

# Quick Reference **SATAN** Chart H7854

## OLD TESTAMENT

SATAN H7854 *sawtawn*

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Numbers 22:22</b>	"...the angel (messenger) of Yahweh stood in the way for an <b>adversary</b> (H7854) against him..."	The angel of Yahweh becomes an <b>adversary</b> (satan) to Balaam due to his perverse motives.	Balaam disobeys God's condition by hastily setting out, revealing his covetous intent. Like in <b>Exodus 4:24</b> , where God confronted Moses for neglecting circumcision, divine opposition serves as correction. Balaam's blindness contrasts with the donkey's awareness ( <b>Isaiah 1:3</b> ). His journey is called "perverse" because his heart prioritizes reward over righteousness ( <b>2Peter 2:14-15</b> ).
<b>Numbers 22:32</b>	"...I went out to <b>withstand</b> (H7854) you, because your way is perverse (contrary) before me..."	The angel opposes Balaam because his path is morally corrupt.	Balaam's desire for wealth and status led him to resist God's will. The angel's opposition serves as divine correction. Balaam, though outwardly obedient, harbored inner rebellion. This aligns with <b>2Peter 2:14-15</b> , warning against covetousness and unrighteous motives in the guise of service to God.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
1Samuel 1:6	"...her <b>adversary</b> (H6869) (Peninnah her rival wife) also provoked her sore..."	Peninnah, Hannah's rival wife, acts as an <b>adversary</b> by provoking her barrenness.	Hannah's adversary was not a supernatural entity but a rival wife, a common theme in polygamous households ( <b>Leviticus 18:18, Genesis 30:1</b> ). This fits biblical patterns of barren women facing cruelty ( <b>Job 24:21</b> ). The passage highlights the social and emotional struggles caused by barrenness, leading to fervent prayer and divine intervention ( <b>Job 6:14</b> ).
<b>1Samuel 29:4</b>	"...lest in the battle he be an <b>adversary</b> (H7854) to us..."	The Philistine commanders fear David may turn against them.	The Philistines use <i>satan</i> (H7854) in its simplest meaning—an " <b>opponent</b> "—not an evil being. They suspect David might betray them to regain Saul's favor, reinforcing that <i>satan</i> can simply refer to opposition in a military or political sense. This usage lacks any supernatural connotation.
<b>2Samuel 19:22</b>	"...that ye should this day be <b>adversaries</b> (H7854) unto me?..."	David calls his own men " <b>satans</b> " for urging vengeance.	David's men seek retribution against Shimei, but David rejects this, choosing <b>mercy</b> over vengeance. By calling them " <b>satans</b> " (adversaries), he highlights their opposition to his will for national unity. This reflects a theme of avoiding personal vengeance and prioritizing reconciliation ( <b>Matthew 5:7, Romans 12:19</b> ).
2Samuel 24:1 / <b>1Chronicles 21:1</b>	"... <b>Satan</b> (H7854) stood up against Israel, and provoked David to number Israel..."	<b>God</b> acts as an <b>adversary</b> to test Israel through David's census.	The parallel accounts show <i>satan</i> (H7854) as <b>God Himself</b> acting as an <b>adversary</b> to test David ( <b>Lam 3:38</b> ). David's census likely stemmed from pride, contradicting Deuteronomy 20:1-4's command to trust God, not military strength. Census-related punishment follows <b>Exodus 30:12-15</b> , where a ransom was required to prevent a plague. The altar David builds parallels Aaron's intercession against plagues ( <b>Numbers 17:6-15</b> ).

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
1Kings 5:4	"...there is neither <b>adversary</b> (H7854) nor evil occurrent."	Solomon describes a time of peace with no <b>adversaries</b> .	Solomon, having subdued Israel's enemies, experiences a period of rest. The absence of <i>satan</i> (H7854) in this context means no <b>human opponents</b> , showing that <i>satan</i> can simply mean an adversary without supernatural implications.
1Kings 11:14, 23-25	"...Yahweh stirred up an <b>adversary</b> (H7854) unto Solomon, Hadad the Edomite..."	God raises up <b>human adversaries</b> , Hadad and Rezon, as judgment for Solomon's idolatry.	Solomon's foreign wives led him into idolatry, violating God's covenant. In response, God stirred up Hadad and Rezon as <b>adversaries</b> ( <b>Deuteronomy 28:47-48</b> warns that disobedience would lead to <b>enemies</b> rising against Israel). This <b>opposition</b> was political and military, not supernatural.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Job 1:6</b>	"...the sons of God came to present themselves before Yahweh, and <b>Satan</b> (H7854) came also among them."	The <b>adversary</b> "Satan" (H7854 – ha-satan) infiltrates the gathering of the righteous.	The "sons of God" represent righteous believers assembling before Yahweh, not angels ( <b>Psalm 107:32, Hebrews 10:25</b> ). The assembly parallels gatherings in <b>Joshua 24:1, Judges 20:26, and Jeremiah 36:9</b> , where leaders and people gathered before Yahweh. The adversary is an outsider and infiltrates this assembly, similar to Zechariah 3:1-2, where "Satan" accuses the high priest Joshua.
<b>Job 1:7-11</b>	"Then <b>Satan</b> (H7854) answered Yahweh, and said, From going to and fro in the earth, and from walking up and down in it."	The <b>adversary</b> questions Job's sincerity, suggesting his faith depends on blessings.	The adversary claims Job is only faithful because of his prosperity, challenging Job's integrity. This mirrors <b>Genesis 22:12</b> , where Abraham's faith was tested. The phrase "put forth Your hand" suggests divine permission for testing rather than supernatural opposition. The phrase " <b>to and fro</b> " (Hebrew idiom) often describes human activity (Zec 4:10, 1Pet 5:8). The adversary has no divine power—he merely observes and challenges Job's faithfulness.
Job 1:12	"...all that he hath is in your power..."	Job is tested within strict limits set by God.	God allows Job's trial to prove his faithfulness. The <b>adversary</b> lacks special power and serves as an instrument of testing. Job's suffering aligns with <b>Isaiah 53</b> (the Suffering Servant) and Hezekiah's trials.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Job 2:1</b>	"...the sons of God came to present themselves before Yahweh, and <b>Satan</b> (H7854) came also among them..."	The <b>adversary</b> again joins the assembly, continuing to accuse Job.	Similar to <b>Psalm 82</b> , where God addresses unjust rulers. The term <i>elohim</i> ("gods") in <b>Psalm 82:1,6</b> refers to human leaders, just as "sons of God" here refers to an assembly of believers (Josh 24:1, Judg 20:26, Jer 36:9). The adversary is an outsider among them, as in <b>Zechariah 3:1-2</b> .
<b>Job 2:2</b>	"From whence comest you? And <b>Satan</b> (H7854) answered Yahweh, and said, From going to and fro in the earth, and from walking up and down in it."	The adversary presents himself as a wanderer—symbolizing lawlessness and instability (Hos 9:17, Deut 28:36).	The phrase " <b>going to and fro</b> " (Hos 9:17) connects with being cast out and cursed among the nations. Deuteronomy 28:36 describes exile as judgment. The <b>adversary</b> resents Job's righteousness, mirroring the jealousy of Cain and Esau. His role is one of jealousy and malice, not supernatural rebellion.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)

<b>Job 2:3</b>	'...and said unto <b>Satan</b> (H7854 - ha-satan), "Hast you considered My servant Job... although you movedst Me against him, to destroy him without cause."	Job remains steadfast despite suffering. Yahweh allows testing to prove Job's integrity.	The phrase " <b>destroy without cause</b> " shows Job's suffering is not due to sin but as a test (James 5:11). This parallels the trials of <b>Abraham (Gen 22:1-12)</b> and the suffering of <b>righteous figures like Joseph and Jesus (Isa 53:3-10)</b> .
<b>Job 2:4-5</b>	'and <b>Satan</b> (H7854 - ha-satan) answered the Lord, "Skin for skin, yea, all that a man hath will he give for his life. But put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face."	The <b>adversary</b> claims Job's faithfulness is only due to self-preservation.	The phrase " <b>skin for skin</b> " is an idiom implying self-interest. Job's test mirrors <b>Satan's accusation against Peter (Luke 22:31-32)</b> —that trials would cause him to fall. But true faith endures suffering (1Peter 1:6-7).
<b>Job 2:6</b>	"And Yahweh said unto <b>Satan</b> (H7854 - ha-satan), Behold, he is in your hand; but save his life."	Yahweh permits further testing but restricts Job's life from harm.	Similar to <b>Luke 22:31</b> , where Peter is "sifted" but not destroyed. Job's suffering is allowed, but God's sovereign protection remains (1Cor10:13). Job's affliction parallels <b>Exodus 9:9-11</b> (plague of boils in Egypt) and <b>Nahum 3:19</b> (Assyrian invasion as a "plague"). His perseverance prefigures <b>Revelation 21:4</b> , where all suffering is ultimately restored.
<b>Job 2:7</b>	"So went <b>Satan</b> (H7854 - ha-satan) forth from the presence of Yahweh, and smote Job with sore boils from the sole of his foot unto his crown."	Job's affliction with boils parallels plagues of judgment but is a personal trial, not a punishment, symbolizing divine testing..	His affliction mirrors biblical plagues used for judgment <b>Exodus 9:9-11</b> (Egypt's plague of boils) and <b>Nahum 3:19</b> (destruction as a plague) use boils as signs of affliction. Some interpret Job as representing the suffering of Israel under Assyrian conquest ( <b>Nahum 3:19</b> ), reinforcing the theme of affliction as both personal and national trial. <b>Isaiah 53:3-4</b> connects suffering with the righteous servant (Jesus). Job's endurance foreshadows restoration (Rev 21:4).
Job 16:9-14	"...He teareth me in his wrath, who hateth me..."	Job describes an <b>enemy</b> ( <i>tsar</i> , H6862) who violently opposes him.	Job's adversary is a <b>human enemy</b> , not a supernatural being. The description parallels <b>Assyrian invasion imagery (Nah 2:12, Amos 1:11, Mic 5:8)</b> , portraying Job as a <b>righteous sufferer</b> similar to <b>Isaiah's Suffering Servant (Isa 50:6, 53:3-5)</b> . The enemy's "tearing" reflects the <b>destruction of Judah (Isa 10:5-6, Lam 1:3-6)</b> . Job's affliction aligns with the siege of Jerusalem, where enemies "broke through" defenses ( <b>Isa 5:5, 30:13</b> ).
Job 16:13	"...His archers compass me round about..."	Job compares his suffering to a city under siege.	"Archers" symbolize <b>divine judgment or military attack (Jer 50:29, Isa 37:33)</b> . Job's distress mirrors <b>Israel's suffering under Assyrian and Babylonian conquest</b> , reinforcing the idea that the adversary ( <i>satan</i> ) in Job 1-2 is a <b>human enemy orchestrating Job's trials</b> rather than a fallen angel.
Job 16:14	"...He breaketh me with breach upon breach..."	Job likens his suffering to a city under assault.	"Breach upon breach" is a <b>military phrase</b> used for the destruction of city walls ( <b>Isa 5:5, 30:13</b> ). The <i>satan</i> in Job 1-2 initiates destruction through <b>raiders (Sabeans and Chaldeans), fire, and wind (Job 1:13-19)</b> —all natural and human causes. This adversary is a <b>jealous, ungodly man</b> working against Job, not a supernatural being.
<b>Verse</b>	<b>Snippet of the Verse</b>	<b>Meaning</b>	<b>Why? (Concise Explanation with Supporting Verses)</b>

Psalm 38:19-20	"...mine <b>adversaries (H7853-verb)(1/6)</b> are multiplied."	David's <b>adversaries</b> are human opponents who wrongfully hate him.	The verb <i>śāṭan</i> (H7853) means "to oppose" or "act as an adversary." David, though seeking righteousness, faces opposition similar to other righteous figures ( <b>John 15:25</b> – "They hated me without a cause"). This reflects the struggle of the righteous against unjust hostility.
Psalm 71:13	"...let them be confounded and consumed that are <b>adversaries (H7853-verb)(2/6)</b> to my soul."	David prays for divine justice against his adversaries.	This is an <b>imprecatory prayer</b> , calling for God's judgment against his accusers. The plea emphasizes <b>trust in divine intervention</b> rather than personal vengeance ( <b>Romans 12:19</b> – "Vengeance is Mine, I will repay, saith the Lord").
Psalm 109:4	"...for my love they are my adversaries <b>(H7853-verb)(3/6)</b> ..."	David's adversaries oppose him despite his acts of love.	The verb <i>śāṭan</i> (H7853) conveys active opposition. David, like Christ, is opposed despite showing love ( <b>Luke 23:34</b> – "Father, forgive them, for they know not what they do"). His adversaries are not supernatural beings but <b>human betrayers</b> .
<b>Psalm 109:6</b>	"...let <b>Satan</b> (H7854) stand at his right hand."	David prays that an <b>adversary</b> will oppose his enemy.	"Satan" ( <i>śāṭān</i> , H7854) here refers to a <b>human accuser</b> or <b>opponent</b> in judgment, not a fallen angel. This aligns with <b>Zec 3:1</b> , where <i>satan</i> is a legal accuser, and <b>1Kings 11:14</b> , where <i>satan</i> refers to Hadad, Solomon's enemy.
Psalm 109:20	"...let this be the reward of mine <b>adversaries (H7853-verb)(4/6)</b> ."	David seeks divine retribution against his <b>accusers</b> .	His adversaries ( <i>śāṭan</i> ) are those who falsely accuse him. This reflects biblical justice, where <b>evil intentions rebound upon the wicked (Psa 7:15-16</b> – "He made a pit, and digged it, and is fallen into the ditch which he made").
Psalm 109:29	"...let mine <b>adversaries (H7853-verb)(5/6)</b> be clothed with shame."	David prays for his <b>accusers</b> to be humiliated.	The adversaries ( <i>śāṭan</i> ) represent human accusers, reinforcing that <i>satan</i> in the Old Testament is often a <b>legal, political, or personal opponent</b> rather than a supernatural devil. This follows the <b>biblical pattern of poetic justice (Pro 26:27</b> – "Whoever digs a pit will fall into it").
<b>Verse</b>	<b>Snippet of the Verse</b>	<b>Meaning</b>	<b>Why? (Concise Explanation with Supporting Verses)</b>
<b>Zechariah 3:1</b>	"... <b>Satan</b> (H7854) standing at his right hand to resist <b>(H7853-verb)(6/6)</b> him."	The <b>adversary</b> ( <i>ha-satan</i> ) accuses Joshua the high priest in a courtroom setting.	Joshua represents <b>Israel as a whole</b> , standing before Yahweh as a <b>defendant</b> . The adversary ( <i>satan</i> ) is a <b>legal accuser</b> , not a supernatural being. This aligns with <b>Psalm 109:6</b> , where an accuser ( <i>satan</i> ) stands at the right hand in judgment. The <b>Targum paraphrases "satan" as "sin"</b> , reinforcing that this figure seeks condemnation based on Israel's past transgressions.
<b>Zechariah 3:2</b>	"...Yahweh rebuke you, O <b>Satan</b> (H7854)..."	Yahweh rebukes the <b>adversary</b> , declaring Israel's restoration.	The rebuke parallels <b>Amos 4:11</b> , where Israel is a "brand plucked from the fire"—saved from destruction by grace, not merit. The Lord's rebukes in the OT extend to <b>nations (Psa 9:5), natural elements (Job 26:11-12), and individuals (Isa 30:17, Hos 5:9)</b> . Here, the adversary's accusations hold no power because <b>God has chosen to cleanse and restore His people</b> .



***Satan*** in the Old Testament (OT) is not a supernatural fallen angel but a **descriptive term for an adversary, opponent, or accuser**—whether human, angelic, or even divine.

### Key Observations from the OT:

#### 1. Satan as a General Term for an Adversary:

- The Hebrew word *śātān* (Strong's H7854) means “adversary” or “opponent” and is used in various contexts, both human and spiritual.
- Examples:
  - **1Samuel 29:4** – The Philistines fear that David might become their *Satan* (adversary) if he turns against them in battle.
  - **1Kings 5:4** – Solomon speaks of Yahweh giving him rest from *satans* (adversaries), referring to political enemies.
  - **1Kings 11:14, 23, 25** – Yahweh raises up Hadad the Edomite and Rezon the Syrian as *satans* (adversaries) against Solomon.
  - **Psalms 109:6** – “Set a *satan* (accuser) at his right hand,” referring to a human accuser in a legal dispute.

#### 2. Satan as a Role, Not a Proper Name:

- Unlike later Christian theology, *Satan* in the OT is not a personal name but a role someone plays.
- It refers to **anyone or anything opposing, accusing, or obstructing** another.
- Even **Yahweh's angel** can function as a *satan* when blocking Balaam's path (**Numbers 22:22, 32**).

#### 3. Satan as a Legal Accuser in Job & Zechariah:

- In **Job 1-2**, *ha-satan* (“the adversary”) appears as a prosecuting figure in Yahweh's divine council.
- This *satan* is not an evil being but functions as a challenger or accuser, similar to a prosecuting attorney.
- In **Zechariah 3:1-2**, Joshua the high priest is accused by *ha-satan*, but Yahweh rebukes this adversary.
- In both cases, *ha-satan* acts as a legal opponent, testing individuals' righteousness rather than acting as an ultimate evil entity.

#### 4. No Fallen Angel Concept in the OT:

- Nowhere in the OT does *Satan* appear as a rebellious fallen angel leading demons.
- The idea of a supernatural devil originates from later Jewish and Christian interpretations influenced by Persian and Hellenistic thought.
- **Isaiah 14 (Lucifer) and Ezekiel 28 (King of Tyre)** are often misapplied but actually describe human rulers, not a cosmic rebellion.

#### Conclusion:

In the Old Testament, *Satan* is:

- **A title, not a personal name** (except in later interpretations).
- **A role, not a distinct being**—anyone, including Yahweh Himself, one of His angels, humans, or nations, can be a *satan* (adversary).
- **A legal accuser, not an embodiment of evil**—Job's *ha-satan* (human adversary) operates under Yahweh's permission.
- **Not the ruler of a demonic kingdom**—that concept is absent from the OT.

Essentially, *Satan* in the OT is **a role played by adversaries in opposition to individuals or God's plans**—sometimes acting under divine sanction, sometimes as human opponents.



## NEW TESTAMENT

SATAN G4567 *satanas*

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Matthew 4:3	"...the <b>tempter</b> (G3985) came to Him..."	The tempter challenges Jesus' identity and reliance on God.	The <b>Pharisees, Sadducees, and Herodians</b> are often called <i>peirazo</i> (G3985)(Matt 4:1,3, 16:1; 19:3, 22:18,35; Mar 1:13, 8:11, 10:2, 12:15; Luk 4:2, 20:23; John 8:6 all use <i>peirazo</i> (the tempter) for the Herodians, Pharisees, and Sadducees, meaning "to test or trap"). The temptation represents pressure to use divine power for self-gain, mirroring <b>Matthew 16:23</b> , where Peter is called <i>Satan</i> for opposing God's plan.
Matthew 4:5-6	"...the <b>devil</b> (G1228) taketh Him up into the holy city, and setteth Him on a pinnacle of the temple..."	The adversary uses Scripture to challenge Jesus.	The adversary ( <i>diabolos</i> ) urges Jesus to prove His divine status through spectacle, mirroring <b>Matthew 12:38</b> where the Pharisees demand a sign. This test echoes <b>Psalm 91:12</b> but distorts its meaning, much like how false teachers misuse Scripture. The religious rulers played a role in trying to trap Jesus. (Matt 16:1, 22:35)
Matthew 4:8-9	"...the <b>devil</b> (G1228) taketh Him up into an exceeding high mountain..."	The adversary offers Jesus political power in exchange for allegiance.	This temptation reflects <b>Herodian ambitions</b> , as Herod's dynasty sought power by aligning with Rome. It parallels <b>John 6:15</b> , where the people tried to make Jesus king, and <b>Luke 4:6</b> , where worldly power is framed as corruptible and opposed to God's will.
<b>Matthew 4:10</b> (Mark 1:13; Luke 4:8)	"...Get thee hence, <b>Satan</b> (G4567)..."	Jesus rejects the <b>adversary's</b> offer and reaffirms worship of God alone.	<i>Satanas</i> (G4567) means " <b>adversary</b> ," here referring to those seeking to divert Jesus from His mission. This aligns with <b>Matthew 16:23</b> , where Jesus calls Peter " <b>Satan</b> " when Peter <b>opposes</b> His path to the cross.
Matthew 4:11	"...the <b>devil</b> (G1228) leaveth Him, and, behold, angels came and ministered unto Him."	The testing ends, and Jesus is strengthened.	The <b>adversary</b> ( <i>diabolos</i> ) departs, showing that the testing was temporary. Luke 4:13 states the adversary left "for a season"
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Matthew 12:26</b> (Mark 3:23-26; Luke 11:18)	"...if <b>Satan</b> (G4567) cast out <b>Satan</b> (G4567), he is divided against himself..."	Jesus exposes the contradiction in the Pharisees' claim.	<i>Satanas</i> (G4567) means " <b>adversary</b> " and refers to <b>corrupt religious leaders</b> . If Jesus were expelling corruption using corrupt power, their own system would be doomed to collapse. This mirrors <b>Matthew 23:27</b> , where Jesus condemns the Pharisees' hypocrisy.
<b>Matthew 16:23</b> (Mark 8:33)	"...Get you behind Me, <b>Satan</b> (G4567): you art an offence unto Me..."	Jesus rebukes Peter as an <b>adversary</b> ( <i>Satanas</i> ).	<i>Satanas</i> (G4567) means <b>adversary, opponent</b> . Peter, by resisting Jesus' mission, <b>unintentionally acts as a stumbling block</b> . This parallels Jesus' rebuke in <b>Matthew 4:10</b> , where "Satan" (the tempter) tries to divert Him from His path.

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Mark 4:15</b> (Matt 13:19; Luke 8:12)	"... <b>Satan</b> (G4567) cometh immediately, and taketh away the word that was sown in their hearts."	<i>Satan</i> (G4567 - satanas) represents <b>opposition</b> and <b>adversarial</b> forces that remove truth.	The term <i>Satan</i> here aligns with <b>Zechariah 3:1</b> , where the adversary resists God's work. This is also mirrored in <b>2Thessalonians 2:9-12</b> , where deception is sent upon those who do not receive the love of the truth.
↑ ↑ ↑ ↑ <b>Matthew 13:19</b> uses " <b>wicked one</b> "	"When any one heareth the word of the kingdom, and understandeth it not, then cometh the <b>wicked one</b> , and catcheth away that which was sown in his heart."	The <i>wicked one</i> (G4190 - ponēros) steals the truth from those who do not understand it.	In <b>Mark 4:15</b> , the term used is <i>Satan</i> , while <b>Luke 8:12</b> uses <i>the devil</i> . This adversary (G1228 - diabolos) prevents belief and salvation. <b>2Corinthians 4:4</b> describes how the "god of this world" (God Himself) blinds unbelievers to the gospel. False teachers, worldly distractions, and deception snatch away truth before it can take root.
↑ ↑ ↑ <b>Luke 8:12</b> uses " <b>the devil</b> "	"...then cometh the <b>devil</b> , and taketh away the word out of their hearts, lest they should believe and be saved."	<i>The devil</i> (G1228 - diabolos) opposes salvation by corrupting understanding and spreading deception.	Luke emphasizes that the adversary's goal is to prevent salvation. <b>John 8:44</b> states that the adversary is "a liar and the father of lies." This aligns with <b>Revelation 12:9</b> , where the "great dragon" deceives the whole world.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Luke 10:18</b>	"...I beheld <b>Satan</b> (G4567) as lightning fall from heaven."	Jesus declares the downfall of adversarial deception.	<i>Satanas</i> (G4567) represents <b>opposition to God, including corrupt Jewish leaders and false doctrines</b> . The "fall like lightning" signifies the rapid <b>collapse of their influence</b> as the disciples spread the Gospel ( <b>Colossians 2:15</b> —"disarming principalities and powers").
<b>Luke 13:16</b>	"...whom <b>Satan</b> (G4567) hath bound, lo, these eighteen years..."	Jesus describes the woman's infirmity as "bondage by Satan."	<i>Satanas</i> (G4567) symbolizes <b>spiritual oppression by false religious burdens</b> , not a literal demonic force. The <b>Pharisaic traditions (Mark 7:8,13) imposed unnecessary restrictions</b> , binding people under the "traditions of men" rather than the Mosaic Law. Similar to <b>Colossians 2:14</b> , these decrees were "nailed to the cross."
Luke 13:17	"...all His <b>adversaries</b> (G480) were ashamed..."	Jesus' <b>opponents</b> were humiliated for opposing healing on the Sabbath.	<i>Antikeimai</i> (G480) means "those who oppose." Jesus' adversaries were <b>the rulers of the synagogue</b> , whose <b>legalistic Sabbath traditions kept people in bondage</b> . This mirrors <b>Acts 10:38</b> , where Jesus freed those "oppressed by the devil" ( <i>katadunasteuo</i> , meaning <b>to harshly rule over someone</b> ).
<b>Luke 22:3</b> (John 13:27)	"...Then entered <b>Satan</b> (G4567) into Judas surnamed Iscariot..."	Judas Iscariot aligns with the <b>adversaries</b> of Christ.	<i>Satanas</i> (G4567) refers to <b>an enemy coming to Judas, not a supernatural possession</b> . The Greek phrase <i>eiserchomai eis</i> (G1525/1519) means "came to," similar to <b>Acts 16:40</b> , where Paul and Silas "entered into" Lydia's house. Judas was approached by <b>agents of the chief priests</b> who influenced his betrayal.
<b>Luke 22:31</b>	"... <b>Satan</b> (G4567) hath desired to have you, that he may sift you as wheat..."	Jesus warns Peter about an upcoming test of faith.	<i>Satanas</i> (G4567) here refers to <b>the carnal mind, worldly opposition, and personal weakness</b> . The "sifting" represents a <b>trial meant to expose weaknesses</b> . Similar to <b>Job 1:6-12</b> , where an adversary (human or otherwise) challenges a believer's faith.
↑ At the Last Supper, Jesus rebuked the disciples' desire for <b>status</b> (arguing as to which one of them would be the greatest under Him. They were giving way to the desires of the flesh, to their own ego, to their own desire to be great.). True greatness comes through humble service. He then warned Peter that "Satan" would sift them all—symbolizing the testing of faith through the carnal mind ( <b>ego</b> )—but promised that Peter's failure would lead to repentance, renewal, and the strength to uplift others.			

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
John 13:21, 26	"...one of you shall betray Me." "...He gave it to Judas Iscariot..."	Jesus announces that a disciple will betray Him. Jesus identifies Judas as the betrayer by giving him a morsel.	Judas' betrayal was already in motion. Unlike in <b>Luke 22:3</b> , where "Satan entered Judas" <u>before</u> the Last Supper, <b>John emphasizes Judas' final commitment to betrayal at the meal itself.</b> Sharing a morsel was an act of <b>hospitality and trust</b> (Psalm 41:9—"Even my close friend, in whom I trusted, who ate my bread, has lifted his heel against me."). Judas had already aligned with the <b>chief priests before this event (Matt 26:14-16).</b>
<b>John 13:27</b>	"...after the sop <b>Satan</b> (G4567) entered into him."	Judas fully gives himself over to betrayal.	<i>Satanas</i> (G4567) means <b>adversary</b> —Judas was already influenced by greed ( <b>John 12:6</b> ) and deception ( <b>John 6:70—"One of you is a devil"</b> ). This phrase signifies Judas' <b>full commitment</b> to his adversarial role, not a supernatural possession.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Acts 5:3</b>	"...why hath <b>Satan</b> (G4567) filled your heart to lie to the Holy Spirit..."	Ananias' deception is described as influenced by Satan (a role).	<i>Satanas</i> (G4567) here represents <b>the adversarial nature of greed and deceit</b> rather than a supernatural entity. Ananias <b>conceived this in his heart</b> (Acts 5:4), aligning with <b>Mark 7:21-23</b> —wickedness arises from within.
Acts 5:4,9	"...you hast not lied unto men, but unto God." "...you have agreed together to tempt the Spirit of the Master."	The sin was deception, not withholding money. Sapphira was complicit in the deception.	Peter clarifies that Ananias was <b>not obligated to give the full amount</b> , but his <b>dishonesty before God and the assembly</b> was the true offense ( <b>Numbers 30:2</b> —a vow must be fulfilled). Like Ananias, she was <b>not possessed by a literal Satan</b> , but acted <b>in opposition to truth</b> . This mirrors <b>Jeremiah 17:9</b> —the heart is deceitful.
<b>Acts 26:18</b>	"...to turn them from darkness to light, and from the power of <b>Satan</b> (G4567) unto God..."	Paul describes spiritual transformation from <b>deception</b> to truth.	<i>Satanas</i> (G4567) represents <b>false doctrines and opposition to God's will</b> . Paul himself was an <b>adversary (Satan) before his conversion</b> , persecuting the assembly ( <b>Acts 9:5, 1Tim 1:13</b> ).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Romans 16:17-19	"...mark them which cause divisions and offences... and avoid them." "...they that are such serve not our Master Jesus Christ, but their own belly..." "...wise unto that which is good, and simple concerning evil."	Paul warns against false teachers who distort doctrine. False teachers are self-serving and manipulative. Paul encourages discernment in faith.	These individuals create <b>division through false teachings</b> . Paul commands separation from them, as in <b>2Timothy 3:5—"from such withdraw yourself."</b> Like <b>Philippians 3:19</b> , they seek personal gain rather than God's glory. Their <b>flattering speech deceives the simple</b> , much like <b>1Timothy 6:5—"supposing that gain is godliness."</b> The <b>"wise in good, simple in evil"</b> contrasts with deceptive leaders who complicate truth with <b>human traditions and corrupt doctrines</b> .
<b>Romans 16:20</b>	"...God of peace shall bruise <b>Satan</b> (G4567) under your feet shortly."	The <b>adversaries</b> of God's people will be crushed.	<i>Satanas</i> (G4567) refers to <b>the corrupt Jewish leadership (Edomite Pharisees)</b> and their oppressive rule, which ended with the <b>destruction of Jerusalem in 70 AD (Genesis 3:15—prophecy of the adversary's defeat).</b>

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>1Corinthians 5:5</b>	"...deliver such an one unto <b>Satan</b> (G4567) for the destruction of the flesh..."	The sinner is expelled from the congregation.	<i>Satanas</i> (G4567) refers to <b>the adversarial forces outside the faith community</b> . Removal from the congregation meant <b>losing God's protection, facing societal consequences, and hopefully repenting (Psalm 109:6, Luke 15:16—Prodigal Son)</b> .
<b>1Corinthians 7:5</b>	"...that <b>Satan</b> (G4567) tempt you not for your incontinency (lack of self-control)."	Marital intimacy prevents temptation.	<i>Satanas</i> here represents <b>human weakness and temptation</b> rather than an external entity. A lack of physical intimacy in marriage can lead to <b>unfaithfulness or lust (Ephesians 5:3, Proverbs 5:18-19)</b> .
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>2Corinthians 2:10-11</b>	"To whom ye forgive any thing, I forgive also... Lest <b>Satan</b> (G4567) should get an advantage of us: for we are not ignorant of his devices."	<i>Satan</i> (G4567 - <i>satanas</i> ) represents an <b>adversarial force</b> that thrives on division, discord, and unforgiveness.	Paul warns that refusing to forgive a repentant believer creates an opportunity for the <b>adversary</b> to sow division. In <b>1Corinthians 5:5</b> , Paul initially instructed the congregation to expel the man in hopes that he would repent. Now that he has, <b>Matthew 6:14-15</b> reminds us that God forgives us as we forgive others. Unforgiveness allows <b>adversarial</b> forces to work against the Ekklesia, just as <b>Ephesians 4:26-27</b> states that unresolved anger gives the <b>adversary</b> a foothold.
<b>2Corinthians 11:13-14</b>	"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for <b>Satan</b> (G4567) himself is transformed into an angel of light."	False preachers masquerade as righteous.	<b>Satan</b> here refers to deceptive individuals infiltrating the church, pretending to be holy but leading people astray (Matt 7:15, 2Pet 2:1, Acts 20:29-30).
<b>2Corinthians 12:7 (G4566)</b>	"There was given to me a thorn in the flesh, the messenger of <b>Satan</b> (G4566) to buffet me..."	Paul's adversity kept him humble.	Thorn in the flesh is a metaphor for persistent struggles or adversaries (Eze 28:24, Num 33:55, Judg 2:3). This opposition, though painful, served a divine purpose (Job 2:6, Rom 7).
<b>1Thessalonians 2:18</b>	"Wherefore we would have come unto you, even I Paul, once and again; but <b>Satan</b> (G4567) hindered us."	Persecuting Jews acted as Satan against Paul's ministry.	Paul often referred to his <b>adversaries</b> as playing the <u>role</u> of a Satan (adversary). Jewish opposition to spreading the gospel was a recurring theme (1Thes 2:14-16, 2Thes 2:9-12).
<b>2Thessalonians 2:9</b>	"...whose coming is after the working of <b>Satan</b> (G4567) with all power and signs and lying wonders..."	The lawless one operates with deception.	The term "Satan" (G4567) represents <b>adversarial</b> forces. The lawless one performs deceptive miracles to mislead those who reject the truth. (Matthew 24:24, 2 Corinthians 11:13-15)

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
1Timothy 1:20	"Hymenaeus and Alexander; whom I have delivered unto <b>Satan</b> (G4567), that they may learn not to blaspheme."	Excommunication for correction.	"Delivered unto Satan" means Paul removed these men from the assembly, from the protection of the faith community, exposing them to <b>secular</b> world and judgment, hoping it would lead to repentance (2Tim 2:17, 1Cor 5:5).
1Timothy 5:14-15	"I will therefore that the younger women marry, bear children... give none occasion to the <b>adversary</b> (G480) to speak reproachfully. For some are already turned aside after <b>Satan</b> (G4567)."	Women falling into idle gossip and <b>immorality</b> . Some young widows abandoned their faith.	" <b>Satan</b> " refers to temptations that pull people away from godly living, reinforcing the need for structured, disciplined lives. " <b>Satan</b> " here symbolizes <b>opposition</b> to righteousness. These women fell into <b>temptation</b> by abandoning their commitments. (Titus 2:5, Prov 7:11-12).



Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Revelation 2:9	"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of <b>Satan</b> (G4567)."	A metaphor for <b>adversaries</b> of God. False Judahites opposing Christians.	The "synagogue of <b>Satan</b> " refers to Edomite priestcraft claiming to be Judahites, usurping Israel's identity, and opposing God's true people. (John 8:44, Rev 3:9).

<b>Revelation 2:13</b>	"I know thy works, and where thou dwellest, even where <b>Satan's</b> (G4567) seat is..."	Satan's seat represents oppressive imperial rule and political <b>systems</b> .	The throne of <b>Satan</b> symbolizes <b>corrupt</b> ruling <b>systems</b> , particularly Pergamum's role in imperial cult worship, and the persecution of Christians. (Dan 7:7, 2Thes 2:3-4, Revelation 17:9-10).
<b>Revelation 2:24</b>	"...the depths of <b>Satan</b> (G4567)..."	Deep corruption within the church.	This phrase symbolizes false teachings and the infiltration of pagan ideas into Christian doctrine. (2Peter 2:1-3, Jude 1:4)
<b>Revelation 3:9</b>	"...synagogue of <b>Satan</b> (G4567)..."	False claimants to the covenant.	Represents religious <b>impostors</b> opposing true believers, linked to Edomite influence. (Romans 2:28-29, Matthew 15:9)



Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Revelation 12:9</b>	"The great dragon was cast out, that old serpent, called the Devil (G1228), and <b>Satan</b> (G4567)..."	The dragon symbolizes world empires and systems opposing God's people.	Similar imagery is found in Daniel's vision (Dan 7). The dragon represents the conglomeration of nations opposing God's people, not a supernatural being. (Daniel 7:23-25, Revelation 13:1-2)
<b>Revelation 20:2</b>	"And he laid hold on the dragon, that old serpent, which is the Devil (G1228), and <b>Satan</b> (G4567), and bound him a thousand years."	Satan's binding represents Christian dominion. The restriction of <b>adversarial</b> forces.	The restriction of adversarial forces happened when Christian kingdoms enacted laws limiting Jewish economic power (Rev 20:7-10, Isa 14:12-15).

Revelation 20:7-8	"And when the thousand years are expired, <b>Satan</b> (G4567) shall be loosed..."	The reemergence of <b>adversaries</b> . A resurgence of corruption and deception.	Napoleon emancipated <b>Edomite Jewry</b> , leading to the rise of <b>banking</b> empires and <b>world</b> enslavement through <b>usury</b> (Luke 4:6, Rev 13:16-17, 18:3-7, Oba 1:6-7).
Revelation 20:10	"And the <b>devil</b> (G1228) that deceived them was cast into the lake of fire..."	Final destruction of <b>corrupt</b> world systems.	The lake of fire represents the complete overthrow of <b>oppressive</b> empires and institutions (Rev 18:8, Isa 34:10, Dan 7:11). The "devil" here refers to deceptive powers and oppressive institutions being permanently eradicated. (Daniel 2:44, Obadiah 1:15-18)

**Satan (G4567) in the New Testament is not a singular supernatural being but a role or a title representing human adversaries—both religious and political—who oppose God’s people, the gospel, and Christ’s mission.**



### **Satan as a Human Opponent (Adversary)**

In the NT, Satan (G4567) often refers to individuals or groups who act as adversaries to Jesus Christ, His followers, and the Kingdom of God. These adversaries take on the role of **Satan** by opposing righteousness, spreading false teachings, and persecuting believers.

- **Matthew 16:23** – Jesus calls Peter “Satan” when Peter tries to dissuade Him from His mission. This shows that Satan is not a fixed being but a role someone plays when acting contrary to God's will.
- **2Corinthians 11:13-15** – False apostles are likened to "Satan transforming himself into an angel of light," meaning deceptive individuals appear righteous while leading people astray.
- **1Thessalonians 2:18** – "Satan hindered us," referring to Jewish religious leaders or Roman authorities who obstructed Paul’s missionary efforts.

### **Satan as Religious Adversaries (Temple Authorities, False Teachers, Hypocritical Leaders)**

The NT frequently applies the term *Satan* metaphorically to corrupt religious leaders—primarily the **Pharisees, Sadducees, and other Temple authorities**—who resisted Jesus and later persecuted the early church.

- **John 8:44** – Jesus tells the Pharisees that they are "of their father, the devil," linking them to the role of slanderers and murderers.
- **Revelation 2:9, 3:9** – "Synagogue of Satan" refers to religious groups opposing the faithful believers.
- **Acts 5:3** – Ananias and Sapphira's deception is attributed to "Satan filling their hearts," meaning they were influenced by greed and dishonesty, not an external supernatural entity.

### **Satan as Political Oppression (Rome, Imperial Edicts, Persecution)**

The NT also presents Satan as a **symbol of imperial and state power used to oppress believers**. Roman authorities, including the emperors and governors, played the role of *Satan* by persecuting early Christians.

- **Revelation 2:13** – "Where Satan's throne is" refers to Pergamum, a center of imperial worship and Roman rule.
- **Revelation 13** – The "beast" (Roman Empire) receives authority from the dragon (symbolic adversary), continuing the theme of oppressive rulers acting in opposition to Christ's kingdom.
- **Luke 4:6** – Satan (as the tempter) offers Jesus "all the kingdoms of the world," reflecting the Roman and worldly authorities that opposed Christ's mission.

### **Satan as Internal Human Struggles (Carnal Nature, Sin, Temptation)**

Another major theme in the NT is that *Satan* represents **the carnal desires and sinful inclinations within people**. It is not an external being but the **internal adversary within human nature**.

- **2Corinthians 12:7** – Paul's "thorn in the flesh" is called a "messenger of Satan," which could represent his struggles, opposition, or physical afflictions.
- **1Corinthians 5:5** – A sinful man is "delivered to Satan," meaning expelled from the church to experience the consequences of sin.
- **James 4:7** – "Resist the devil, and he will flee from you" implies resisting sinful temptations, not a literal entity.

### **Satan as Deception, Lies, and Corrupt Systems**

The NT frequently connects *Satan* to deception, lies, and corrupt worldly systems.

- **Revelation 12:9** – "The great dragon, the old serpent, the devil, and Satan" is said to "deceive the whole world." This aligns with how corrupt institutions (both religious and political) have misled people throughout history.
- **2Thessalonians 2:9-12** – "The working of Satan" refers to deception, false miracles, and strong delusions.
- **1Timothy 5:15** – Some have "turned aside after Satan," meaning they have abandoned the truth and embraced false teachings or sinful ways.

### **Final Conclusion**

In the NT, **Satan (G4567) is a metaphorical role for human opposition—both religious and political—against God's people, as well as a representation of internal struggles, deception, and oppressive world systems**. It does not refer to a singular supernatural devil but instead symbolizes the forces of opposition that manifest through:

1. **Religious adversaries** (Pharisees, Sadducees, false teachers).
2. **Political oppression** (Roman Empire, persecutors of the early church).
3. **Internal human struggles** (sin, temptation, carnal nature).
4. **Deception and false systems** (false doctrine, corrupted institutions, lies).

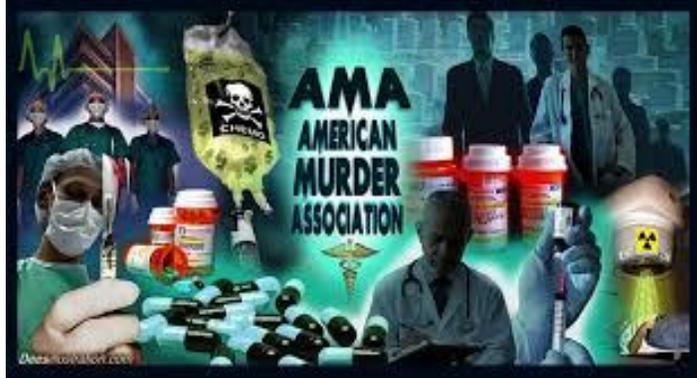
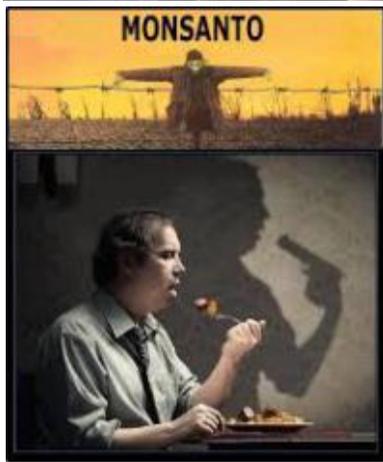
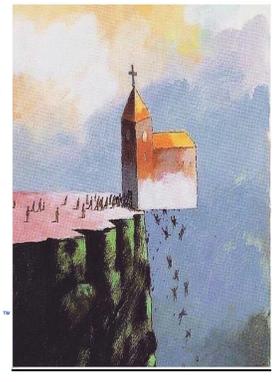
### **Full Study:**

DEVIL SATAN SERPENT <https://www.thinkoutsidethebeast.com/devil-satan-serpent/>

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**17 GOALS**  
of the United Nations

1 Welfare Dependence	2 GMO/ Codex Alimentarius	3 Forced Vaccinations	4 Mass Indoctrination	5 Destroy Family	6 Water rationing
7 Smart-Grid Surveillance	8 No property rights	9 Slave Labor	10 Communism	11 Prison-like cities	12 One currency
13 Energy rationing	14 Control wildlife	15 Control resources	16 Perpetual War	17 One World Government	New World Order

**To enslave humanity under the authority of the Antichrist**