechariah 3 ("**And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist [also the Hebrew **satan**] him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?**"). But the point here is that this **satan** is not evil; he's doing his job -- even if the LORD does rebuke him at times. Over time, specifically the idea of "being an adversary in the heavenly council", was applied intellectually to the enemy of God --

the *nachash* -- typically rendered "serpent" -- in Eden, the one who asserted his own will against the LORD's designs. That entity eventually becomes labeled "Satan" and so the adversarial role gets personified and stuck to God's great enemy (also called the Devil).

### **What about "the Devil"?**

Now let us turn to the New Testament and see if it promotes a personal devil.

The first instance where a devil is mentioned is in Matthew 4:1. It states, **"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."** The Greek word is *diabolos* which means "false accuser; slanderer". I Timothy 3:11 uses this exact word: **"Even so must their wives be grave, not slanderers, sober, faithful in all things."** Here a "devil" is a human being -- NOT some cosmic entity! In II Timothy 3:3 and Titus 2:3, the word is translated as "false accusers" and also refers to human beings.

Are you getting the picture? Jesus may NOT have been talking to a demonic spirit called the devil but to a human being he met in the wilderness who tried to seduce him! At one time Jesus even called the Apostle Peter by the name "Satan" (Matthew 16:23)! Here the word *satan* merely means "adversary" -- just as it does in Hebrew.

However, there is room to translated *diabolos* in the plural form as it is in I Timothy 3:11 ("slanderers"), II Timothy 3:3 and Titus 2:3 ("false accusers"). If we make "the devil" plural, we'd have "devils". It is also very possible that Jesus was tempted by an unclean (or evil) spirit! We must keep this truth in mind also.

Other New Testament scriptures are:

**"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"** (John 6:70).

Here Jesus makes it clear that Judas was a devil -- and he was only a human. The little word "a" before "devil" is supplied by the translators and could have been translated as "the devil" like it is in many other places!

**"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).**

Here the devil is Cain. Cain was a murderer **"from the beginning"** and lied to God about it. Jesus is telling the Pharisees that they are as Cain was (because they were literally Kenites or "sons of Cain" -- I Chronicles 2:55); the Bible talks about this as the **"way of Cain"** (Jude 1:11).

**"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him . . ." (John 13:2).**

Here the devil may be understood as "evil spirits". It should read, **"After supper being ended, evil spirits having now put into the heart of Judas Iscariot, Simon's son, to betray him . . ." Luke 22:3 says, "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve."** This should be understood as: Resistance entered Judas! Demonic spirits caused Judas to resist the truth of Christ!

But again, we can look at this in a spiritual sense. The Greek words can be plural and unclean spirits could have possessed Judas! One example where the Hebrew word ***satan*** is plural is in Psalm 109:20 where it is rendered "adversaries". If it can be plural in Hebrew; it can be plural in Greek.

**"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).**

Here the devil is a metaphor for those who were opposing God's Law and in turn oppressing those who desired to obey God. And yes, it CAN be an expression for unclean spirits.

**"And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10).**

Again, the devil here is "false accusation". It makes more sense to translate it as: **"thou child of false accusation (or slander), thou enemy of righteousness . . ."**

**"Neither give place to the devil" (Ephesians 4:27).**

Again, this should be rendered as: **"Neither give place to slander."**

**"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11).**

Here the devil again appears to be false accusers or unclean spirits.

**"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).**

Resist false accusations and slander and such things will flee from you!

**"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour . . ." (I Peter 5:8).**

The devil appears to be referring to all who oppose God or to slander itself..

**"And no marvel; for Satan himself is transformed into an angel of light" (II Corinthians 11:14).**

This (including verse 15) could have read: **"And no marvel; for adversity itself is transformed into a messenger of light. Therefore it is no great thing if its ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."**

**"For some are already turned aside after Satan" (I Timothy 5:15).**

Again, we can conclude this word mean "adversity".

It's easy to explain that *satan* should have been translated as "adversity" in most of these passages.

So according to the New Testament Greek, the devil can mean "false accusers", "slanderers", "those who oppose God" or "unclean spirits"! Satan can mean simply "adversity" or some "adversary" or even "resistance".

II Corinthians 4:4 states, **"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."**

Some say the "god of this world" is a personal devil but God says, **"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me . . ."** (Isaiah 45:5). By saying a personal devil is a "god" is contradicting God! But WHO has blinded the ones who do not believe? John 12:40 makes it plain: **"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."** Romans 11:8 also says, **"According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear . . ."** The true God of Abraham has blinded those who refuse to believe!

The word "world" is *aion* which means "universe or age". How can anyone say an evil entity is the god of this present universe or the god of this present age? Blasphemy!!

### **The "Serpent" of Genesis**

Another misunderstanding arises from the serpent in Genesis. When you actually read about the serpent, there is NO WAY one can say this is a



personal devil or Satan. The serpent isn't even called a devil or Satan. The idea comes from the book of Revelation where the red dragon is called **"the devil and Satan"** and **"that old serpent"**. Isaiah 27:1 uses the same words: **"In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."** "Serpent" and "dragon" are words that describe the adversaries of God and His people! In Revelation, the seven headed dragon is referring mainly to Pagan Rome (Edom) which gives its power and seat unto the Papal version of Rome! There is no way we can get a supernatural being called "Satan" out of that. The "old serpent" in Revelation is NOT the "serpent" in Genesis -- although both have the same rebellious spirit!

Genesis 3:1 says, **"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"** This serpent was FLESH AND BLOOD! A flesh and blood creation cannot live eternally unless God gives eternal life to it! Additionally, the word "beast" is the Hebrew word *chay* which is translated as "life" more times than "beast". It literally means "living thing".

After God cursed the serpent, He said, **". . . Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. . ."** The same expression ("**all the days of thy life**") is said to Adam in verse 17. This expression is a clear indication that the individual will continue in his condition until he DIES!! Adam did not live on into our century nor did the serpent! So whoever this seducer of Eve was, he is long dead but his spirit of rebellion lives on.

The only time this serpent is mentioned in the New Testament is in II Corinthians 11:3: **"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."** Not once is this serpent called the devil, Satan or anything! It doesn't even say the serpent tempts us! The serpent in Genesis was a living being created in Genesis 1;

he seduced Eve; he was cursed and died years later! He was a mortal flesh and blood creation subject to death just like all other living things!

Some say "Satan" is human nature and Jesus fought the evil nature within him. That is 100% blasphemous because Jesus DID NOT have evil nature within him (he had God's Spirit) and we hope they repent -- if it is even possible!

### **The Misconceptions about "Lucifer" and the King of Tyre**

Many have been taught that Satan was once a beautiful angel who became lifted up with pride, sinned against God, and was cast out of heaven. Does not Ezekiel 28 say he was perfect until iniquity was found in him? And does not Isaiah 14 speak of him as Lucifer, a powerful angel who sought to be as God?

There was a time when many supposed these things were taught in the book of Ezekiel, chapter 28, within the prophecy about the king of Tyrus. But we will say this quite simply:

The subject of this prophecy was **"a MAN"** (verse 2); not an angel!

The location was Tyrus (Tyre), a very wealthy city; not heaven!

The time of the prophecy was the 6th century B.C.; not something that happened before human history began!

A study of the entire chapter shows this leader of Tyrus had become very proud. Though a mere man, he thought of himself as a god (verse 2). His wisdom and wealth are mentioned (verses 3-5). But none of these things would save him from his destined ruin: **"I have reduced you to ashes on the ground . . . You have become a horror and have ceased to be forever"** (verses 18, 19).

**"O mortal, intone a dirge over the king of Tyre and say to him: Thus said the Lord GOD: You were the seal of perfection, full of wisdom and flawless in beauty"** (verse 12).

Elaborate fiction has been built on this statement by those who apply this to Satan. They tell us he was the "greatest intelligence," that his wisdom was unequaled, that he had wisdom of the highest heavenly order! But what kind of wisdom did he have? It was the wisdom of knowing how to make money!

**"By your shrewd understanding you have gained riches, and have amassed gold and silver in your treasuries. By your great shrewdness in trade you have increased your wealth, and you have grown haughty because of your wealth"** (verses 4, 5).

Because of pride, God said: **"I swear I will bring against you strangers, the most ruthless of nations. They shall unsheathe their swords against your prized shrewdness, and they shall strike down your splendor"** (verse 7). The **"most ruthless of nations"** were the armies of Nebuchadnezzar, king of Babylon (Ezekiel 30:11). None of this could possibly pertain to an angel in heaven before human history began!

**"Every precious stone was your adornment [adornment for clothing]: carnelian, chrysolite, and amethyst; beryl, lapis lazuli, and jasper; sapphire, turquoise, and emerald; and gold"** (Ezekiel 28:13).

These same stones were also on the garments of the high priest of the Israelites (Exodus 28:15-20). We know that such jewels were available to the king of Tyrus, for he traded with countries which offered **"all precious stones and gold"** (Ezekiel 27:22). We know, also, that the people of Tyrus were skilled in delicate work, such as the setting of stones. When Solomon wanted a man who had wisdom to do such work in connection with the temple, he sent for a man of Tyre (1 Kings 7:13, 14).

The splendor of the king of Tyrus is further described in these words: **"And gold beautifully wrought for you, mined for you, prepared the day you were created"** (verse 13). The word translated "wrought" here is also found in Exodus and used of one who could do very fine work with gold and jewels (Exodus 31:3, 5). Some feel this verse pictures the

pomp of the king, surrounded with girls of the harem who with timbrels danced to his honor.

The king of Tyrus was described as being **"flawless in beauty"** (verse 12). But this does not imply he was a beautiful angel in heaven, for the same writer also said this about the city of Jerusalem! **"Your beauty won you fame among the nations, for it was perfected through the splendor which I set upon you -- declares the Lord GOD"** (Ezekiel 16:14). The same was said about the city of Tyrus: **". . . O Tyre, you boasted, I am perfect in beauty"** (Ezekiel 27:3). This statement is followed by a description of the city, its wealth, and commercial abundance. Then in verse 11, referring to its armies, we read: **"They hung their quivers all about your walls; they perfected your beauty."**

Of the king of Tyrus it was said: **"You were blameless in your ways, from the day you were created until wrongdoing was found in you"** (Ezekiel 28:15). Once a person has the idea already in mind that Satan was a beautiful and sinless angel in heaven, this verse seems to fit that idea very well. However, the word translated "blameless" here, *tamiym*, does not imply sinlessness. It is used of men such as Noah and Abraham (Genesis 6:9; 17:1), of sacrificial animals **"without blemish"** (Ezekiel 43-46), of a vine **"when it was whole"** (Ezekiel 15:5), and in a variety of ways within the scriptures.

But regardless of this, Ezekiel 28:15 does not say the king of Tyrus was a perfect being. It says he was blameless in his ways -- apparently in his ways as leader, as king! He was "blameless" in his ways until this perfection was marred by "wrongdoing." If we can determine what this wrongdoing was, we may better understand what is implied by the use of the word "blameless." Notice verse 18: **". . . through the dishonesty of your trading!"** The word "trading" (Strong's Concordance, #7404) has the meaning of trade, as peddled, and is linked with a word expressing travel in connection with selling. It is exactly the same word translated "commerce" in verse 16: **"By your far-flung commerce you were filled with lawlessness and you sinned."**

We do not know the whole story, but it is certain that the king of Tyrus was made very rich through trading, through commercialism. But then the wisdom that had gotten him such wealth became corrupted. Thus, what had been a perfect political career, was marred by "iniquity" -- iniquity that was linked with his commercial activities. This is clear.

A list of the countries and cities with which he traded is given in Ezekiel 27 -- places such as Egypt, Tarshish, Javan, Tubal, Meshech, Dedan, Syria, Judah, Israel, Damascus, etc. Since the iniquity that marred his perfection involved trade relations with these countries, we can see how strained it is to teach this refers to Satan (as a perfect being in heaven) long before places such as Egypt, Judah, or Sheba existed!

We read in Ezekiel 28 that the king of Tyrus was created: ". . . **from the day you were created.**" It is sometimes argued that man (since Adam) is not created, he is born. Therefore, even though the king of Tyrus was a man, there must be a deeper meaning -- the passage must be talking about a beautiful angel who was created. But the word translated "created," *bara*, is simply not strong enough to support this conclusion. In other references in Ezekiel, it is used of the Ammonites (Ezekiel 21:30), is translated "choose" (verse 19), and "dispatch" (Ezekiel 23:47). It is obviously capable of varied translations and can add no support to the idea that the king of Tyrus was some special creation prior to human history.

Besides, the creation of the king of Tyrus probably does not refer to his beginning as a person, but to his beginning as king. "**From the day you were created**" could very easily refer to the day he was made king. Since the highly decorated royal robes became his covering or clothing in the day that he was created (verse 13), it seems clear that the day of his being made king is meant -- his coronation!

"**Thou art the anointed cherub that covereth**" (verse 14); the word translated "anointed" here is not the usual word so translated, but carries the meaning of outspread. The cherubims in the tabernacle and Solomon's temple were formed in such a way that their wings spread over the ark, possibly to symbolize protection. Similarly, the king was the protector of the people of Tyrus. The word "covereth" is said to mean one "who leads." Some have taken this to mean that Satan once led the angelic choirs of

heaven in their praise of God! This is wild speculation. The more natural meaning would be that the king of Tyrus led the people as their king -- not that he was merely a song leader!

One question remains concerning the king of Tyrus. What about the phrase: **"You were in EDEN the garden of God"** (Ezekiel 28:13)? This, more than any other part of the passage, has caused some to believe a deeper meaning is intended. Since it was thousands of years before the time of Ezekiel that the serpent tempted Eve, they feel the meaning of the "king of Tyrus" must be expanded to include the serpent.

If some feel the expression about being in Eden requires a literal interpretation, the point that the king of Tyrus was a man -- not an angel -- is not weakened. This becomes apparent once we understand that Eden was a country at the time of the king of Tyrus! In fact, it was a country with which he carried on trade!

Ezekiel 27 lists countries with whom the king of Tyrus did business -- places such as Tarshish, Javan, Tubal, Dedan, and Syria; **"Judah, and the land of Israel were your merchants; they trafficked with you in wheat . . . honey, oil, and balm."** Also included in the list are these: **"Haran, Canneh, and EDEN (!), the merchants of Sheba, Assyria, and Chilmad traded with you. These were your merchants in choice fabrics . . . among your wares"** (verses 17-24). Eden is listed right along with other places that did business with Tyrus. It was an actual place and known as such at that time.

When the writer of Genesis refers to this land as Eden, this was probably not the name of this land when the garden was planted there. It is doubtful it would have had any name at that point. Eden was probably the name by which this land had become known at the time Genesis was written. Since the events recorded in Genesis cover thousands of years -- from Adam to Joseph -- this would have been long after the garden had been planted.

Another passage that has been applied to Satan as a heavenly angel is Isaiah 14 -- the chapter that mentions Lucifer -- but which is actually a poetic description of the overthrow of the king of Babylon.

The subject of the prophecy was **"a MAN"** (verse 16), the king of Babylon; not an angel.

The location of the prophecy was the city of Babylon; not heaven!

The time of the prophecy was a few centuries B.C.; not something that happened before human history began!

Though the king of Babylon would attain great power, would become a ruler of nations, yet he would fall from power as other kings of the past. He would die and be **"like a trampled corpse . . . who sink to the very stones of the Pit . . . you shall not have a burial like them; because you destroyed your country"** (Isaiah 14:12-19). Wording such as this can hardly describe the fall of an angel from heaven prior to human history. At that point there would have been no country to destroy!

The king of Babylon said in his heart:

**"I will climb to the sky; higher than the stars of God I will set my throne. I will sit in the mount of assembly . . . I will match the Most High"** (verse 13-14).

Such figures of speech are common in the scriptures. We read that Capernaum was **"exalted to heaven"**, an expression that none take in the literal sense (Luke 10:15). Or notice the close parallel in wording with the prophecy about Edom: **"Thus said my Lord GOD concerning Edom . . . your arrogant heart has seduced you . . . you think in your heart, Who can pull me down to the earth? Should you nest as high as the eagle, should your eyrie [nest] be lodged 'mong the stars, even from there I will pull you down"** (Obadiah 1:1-14).

The king of Babylon, lifted up with pride, is represented as saying he would climb to the sky; so also was it said of Capernaum. The king of Babylon said he would set his throne above the stars; so was it said of Edom. Such expressions symbolized pride which went before destruction. Capernaum was destroyed; Edom was destroyed; Babylon was destroyed. There is no reason to take the claim of the king of Babylon, **"I will climb to the**

**sky"**, to mean he was an angel in heaven before human history began. Besides, by saying in his heart he would climb to the sky (or heaven), it is self-evident he was not already in heaven!

But what about verse 12? **"How are you fallen from heaven, O Shining One [Lucifer], son of Dawn!"** Was not Lucifer the name of Satan as an angel? The Bible never says so. Isaiah 14:12 is the only place the word "Lucifer" appears in the Bible and this within a prophecy about the king of Babylon.

The Hebrew word is **heylel** which carries the idea of brightness, signifying the morning star. It has been translated "shining star" (Moffatt), "shining one" (New World, Rotherham), "star of the morning" (American Standard), "day star" (Jerusalem Bible, Amplified, Revised Version), "shining gleam" (Modern Language), etc.

It was not until about 405 A.D., when Jerome translated the Bible into Latin (the Vulgate), that the word Lucifer was used in Isaiah 14:12. Originally this word, as mentioned by the historian Pliny, was simply the term by which the ancients spoke of the morning star, rising before and introducing the light of dawn. Even a number of English words are related to the Latin word **lucifer**: lucent and translucent (shining, bright, clear), lucid (shining), luciferous (giving light), Lucite (a trade-mark for a transparent resin), lucutrate (to work by lamplight), etc. Every scholar knows that the word "Lucifer", as now used, is not a correct translation of the Hebrew original.

The Hebrew **heylel** is actually a root word that means "praise, boast, brag or to show off". The word "hallelujah" utilizes the root word **heylel** and combines it with the Hebrew **yah** (the short form of **Yahweh**) and means "praise to yah" -- or PRAISE THE LORD! **Heylel** was used both in a positive and negative sense but was never understood to mean "light-bringer" or Lucifer!

In the LXX, the Greek word is **eosphoros** (to shine forth or show off). Although related in a way to **phosphoros** (light-bringer; Latin: Lucifer), it is, in fact, a different word.



Adam Clarke has given this comment concerning Isaiah 14:12:

"Although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated Lucifer (the bringer of light!) an epithet as common to him as those of Satan and Devil . . . strange indeed. But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, but of the pride, arrogance, and fall of Nebuchadnezzar."

The word *lucifer* is actually found elsewhere in the Latin Vulgate. In those instances it is translated CORRECTLY! The LXX has *phosphoros* in those passages. Let's read one of them in their Vulgate texts and see what Lucifer REALLY means scripturally.

II Peter 1:19 in Latin: **"et habemus firmiorem propheticum sermonem cui bene facitis adtendentes quasi lucernae lucenti in caliginoso loco donec dies inlucescat et lucifer oriatur in cordibus vestris."**

The English reads, **"And we have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."**

WHO is the LIGHT OF THE WORLD? WHO pleads to enter our hearts?

**"Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me." (Revelation 3:20) and "Then Jesus again spoke to them, saying, I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12)**

WHO says he is the "day star" or MORNING STAR? Revelation 22:16 says, **"I am the root and the descendant of David, the bright morning star."** Although the Greek *phosphoros* is not used here, it does refer back to the fact of II Peter 1:19. While Revelation 22:16 uses the Greek

***orthrinos astēr*** for "morning (or day) star", Revelation 2:28 uses ***prōinos astēr***. We can thus conclude that ***phosphoros*** is yet another Greek word used to describe the morning star or day star - or Lucifer in Latin!

So WHO is Lucifer according to these Scriptures? JESUS CHRIST!!

### **The Words "Devils" and "Devil"**

The word "devils" (plural) is translated from the Greek word ***daimōn*** (or some form of the word) in the New Testament. One time it is translated as "devil" (singular) in Luke 8:29 but it should have been translated "devils". We read, **"For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness."** The correct translation is: **"For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven by devils into the wilderness."**

The Greek word is "from ***daíō*** (to distribute fortunes); a demon or supernatural spirit (of a bad nature): -- devil." It is different than the word that is translated "the devil" (***diabolos***) -- which means "prone to slander, slanderous, accusing falsely; a calumniator, false accuser, slanderer." ***Diabolos*** is simply a spirit of falsehood which can be manifested in a person, human government or unclean spirit. It was never seen as some supernatural fallen angel. Examples of ***diabolos*** being people are:

II Timothy 3:3: **". . . without natural affection, trucebreakers, false accusers (*diabolos*), incontinent, fierce, despisers of those that are good . . ."**

I Timothy 3:11: **"Even so must their wives be grave, not slanderers (*diabolos*), sober, faithful in all things."**

Titus 2:3: **"The aged women likewise, that they be in behavior as becometh holiness, not false accusers (*diabolos*), not given to much wine, teachers of good things . . ."**

Obviously the translators thought it was inappropriate to translate these passages with the word "devils".

There are 35 places where *diabolos* is translated "the devil". If we translated those passages correctly, we would not see some supernatural demon called "Satan"! We would instead understand that these passages refer to individuals, governments, religions, evil spirits and even carnal nature! At times, there is a combination of carnal nature with one of the others. Simply, "the devil" is the falsehood.

The other Greek word (*daimōn*) also refers to evil spirits (plural)! Another form of the word is *daimonion* which simply means "a demonic being; by extension a deity: -- devil, god."

Let's take Matthew 9:32-34 for instance. It reads, **"As they went out, behold, they brought to him a dumb man possessed with a devil (*daimonizomai*). And when the devil (*daimonion*) was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils (*daimonion*) through the prince (Greek: *archōn* -- a ruler, commander, chief, leader) of the devils (*daimonion*)."**

Translating this scripture literally would give us:

**"As they went out, behold, they brought to him a dumb man possessed by deities. And when the deities were cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out deities through the commander of deities."**

Deities (pagan gods) were known to be powered by evil spirits. Worshipers of such deities would become possessed by the evil spirits behind them. There is a scripture that we can cross reference in order to prove that the Pharisees were referring to pagan gods.

Matthew 12:24-28 states, **"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."**

This explains that the commander of deities the Pharisees made reference to is Beelzebub. Beelzebub is not Christianity's personal devil but was in fact a Philistine deity (II Kings 1:2-3, 6, 16)! It was a false god and the Judeans believed the god was powered by some evil spirit. It was called the commander because it was the main deity of the Philistines. It has nothing to do with the belief that a devil called "Satan" commands all evil spirits.

Jesus did use the word "Satan". It comes from the Greek word ***satanas*** which means "adversary (one who opposes another in purpose or act)." Originally the word referred to any adversary. If the word was translated "adversary" in Matthew 12, we would not see a personal devil there either! The literal translation would be:

**"But when the Pharisees heard it, they said, This fellow doth not cast out deities, but by Beelzebub the prince of deities. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if an adversary cast out an adversary, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out deities, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out deities by the Spirit of God, then the kingdom of God is come unto you."**

As you can see, there is no support for a personal devil in this scripture. Jesus was calling Beelzebub (a pagan god) an adversary (***satanas***) and the other pagan gods adversaries (***satanas***). The subject was the accusation that Jesus cast out the spirits of idols from people by the spirit of the idol Beelzebub.

### **Just What Do You Mean -- the Wicked One?**

Many have been led to believe in a personal devil by the words "the (or, that) wicked one" in the Bible. Below are the few scriptures in the KJV with these words:

**"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matthew 13:19).**

**"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. . ." (Matthew 13:38).**

**"I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father" (I John 2:13).**

**"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14).**

**"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12).**

**"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).**

The Greek word for the expression "the wicked one" or "that wicked one" is *ponēros*. This same word is also translated as "evil", "wicked" "evil things" and "wickedness".

In I John 5:19 we read, "**And we know that we are of God, and the whole world lieth in wickedness.**" The word "wickedness" is the same word translated "the (or, that) wicked one"!

In I John 3:12, the words "that wicked one" AND "evil" are BOTH translated from the exact same Greek word! Although Cain was "of" (Greek: "out of" -- i.e. genetically from) a wicked being called the "serpent", we could simply refer to the "serpent" as "wickedness". Cain was the son of wickedness in a genetic physical sense! The "serpent" was wickedness in physical form but he was NOT the devil!

God told the "serpent" in Genesis 3:14: "**. . . upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. . .**"

God told Adam in Genesis 3:17: "**. . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . .**"

The words "all the days of thy life" reveals that both are MORTAL and subject to death! You would not say this to an eternal spirit creature! If "all the days of thy life" refers to the life span of some super fallen angel, Adam would also be alive today! The Greek word *ophis* -- which is the equivalent to the Hebrew *nachash* (translated "serpent" in Genesis) -- means "an artful malicious PERSON." The "serpent" was a PERSON of wickedness who sired Cain through Eve! Both the "serpent" and Adam are now DEAD!

Let's return now to the subject at hand.

Mark 7:23 says, "**All these evil things come from within, and defile the man.**" The Greek word translated as "these evil things" is the exact same word translated "the (or, that) wicked one" in the six passages that have been quoted. This Greek word should have been translated in those

six instances simply as "evil" or "wickedness". There is no reason to personify the word to manipulate its meaning!

Here is how each passage should have been translated:

**"When any one heareth the word of the kingdom, and understandeth it not, then cometh wickedness, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matthew 13:19).**

**"The field is the world; the good seed are the children of the kingdom; but the tares are the children of wickedness. . ."**  
(Matthew 13:38).

**"I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome evil. I write unto you, little children, because ye have known the Father" (I John 2:13).**

**"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome evil" (I John 2:14).**

**"Not as Cain, who was *the son of* wickedness, and slew his brother. And wherefore slew he him? Because his own works were wicked, and his brother's righteous" (I John 3:12).**

**"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and evil toucheth him not" (I John 5:18).**

When the Greek word is translated correctly, the idea of some personal devil is nowhere to be found!

We must address the scripture in Matthew 13:37-40. It states, **"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the**

**children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."**

It would be understood that the "tares" are children of wickedness but the "enemy" that sowed them is a separate thing! The word "devil" can be plural and refer to "devils"; thus, the passage would say, ". . . **the enemy that sowed them are devils. . .**"

However, in John 8:44 we read, "**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.**"

Who was a "murderer from the beginning"? Genesis 4:8 states, ". . . **Cain rose up against Abel his brother, and slew him.**" Cain was the first murderer! In the context of John 8:44, Cain is the devil! Cain was a genetic son of wickedness (the "serpent") and that would make all Kenites children of the same! If the "devil" is also Cain in Matthew 13:37-40, that would explain the word "sowed". The Greek word is *speirō* which means "to sow, scatter or seed". It is a base for the word *sperma* which means "seed, children, offspring or progeny". The "children of the kingdom" are of the "seed" of the woman (Israelites) while the "children of wickedness" are of the "seed" of the "serpent" and Cain would thus be the one who multiplied that "seed"!

I Chronicles 2:55 says, "**And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.**" The scribes and Pharisees were Kenites and Jesus plainly told them they were of Cain (the devil)! The Hebrew word for "Kenite" is *Qeyniy* which is from *Qayin* (Cain)! They survived the flood -- proving 100% that Noah did not experience a global destruction! Some of the Nephilim even survived for Numbers 13:33 plainly states, "**And there we saw the giants (Hebrew: *nēphiyl*), the sons of Anak, which come of**



**the giants** (Hebrew: *něphiyl*): **and we were in our own sight as grasshoppers, and so we were in their sight.** The words "which come of the giants" refers back to Genesis 6 -- making it clear that the sons of Anak descended from those Nephilim!

Also, according to the Septuagint, **"And Mathusala lived an hundred and sixty and seven years, and begot Lamech. And Mathusala lived after his begetting Lamech eight hundred and two years, and begot sons and daughters. And all the days of Mathusala which he lived, were nine hundred and sixty and nine years, and he died. And Lamech lived an hundred and eighty and eight years, and begot a son. And he called his name Noe, saying, This one will cause us to cease from our works, and from the toils of our hands, and from the earth, which the Lord God has cursed. And Lamech lived after his begetting Noe, five hundred and sixty and five years, and begot sons and daughters. And all the days of Lamech were seven hundred and fifty-three years, and he died. And Noe was five hundred years old, and he begot three sons, Sem, Cham, and Japheth . . . And Noe was six hundred years old when the flood of water was upon the earth"** (Genesis 5:25-6:1, 7:6).

Methuselah's age when Lamech was 188 was 355 (167+188 = 355). Methuselah was 355 when Noah was born. 600 years later at the time of the flood Methuselah would be 955. It states that Methuselah lived 969 years and died. 969-955 = 14. Methuselah lived FOURTEEN YEARS after the flood according to the Septuagint (the same scriptures used by the apostles)!

So Methuselah, some of the Nephilim and the children of Cain all survived the flood which shows that the flood was a local disaster! When Jesus told the Pharisees that their father was Cain, the devil, He meant it because it was TRUE!

This brings us to the meaning of the word "devil".

As you can see, it can be a reference to human individuals like Cain. The Greek word is *diabolos*. This same word is translated also as "false accusers" and "slanderers". Here are a few examples:

**"Even so must their wives be grave, not slanderers, sober, faithful in all things" (I Timothy 3:11).**

**". . . without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. . ." (II Timothy 3:3).**

**"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. . ." (Titus 2:3).**

In all of these instances the Greek word is the exact same word translated "devil"!!

Let's look at one scripture and clear up its meaning. Matthew 25:41 says, **"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . ."**

The problem here is that there are no fallen angels running around oppressing people because II Peter 2:4 states, **"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. . ."** and Jude 6 also states, **"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."** That is pretty clear! Fallen angels are prevented from participating in anything on earth! They are bound! Demons are the spirits of the Nephilim -- NOT fallen angels -- and can in no way be called "angels"!

Actually the word "angels" is the Greek word ***aggelos*** which means "messengers". It is translated this way seven times (Matthew 11:10, Mark 1:2, Luke 7:24, 27; 9:52, II Corinthians 12:7 and James 2:25).

Two ways to understand Matthew 25:41 are:

1. The "devil" is plural and should be rendered as "the devils (unclean spirits) and their (human) messengers."
2. The "devil" is false accusers (those who misrepresent God) who have messengers.

Either way, both show a demonic influence that God has prepared destruction for! Wicked spirits are the driving force behind the Biblical "devil" -- whether it is a human "devil" or an organized "devil"! Simply put, the Biblical "devil" is anything or anyone that is hostile against God or the truth! This is why Adam is the "devil" when we compare Hebrews 2:14 with Romans 5:12, 14 and 18! By this one man, the judgment of death is upon all. This is our "devil" which Jesus came to nullify (destroy)!

Even the Hebrew Scriptures have several meanings for "devil". One word is ***sa'iyar*** which can mean "a he-goat; by analogy, a faun: -- devil, goat, hairy, kid, rough, satyr." This word comes from "a primitive root (***sa'ar***); to storm; by implication, to shiver, i.e. fear: -- be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind. Another is ***shed*** which means "a demon (as malignant): -- devil." This word comes from "a primitive root (***shuwa***); properly, to swell up, i.e. figuratively (by implication of insolence) to devastate: -- waste."

The Greek word ***daimōn*** (translated "devils") appears to be the equivalent of the Hebrew ***shed***. The Greek word means "a demon or supernatural spirit (of a bad nature): -- devil." That's about as similar one can get!

### **The Great Red Dragon**

Revelation 12:9 may be used to support a personal devil. It says, "**And the great dragon was cast out, that old serpent, called the Devil (*diabolos*), and Satan (*satanas*), which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**"

Now the Greek word ***diabolos*** could be seen as the equivalent of the Hebrew ***sa'iyar***. If this is the case, then that completely destroys any idea of a personal devil! The Greek words that make the word ***diabolos*** are ***dia***

and **ballō**. Together, these words mean "to cast through". This reminds one of Daniel 8:5-6: **"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power."** In verse 21 we read, **"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."**

The word for "rough" in verse 21 is **sa'iy**. Literally, this "devil" goat RAN UNTO HIM IN THE FURY OF HIS POWER! He CAST HIMSELF THROUGH! This is the exact meaning of **diabolos**. The word means more than "false accuser" or "slanderer" in some cases and we must compare the Hebrew to get the Biblical meaning.

One example is: **"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. . ."** (Revelation 20:2).

The words "devil" and "Satan" are untranslated words that have been left in to support a personal devil theory. If we put the words into their Hebrew counterparts, we get a very different picture:

**"And he laid hold on the *tanniyn*, that *owlam nachash*, which is the *sa'iy*, and *satan*, and bound him a thousand years. . ."**

1. **tanniyn** = "a marine or land monster, i.e. sea-serpent or jackal: -- dragon, sea-monster, serpent, whale." A crocodile in Ezekiel 29:3.

2. **owlam** = "long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world."

3. **nachash** = "to hiss, i.e. whisper a (magic) spell; generally, to prognosticate: -- × certainly, divine, enchanter, (use) × enchantment, learn by experience, × indeed, diligently observe."

4. **sa'iy** = "a he-goat; by analogy, a faun: -- devil, goat, hairy, kid, rough, satyr."

5. **satan** = "to attack, (figuratively) accuse: -- (be an) adversary, resist."

Literally, Revelation 20:2 could be saying, **"And he laid hold on the jackal, that perpetual enchanter, which is called rough and adverse ("rough adversary", "hairy adversary" or "rough attacker"), and bound him a thousand years. . ."** The same "dragon" is called a "great red dragon" in Revelation 12:3. One of the Hebrew words for "red" is **adom** which is a base word for Edom! Isaiah 34:1-17 says that Edom would become a wasteland and a "habitation of dragons". The word "dragons" means "jackals"! Edom's other name, Esau, means "hairy" and one of the meanings of **sa'iy** is "hairy". The **sa'iy** is also mentioned in Isaiah 34 in connection with Edom. The "great red dragon" appears to be Edom! Esau's he-goat hostility is his ability to captivate Israel and lead them into sin! It is a violent SPIRITUAL attack! NO! The "great red dragon" is not some super fallen angel but is a real genetic seed out to destroy God's elect -- the children of Israel!

May you not be deceived and know who your enemies really are!

Paul said, **"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"** (Ephesians 6:11-12).

As we know, the word translated "the devil" can be plural and refer to unclean spirits (demons or devils). The context in Ephesians seems to indicate this. The "principalities", "powers", "rulers of darkness" and "spiritual wickedness in high places" are DEVILS ("not . . . flesh and blood")! This is the spiritual aspect of "the great red dragon" of the book of Revelation!

One more scripture that needs addressing is in Luke 10:18. It says, **"And he said unto them, I beheld Satan as lightning fall from heaven."**

This is NOT a reference to the fall of a supernatural being. The scripture is never read in context by many in the professing Christian world.

After Jesus sent the 70 out to do the work of His Father, they returned and told Him, ". . . **Lord, even the devils are subject unto us through thy name.**" Pagan deities were subject to them! They displayed more power than those idols! Jesus then said simply that the adversary of heathenism has come crashing down to earth! In verse 19, this is cleared up even more. It says, "**Behold, I give unto you power to tread on serpents (Greek: *ophis* = Hebrew: *nachash*) and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**" The "enemy" refers to pagan idols, their worshipers and the evil spirits behind them. This is the "Satan" that Jesus saw fall to earth (in a metaphorical sense)!

### **Adam is "the Devil" in Hebrews 2:14**

Hebrews 2:14 states, "**Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy\* him that had the power of death, that is, the devil. . . "**

Does this scripture "prove" the existence of a personal devil? It sure seems like it but there are other scriptures that clear this up.

Romans 5:12, 14 and 18 gives us the identity of WHO gave death its power. It says, "**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.**" The "devil" in Hebrews 2:14 is a metaphor for ADAM!

\* The key to understanding this fact is in the word "destroy". The Greek word is *katargeō* which means "to be (render) entirely idle (useless),

literally or figuratively: -- abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void." Hebrews 2:14 appears to be saying, ". . . **through death he** (Jesus) **might NULLIFY** (the one) **that had the power of death, that is, the devil** (the one opposing -- Adam)." Adam is the one who holds the power of death through sin. It is not sin itself. We also have to understand that the Greek word for "devil" began to be used to describe anyone or anything that opposes God and His ways. While we remain in the flesh, Adam's power of death reigns. When Jesus returns to bring immortality to us, Adam's power over death is voided! It is simple to understand.

### **There Are Evil Spirits!**

Where do "evil spirits" or "demons" come from? Some think they are merely fallen angels, now deprived of their angelic bodies. Others claim they don't exist. But the apostle Peter tells us that the angels that sinned are now **"cast down to hell** [Greek, *tartaroo*, meaning a deep abyss]," where they are **"delivered into chains of darkness, reserved unto judgment"** (II Peter 2:4). If the angels which sinned are presently bound in chains, then what are demonic spirits which roam the earth?

Evil spirits are not the same thing as "fallen angels," as many have long believed. Rather, since fallen angels are now BOUND IN CHAINS of darkness until the day of their judgment, we must look for another explanation consistent with the Scriptures to explain the existence of demon spirits which have no corporeal body. Where, then, do "evil spirits" come from -- those spirits called "demons" in the Scriptures?

Says the book of Enoch, in explanation of the origin of these evil "spirits" --

**"But now the giants who are born from the (union of) the spirits and the flesh shall be called evil spirits upon the earth, because their dwelling shall be upon the earth and inside the earth. Evil spirits have come out of their bodies. Because from the day that they were created from the holy ones they became the Watchers: their first origin is the spiritual foundation. They will become evil upon the earth and shall be called EVIL SPIRITS. The dwelling of**

**the spiritual beings of heaven is heaven; but the dwelling of the spirits of the earth, which are born upon the earth, is in the earth"** (Enoch 15:8-10).

Jesus spoke of these evil spirits -- He cast out many demons from people, throughout His ministry, and gave this same authority to His servants. Early in His ministry, He encountered an extremely violent and super-strong demoniac who dwelt among the tombs near the Sea of Galilee.

**"When he reached the opposite side, the country of the Gadarenes, he was met by two demoniacs who ran out of the tombs; they were so violent that nobody could pass along the road there. They shrieked, 'Son of God, what business have you with us? Have you come here to torture us before it is time? Now, some distance away, there was a large drove of swine grazing; so the demons begged him saying, 'If you are going to cast us out, send us into that drove of swine.' He said to them, 'Begone!' So out they came and went to the swine, and the entire drove rushed down the steep slope into the sea and perished in the water"** (Matthew 8:28-32).

As God's servants, with the Holy Spirit of God dwelling within us (Romans 8:9-10; 5:32), we do not have to fear or be afraid of these demonic spirits. Jesus gave His disciples power and authority to CAST OUT demons, just as He did, setting an example!

**"And summoning his twelve disciples he gave them power over unclean spirits, power to cast them out and also to heal every sickness and disease"** (Matthew 10:1).

This commission and charge was not just for the original disciples and apostles. It was an on-going commission and commandment for the Church of God throughout the ages! Notice! In His final instructions to the disciples, Jesus declared:

**"And he said to them, 'Go to all the world and preach the gospel to every creature: he who believes and is baptized shall be saved, but he who will not believe shall be condemned. And as for those**



**who believe, these miracles will follow: they will cast out demons in my name . . ."** (Mark 16:15-17).

The existence of these evil spirits, derived from the fallen angels, and their relations with women, is a fact which modern psychiatry cannot explain. Modern psychiatrists cannot fathom the real explanation of "split personalities," "multiple personalities," all inhabiting the same person, or the ability of such people to speak in total foreign languages which they have never heard or learned, or how they can have knowledge of previous "lives," or existences.

But demonic possession and influence perfectly explains all of these puzzling, mysterious phenomena! These are the wicked "spirits" of the deceased "giants" who once roamed the earth!

This truth that angels did cohabit with women before the Flood and sired "giants" -- and "men of renown" -- may seem incredible -- almost unbelievable. But the plain record of Scriptures, together with apocalyptic sources, the history and traditions of the Jews, Josephus the Jewish historian of the first century, and even the very existence of Greek legends of "gods" marrying women, all together combine to bear witness to the unassailable fact that it really did happen!

Why has this truth been hidden from the world? Why do all the professing Christian churches, including the Roman Catholic Church and Protestant Churches, deny it?

The plot, of course, is to deceive all mankind (Revelation 12:9).

In the book of Genesis we read the blunt, categorical statement: **"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God** (angels of God or watchers) **saw the daughters of men** (Hebrew: "adam") **that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto** (had sexual relations with) **the daughters of men, that they bare CHILDREN to**

**them, the same became MIGHTY MEN which were of old, men of renown" (Genesis 6:1-4).**

The children of these unions are the ones who became demons (i.e. "devils"). The flood destroyed their bodies but their unnatural spirits still remained and do so to this day! Isaiah 26:14 speaks of them, but their name is translated "deceased." Notice! **"They are dead, they are deceased [*rephaim*], they shall not rise (i.e. no resurrection): therefore hast thou visited and destroyed them, and made all their memory to perish."**

These are the **"principalities . . . powers . . . rulers of the darkness of this world . . . (and) spiritual wickedness in high places"** (Ephesians 6:11-12) that we fight against! This is more serious than believing that we are fighting some super fallen angel!

### **The Words "Devil" and "Satan"**

The Greek word ***satan*** means "adversary (one who opposes another in purpose or act)." By actually translating the Greek word in the New Testament as "adversary", "resistance" or "opposer" we get:

**"Then saith Jesus unto him, Get thee hence, adversary: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10).**

**"And if an adversary cast out an adversary, he is divided against himself; how shall then his kingdom stand?" (Matthew 12:26).**

**"But he turned, and said unto Peter, Get thee behind me, adversary: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matthew 16:23).**

**"And he was there in the wilderness forty days, tempted of an adversary; and was with the wild beasts; and the angels ministered unto him" (Mark 1:13).**

**"And he called them unto him, and said unto them in parables, How can an adversary cast out an adversary?" (Mark 3:23).**

**"And if an adversary rise up against himself, and be divided, he cannot stand, but hath an end" (Mark 3:26).**

**"And these are they by the way side, where the word is sown; but when they have heard, an adversary cometh immediately, and taketh away the word that was sown in their hearts" (Mark 4:15).**

**"But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, adversary: for thou savourest not the things that be of God, but the things that be of men" (Mark 8:33).**

**"And Jesus answered and said unto him, Get thee behind me, adversary: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8).**

**"And he said unto them, I beheld the opposition as lightning fall from heaven" (Luke 10:18).**

**"If an adversary also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub" (Luke 11:18).**

**"And ought not this woman, being a daughter of Abraham, whom resistance hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:16).**

**"Then entered resistance into Judas surnamed Iscariot, being of the number of the twelve" (Luke 22:3).**

**"And the Lord said, Simon, Simon, behold, resistance hath desired to have you, that it may sift you as wheat. . ." (Luke 22:31).**

**"And after the sop resistance entered into him. Then said Jesus unto him, That thou doest, do quickly" (John 13:27).**

**"But Peter said, Ananias, why hath resistance filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).**

**"To open their eyes, and to turn them from darkness to light, and from the power of adversity unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).**

**"And the God of peace shall bruise the opposition under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Romans 16:20).**

**"To deliver such an one unto resistance for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Corinthians 5:5).**

**"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that adversity tempt you not for your incontinency" (I Corinthians 7:5).**

**"Lest resistance should get an advantage of us: for we are not ignorant of its devices" (II Corinthians 2:11).**

**"And no marvel; for an adversary himself is transformed into a messenger of light. Therefore it is no great thing if his (an adversary's) ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:14-15).**

**"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of an adversary to buffet me, lest I should be exalted above measure" (II Corinthians 12:7).**

**"Wherefore we would have come unto you, even I Paul, once and again; but an adversary hindered us" (I Thessalonians 2:18).**

**"Even him, whose coming is after the working of resistance with all power and signs and lying wonders. . ." (II Thessalonians 2:9).**

**"Of whom is Hymenaeus and Alexander; whom I have delivered unto resistance, that they may learn not to blaspheme" (I Timothy 1:20).**

**"For some are already turned aside after opposition" (I Timothy 5:15).**

**"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of adversaries" (Revelation 2:9).**

**"I know thy works, and where thou dwellest, even where the seat of opposition is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where resistance dwelleth" (Revelation 2:13).**

**"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of resistance, as they speak; I will put upon you none other burden" (Revelation 2:24).**

**"Behold, I will make them of the synagogue of adversaries, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Revelation 3:9).**

**"And the great dragon (Hebrew equivalent: "jackal") was cast out, that perpetual (or "ruling") enchanter, which is the rough adversary (Greek based on the Hebrew: "which is called rough and adverse" -- or "rough attacker". It can also mean "hairy and adverse" -- "hairy adversary": Esau), which deceiveth the whole world: it was cast out**

**into the earth, and its messengers were cast out with it"**  
(Revelation 12:9).

**"And he laid hold on the dragon (i.e. "jackal"), that perpetual enchanter, which is the rough adversary, and bound it a thousand years. . ."** (Revelation 20:2).

**"And when the thousand years are expired, resistance shall be loosed out of its prison. . ."** (Revelation 20:7).

The Greek word ***diabolos*** is equivalent to the Hebrew word ***sa'iy*** which means "a he-goat; by analogy, a faun: -- devil, goat, hairy, kid, rough, satyr." At times it can be an "evil spirit". The Greek word can also mean "prone to slander, slanderous or accusing falsely." By actually translating the Greek word in the New Testament as "false accuser" or "slanderer" we get:

**"Then was Jesus led up of the Spirit into the wilderness to be tempted of an evil spirit"** (Matthew 4:1).

**"Then the evil spirit taketh him up into the holy city, and setteth him on a pinnacle of the temple. . ."** (Matthew 4:5).

**"Again, the evil spirit taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. . ."** (Matthew 4:8).

**"Then the evil spirit leaveth him, and, behold, angels came and ministered unto him"** (Matthew 4:11).

**"The enemy that sowed them are devils; the harvest is the end of the world; and the reapers are the angels"** (Matthew 13:39).

**"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for evil spirits and their messengers. . ."** (Matthew 25:41).

**"Being forty days tempted by an evil spirit. And in those days he did eat nothing: and when they were ended, he afterward hungered" (Luke 4:2).**

**"And the evil spirit said unto him, If thou be the Son of God, command this stone that it be made bread" (Luke 4:3).**

**"And the evil spirit, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time" (Luke 4:5).**

**"And the evil spirit said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6).**

**"And when the evil spirit had ended all the temptation, it departed from him for a season" (Luke 4:13).**

**"Those by the way side are they that hear; then cometh slandorous words, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke 8:12).**

**"Jesus answered them, Have not I chosen you twelve, and one of you is a slanderer?" (John 6:70).**

**"Ye are of your father the slanderer (i.e. "Cain"), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he spoke a lie, he spoke of his own (i.e. "his own nature"): for he was a liar, and the father of it" (John 8:44).**

**"And supper being ended, the evil spirits having now put into the heart of Judas Iscariot, Simon's son, to betray him. . ." (John 13:2).**

**"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed by evil spirits; for God was with him" (Acts 10:38).**

**"And said, O full of all subtilty and all mischief, thou child of slander, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10).**

**"Neither give place to slander" (Ephesians 4:27).**

**"Put on the whole armour of God, that ye may be able to stand against the wiles of false accusers" (Ephesians 6:11).**

**"Not a novice, lest being lifted up with pride he fall into damnation as a slanderer" (I Timothy 3:6).**

**"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of false accusations" (I Timothy 3:7).**

**"And that they may recover themselves out of the snare of false accusations, who are taken captive by it at its will" (II Timothy 2:26).**

**"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that which holds the power of death, that is, the opposing thing. . ." (Hebrews 2:14).**

**"Submit yourselves therefore to God. Resist slandorous words, and they will flee from you" (James 4:7).**

**"Be sober, be vigilant; because your enemy, slander, as a roaring lion, walketh about, seeking whom it may devour. . ." (I Peter 5:8).**

**"He that committeth sin is of the slanderer (i.e. "Cain"); for the slanderer sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the slanderer" (I John 3:8).**



**"In this the children of God are manifest, and the children of the slanderer (i.e. "Cain"): whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10).**

**"Yet Michael the archangel, when contending with an accuser he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9).**

**"Fear none of those things which thou shalt suffer: behold, false accusers shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).**

**"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the rough one is come down unto you, having great wrath, because it knoweth that it hath but a short time" (Revelation 12:12).**

**"And the rough one that deceived them was scattered into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tested day and night for a time and a time" (Revelation 20:10).**

### **"The Devil" and "Satan" in the Greek Translation of the Hebrew Scriptures Mean the Same Thing!**

Numbers 22:22 in the Greek Septuagint reads:

**καὶ ὠργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβάλειν αὐτόν καὶ αὐτὸς ἐπιβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ καὶ οἱ δύο παῖδες αὐτοῦ μετ' αὐτοῦ**

The word *diabalein* is a form of *diabolos*. In the Hebrew text, the word is *satan*. The Septuagint also uses *diabolos* in the book of Job instead of *satan*. In the KJV Job 1:6 says, **"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them."** The Hebrew for "Satan" is *satan*. The Septuagint renders this verse as:

**καὶ ἐγένετο ὡς ἡ ἡμέρα αὕτη καὶ ἰδοὺ ἦλθον οἱ ἄγγελοι τοῦ θεοῦ  
παραστῆναι ἐνώπιον τοῦ κυρίου καὶ ὁ διάβολος ἦλθε μετ' αὐτῶν**

Every instance where "Satan" is used in Job (the Hebrew and KJV), the Septuagint uses "devil"! The reason for this is simple. The Greek ***diabolos*** and ***satanas*** were eventually used interchangeably. Both were understood to convey the same thing -- an adversary (whether good or bad)!

We hope this booklet has enlightened the reader and made plain the intended meaning of scripture. Further study into this subject should be done because the Bible declares that if you do so, you will be approved of God (II Timothy 2:15)!