

Demonology: A Biblical Perspective

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INTRODUCTION TO THE DEFINITION OF THE TERMS

The Old Testament (OT) was originally written in the Hebrew and Aramaic languages. The New Testament (NT) was written in Greek. The OT was written after centuries of being passed down orally. The last book of the OT, Malachi, was written around 500-400 BC. Whereas the NT books were written around 40-95 AD. Translating these ancient works into various languages has been ongoing for centuries. Currently there are over 450 translations just in the English language.

Over time, words and concepts can be misinterpreted, especially due to unknown cultural usages at the time the passage was first written, colloquialisms and idioms. These factors, among others, create some difficulty when doing a study on specific words. For example, one translation may use the word demon, whereas others use terms such as devil or evil spirit, thus creating an overlap which can cause confusion. I did my best to keep this to a minimum for brevity and clarity.

The definitions are separated into two main sections, the (OT), then the (NT). Within each of the two sections, the words are organized alphabetically. Each word is followed by the transliteration from the original language (how to pronounce in English). Then in parentheses is the phonetic spelling.

Next is the word origin and meaning, followed by a brief summary of the word usage and cultural and historical background of the word. The definitions rely heavily on information from Strong's Concordance.

Finally, I have included all of the Bible verses for each word, as it pertains to our study of demonology. Many of these verses will be found under more than one definition. For example, "demon" and "Satan" may be found in the same passage, so the Bible reference will be listed in both definitions. When appropriate, I have also included a note cross-referencing the same or similar words found in both of the Testaments. For example, the first entry in the OT definitions is Baal-zebul. The same word is mentioned in the NT as Beelzebul. Hopefully, this layout will make it easier for you to navigate to specific words and Bible passages by using the search engine within this document.

Following the Definitions, you will find each of the Bible verses, in their entirety. Each has enough of the quote, some with extra notations, so that you will understand the context of the quote. The first section covers the Old Testament, with the verses grouped into various subsection. The New Testament follows with the same pattern. I hope you enjoy the journey and find this topic as educational and fascinating as I have.

OLD TESTAMENT HEBREW DEFINITIONS

Baal-zebul: Ba'al Zbul (bah'-al zeb-oob') Derived from two Hebrew words: (Baal), meaning "lord" or "master," and (Zebul), meaning "fly." Often translated as "Lord of the Flies." The name is likely a derogatory alteration of Baal-Zebul, which means "Lord of the High Place." Baal-zebul is associated with human sacrifice, especially babies, this false god was repugnant to Jews who worshipped only Yahweh, the creator. (2 Kings 1:2-4)

See Greek equivalent "Beelzebul" in NT definitions.

Behemoth: bhemowth (be-hay-mohth') Behemoth is a unique Hebrew term that is used only once in the Bible. It refers to an especially ferocious beast in the book of Job. The identity of Behemoth has been the subject of much debate among scholars and theologians. Some suggest it refers to a real animal known to the ancient world, while others propose it is a mythical creature symbolizing chaos and strength. Both Behemoth and the "Beast of the Earth" in the NT book of Revelation are often interpreted as symbols of evil forces or earthly powers that oppose God. See the section "Behemoth and Leviathan." (Job 40:15-24) See "Beast," "Beast from the Sea" and "Beast of the Earth" in NT definitions.

Demon: shed (shade) Derived from an unused root, means to be powerful or act with violence. In the ancient Near Eastern context, various cultures believed in a pantheon of gods and spirits, some of which were considered malevolent. The Israelites were called to worship Yahweh alone and to reject all forms of idolatry. This Hebrew term is found only twice in the OT, with both calling the false gods "demons." (Deuteronomy 32:17; Psalm 106:37) Compare to "Demon" and "Demon Possessed" in definitions.

Leviathan: livyathan (luh vie' uh thin) Derived from the root (lavah), meaning "to twist" or "to coil." In ancient Near Eastern mythology, creatures similar to Leviathan were often described as primordial sea monsters representing chaos and disorder. The biblical Leviathan is portrayed as a powerful and destructive creature that only God can control, emphasizing His sovereignty over all of His creations. This reflects a common theme in the OT where God demonstrates His power over the natural world and over demons. (Job 3:8, Job 41:1-34; Psalm 74:13-14, 104:26-29; Isaiah 27:1) See the section "Behemoth and Leviathan." See Greek "Dragon" and "Beast from the Sea" in NT definitions.

Lucifer: "Hêlêl ben-šāḥar" (Helel ben-shachar) The following is how this Hebrew phrase translates into English. "Helel" means "to shine" or "to boast." "Ben" means "son." "Shachar" means "dawn, daybreak or morning." Thus, one translation could be "shining son of the morning." There is only one Bible verse that uses the word "helel" and it is the only verse where the name Lucifer is found. What is the connection? (Isaiah 14:12) See the "Lucifer" section below.

The Pit: bowr (bore) Derived from the root (ba'ar), meaning to dig or to bore. Bowr is found 67 times in the OT, often referring to a dug hole, cistern or well. Included here are only ones pertaining to our topic. In the following verses, the pit is symbolic of death and separation from God (Psalm 28:1, 88:4,6, 11-12; Psalm 143:7). The pit is also metaphorically referred to as a place of imprisonment or entrapment (Isaiah 24:21-22). Along with "bowr," Sheol is also mentioned in these verses (Isaiah 14:15,38:18, Ezekiel 31:16-18,23-25,29-30,32:18,23-25,29-30).

See "Afterlife for the Wicked" Section

Satan: satan (saw-tawn') Derived from the root verb (satan), meaning "to oppose" or "to act as an adversary." The term can denote a human adversary or, more prominently, a supernatural being who acts as an accuser or opponent, particularly against God and His people. The term is used both as a common noun and as a proper noun, referring to the specific entity known as Satan.

(1 Chronicles 21:1-10; Job 1:6-12; Zechariah 3:1-2)

(Implied in: Isaiah 14:12-15; Ezekiel 28:12-19 See "Angelic Rebellion against God" section.) (Video 3)

See "Accuser," "Devil," "Enemy," and "Satan" in NT definitions and in the "Satan" Section.

Sheol: sh'owl (sheh-ole') Derived from the root (sha'al), meaning "to ask" or "to inquire." "Sheol" is often depicted as a shadowy underworld, a temporary place for all the dead, regardless of their moral standing during life. It is a neutral place where the dead await their final destiny. The understanding of Sheol evolved over time, especially during the 400 years between the Old and New Testaments, as Jewish and Christian thought began to incorporate ideas of resurrection, final judgment, heaven and hell. (Deuteronomy 32:22; 2 Samuel 22:5-6; Job 11:7-8; Psalms 9:17, 15:24, 18:5, 55:15,139:8; Proverbs 5:5,7:27, 9:18,15:11, 23:13-14,27:20; Isaiah 5:14,14:9,11,15, 38:17-18; Ezekiel 31:16-18, 32:18,23-25,29-30; Amos 9:2)

See "Afterlife for the Wicked" Section

Serpent: nachash (naw-khawsh') From the root verb nachash, meaning "to practice divination" or "to observe signs." The Hebrew word "nachash" primarily refers to a serpent or snake. The term carries connotations of enchantment, divination and having mystical powers due to its root verb. In ancient Near Eastern cultures, serpents were often seen as symbols of chaos, danger, and sometimes healing or protection. In the biblical context, the serpent is most famously known for its role in the Garden of Eden, where it tempts Eve to eat the forbidden fruit. This narrative has shaped the serpent's symbolic association with Satan and evil in Judeo-Christian thought, from the first through the last book of the Bible. The battle between good and evil is a main theme in the Bible.

See the Angelic and Human Rebellion Against God sections below.

(Genesis 3:1-24; Numbers 21:4-9; 2 Kings 18:4; Isaiah 27:1)

See "Serpent," the Greek equivalent in NT definitions.

NEW TESTAMENT GREEK DEFINITIONS

Abyss: abussos (ab'-us-sos) Derived from the Greek prefix "a-" (meaning "without") and "buthos" (meaning "depth"), thus literally meaning "without depth" or "bottomless." In ancient Greek cosmology, the concept of the abyss was associated with the primordial waters or the underworld. In Jewish apocalyptic literature, the Abyss is depicted as a temporary place of imprisonment for demonic forces until the final judgment. (Luke 8:26-37; Revelation 9:1-11, 11:3-7, 17:1-18,20:10)

See "Afterlife for the Wicked" section.

Abaddon: abaddown (ab-ad-done') Derived from the Greek verb (avad), meaning "to destroy" or "to perish." It is referenced in the OT as a place or condition of destruction after death (Job 28:22, 31:12; Psalm 88:11). It is used three times in conjunction with "Sheol" (Job 26:6; Proverbs 15:11, 27:20). Abaddon is found once in the NT (Revelation 9:11) as the name of the king of locust-like demons from the Abyss. (See "Afterlife for the Wicked" Section)

Accuser: katoros (kat-ay'-gor-os) Derived from (kata, meaning "against") and (agora, meaning "assembly" or "public place"). In ancient Greek society, the agora was a central public space used for assemblies and markets, but also for legal proceedings. The term "katoros" is someone who stands in this public space to bring accusations or charges against another person. In the Jewish context, the role of an accuser was significant in legal proceedings. The concept of an accuser also had spiritual implications, as seen in the role of Satan as an accuser in Jewish and Christian theology. (Revelation 12:1-18)

See "Satan" in OT definitions.

Beast of the Earth: therion = beast and pseudoprophētou aka "The False Prophet" during End Times
Symbolically related to "Behemoth" in OT definitions.

(Therion: Revelation 13:11-18)

(False Prophet: Revelation 13:11-18, 16:13-16, 19:19-21, 20:1-10)

See "Revelation: End Times Prophecies" Section

Beast from the Sea: therion = beast aka "The Antichrist" during the End Times

Symbolically related to "Leviathan" in OT definitions. Symbolizes various kingdoms and rulers. (This beast is described and its symbology decoded by the OT prophet, Daniel, over 600 years prior to the writing of the book of Revelation. (Daniel 7:1-26)

(Mark of the Beast / 666: Revelation 13:11-18, 14:9-11, 16:2, 19:19-21)

(Revelation 13:1-10, 15:1-3, 16:13-16, 17:1-18, 19:19-21, 20:1-10)

See "Revelation: End Times Prophecies" Section; there you can compare with Daniel's vision.

Beelzeboul (beh-el-zeb-ool') aka Beelzebub, Beelzebul

Often translated as "Lord of the Flies." The name is likely a derogatory alteration of Baal-Zebul, meaning "Lord of the High Place" or "Prince Baal," used by the Israelites to mock the Philistine god. By the time of the NT, the pagan deity, Beelzeboul had become synonymous with Satan, both called "the prince of demons" (tō archonti tōn daimoniōn). It is a term of derision and contempt, reflecting the Jewish view of pagan deities as evil and demonic. The use of this name in the Gospels highlights the tension between Jesus and the religious leaders, who accused Him of being in league with Beelzeboul.

(Matthew 9:32-34, 10:25, 12:22-37; Mark 3:22-26; Luke 11:14-20)

See Hebrew equivalent "Baal-zebub" in OT definitions.

Belial (bel-ee'-al) Derived from the Hebrew word (beliyya'al), which means "worthlessness" or "wickedness." In the OT, the term is used to describe individuals or actions that are morally corrupt or rebellious against God. Out of the 27 OT occurrences of this term, the King James Version (KJV) translates it 16 times as "children or sons of Belial," personifying Belial. However, other translations use the term "corrupt or wicked men." The Greek equivalent often associated with "beliyyaal" is (anomia), meaning "lawlessness" or "iniquity." Of the 27 occurrences of "anomia" in the NT, none are translated as a proper name. So, how did "belial" come to be translated as a proper name in the KJV?

The term "Belial" is rooted in Jewish apocalyptic literature, where it is often used to describe the forces of evil opposing God. In the intertestamental period, Jewish writings began to personify evil, and terms like "Belial" became associated with Satan and demonic forces.

This reflects the cultural understanding of a cosmic battle between good and evil, a theme prevalent in Jewish and early Christian thought. In the NT, there is only one usage of "Belial," and it is used as the proper name of a specific being in contrast to Christ.

(2 Corinthians 6:14-15)

The Deceiver: planaó (plan-ah'-o) Derived from the Greek word (planē), meaning "a wandering" or "a straying." The verb "planaó" primarily means to lead someone astray or to deceive. In the Greco-Roman world, the concept of being led astray was often associated with false teachings and philosophies that deviated from accepted truths. In the context of the NT, "planaó" is frequently used to warn against human false prophets, teachers, and deceptive practices that could lead believers away from the teachings of Jesus Christ. The early Christian community was particularly vigilant against such deceptions, as they sought to preserve the purity of the Gospel message amidst a diverse and often hostile cultural environment. For our study, the focus is on deceiving spirits.

(Revelation 12:7-9, 13:11-18, 20:1-10)

Demon: daimonion (dah-ee-MOH-nee-on) Derived from Greek (daimōn), meaning a deity or spirit. In the Greco-Roman world, "daimons" were considered lesser deities or spirits that could be either benevolent or malevolent. However, in the Jewish and early Christian context, "daimonion" took on a more negative connotation, referring specifically to evil spirits that were in rebellion against God. These entities are frequently associated with possession, where they exert control over humans, causing physical and spiritual afflictions. (Matthew 7:22, 9:32-34, 10:8, 11:18-19, 12:22-37, 17:14-21; Mark 1:32,34, 1:39, 3:13-15, 3:22-26, 6:13, 9:38-40, 16:9; Luke 4:31-36, 33-34, 8:1-3, 8:28-34, 9:1-2, 9:37-42, 9:49-50, 10:17-20, 11:14-20, 13:31-32; John 8:42-52; 10:7-10, 19-21, 1 Corinthians 10:19-22; James 2:19, 3:15-16; 1 Timothy 4:1; Revelation 9:20-21, 16:13-16, 18:1-2) Compare to "Demon" in OT both related to idolatry.

Demon Possessed: daimonizomai (dahee-mon-id'-zom-ahee) Derived from (daimōn), meaning "demon" or "evil spirit." The term "daimonizomai" is used in the NT to describe individuals who are possessed or significantly influenced by demons, often resulting in physical and mental afflictions. Casting out demons was a significant aspect of Jesus' ministry, demonstrating His divine authority over the demonic realm, which is a significant theme throughout the entire Bible. (Matthew 4:24, 8:16, 28-34, 12:22-37, 15:21-28; Mark 1:32,34, 5:1-20, 7:25-30; Luke 8:26-37; John 10:7-10, 19-21)

See "Demon" in OT definitions.

Devil: diabolos (dee-ab'-ol-os) Derived from the Greek verb (diaballō), meaning "to slander" or "to accuse." In the Greco-Roman world, the concept of evil spirits and adversarial beings was prevalent. The ancient Jews recognized Satan as an accuser who was in opposition to God. The early Christian community also understood Satan as a real being who seeks to destroy their allegiance to and reliance on God. (Matthew 4:1-11, 13:36-43, 25:41; Luke 4:1-13, 8:4-15; John 6:70-71, 8:42-52, 13:1-2; Acts 10:34-38, 13:6-12; Ephesians 4:25-28, 6:10-17; 1 Timothy 3:6-7; 2 Timothy 2:25-26; Hebrews 2:14-15; James 4:7; 1 Peter 5:8; 1 John 3:8-12; Jude 1:6-9; Revelation 2:9-10, 12:1-18, 20:1-10)

See "Satan" in OT definitions and "Accuser" in NT definitions.

Dragon: drakōn (drak'-own) Derived from the Greek verb (derkomai), meaning "to see" or "to look at," suggesting a creature with a piercing gaze. The Hebrew equivalent is (tannîn), which is used to describe sea monsters or large serpentine creatures in the OT. Only the KJV translates tannîn as "dragon." In ancient Greek culture, dragons were mythical creatures, depicted as large destructive serpents or monsters with formidable strength and cunning. In the biblical context, the dragon symbolizes ultimate evil and is often associated with Satan, drawing on imagery from both Jewish and broader ancient Near Eastern mythologies. In the NT, the term is primarily used in the End Times scriptures to convey the power and malevolence of Satan and his opposition to God and His people.

(Revelation 2:1-18, 13:1-10, 13:11-18, 16:13-16, 20:1-10)

See "Leviathan," and "Serpent" in OT definitions and "Serpent" below.

The Enemy: echthros (ech-thros') Derived from a primary verb (echthō), meaning "to hate." Enemies are often seen as those who threaten one's honor, property, or life. In Jewish thought, enemies could also be those who opposed God's covenant people, Israel. The NT expands our understanding of human enemies to include spiritual enemies, particularly in the context of the struggle between good and evil. (Matthew 13:24-30, 13:36-43; Luke 10:17-20; Acts 13:6-12; 1 Peter 5:8)

Evil Spirits: ponéros (pon-ay-ros') A derivative of the base of (poneō), meaning "to toil" or "to work hard," often with the connotation of pain or trouble. In the NT, it is often translated as "evil" or "wicked." In the Greco-Roman world, the concept of "evil" was often associated with chaos, disorder, and actions that disrupted societal harmony. In the Jewish context, "ponéros" aligns with the Hebrew understanding of evil as anything that opposes God's will and righteousness. The NT authors, influenced by both Hellenistic and Jewish thought, used "ponéros" to describe that which is morally or ethically evil, wicked or malicious. For our study, we will focus on scriptures referring to the spiritual battle between good and evil, especially the influence of Satan and his followers of evil spirits.

(Matthew 12:43-45; 13:18-19, 13:36-43; Luke 7:21; 8:1-3, 11:24-26; John 17:13-19; Acts 19:11-17; Ephesians 6:10-17; 2 Thessalonians 3:1-3; 1 John 2:13-14, 3:8-12; 5:18-19)

Exorcist: exorkisté (ex-or-kis-tace') Derived from the Greek verb (exorkizō), meaning "to urgently ask" or "to bind by an oath." In the ancient world, exorcism was a common practice across various cultures and religions. Jewish exorcists were known to use incantations and rituals to drive out demons. The practice was not unique to Christianity, but early Christians believed that the authority of Jesus' name was uniquely powerful in casting out demons. This belief is rooted in the understanding of Jesus' divine authority over the demonic realms. (Acts 19:11-17)

Gehenna: geenna (gheh'-en-nah) Derived from the Hebrew (Gê Hinnom), meaning "Valley of Hinnom," a deep narrow ravine outside Jerusalem. There, during the times of the kings, among other atrocities, parents burned their children alive as sacrifices to the god Molech. Thus, it was a place of torment, smoke, fire, stench, and death. By the time of the NT, Gehenna is used to describe a state of divine judgment, resulting in eternal separation from God. It is often translated as "hell."

(Matthew 5:22,29-30, Matthew 10:28, 18:8-9, 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6)

Included in "Afterlife for the Wicked" Section

God of this Age: God (theos) of this age (aiōnos) Also translated as "god of this world," referring to Satan. (2 Corinthians 4:3-4)

Hades hades (hah'-dace) From the negative particle "a" (not) and "eido" (to see), meaning "unseen" or "invisible." In ancient Greek culture, Hades was the god of the underworld, and the term also referred to his domain, the place where the dead resided. In the NT, Hades is used ten times, referring to a temporary holding place where all souls of the deceased reside while awaiting resurrection and final judgment. Hades holds some similarities with "Sheol" in the OT and is often translated as "Hell."

(Matthew 11:23-24, 16:18-20; Luke 10:15, 16:19-31; Revelation 1:18, 6:8, 20:11-15)

See "Afterlife for the Wicked" Section

Impure Spirit: akathartos pneuma (ak-ath'-ar-tos pnyoo'-mah)) Derived from the Greek prefix "a-" (meaning "not") and "katharos" (meaning "clean" or "pure"). In the Greco-Roman and Jewish cultures, the term "akathartos" carried connotations of moral impurity, often associated with idolatry and pagan practices. In Jewish culture, the concept of cleanliness was deeply embedded in the Law of Moses, which outlined various stringent regulations for maintaining ritual purity. The term "akathartos," when coupled with "pneuma," which means "wind, breath or spirit," is often translated as unclean, impure or evil spirits. (Matthew 10:1, 12:43-45; Mark 1:21-28, 3:11-12, 5:1-20; 6:7, 9:14-29; Luke 4:31-36, 6:17-19, 8:26-37, 9:37-42,11:24; Acts 5:16, 8:6-8; Revelation 16:13, 18:1-2)

Lake of Fire: Also called the “second death.” It is a place of eternal punishment, which is separation from God. The first death is separation from the physical body. Banishment to the Lake of Fire is the Final Judgment of God and is where all whose names are not in the Book of Life will spend eternity. (Matthew 8:12, 25:30, 13:40-43, 25:41,46; Revelation 2:11,19:19-20, 20:6,10-15, 21:8)
See “Afterlife for the Wicked” section.

Prince / Ruler: archon (ar'-khone) Derived from the verb (archō), meaning "to rule" or "to begin." "Archón" is used in the NT to denote a person who holds a position of authority or governance. For our study, I am only including those that make reference to demonic spirits. Two terms are used, “prince of this world,” and “ruler of the authority of the air.” In addition, Matthew 9:32-34, 12:22-37; Mark 3:22-26 and Luke 11:14-20 reference Beelzebub as the prince of demons. (John 12:31-32, 14:30-31, 16:11; Ephesians 2:1-2)

Satan: Satanias (sat-an-as') Derived from Hebrew (Satan), meaning "adversary" or "accuser." In the Greco-Roman world, the concept of a personal evil being was not prevalent. In Jewish and early Christian thought, Satan is understood to be the ruler of the fallen angels (demons) who rebelled against God. Satan is often identified with the serpent in the Garden of Eden. In the OT, the term “Satan” is used to describe both human and supernatural adversaries. In the NT, "Satanas" refers to Satan, the chief adversary of God and humanity. He is depicted as a personal being who opposes God's purposes and seeks to lead people away from the truth. Satan is associated with evil, temptation, deception, and spiritual warfare.
(Matthew 4:1-11, 9:32-34, 12:22-37, 16:21-23; Mark 1:12-13, 3:22-26, 4:2-20, 8:31-33; Luke 4:1-13, 10:17-20, 11:14-20, 24-26, 13:10-17, 22:3-6, 31-34; John 13:1-2,27; Acts 5:1-11, 26:15-18; Romans 16:17-20; 1 Corinthians 5:1-7, 7:5; 2 Corinthians 2:5-11, 11:12-15, 12:6-10; 1 Thessalonians 2:18; 2 Thessalonians 2:9-10; 1 Timothy 1:20, 5:15; Revelation 2:9-10,13,24, 3:8-10, 12:1-18, 20:1-10)
See “Satan” in OT definitions. Satanias is also found in verses using the terms: “Accuser,” “Deceiver,” “Devil,” “Demon,” “Dragon,” “The Enemy,” “Evil Spirits,” “Serpent,” and “The Tempter.”

Serpent: ophis (o'-fis) Derived from the base of (ops), meaning "face" or "eye," possibly alluding to the serpent's appearance or its watchful nature. The term "ophis" is used in the NT to denote a serpent or snake, as well as an artfully malicious person. It often symbolizes deceit, danger, evil, as well as healing. Serpents were seen as creatures of cunning and wisdom. In the biblical context, the serpent is most famously associated with the temptation in the Garden of Eden (Genesis 3), where it is depicted as a crafty creature that leads humanity into rebellion against God. This imagery carries into the NT, where the serpent is often a metaphor for Satan, demonic forces or evil influences, especially within the contexts of temptation and sin. (Matthew 23:29-36; Luke 10:17-20; 2 Corinthians 11:3-4; Revelation 12:7-9, 20:1-10)
See “Serpent” in OT definitions.

Tartarus: in Greek mythology, was considered the deepest part of the underworld, even lower than Hades, reserved for the most wicked beings. The concept of Tartarus was adopted in Jewish and Christian thought to describe a place of punishment and confinement where fallen angels and wicked humans are held until the Final Judgment. (2 Peter 2:4, 17)
See “Afterlife for the Wicked” section.

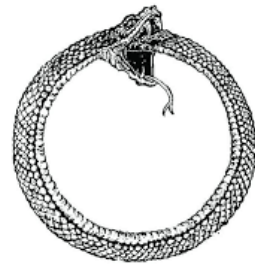
The Tempter: peirazó (pi-rah'-dzo) From the Greek word "peira" meaning "a trial" or "an attempt." Peirazó is a verb used in the NT to describe the act of testing or trying someone. In the Jewish tradition, testing by God was understood as a way to refine and purify faith, as seen in the stories of Abraham and Job. In a negative sense, it can refer to Satan or evil forces tempting individuals to rebel against God. For our study, the following verses reflect the latter. (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13; 1 Corinthians 7:5; 1 Thessalonians 3:5)

OLD TESTAMENT SCRIPTURES

Note: Words in italics are biblical quotes. Most underlined words are found in the Definitions sections.

ANGELIC REBELLION AGAINST GOD

From Genesis through Revelation, we follow the spiritual struggle between good versus evil. The two main characters are Yahweh, the Creator of all that is good, and His most beautiful creation, Satan, whose prideful rebellious nature is the root of all evil. Interspersed throughout the Bible are stories of individuals and nations who fall to the temptations of Satan, rebelling against God. This leads to severe punishment, destruction or renewed love and respect of the Creator. This pattern continues today, reminding me of the ouroboros, the snake consuming its tail, a symbol of the cycle of creation and destruction. Will we ever break this pattern? On a personal level, the choice is ours. On a global level, the outcome is prophesied throughout the Bible.



Isaiah 14:12-15 (written around 701-681 BC) Yahweh commands his prophet, Isaiah, to deliver a message to the King of Babylon. The message prophesies the downfall of his empire. The following verses show that part of the reason for the downfall is due to pride, as well as corrupted wisdom.

"I will put an end to the arrogance of the haughty and will humble the pride of the ruthless (Isaiah 13:11)."

"Babylon, the jewel of kingdoms, the pride and glory of the Babylonians, will be overthrown by God like Sodom and Gomorrah (Isaiah 13:19)."

The following two verses reveals the extent of arrogance of the Babylonians.

"You said, 'I am forever—the eternal queen!' The queen refers to the city of Babylon (Isaiah 47:7).

¹⁰Your wisdom and knowledge mislead you when you say to yourself, 'I am, and there is none besides me. (Isaiah 47:10).'

In Exodus 3:14 Moses is having a conversation with Yahweh and he reveals His name as "I am who I am." In essence, the king of Babylon is elevating himself to the status of God.

I am reminded of James 3:15-16 *"Such wisdom does not come down from heaven but is earthly, unspiritual, demonic. For where you have envy and selfish ambition, there you find disorder and every evil practice."*

In the middle of the prophesy, Isaiah compares the downfall of the Babylon to what many believe is the downfall of Satan from the heavenly realms. Isaiah starts by talking to the king, then there is a quick shift, as though Isaiah is now addressing a fallen angel.

"¹²How you have fallen from heaven, O morning star, son of the dawn! You have been cut down to the ground, O destroyer of nations. 13 You said in your heart, 'I will ascend to the heavens, I will raise my throne above the stars of God. I will sit on the mount of the assembly, in the far reaches of the north. 14I will ascend above the tops of the clouds, I will make myself like the Most High. But, you will be brought down to Sheol to the far reaches of the Pit (bowr)."

Then in the following verses, Isaiah seems to shift back to talking to the king. We will see the same thing happen about 100 years later in the following conversation between Ezekiel and the king of Tyre.

Ezekiel 28 (written around 587 BC) Yahweh sends his prophet, Ezekiel, to give a similar message to King Hiram of Tyre. Once again, embedded in the prophecy, the king's pride, corrupted wisdom and downfall is compared to an ancient being, presumably Satan, and his fall from heaven and what is yet to come.

² "Son of man, say to the ruler of Tyre, 'This is what the Sovereign Lord says, 'In the pride of your heart you say, 'I am a god; I sit on the throne of a god in the heart of the seas.' But you are a mere mortal and not a god, though you think you are as wise as a god..."

⁴ *By your wisdom and understanding you have gained wealth for yourself and amassed gold and silver in your treasuries.* ⁵ *By your great skill in trading, you have increased your wealth, and because of your wealth your heart has grown proud.”*

⁶ *“Because you think you are wise, as wise as a god,* ⁷ *I am going to bring foreigners against you, the most ruthless of nations; they will draw their swords against your beauty and wisdom and pierce your shining splendor.* ⁸ *They will bring you down to the Pit, and you will die a violent death in the heart of the seas.* ⁹ *Will you then say, ‘I am a god,’ in the presence of those who kill you? You will be but a mortal, not a god, in the hands of those who slay you.”*

This is where it gets interesting. In the passage we just read, Ezekiel is obviously talking directly to King Hiram. Then, like Isaiah, Ezekiel switches as though he were talking directly to the fallen angel. And then switches back to addressing the king.

¹² *“You were the seal of perfection, full of wisdom and perfect in beauty.* ¹³ *You were in Eden, the garden of God; Every precious stone adorned you: ruby, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald.* ¹⁴ *You were anointed as a guardian cherub (angel), for I had ordained you. You were on the holy mountain of God; you walked among the fiery stones.* ¹⁵ *From the day you were created, you were blameless in your ways until wickedness was found in you.* ¹⁶ *By the vastness of your trade, you were filled with violence, and you sinned. So, I drove you in disgrace from the mountain of God, and I banished you from among the fiery stones, O guardian cherub.* ¹⁷ *Your heart grew proud of your beauty, you corrupted your wisdom because of your splendor, so I cast you to the earth.*

Most scholars agree that this switch is a literary device, comparing the king’s pride, corrupted wisdom and elevation to god-like status to that of Satan and how both lose their status instead. On a side note, something else also comes to my mind due to my life experiences. If you have ever watched an exorcism or been traumatized by someone, in the moment when their behavior changes, you may see a shift in their eyes. This is a sure sign that a demon is attached to them. I can just imagine Isaiah and Ezekiel wagging their fingers at these kings. Then a demon inside manifests through their eyes. So, the prophets address the demons directly. Then the demon retreats and the prophets continue the dialogue directly to the kings. It makes me wonder if Satan had entered both of these kings, like he later did with Judas, the disciple of Jesus. *“As soon as Judas took the bread, Satan entered into him (John 13:27).”*

Something else that is interesting to note is that in the chapters before and after this section of Ezekiel 28, Ezekiel is sent to several other leaders to warn them of their upcoming doom and why they were being punished. Yet, only the king of Tyre is compared to an angel who is cast to earth with a similar message Isaiah gave to the king of Babylon. In both cases, the king was declaring himself as God. And in both cases, the fallen angel was cast out of heaven due to pride. In three of the cases they elevated themselves to the status of god.

But, is this fallen star mentioned in Isaiah and Ezekiel talking about Satan? I believe we get that answer from Revelation 12:7-9 *“Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.* ⁸ *But he was not strong enough, and they lost their place in heaven.* ⁹ *The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”*

The statement Ezekiel makes in verse 13, “You were in Eden, the garden of God” is another clue why many scholars relate these passages to Satan.

I found only one other Bible verse that speaks about Satan’s fall. Luke 10:18-19, *“He (Jesus) replied, ‘I saw Satan (Satanan) fall like lightning from heaven. I have given you (his disciples) authority to trample on snakes and scorpions and to overcome all the power of the enemy (echthrou); nothing will harm you.”* This is an important part of Christian doctrine. For in this statement, Jesus claims to have seen Satan fall from heaven. That means that Jesus, in his Spirit/God form, was in existence at the time of Satan’s fall.

I will let you draw your own conclusions on whether Genesis 3:14, Isaiah 14:12-15, Ezekiel 28:11-13, Luke 10:18-19, and Revelation 12:7-9 are all talking about the same fallen angel, Satan.

HUMAN REBELLION AGAINST GOD

The first two chapters of Genesis tells of the creation of earth and introduces the reader to the Garden of Eden, Adam and Eve. The setting in the following scripture finds us in Eden where a conversation is ensuing between Eve and a talking serpent.

Genesis 3:1-24 *“Now the serpent (han·nā·ḥās) was more shrewd than any beast of the field that the LORD God had made. And he said to the woman, “Did God really say you must not eat of any tree in the garden?”*

Satan shows up in the body of a serpent. He knows full well they are not to eat of only two specific trees. By saying “any tree in the garden, he’s hooking her into a conversation.

² *The woman answered the serpent, “We may eat the fruit of the trees of the garden, ³but of the fruit in the middle of the garden, God has said, ‘You must not eat of it or touch it, or you will die.”*

⁴ *“You will surely not die,” the serpent told her.*

True to the deceptive nature of Satan, he gives Eve only part of the truth. She would have had an understanding of physical death, having seen insects, animals and vegetation die. However, up to this moment, she would have no understanding of spiritual death, which is separation from God. The forbidden tree that offered the knowledge of good and evil were symbolic of the loss of innocence leading to spiritual death, not physical death.

The serpent continues, ⁵*“For God knows that in the day that you eat of it, your eyes will be opened and you will be like God, knowing good and evil.”*

Satan tempts her with the lure of gaining wisdom on the level of God. He fails to mention the cost of rebelling against God, which Satan knows full well because that was the reason he was cast out of heaven. Eve would have been wise to have stopped the conversation. Instead, prideful thoughts of being like god are focused on. Focusing on thoughts then leads to action. Actions not in alignment with the Creator then “opens doors” to demonic interference.

⁶*When the woman saw that the tree was good for food and pleasing to the eyes, and that it was **desirable for obtaining wisdom**, she took the fruit and ate it. She also gave some to her man and he ate it.*

⁷***And the eyes of both of them were opened**, and they knew that they were naked; so, they sewed together fig leaves and made coverings for themselves. ⁸Then the man and his woman heard the voice of the LORD God walking in the garden in the breeze of the day, and they hid themselves from His presence among the trees of the garden. ⁹So the LORD God called out to the man, ‘Where are you?’*

¹⁰*‘I heard Your voice in the garden,’ he replied, ‘and I was afraid because I was naked; so, I hid myself.’*

For the first time, Adam and Eve experience fear. As a result, they hide, separating themselves from God. It is always the person’s expression of free will that causes separation from God. Chaos begins when we choose to not align our will with God’s will. His will is simply to love Him with all your heart, soul and mind and to love your neighbor as yourself. (Matthew 22:37,39) If you feel separate from God, keep in mind that it is you who has pulled away, not God.

¹¹*‘Who told you that you were naked?’ asked the LORD God. ‘Have you eaten of the tree from which I commanded you not to eat?’ ¹²And the man answered, ‘The woman whom You gave me, she gave me fruit from the tree, and I ate it.’ ¹³Then the LORD God said to the woman, ‘What have you done?’ ‘The serpent deceived me,’ she replied, ‘and I ate.’*

Classic human response. Displacing blame, not taking responsibility, no signs of remorse and no apology.

¹⁴*“So the LORD God said to the serpent: ‘Because you have done this, cursed are you above all livestock and every beast of the field! On your belly you will go, and dust you will eat all the days of your life.’”*

This suggests that before this event, the serpent was either a flying, swimming or walking creature.

¹⁵And I will put enmity between you and the woman, and between your seed and her seed. He will crush your head, and you will strike his heel.'

Every one of these underlined pronouns are singular. Christian doctrine teaches that the "enmity" is the spiritual battle against humans led by Satan, who will eventually be crushed by Jesus. This is fulfilled in Revelation 20:1-10, mentioned in the section, "Satan Bound for a Thousand Years."

¹⁶To the woman He said: 'I will sharply increase your pain in childbirth; in pain you will bring forth children. Your desire will be for your husband and he will rule over you.'¹⁷And to Adam He said: 'Because you have listened to the voice of your woman and have eaten of the tree from which I commanded you not to eat, cursed is the ground because of you; through toil you will eat of it all the days of your life. ¹⁸Both thorns and thistles it will yield, and you will eat the plants of the field. ¹⁹By the sweat of your brow you will eat your bread, until your return to the ground- because out of it were you taken. For dust you are and to dust you shall return.'²⁰And Adam named his woman Eve (*ḥaw-wāh* = life), because she would become the mother of all the living.

²¹The LORD God made garments of skin and clothed Adam and his wife. ²²Then the LORD God said, 'Behold, the man has become like one of Us, knowing good and evil. What if they reach out and take also from the tree of life, and eat, and live forever?' ²³Therefore the LORD God banished them from the Garden of Eden to work the ground from which he had been taken. ²⁴So he drove out the man and stationed cherubim to the east of the Garden of Eden, with a whirling sword of flame to guard the way to the tree of life."

So, Satan didn't lie when he said, 'For God knows that in the day that you eat of it, your eyes will be opened and you will be like God, knowing good and evil.' He just chose not to tell them about the consequences that comes when one rebels against God. Minor detail.

Experiencing evil must been a horrendous shock to Adam and Eve.

Can you imagine being in the presence of God every day, then banished from the perfect environment of Eden? Even our worst trauma would pale in comparison.

Their rebellion also came at a heavy cost, not only for them, but all generations to follow. Can you envision what this world would be like if every human chose to love God with all our heart, soul and mind and to love our neighbor as ourselves? We can't change others, but we can do our best to master love within our circles of family, friends and acquaintances.

Unconditional love is difficult especially with people who have harmed us. I know I have problems with it. I was encouraged when I heard someone say, "Love is looking for the good in people." To me, that's an attainable goal as I reach towards unconditionally loving others.

LUCIFER

The Old Testament was originally written in Hebrew and Aramaic, then translated into other languages. This is bound to create some misinterpretations, especially over time as religious and cultural changes occur. This is especially true when words are used symbolically, such as the case in Isaiah 14:12.

*¹²How you have fallen from heaven, **O shining star, son of the dawn!** You have been cut down to the ground, O destroyer of nations. ¹³You said in your heart, 'I will ascend to the heavens, I will raise my throne above the stars of God. I will sit on the mount of the assembly, in the far reaches of the north. ¹⁴I will ascend above the tops of the clouds, I will make myself like the Most High. But, you will be brought down to Sheol to the far reaches of the Pit."*

In this verse, the prophet Isaiah is condemning the King of Babylon for his pride and placing himself in position as a god. He is being warned that his empire is about to fall. His fall in this verse is being compared to an angelic being who was thrown out of heaven. Many believe this is referring to Satan. From this passage has come the belief that Satan's name before his fall was Lucifer.

The phrase under consideration in Hebrew is "helel ben shachar," translated here as "*O shining star, son of the dawn!*" The Hebrew root words of this phrase translate into English as follows. "Helel" means "to shine" or "to boast." "Ben" means "son." "Shachar" means "dawn, daybreak or morning."

Thus, a reasonable translation could be "**shining son of the dawn**" or "**shining son of the morning**"

The verse begins with "*How you have fallen from heaven,*" thus it can be interpreted that the "shining son of the dawn" is a metaphor for a heavenly object. The most common celestial shining object each dawn is the sun. Instead, since the time of the ancient Hebrews, Venus is referenced in regards to this passage, even though it "brings light" to the morning only at certain times of the year.

Some propose that the phrase "'helel ben shachar" is using the symbology of a Canaanite myth. In the myth, Helel (Venus) rebelled against the supreme god (El) and was cast down to rule the underworld. Reread Isaiah 12-15 and it fits perfectly with Isaiah's message to the king. (*How you have fallen from heaven, helel, son of the dawn... You said in your heart... I will make myself like the Most High. But, you will be brought down to Sheol...*)

The root word "helel," which means "to shine" is referring to a shining star at dawn (shachar). What star shines at dawn? Venus (this was before it was found to be a planet). Helel was the ancient name for Venus.

In ancient Hebrew texts, such as Judges 5:20 and Job 38:7, we discover that the word "star" is used as a metaphor for angels. In Isaiah 14, a heavenly being has been "brought down to Sheol." But Venus has never fallen from the sky. Thus, Venus (Helel), the fallen star, is a metaphor for a fallen angel.

This helps to explain why so many English versions translate "helel (shine) ben (son) shachar (dawn, morning)" as "shining star" instead of "shining son." Many believe this fallen angel is Satan. From this verse, Isaiah 14:12 came the belief that Satan's name, before his fall, was Lucifer. So, how did "helel ben shachar," (shining star, son of the dawn) evolve into Lucifer being the original name of Satan?

In 382 AD, Jerome of Stridon was commissioned by Pope Damasus I to revise the *Vetus Latina Gospels*, which was the Latin translation of the Bible used by the Roman Church at that time. Jerome used the original Hebrew and Aramaic texts, ancient Greek manuscripts and existing Latin translations. His revised Latin translation, called "The Vulgate," was published in 405 AD. Jerome translated "helel," as "morning star," which is the traditional Hebrew meaning, for this verse.

Jerome used the Latin words "lux" (light) and "ferre" (to bring), "light-bringer." Why? Because Venus (Helel in Hebrew), the morning star, "brings light" after the dark of night. So, Jerome's translation of "helel ben shachar" (shining son of the dawn) becomes "lucifer qui mane" which translates into English as "light bringer- who - in the morning." When the Vulgate was published in 405 AD, "lucifer" was not capitalized. It was not considered to be a proper name... for around a thousand years.

In 1382, John Wycliffe, a Catholic priest, completed the first full English translation of the Bible from the Latin Vulgate, not the original Hebrew. In doing so, he didn't translate the original Hebrew word "helel," into "morning star," or the original meaning of "to shine" or "to boast." Instead, he adopted the Latin word, "lucifer," that was used in The Vulgate. It appears that the Wycliffe Bible birthed the use of "lucifer" as a proper name. "A! Lucifer, that risedest early"

In 1611, the popular King James Version (KJV) also adopted the Latin term "lucifer" as a proper name. "O Lucifer, son of the morning!" It was at this time that the name, "Lucifer" became more widespread, referring to the name of Satan, before his fall from heaven. Satan means "to oppose," thus Satan would refer to the opposite, going from an angel of light, to being an angel of dark when "wickedness was found in you." Ezekiel 28:15

Reviewing the current top English selling Bibles, it is interesting to note how each has translated the phrase in Isaiah 14:12. Notice that about half use the word dawn in comparison to morning.

English Standard Version (ESV) and NRSV, Catholic Edition "O Day Star, son of Dawn!" (new proper names)
None of the others below use proper names.

Christian Standard Bible (CSB) ~ "shining morning star" (omits "son")

New American Standard Bible (NASB) ~ "you star of the morning, son of the dawn!"

New International Reader's Version (NIRV) ~ "the bright morning star" (omits son)

New International Version (NIV) ~ "morning star, son of the dawn!"

New Living Translation (NLT) ~ "O shining star, son of the morning!"

From my research, the name "Lucifer" is also not found in any Apocryphal texts. Those are religious texts that are not part of the collection of books in the Bible.

And so that is how Lucifer erroneously became the name of Satan before he got kicked out of heaven. On a side note, as mentioned previously, the original Hebrew word "helel" also means "to boast." Excessive pride and boasting is what got Satan and a third of the angels kicked out of heaven.

There's another point of interest to consider before we leave this topic. I found four other Bible passages that use the term "morning star." **2 Peter 1:19** "We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts."

The Greek word translated as "morning star" is (phōsphoros) which is derived from (phōs), meaning "light" and (pherō), meaning "to bring" or "to carry." In ancient Greek culture, the term "phōsphoros" was often associated with the planet Venus when it appeared as the morning star. In 2 Peter 1:19 it is commonly believed the "morning star" is referring to Jesus. This aligns with the early Christian understanding of light as a symbol of divine truth. Thus, associating Jesus as a light-bringer, the bringer of spiritual light.

In Revelation 2:26-28, Jesus makes the promise "To the one who is victorious and does my will to the end, I will give authority over the nations... just as I have received authority from my Father. I will also give that one the morning star." In Revelation 22:16, Jesus identifies himself as the Morning Star, thus promising eternal life with him to those who stay loyal to the end. "I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star." In these two verses, the phrase in the original Greek, reads as "ho aster ho lampros ho proinos." Thus, translated into English as "the aster (star) the lampros (bright) the proinos (morning), "bright morning star."

Isaiah 8:19-20 gives us the opposing view, "When someone tells you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? Consult God's instruction and the testimony of warning. If anyone does not speak according to this word, they have no light of dawn."

SATAN

In this section, the following verses center around the actions of Satan as recorded in the Old Testament. There are dozens more scattered throughout the New Testament scriptures below and in the sections “Behemoth and Leviathan” and “Revelation: End Times Prophecies.”

1 Chronicles 21:1-10 *“Satan (śā-ṭān) rose up against Israel and caused David to take a census of the people of Israel. ²So David said to Joab (his nephew) and the commanders of the army, ‘Take a census of all the people of Israel—from Beersheba in the south to Dan in the north—and bring me a report so I may know how many there are.’ ³But Joab replied, ‘May the Lord increase the number of his people a hundred times over! But why, my lord the king, do you want to do this? Are they not all your servants? Why do you require this thing, my lord, causing guilt in Israel?’ ⁴But the king insisted that they take the census, so Joab traveled throughout all Israel to count the people... ⁷God was very displeased with the census, and he punished Israel for it. ⁸Then David said to God, ‘I have sinned greatly by taking this census. Please forgive my guilt for doing this foolish thing.’ ⁹Then the Lord spoke to Gad, David’s seer. This was the message, ¹⁰‘Go and say to David, ‘This is what the Lord says, ‘I will give you three choices. Choose one of these punishments, and I will inflict it on you.’” (Continue reading in the Bible from verse 11 for the rest of the story.)*

One wouldn’t think that taking a census would render severe punishment. However, when Satan is involved, there is always malevolent motivation. God viewed this census as an act of pride as well as King David relying on military strength rather than trusting in God’s protection. Even more interesting, God gives David a choice of three options for his punishment. Why did God not destroy David as he had other kings before him? There are many instances which shows that David had a deep, personal relationship with God. This is also evident in the Psalms attributed to him. Also, and this is important to all people, when David made bad choices, he humbly sought God’s forgiveness, demonstrating a genuine desire to please God. When we choose to align with God’s will, then God will find favor with us, as well.

Zechariah 3:1-2 *“Then the angel showed me Joshua the high priest standing before the angel of the Lord and Satan (wā-has-śā-ṭān) standing at his right hand to accuse him. And Yahweh said to Satan, “I, the Lord, reject your accusations, Satan. Yes, the Lord, who has chosen Jerusalem, rebukes you. This man is like a firebrand plucked from the fire.”*

“firebrand” a person passionate about a particular cause, typically inciting change and taking radical action.

The book of Job begins with an interesting dialogue between God and Satan. Satan is given permission to torment Job by any means, except not to take his life. God is sure that Job will remain faithful to him while Satan does his best to turn Job away from God. The book of Job has several antagonists, touching on all the excuses humans make to turn aside from God. Job’s love and trust in God remains steadfast. Job is a role model, showing us that no matter what calamity happens, staying true to God is the course to take. In the end, Job is heavily rewarded, a metaphor for the heavenly reward awaiting those who remain true to God.

Job 1:6-12 *“⁶Now there was a day when the sons of God came to present themselves before the Lord, and Satan (has-śā-ṭān) also came among them. ⁷And the Lord said to Satan, ‘From where do you come?’ Satan answered the Lord and said, ‘From going to and fro on the earth, and from walking back and forth on it.’ ⁸Then the Lord said to Satan, ‘Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?’ ⁹So Satan answered the Lord and said, ‘Does Job fear God for nothing? ¹⁰Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!’ ¹²And the Lord said to Satan, ‘Behold, all that he has is in your power; only do not lay a hand on his person.’ Then Satan went out from the presence of the Lord.”*

BEHEMOTH AND LEVIATHAN

Behemoth (Job 40:15-24) and **Leviathan** (Job 3:8, 41:1-34; Psalm 74:13-14, 104:26-29; Isaiah 27:1)

These creatures aren't necessarily meant to be literal animals, but rather represent the forces of chaos and power that God has dominion over. In Job chapter 40, Job is comforted by God, being reminded that God has power over all of creation, even the fiercest beasts, "It (*Behemoth*) ranks first among the works of God, yet its Maker can approach it with his sword." Some believe that Behemoth and the "Beast of the Earth" in Revelation 13:11-18 are symbols of the same evil forces or earthly powers that oppose God. In the following chapter, Job 41, Leviathan is described as the fiercest beast from the sea. Again, Job is reminded that God is in control. The final verse, "Of all the creatures, it is the proudest. He is king over all the sons of pride," reminds us that the downfall of Satan and his followers was the result of pride. (Isaiah 14:12-15). Leviathan is often associated with Satan and with the "Beast from the Sea," who gets its power from Satan (Revelation 13:2). Read more about them in the "End Times Prophecies" section further down. It is interesting to note that in both Job and Revelation, these two beasts are described in adjacent scriptures.

Job 3:8 "Let those who are experts at cursing, whose cursing could rouse Leviathan,¹ curse that day."¹

Job is in such deep despair that he calls on people who are skilled at cursing, to curse the day of his birth.

God responds to Job's despair. Job is reminded that God is in control. He created and has power over even the two most fearsome beasts, Behemoth (Chapter 40) and Leviathan (Chapter 41). God uses physical descriptors to demonstrate the power and fury of both of these creatures.

Job 40:15-24 ¹⁵Take a look at Behemoth (*bə·hê·mō·wṭ*), which I made, just as I made you. It eats grass like an ox. ¹⁶See its powerful loins and the muscles of its belly. ¹⁷Its tail is as strong as a cedar. The sinews of its thighs are knit tightly together. ¹⁸Its bones are tubes of bronze. Its limbs are bars of iron. ¹⁹He is the foremost of God's works; only his Maker can draw the sword against him. ²⁰The mountains offer it their best food, where all the wild animals play. ²¹It lies under the lotus plants, hidden by the reeds in the marsh. ²²The lotus plants give it shade among the willows beside the stream. ²³It is not disturbed by the raging river, not concerned when the swelling Jordan rushes around it. ²⁴No one can catch it off guard or put a ring in its nose and lead it away."

Job 41:1-34 ¹Can you catch Leviathan with a hook or put a noose around its jaw? ²Can you tie it with a rope through the nose or pierce its jaw with a spike? ³Will it beg you for mercy or implore you for pity? ⁴Will it agree to work for you, to be your slave for life? ⁵Can you make it a pet like a bird, or give it to your little girls to play with? ⁶Will merchants try to buy it to sell it in their shops?

⁷Will its hide be hurt by spears or its head by a harpoon? ⁸If you lay a hand on it, you will certainly remember the battle that follows. You won't try that again! ⁹No, it is useless to try to capture it. The hunter who attempts it will be knocked down. ¹⁰And since no one dares to disturb it, who then can stand up to me? ¹¹Who has given me anything that I need to pay back? Everything under heaven is mine.

¹²I want to emphasize Leviathan's limbs and its enormous strength and graceful form. ¹³Who can strip off its hide, and who can penetrate its double layer of armor? ¹⁴Who could pry open its jaws? For its teeth are terrible! ¹⁵The scales on its back are like rows of shields tightly sealed together. ¹⁶They are so close together that no air can get between them. ¹⁷Each scale sticks tight to the next. They interlock and cannot be penetrated.

¹⁸When it sneezes, it flashes light! Its eyes are like the red of dawn. ¹⁹Lightning leaps from its mouth; flames of fire flash out. ²⁰Smoke streams from its nostrils like steam from a pot heated over burning rushes. ²¹Its breath would kindle coals, for flames shoot from its mouth.

²² The tremendous strength in Leviathan's neck strikes terror wherever it goes. ²³ Its flesh is hard and firm and cannot be penetrated. ²⁴ Its heart is hard as rock, hard as a millstone.¹ ²⁵ When it rises, the mighty are afraid, gripped by terror. ²⁶ No sword can stop it, no spear, dart, or javelin. ²⁷ Iron is nothing but straw to that creature, and bronze is like rotten wood. ²⁸ Arrows cannot make it flee. Stones shot from a sling are like bits of grass. ²⁹ Clubs are like a blade of grass, and it laughs at the swish of javelins.² ³⁰ Its belly is covered with scales as sharp as glass. It plows up the ground as it drags through the mud.

³¹ Leviathan makes the water boil with its commotion. It stirs the depths like a pot of ointment. ³² The water glistens in its wake, making the sea look white. ³³ Nothing on earth is its equal, no other creature so fearless. ³⁴ Of all the creatures, it is the proudest.³ He is king over all the sons of pride.⁴

^{1,2,3} "Its heart is hard as rock," "it laughs at the swish of javelins," "it is the proudest." These are attributes of a person, not an animal, which strengthens the argument that these beasts are symbolic of demonic beings.

⁴ "He is king over all the sons of pride."⁴ Pride was the downfall of Satan and his "sons," both the fallen angels and humans. Thus, there is a strong correlation between Leviathan and Satan, who is named as the dragon in Revelation 12:7-9.

Psalm 74:13-14 "You split the sea by your strength and smashed the heads of the sea monsters (tan-nî-nîm). You broke in pieces the heads of Leviathan and gave him as food to the people inhabiting the wilderness."

Psalm 74 was likely written after the Babylonian destruction of the Temple in Jerusalem in 586 BC. The psalmist laments the woes of the people and questions God for not destroying these enemies, like he did their Egyptian captors 700 years prior (Read Exodus Chapter 14). The psalmist acknowledges God's power over Leviathan, the prideful spirit who fuels evil spirits and humans to rebel against God.

Psalm 104:26-29 ²⁶See the ships sailing along, and Leviathan, which you made to play in the sea. ²⁷They all depend on you to give them food as they need it. ²⁸When you supply it, they gather it. You open your hand to feed them, and they are richly satisfied. ²⁹But if you turn away from them, they panic. When you take away their breath, they die and turn again to dust."

Psalm 104 sings praise to Yahweh, the Creator of all things. It is interesting to note that in the entire psalm, only Leviathan is mentioned as a capitalized name. And this is also the only mention of Leviathan that doesn't describe him as fierce. The following verses in Psalm 104 acknowledge that all created beings are dependent on God for survival.

Isaiah 27:1 "In that day¹, Yahweh will take his sharp and mighty sword and bring judgment on Leviathan, the fleeing serpent (nā-ḥāš)², the coiling serpent – and He will slay the dragon (hat-tan-nîn) of the sea (bay-yām).

¹ "In that day" refers to the End Times.

² Notice the two nouns used to describe Leviathan: serpent (nā-ḥāš) and dragon (hat-tan-nîn). Nā-ḥāš is the Hebrew word used to describe the serpent that deceived Eve in Genesis 3. Thus, another connection between Leviathan and Satan.

Ezekiel 29:3-4 "Speak to him (Pharaoh) and tell him that this is what the Lord Yahweh says, 'Behold, I am against you, O Pharaoh, king of Egypt, O great dragon (hat-tan-nîm) who lies among his rivers, who says, 'The Nile is mine; I made it for myself. But I will put hooks in your jaws and make the fish of your streams cling to your scales. I will haul you up out of your rivers, and all the fish of your streams will cling to your scales.'"

In ancient cultures, dragons and serpents often represented chaotic, destructive power, and the forces of evil, making them a fitting metaphor for a tyrannical ruler like Pharaoh. This verse is yet another reminder that God has control over even the most formidable enemy. This verse is also another example of God's impatience with prideful people. I can see His point, who are we to claim ownership of anything or anyone on earth when God is the one who created it? Repeatedly throughout the Bible, God takes away what prideful people gloat about. On the flip side, in Matthew 5:5, Jesus reminds us that "God blesses those who are humble, for they will inherit the whole earth." Job remained humble while going through serious tribulation when everything was stripped from him. He offers us an important reminder, "I came naked from my mother's womb, and I will be naked when I leave. The Lord gave me what I had, and the Lord has taken it away. Praise the name of the Lord!"

IDOLATRY

Idolatry is prominent theme, especially in the OT. There are over 200 Bible verses about idolatry; I have focused mainly on the verses that mention demons.

An idol is defined as a physical image or representation of a god used as an object of worship. Within many, especially monotheistic religions, including the Abrahamic faiths (Judaism, Christianity, Islam), the power behind these false "gods" is believed to be demonic. The laws in the OT forbid the people to worship these false gods. The punishment was often severe. Many feel that Yahweh is punitive because of this, yet behind it is God's love for all people, because he knows the torment these demons cause humans.

The basic agenda of the demonic realm is to lead people away from the Creator. Thus, when one worships or relies on anything created, rather than the Creator, they open "doors" to the possibility of demonic oppression. Most metaphysical practices used by well-meaning healers are corrupted and "open doors" allowing interference by demons and their human pawns. One would do well to heed the many warnings which are found within the Bible. I have included a few samples for you to get a flavor of God's opinion regarding idolatry.

When I first read Deuteronomy 18, the hairs on the back of my neck stood on end. For over a decade, I have helped kind-hearted people, most in healing professions, whose lives were in physical, financial and mental ruins, unable to find or maintain healthy relationships, and crippled by demonic interference. The focus of my work was mainly to show them the correlation between unresolved emotional trauma and demonic interference. I had already become suspicious of several healing modalities, especially Reiki, in which demons were sneaking in during attunements, both giving and receiving. When I read the following passage, it was like the blinders falling off my eyes. I could clearly see how and why these seemingly helpful practices were in fact the cause of demonic interference. That led me to begin research on the roots of these practices. Watching deliverance videos in which demons cowered from Jesus, recognizing his power over theirs, is what led me back to the Bible. I wanted to learn more Jesus and how he cast out demons. I hope you find the following information to be as fascinating and sobering as I have.

Deuteronomy 18:9-14 ⁹When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. ¹⁰There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft (seek knowledge or predict future through supernatural means divination), or soothsayer (to conjure, practice magic), or one who interprets omens (cast spells, predict future, astrology), or a sorcerer (cast spells, potions), ¹¹or one who conjures spells (bind demons to spells), or consults a medium or a spiritist, or one who calls up the dead. ¹²For all who do these things are an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you. ¹³You shall be blameless before the Lord your God. ¹⁴For these nations which you will dispossess listened to soothsayers and diviners (tarot, pendulum); but as for you, the Lord your God has not appointed such for you."

Deuteronomy 32:16-17 "They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger. They sacrificed to demons (laš-šê-đîm), not to God, but to gods they did not know, to new gods, that your fathers did not fear."

2 Kings 1:2-4, 17 ²Now King Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, 'Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury.'³ But the angel of the Lord said to Elijah the Tishbite, 'Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-Zebub, the god of Ekron?'⁴ Now therefore, thus says the Lord: 'You shall not come down from the bed to which you have gone up, but you shall surely die...'¹⁷ So Ahaziah died according to the word of the Lord which Elijah had spoken."

Ahaziah was a Jewish king, the son of the evil duo King Ahab and Jezebel. It was Jezebel who brought in hundreds of priests to offer sacrifices to gods such as Baal. This in turn led the Jewish people to sacrifice their babies, alive, to this demonic god. Following in his parents' footsteps, Ahaziah led the people further into demonic worship. Elijah, a well-known prophet sent by Yahweh, had previously warned Ahab and Jezebel to turn back to God. They refused and all three had untimely deaths prophesied by Elijah. Read how Yahweh demonstrated His power over Jezebel's false prophets, in 1 Kings chapters 18, 19, 21.

2 Kings 18:4 "He (King Hezekiah) removed the hilltop altars, shattered the sacred pillars, and cut down the Asherah₁ poles. He also demolished the bronze serpent₂ called Nehustan that Moses had made, for up to that time the Israelites had burned incense to it."

₁Asherah = Phoenician fertility goddess, male and female temple prostitution

₂Here's the back story of the bronze serpent. **Numbers 21:4-9** ⁴Then they journeyed from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. ⁵And the people spoke against God and against Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread (manna).'⁶ So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. ⁷Therefore the people came to Moses, and said, 'We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.' So, Moses prayed for the people. ⁸Then the Lord said to Moses, 'Make a serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.'⁹ So, Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived."

For over 700 years the bronze serpent was meant to be a reminder of their rebellion against God. Instead, it became an idol, a false god they offered prayers and sacrifices to, even worse rebellion toward God!

Psalms 106:34-46 ³⁴Israel failed to destroy the nations in the land, as the Lord had commanded them. ³⁵Instead, they mingled among the pagans and adopted their evil customs. ³⁶They worshiped their idols, which led to their downfall. ³⁷They even sacrificed their sons and their daughters to the demons (laš-šê-dîm). ³⁸They shed innocent blood, the blood of their sons and daughters. By sacrificing them to the idols of Canaan, they polluted the land with murder. ³⁹They defiled themselves by their evil deeds, and their love of idols was adultery in the Lord's sight.

⁴⁰That is why the Lord's anger burned against his people, and he abhorred his own special possession. ⁴¹He handed them over to pagan nations, and they were ruled by those who hated them. ⁴²Their enemies crushed them and brought them under their cruel power. ⁴³Again and again he rescued them, but they chose to rebel against him, and they were finally destroyed by their sin. ⁴⁴Even so, he pitied them in their distress and listened to their cries. ⁴⁵He remembered his covenant with them and relented because of his unfailing love. ⁴⁶He even caused their captors to treat them with kindness."

If you want to know what God *really* feels about idolatry, read Ezekiel chapters 8 and 9. I used to see the Creator as a punitive dictator, doling out harsh punishments. Now I understand God's motive. He knows the heart of Satan, you, me, everyone. God knows that Satan is jealous of God's love for humans. Satan's agenda is to lure humans away from God. Not only does being deceived by Satan create hell in one's life, it can also keep one away from the presence of God for eternity. Become aware of Satan's traps!

NEW TESTAMENT SCRIPTURES

JESUS TEMPTED BY SATAN

Mark 1:12-13; Luke 4:1-13; Matthew 4:1-11 ¹“Then Jesus was led by the Spirit into the wilderness to be tempted by the devil (diabolou = slanderer). ²After fasting forty days and forty nights, he was hungry. ³The tempter (peirazōn) came to Him and said, ‘If you are the Son of God, tell these stones to become bread.’ ⁴But Jesus answered, ‘It is written, ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”

Jesus counters with scripture: Deuteronomy 8:2-4 ²“Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. ³He humbled you, and in your hunger, gave you manna, which neither you nor your ancestors had known, so that you might understand that man does not live on bread alone, but on every word that comes from the mouth of the Lord. ⁴Your clothes did not wear out and your feet did not swell during these forty years.”

⁵“Then the devil (diabolos) took him to the holy city [Jerusalem] and set him on the pinnacle of the temple. ⁶‘If you are the Son of God,’ he said, ‘throw Yourself down.’ For it is written, ‘God will command His angels concerning You, and they will lift You up in their hands, so that You will not strike Your foot against a stone.’”

Satan twists the message in Psalm 91:9-13 ⁹“If you make the Lord your refuge, if you make the Most High your shelter, ¹⁰no evil will conquer you; no plague will come near your home. ¹¹For he will order his angels to protect you wherever you go. ¹²They will lift you up in their hands so that you will not strike your foot against a stone.”

Satan conveniently doesn't add the following verse, ¹³“You will tread on the lion and cobra; you will trample the young lion and serpent.” A main theme throughout the Bible is the fall of Satan, symbolized as a serpent, and his being crushed by the Messiah. (Genesis 3:15; Colossians 2:15; Revelation 20:10)

So Satan mocks Jesus and tempts him to jump from the top of the temple, which is 164 feet high. If he's the Son of God, the angels will protect him. Jesus counters with another scripture.

Jesus replied, ⁷“It is also written, ‘Do not put the Lord your God to the test.’”

Deuteronomy 6:13-16 ¹³“Fear the Lord your God, serve him only and take your oaths in his name. ¹⁴Do not follow other gods, the gods of the peoples around you; ¹⁵for the Lord your God, who is among you, is a jealous God and his anger will burn against you, and he will destroy you from the face of the land. ¹⁶Do not put the Lord your God to the test as you did at Massah.”

What happened at Massah? Check out Exodus 17:1-7 While the Israelites were wandering in the wilderness, the people began to grumble and rebel against Moses due to lack of water. Even though they experienced the miraculous exit from Egyptian bondage and miracles on a daily basis, they essentially "tested" God by questioning if He was able to provide for them. Moses named the place "Massah" which means "testing."

⁸“Again, the devil (diabolos) took him to a very high mountain and showed Him all the kingdoms of the world and their glory. ⁹‘All this I will give You,’ he said, ‘if you fall down and worship me.’”

Did Satan have the power and authority to give the kingdoms of earth to Jesus? Yes! Check out: John 12:31; Ephesians 2:2; 2 Corinthians 4:4; John 14:30-31. Satan obviously knows the scriptures and the last thing he wanted was for Jesus to fulfill his mission. It was Jesus's resurrection that passed the authority of earth from Satan to Jesus. (Matthew 28:18) Now Jesus also holds the keys to Hades and death. (Revelation 1:18)

¹⁰“Leave me Satan (Satana)!” Jesus declared. “It is written, ‘Worship the Lord your God and serve Him only.’” Jesus again counters Satan by quoting Deuteronomy 6:13 which reflects Exodus 20:35.

¹¹“Then the devil left Him, and angels came and ministered to Him.” This whole dialogue between Jesus and Satan is a great example for us. “Resist the devil and he will flee from you.” James 4:7 The word of God (the Bible) is like a two-edged sword and is our best defense against the wiles of the devil. (Hebrews 4:12)

JESUS CASTS OUT DEMONS

Jesus ministered in three main ways: preaching the Word of God, healing the infirm and casting out demons. The more remarkable ones are recorded in the Bible and there is mention that he did many more. It is interesting to note that oftentimes, demons are the cause of the person's physical or mental illness.

Mark 1:39 *"And he preached in their synagogues throughout all Galilee, and cast out demons (daimonia)."*

Mark 3:11-12 *"Whenever the impure spirits (akatharta pneumata) saw him, they fell down before him and cried out, "You are the Son of God." But he gave them strict orders not to tell others about him."*

What is important to recognize in this and similar passages, like James 2:19 "You believe that there is one God. Good! Even the demons believe that—and shudder." As I watched various videos in which demons were being cast out and whining when stripped of their power, it became obvious that demons know the true identity of Jesus and that he has authority over them and the power to lock them in the abyss.

Mark 1:32,34; Matthew 8:16 *"¹⁶When evening came, many who were demon possessed (daimonizomenous) were brought to him, and he drove out the spirits with a word and healed all the sick."*

Matthew 4:24 *"News about Him spread all over Syria, and people brought to Him all who were ill with various diseases, those suffering severe pain, the demon possessed (daimonizomenous), those having seizures, and the paralyzed; and he healed them."*

Luke 6:17-19 *"¹⁷He (Jesus) went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, ¹⁸ who had come to hear him and to be healed of their diseases. Those troubled by impure spirits (akathartōn pneumatōn) were cured, ¹⁹ and the people all tried to touch him, because power was coming from him and healing them all."*

Luke 7:21 *"At that very hour, Jesus healed many people of their diseases, afflictions, and evil spirits (ponērōn pneumatōn), and He gave sight to many who were blind."*

DEMON POSSESSED MAN IN THE SYNAGOGUE

Luke 4:31-36; Mark 1:21-28: *"²¹They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. ²² The people were amazed at his teaching, because he taught them as one who had authority, not as the teachers of the law. ²³ Just then a man in their synagogue who was possessed by an impure spirit (akathartō pneumatic) cried out, ²⁴ 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!¹'"*

²⁵ 'Be quiet!' said Jesus sternly. 'Come out of him!' ²⁶ The impure spirit shook the man violently and came out of him with a shriek. ²⁷ The people were all so amazed that they asked each other, 'What is this? A new teaching—and with authority! He even gives orders to impure spirits and they obey him.' ²⁸ News about him spread quickly over the whole region of Galilee."

Luke 13:31-32 *"At that very hour, some Pharisees came to Jesus and told him, 'Leave this place and get away because Herod wants to kill you.' He replied, 'Go tell that fox (cunning person), I will keep on driving out demons (daimonia) and healing people today and tomorrow, and on the third day I will reach my goal.¹'"*

¹The goal Jesus was referring to was His death and resurrection on the third day, ending his earthly mission.

LEGION OF DEMONS CAST OUT

Matthew 8:28-34; Mark 5:1-20; Luke 8:26-37 ²⁶They sailed to the region of the Gadarenes, which is across the lake from Galilee. ²⁷When Jesus stepped ashore, he was met by a demon possessed (daimonia) man from the town. For a long time, this man had not worn clothes or lived in a house, but had lived in the tombs. ²⁸When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, 'What do you want with me, Jesus, Son of the Most High God? I beg you, don't torture me!' ²⁹For Jesus had commanded the impure spirit (akathartō pneumatī) to come out of the man. Many times, it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon (daimoniou) into solitary places.

³⁰ Jesus asked him, 'What is your name?' 'Legion,' he replied, because many demons (daimonia) had gone into him. ³¹ And they begged Jesus repeatedly not to order them to go into the Abyss (abysson). ³² A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. ³³ When the demons (daimonia) came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

³⁴ When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, ³⁵ and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons (daimonia) had gone out, sitting at Jesus' feet, dressed and in his right mind, and they were afraid. ³⁶ Those who had seen it told the people how the demon possessed (daimonistheis) man had been healed. ³⁷ Then all the people of the region of the Gadarenes asked Jesus to leave them, because they were overcome with fear. So, he got into the boat and left."

Notice again that the demons in the man recognized Jesus' true identity as the son of the Most High God. They also recognized that Jesus had authority over them, to torture them, to cast them out and to send them to the Abyss.

FAITH OF CANAANITE WOMAN

Mark 7:25-30; Matthew 15:21-28 ²¹Leaving that place, Jesus withdrew to the region of Tyre and Sidon. ²²A Canaanite woman from that vicinity came to him, crying out, 'Lord, Son of David, have mercy on me! My daughter is demon possessed (daimonizetai) and suffering terribly.' ²³Jesus did not answer a word. So, his disciples came to him and urged him, 'Send her away, for she keeps crying out after us.'

²⁴He answered, 'I was sent only to the lost sheep of Israel.' ²⁵The woman came and knelt before him. 'Lord, help me!' she said. ²⁶He replied, 'It is not right to take the children's bread and toss it to the dogs.' ²⁷'Yes it is, Lord,' she said. 'Even the dogs eat the crumbs that fall from their master's table.' ²⁸Then Jesus said to her, 'Woman, you have great faith! Your request is granted.' And her daughter was healed at that moment."

This is just one passage that demonstrates healing from a distance.

SEVEN DEMONS CAST FROM MARY MAGDALENE

Luke 8:1-3 "After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been healed of evil spirits (ponērōn pneumatōn) and diseases: Mary (called Magdalene) from whom seven demons (daimonia) had come out: Joanna the wife of Chuza, the manager of Herod's household, Susanna, and many others. These women were helping to support them out of their own means."

Mark 16:9 "Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had driven out seven demons (daimonia)."

DEAF, MUTE, IMPURE SPIRIT CAST OUT OF BOY

Matthew 17:14-21; Luke 9:37-42; Mark 9:14-29 ¹⁴When they came to the other disciples, they saw a large crowd around them and the scribes (teachers of the law) arguing with them. ¹⁵As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

¹⁶‘What are you arguing with them about?’ he asked. ¹⁷Someone in the crowd answered, ‘Teacher, I brought You my son, who has a spirit (pneuma) that makes him mute. ¹⁸Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive it out, but they were unable.’

¹⁹‘O unbelieving generation,’ Jesus replied, ‘how long must I remain with you? How long must I put up with you? Bring the boy to me.’ ²⁰So they brought him. When the spirit (pneuma) saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth.

²¹Jesus asked the boy’s father, ‘How long has this been with him?’ ‘From childhood,’ he answered. ²²‘It often throws him into the fire or water to kill him. But if you can do anything, have compassion on us and help us.’ ²³‘If you can?’ echoed Jesus. ²⁴‘All things are possible to him who believes.’ Immediately the boy’s father cried out, ‘I do believe; help me overcome my unbelief!’

²⁵When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit (akathartō pneumatic). ‘You deaf and mute spirit (pneuma),’ he said, ‘I command you, come out of him and never enter him again.’ ²⁶The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, ‘He is dead.’ ²⁷But Jesus took him by the hand and helped him to his feet, and he stood up.

²⁸After Jesus had gone inside the house, His disciples asked him privately, ‘Why couldn’t we drive it out?’ He replied, ²⁹‘This kind cannot come out, except by prayer.’” Matthew’s account includes prayer and fasting.

MUTE DEMON CAST OUT

Luke 11:14-20; Matthew 9:32-34 ³²Jesus was driving out a demon (daimonion) that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed. But some of them said, ‘By Beelzebul, the prince of demons (tō archonti tōn daimoniōn), he is driving out demons.’ Others tested him by asking for a sign from heaven.

Jesus knew their thoughts and said to them: ‘Any kingdom divided against itself will be ruined, and a house divided against itself will fall. If Satan (Satanas) is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebul. Now if I drive out demons by Beelzebul, by whom do your followers drive them out? So then, they will be your judges. But if I drive out demons by the finger of God, then the kingdom of God has come upon you.’”

CRIPPLED WOMAN HEALED ON SABBATH

Luke 13:10-17 ¹⁰On a Sabbath, Jesus was teaching in one of the synagogues, ¹¹and a woman was there who had been crippled by a spirit (pneuma) for eighteen years. She was bent over and could not straighten up at all. ¹²When Jesus saw her, he called her forward and said to her, ‘Woman, you are set free from your infirmity.’ ¹³Then he put his hands on her, and immediately she straightened up and praised God.

¹⁴Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, ‘There are six days for work. So come and be healed on those days, not on the Sabbath.’ ¹⁵The Lord answered him, ‘You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? ¹⁶Then should not this woman, a daughter of Abraham, whom Satan (Satanas) has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?’ ¹⁷When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.”

BLIND AND MUTE DEMON CAST OUT

Mark 3:22-26; Matthew 12:22-37 ²²Then a demon possessed (*daimonizomenos*) man, who was blind and couldn't speak, was brought to Jesus. He healed the man so that he could both speak and see. ²³The crowd was amazed and asked, 'Could it be that Jesus is the Son of David, the Messiah?' ²⁴But when the Pharisees heard about the miracle, they said, 'No wonder he can cast out demons. He gets his power from Beelzebul (*Beelzeboul*), the prince (*archonti*) of the demons (*daimoniōn*).'

²⁵Knowing their thoughts, Jesus said to them, 'Every kingdom divided against itself will be laid waste, and every city or household divided against itself will not stand. ²⁷If Satan (*Satanas*) drives out Satan (*Satanan*), he is divided against himself. How then can his kingdom stand? ²⁸And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges. But if I drive out demons by the Spirit (*Pneumati*) of God (*Theou*), then the kingdom of God has come upon you.'

²⁹'How can anyone enter a strong man's house and steal his possessions, unless he first ties up the strong man? Then he can plunder his house. ³⁰He who is not with me is against me and he who does not gather with me scatters. ³¹Therefore, I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. ³²Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit (*Hagiou Pneumatos*) will not be forgiven, either in this age or in the age to come.'

³³'Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree will be known by its fruit. ³⁴You brood of vipers, how can you who are evil (*ponēroi*) say anything good? For out of the overflow of the heart, the mouth speaks. ³⁵The good man brings good things out of his good store of treasure, and the evil (*ponēros*) man brings evil things out of his evil store of treasure. ³⁶But I tell you that men will give an account on the day of judgment for every careless word they have spoken. ³⁷For by your words you will be acquitted, and by your words you will be condemned.'"

TEACHINGS OF JESUS RELATED TO DEMONS

Matthew 7:22 Jesus is talking to the crowd about judgment day. *“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out demons (daimonia) and in thy name done many wonderful works?”*

Matthew 10:25 *“It is enough for a disciple to be like his teacher, and a servant like his master. If the head of the house has been called Beelzebub (Beelzeboul), how much more the members of his household!”*

Matthew 11:18-19; Luke 7:33-34 ³³*For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon (daimonion).’ ³⁴The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’”*

Matthew 12:43-45; Luke 11:24-26 ⁴⁴*When an impure spirit (akathartō pneumatic) comes out of a person, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits (pneumata) more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.”*

CLIP FROM PARABLE OF THE SOWER

Mark 4:2-20, Luke 8:4-15; Matthew 13:18-19 ⁴⁸*Listen then to what the parable of the sower means: ¹⁹When anyone hears the message about the kingdom and does not understand it, the evil one (ponēros) comes and snatches away what was sown in their heart. This is the seed sown along the path.”*

PARABLE OF THE WEEDS

Matthew 13:24-30, 36-43 ⁴⁴*Jesus told them another parable: ‘The kingdom of heaven is like a man who sowed good seed in his field. ²⁵But while everyone was sleeping, his enemy (echthros) came and sowed weeds among the wheat, and went away. ²⁶When the wheat sprouted and formed heads, then the weeds also appeared. ²⁷The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ ²⁸‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’ ²⁹‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. ³⁰Let both grow together until the harvest. At that time, I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”*

³⁶*Then he left the crowd and went into the house. His disciples came to him and said, ‘Explain to us the parable of the weeds in the field.’ ³⁷He answered, ‘The one who sowed the good seed is the Son of Man. ³⁸The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one (ponērou), ³⁹and the enemy (ech-thros) who sows them is the devil (diabolos). The harvest is the end of the age, and the harvesters are angels. ⁴⁰As the weeds are pulled up and burned in the fire, so it will be at the end of the age. ⁴¹The Son of Man will send out his angels, and they will weed out of His kingdom every cause of sin and all who do evil. ⁴²They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.’”*

JESUS REBUKES PETER

Mark 8:31-33; Matthew 16:21-23 ²¹*From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. ‘Never, Lord!’ he said. ‘This shall never happen to you!’ Jesus turned and said to Peter, “Get behind me, Satan (Satana)! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.’”*

JESUS EXPOSES PHARISEES AS HYPOCRITES

Matthew 23:29-36 ²⁹“What sorrow awaits you teachers of religious law and you Pharisees. Hypocrites!₁ For you build tombs for the prophets your ancestors killed, and you decorate the monuments of the godly people your ancestors destroyed. ³⁰Then you say, ‘If we had lived in the days of our ancestors, we would never have joined them in killing the prophets. ³¹But in saying that, you testify against yourselves that you are indeed the descendants of those who murdered the prophets. ³²Go ahead and finish what your ancestors started. You snakes (opheis)! ³³You sons of vipers (echidnōn)!₂ How will you escape the judgment of Gehenna (hell)? ³⁴Therefore, I am sending you prophets and wise men and teachers of religious law. But you will kill some by crucifixion, and you will flog others with whips in your synagogues, chasing them from city to city. ³⁵As a result, you will be held responsible for the murder of all godly people of all time—from the murder of righteous Abel to the murder of Zechariah, son of Berekiah, whom you killed in the Temple between the sanctuary and the altar. ³⁶I tell you the truth, this judgment will fall on this very generation.”

₁ Jesus called the Pharisees hypocrites for claiming to be experts of the Torah, yet they distorted and violated the laws, leading the people astray.

₂“You snakes! You sons of vipers!” Jesus is basically calling these religious leaders “sons of demons.”

ANOTHER CLASH WITH THE PHARISEES

John 8:42-52 ⁴²Jesus said to them, ‘If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. ⁴³Why is my language not clear to you? Because you are unable to hear what I say. ⁴⁴You belong to your father, the devil (diabolou), and you want to carry out your father’s desires. He was a murderer₁ from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (pater autou). ⁴⁵Yet because I tell the truth, you do not believe me! ⁴⁶Can any of you prove me guilty of sin? If I am telling the truth, why don’t you believe me? ⁴⁷Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God.’ ⁴⁸The Jews answered him, ‘Aren’t we right in saying that you are a Samaritan and you have a demon (daimonion)?’ ⁴⁹‘I do not have a demon (daimonion),’ Jesus replied, ‘but I honor my Father and you dishonor me. ⁵⁰I do not seek my own glory. There is One who seeks it, and he is the Judge. ⁵¹Very truly I tell you, if anyone keeps my word, he will never see death.’₂ ⁵²At this they exclaimed, ‘Now we know that you have a demon! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death.’”

₁The biblical concept of murder extends beyond the physical act to include spiritual and moral dimensions, such as anger, hatred and revenge, which are seen as equivalent in severity to murder in the eyes of God. In this passage, Jesus uses strong language to describe the devil as a “murderer from the beginning” and “the father of lies,” emphasizing his role in leading humanity into spiritual death.

₂Jesus was speaking of spiritual, everlasting life. He was not teaching that his believers would never experience physical death.

SATAN’S AGENDA: TO STEAL, KILL AND DESTROY

John 10:7-10, 19-21 ⁷Therefore Jesus said again, “Very truly I tell you, I am the gate for the sheep. ⁸All who have come before me are thieves (kleptai) and robbers (lēstai), but the sheep have not listened to them. ⁹I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. ¹⁰The thief₁ comes only to steal and kill and destroy; I have come that they may have life, and have it to the full₁.”

¹⁹Again, there was division among the Jews because of His message. ²⁰Many of them said, ‘He is demon possessed (daimonion) and insane. Why would you listen to him?’ ²¹But others replied, ‘These are not the words of a man possessed by a demon (daimonizomenou). Can a demon open the eyes of the blind?’

₁This is one of many passages that demonstrates Satan’s agenda in complete opposition to God’s will.

JESUS SENDS DISCIPLES TO PREACH, HEAL AND CAST OUT DEMONS

Mark 3:13-15 ⁴³ Now Jesus went up the mountain and called for those he wanted, and they came to him. ¹⁴ He appointed twelve so that they would be with him and he could send them to preach ¹⁵ and to have authority to cast out demons (daimonia).”

Mark 6:7 “And he called his twelve disciples together and began sending them out two by two, giving them authority to cast out impure spirits (akathartōn pneumatōn).”

Matthew 10:1 “Jesus called his twelve disciples to him and gave them authority to drive out impure spirits (akathartōn pneumatōn) and to heal every disease and sickness.”

Matthew 10:8 “Heal the sick, cleanse the lepers, raise the dead, cast out demons (daimonia). Freely ye have received, freely give.”

Luke 9:1-2 “Jesus called the Twelve and gave them all power and authority to drive out demons (daimonian), to cure diseases, and he sent them to proclaim the kingdom of God and to heal the sick.”

Mark 6:13 “They cast out many demons (daimonia), and healed many of the sick, anointing them with oil.”

Luke 10:17-20 “The seventy-two returned with joy and said, ‘Lord, even the demons (daimonia) submit to us in Your name.’ He replied, ‘I saw Satan (Satanan) fall like lightning from heaven. ¹ I have given you authority to trample on snakes (opheōn) and scorpions (skorpiōn) and to overcome all the power of the enemy (echthrou); nothing will harm you. However, do not rejoice that the spirits (pneumata) submit to you, but rejoice that your names are written in heaven.’”

¹This is an important part of Christian doctrine. For in this statement, Jesus claims to have seen Satan fall from heaven. That means that Jesus, in his Spirit / God form, existed even before Satan deceived Eve.

Luke 9:49-50; Mark 9:38-40 ³⁸ John said to him, “Teacher, we saw someone casting out demons (daimonia) in your name, and we tried to stop him because he was not following us.” ³⁹ But Jesus said, “Do not stop him, because no one who does a miracle in my name will be able soon afterward to say anything bad about me. ⁴⁰ For whoever is not against us is for us.”

This is a good passage to consider. We will never have all the same beliefs as another person. Rather than pushing one’s belief onto others, be a role model instead. Be open to discussion and find common ground with others. Then perhaps each of you will walk away with new thoughts to consider and a stronger foundation for what you believe in.

John 6:70-71 “Then Jesus replied, ‘Have I not chosen you, the Twelve? Yet one of you is a devil (diabolos)!’ He was speaking of Judas, son of Simon Iscariot, one of the Twelve, who would later betray him.

John 12:31-32 “Now is the time for judgment on this world; now the prince (archon) of this world will be driven out. And I (Jesus), when I am lifted up from the earth, will draw all people to myself.”

John 14:30-31 “I will not say much more to you, for the prince (archon) of this world is coming. He has no hold over me, but he comes so that the world may learn that I love the Father and do exactly what my Father has commanded me.”

John 16:11 “and about judgment, because the prince (archon) of this world now stands condemned.”

THE LAST SUPPER

John 13:1-2, 27 *It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The evening meal was in progress, and the devil (diabolou) had already prompted Judas, the son of Simon Iscariot, to betray Jesus... ²⁷ As soon as Judas took the bread, Satan (Satanas) entered into him₁. So, Jesus told him, 'What you are about to do, do quickly.'*"

Satan first "prompted" or projected thoughts of betrayal in the mind of Judas. Instead of rebuking those thoughts, Judas mulled them over, likely for several days. This "opened the door" that allowed Satan to enter him. Judas could have rebuked Satan or asked Jesus to remove Satan. Jesus knew that Satan had entered, but did not interfere with Judas' free will choice. The same is true for us. In this case, the betrayal was known already recorded in the ancient scriptures. It was one of the hundreds of prophecy that Jesus needed to fulfill. (Zechariah 11:12-13; Psalms 41:9)

Luke 22:3-6 *"Now the Festival of Unleavened Bread, called the Passover, was approaching, ² and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people. Then Satan (Satanas) entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money. He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present."*

Luke 22:31-34 *"Simon, Simon, Satan (Satanas) has asked to sift (to prove by trials) each of you like wheat.₁ But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers₂.' But he replied, 'Lord, I am ready to go with you to prison and to death.' Jesus answered, 'I tell you, Peter, before the rooster crows today, you will deny three times that you know me.'₃"*

₁In Job Chapter 1, we learn of a similar story in which Satan requests God to allow him to torment a righteous man. Satan was doing all he could to stop Jesus from exposing the source of evil and bringing people back to the Creator. Satan's agenda has not changed and he will do all he can to stop you, too.

₂Although Peter wept bitterly after he denied Jesus three times, he took Jesus' advice and turned his weakness into his strength, never again denying Jesus, even unto his death as a martyr.

₃This verse is just one demonstration of Jesus' prophetic nature. Matthew 26:31-35 and Mark 14: 27-31 also record the prophecy of Peter's denial before the rooster crows three times. You can find the rest of the story at: (Matthew 26:69-75; Mark 14:66-72, Luke 22:55-62)

JESUS PRAYS FOR HIS DISCIPLES

John 17:13-19 *"¹³ Now I am coming to you. I told them many things while I was with them in this world so they would be filled with my joy. ¹⁴ I have given them your word. And the world hates them because they do not belong to the world, just as I do not belong to the world. ¹⁵ I'm not asking you to take them out of the world, but to keep them safe from the evil one (ponērou). ¹⁶ They do not belong to this world any more than I do. ¹⁷ Make them holy by your truth; teach them your word, which is truth. ¹⁸ Just as you sent me into the world, I am sending them into the world. ¹⁹ And I give myself as a holy sacrifice for them so they can be made holy by your truth."*

Myself and nearly every one of my clients express what Jesus is stating here. We don't feel like we belong to this world. You may feel this way yourself at times. This prayer validates what we sense to be true. Yet, we have a purpose for being here. We're not an accident. Notice that Jesus doesn't ask for us to be taken out of the world. Instead, he prays that we be kept safe from the demons. My whole purpose in spending so much time putting this document and videos together has been to help inform you that demons do exist, their agenda, how to avoid falling into their traps and how to be free from their oppression.

ACTS OF THE APOSTLES

ANANIAS AND SAPPHIRA

Acts 5:1-11 ¹“Now a man named Ananias, together with his wife Sapphira, sold a piece of property. ²With his wife’s full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles’ feet. ³Then Peter said, ‘Ananias, how is it that Satan (Satanas) has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ⁴Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God.’ ⁵When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. ⁶Then some young men came forward, wrapped up his body, and carried him out and buried him. ⁷About three hours later his wife came in, not knowing what had happened. ⁸Peter asked her, ‘Tell me, is this the price you and Ananias got for the land?’ ‘Yes,’ she said, ‘that is the price.’

⁹Peter said to her, ‘How could you conspire to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door, and they will carry you out also.’ ¹⁰At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. ¹¹Great fear seized the whole church and all who heard about these events.”

APOSTLES HEALING ABILITIES

Acts 5:16 “Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits (akathartōn pneumatōn), and all of them were healed.”

PHILLIP CASTS OUT DEMONS

Acts 8:6-8 “Now the crowds were giving heed to the things being spoken about by Philip and saw the signs he performed. For with shrieks, impure spirits (akatharta pneumatata) came out of many, and many who were paralyzed or lame were healed. So, there was great joy in that city.”

GOD DOES NOT SHOW FAVORITISM

Acts 10:34-38: ³⁴“Then Peter began to speak: ‘I now realize how true it is that God does not show favoritism ³⁵but accepts from every nation the one who reveres him and does what is right. ³⁶You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. ³⁷You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached, ³⁸how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil (diabolou), because God was with him.”

PAUL CONDEMNS AND BLINDS SORCERER, FALSE PROPHET

Acts 13:6-12 ⁶“They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus, ⁷who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. ⁸But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith. ⁹Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, ¹⁰‘You are a child of the devil (diabolou) and an enemy (echthre) of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? ¹¹Now the hand of the Lord is against you. You are going to be blind for a time, not even able to see the light of the sun.’ Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. ¹²When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.”

EXORCISTS ATTACKED BY EVIL SPIRITS

Acts 19:11-17 ¹¹God did extraordinary miracles through Paul, ¹²so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits (*ponēra pneumata*) left them. ¹³Now there were some itinerant Jewish exorcists (*exorkistés*) who tried to invoke the name of the Lord Jesus over those with evil spirits (*ponēra pneumata*). They would say, 'I bind you by Jesus, whom Paul proclaims.'

¹⁴Seven sons of Sceva, a Jewish chief priest, were doing this. ¹⁵Eventually, one of the evil spirits answered them, 'Jesus I know, and I know about Paul, but you, who are you?' ¹⁶Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding. ¹⁷When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor."

This is an important verse to remember for anyone who tries to cast out demons. There are many shamans and healers who are either working consciously with demons or unknowingly being influenced by them. There are also many kind-hearted people who try to help others who are demonically oppressed. Those who are not "called" to do this work and are not in close communion with Jesus fall prey to demonic attack, like these sons of Sceva. Be wary who you consult for help; there are many wolves pretending to be sheep.

SAUL MEETS JESUS, YEARS AFTER HIS RESURRECTION

Acts 26:15-18 "Then I asked, 'Who are you, Lord?' 'I am Jesus, whom you are persecuting,' the Lord replied. 'Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan (*exousias of Satana*) to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'"

THE EPISTLES

PAUL'S MESSAGE TO THE CHURCH IN ROME

Romans 16:17-20 "I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery, they deceive the minds of naive people. Everyone has heard about your obedience, so I rejoice because of you; but I want you to be wise about what is good, and innocent about what is evil (*kakon*). The God of peace will soon crush Satan (*Satanan*) under your feet."

PAUL REBUKES THE CHURCH IN CORINTH

1 Corinthians 5:1-7: ¹It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father's wife. ²And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this? ³For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. ⁴So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, ⁵hand this man over to Satan₁ (*Satana*) for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. ⁶Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? ⁷Get rid of the old yeast, so that you may be a new unleavened batch—as you really are."

¹"Hand this man over to Satan," Paul is suggesting that they not allow this man to join in the congregation in hopes that it will wake him up enough to change his behavior and not negatively influence other members.

1 Corinthians 7:5 “Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan (*Satanas*) will not tempt (*peirazē*) you because of your lack of self-control.”

1 Corinthians 10:19-22 ¹⁹“Do I mean then that food sacrificed to an idol is anything, or that an idol is anything? ²⁰No, but the sacrifices of pagans are offered to demons (*daimoniois*), not to God, and I do not want you to be participants with demons. ²¹You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord’s table and the table of demons. ²²Are we trying to arouse the Lord’s jealousy? Are we stronger than he?”

2 Corinthians 2:5-11 ⁵“If anyone has caused grief, he has not so much grieved me as he has grieved all of you to some extent—not to put it too severely. ⁶The punishment inflicted on him by the majority is sufficient. ⁷Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. ⁸I urge you, therefore, to reaffirm your love for him. ⁹Another reason I wrote you was to see if you would stand the test and be obedient in everything. ¹⁰Anyone you forgive, I also forgive. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, ¹¹in order that Satan (*Satana*) might not outwit us. For we are not unaware of his schemes.”

2 Corinthians 4:3-4 “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age₁ (*theos aiōnos*) has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.” ¹“God of this age” is referring to Satan.

2 Corinthians 6:14-15 “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?”

2 Corinthians 11:3-4 “But I am afraid that just as Eve was deceived by the serpent’s (*ophis*) cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the One we preached, or if you receive a different spirit (*pneuma*) from the One you received, or a different gospel from the one you accepted, you put up with it easily enough.”

2 Corinthians 11:12-15 ¹²“And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about. ¹³For such people are false apostles, deceitful workers, masquerading as apostles of Christ. ¹⁴And no wonder, for Satan (*Satanas*) himself masquerades as an angel of light. It is not surprising, then, if his servants also masquerade as servants of righteousness. ¹⁵Their end will be what their actions deserve.”

2 Corinthians 12:6-10: ⁶“Even if I should choose to boast, I would not be a fool, because I would be speaking the truth. But I refrain, so no one will think more of me than is warranted by what I do or say, ⁷or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan (*angelos of Satana*), to torment me. ⁸Three times I pleaded with the Lord to take it away from me. ⁹But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore, I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. ¹⁰That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

Ephesians 4:25-28 “Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of one body. In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil (*diabolō*) a foothold. Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.”

One of the most common ways that demons gain a foothold is through unforgiveness, which fosters anger. This poison spreads into every area of one’s life, “opening doors” to demonic oppression.

Ephesians 2:1-2 “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler (archonta) of the authority of the air, the spirit who is now at work in those who are disobedient.”

THE ARMOR OF GOD

Ephesians 6:10-17 ¹⁰Finally, be strong in the Lord and in his mighty power. ¹¹Put on the full armor of God, so that you can take your stand against the devil's (diabolou) schemes. ¹²For our struggle is not against flesh and blood, but against the rulers (archas), against the authorities (exousias), against the powers of this dark world₁ and against the spiritual forces of evil (ponērias pneumatika) in the heavenly realms₂. ¹³Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵and with your feet fitted with the readiness that comes from the gospel of peace. ¹⁶In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one (ponērou). ¹⁷Take the helmet of salvation and the sword of the Spirit, which is the word of God₃.”

₁“the powers of this dark world” (kosmokratoras) From kosmos and kratero; a world-ruler, Satan

₂“heavenly realms” (epouraniois) = From epi and ouranos; above the sky.

₃“The sword” is the word of God, the Bible, the best defense against Satan. No matter what you are facing, the word of God offers you comfort, protection and guidance. The following are biblical references to “the word of God.” Psalm 119:105, 149:6; Isaiah 40:8; Matthew 4:1-11; John 1:1; 2 Corinthians 10:4; Ephesians 6:10-18; 1 Thessalonians 2:13; 2 Timothy 3:15-17; Hebrews 4:12, 13:7; 1 Peter 1:23; Revelation 1:16, 2:16

1 Thessalonians 2:18 “We wanted very much to come to you, and I, Paul, tried again and again, but Satan (Satanas) prevented us₁.”

₁It is unknown what specifically kept Paul from returning to Thessalonica, although Paul attributes it to the work of Satan. The following verse gives a clue that it was likely due to increased persecution as they preached the gospel of Christ.

1 Thessalonians 3:5 “For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid that in some way the tempter (peirazōn) had tempted you and that our labors might have been in vain.”

2 Thessalonians 2:9-10: “The coming of the lawless one will be in accordance with how Satan (Satana) works. He will use all sorts of displays of power through signs and wonders that serve the lie, and all the ways that wickedness deceives those who are perishing. They perish because they refused to love the truth and so be saved.”

2 Thessalonians 3:1-3 ¹Finally, dear brothers and sisters, we ask you to pray for us. Pray that the Lord’s message will spread rapidly and be honored wherever it goes, just as when it came to you. ²Pray, too, that we will be rescued from wicked and evil people, for not everyone is a believer. ³But the Lord is faithful; he will strengthen you and guard you from the evil one (ponērou).”

1 Timothy 1:20 “Among them are Hymenaeus and Alexander, whom I have handed over to Satan (paredōka Satana) to be taught not to blaspheme.”

1 Timothy 3:6-7 Qualifications for a bishop: “He₁ must not be a recent convert, or he may become conceited and fall under the same judgment as the devil (diabolou). He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's (diabolou) trap.”

1 Timothy 4:1 “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits (planois pneumasin) and things taught by demons (daimoniōn).”

1 Timothy 5:15 *“Some have in fact already turned away to follow Satan (Satana).”*

2 Timothy 2:25-26 *“Opponents (to the faith) must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil (diabolou), who has taken them captive to do his will.”*

Hebrews 2:14-15 *“Since the children have flesh and blood, he (Jesus) too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil (diabolon)—and free those who all their lives were held in slavery by their fear of death.”*

Fear of any kind gives demons a stronghold. It's very important to face and overcome all fears so as not to “open doors” for them to gain access through manipulation of one's mind or attachment to their body.

James 1:12-15 *“God blesses those who patiently endure testing and temptation. Afterward they will receive the crown of life that God has promised to those who love him. And remember, when you are being tempted (peirazomenos), do not say, “God is tempting me.” God is never tempted to do wrong, and he never tempts anyone else. Temptation comes from our own desires, which entice us and drag us away. These desires give birth to sinful actions. And when sin is allowed to grow, it gives birth to death.”*

“Temptation comes from our own desires,” is a good point to remember. God's never going to tempt you to do things that separate you from Him. And all temptation does not come directly from Satan and his demons. When a person is tempted to do something immoral, it is the person's responsibility to not dwell on that temptation. Yet if one continues to focus on the temptation, then a “door” can be opened, making it easier for “The Tempter” to gain a foothold. James gives us good advice in the next passage.

James 4:7 *“Submit yourselves, then, to God. Resist the devil (diabolō), and he will flee from you.”*

James 2:19 *“You believe that God is one; well and good. Even the demons (daimonia) believe that—and tremble with fear.”*

James 3:15-16 *“Such “wisdom” does not come down from heaven but is earthly, unspiritual, demonic (daimoniōdēs). For where you have envy and selfish ambition, there you find disorder and every evil practice.”*

1 Peter 5:8 *“Be alert and of sober mind. Your enemy (ech-thros') the devil (diabolos) prowls around like a roaring lion looking for someone to devour.”*

1 John 2:13-14 *“I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one (ponēron). I write to you, dear children, because you know the Father.”*

1 John 3:8-12 *“⁸Whoever makes a practice of sinning is of the devil (diabolou), for the devil has been sinning from the beginning. This is why the Son of God was revealed, to destroy the works of the devil. ⁹No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. ¹⁰By this it is evident who are the children of God, and who are the children of the devil; whoever does not practice righteousness is not of God, nor is the one who does not love his brother. ¹¹For this is the message you heard from the beginning: We should love one another. ¹²Do not be like Cain, who belonged to the evil one (ponērou) and murdered his brother. And why did he murder him? Because his own actions were evil (ponēra) and his brother's were righteous.”*

1 John 5:18-19 *“We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one (ponēros) does not touch him. We know that we are from God, and the whole world lies in the power of the evil one.”*

JOHN'S MESSAGES TO THE CHURCHES

The book of Revelation is believed to have been written by the apostle John, while he was exiled on the Greek island, Patmos. Around 63 years after his death and resurrection, Jesus appears to John, dictating letters to be sent to seven local churches. The following four verses are clips that mention Satan.

THE CHURCH IN SMYRNA

Revelation 2:9-10 *"I know your afflictions and your poverty (materially)—yet you are rich (spiritually)! I (Jesus) know about the slander of those who say they are Jews and are not¹, but are a synagogue of Satan (Satana).¹⁰ Do not be afraid of what you are about to suffer. I tell you, the devil (diabolos) will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown."*

¹Although they are of Jewish descent, they are not living according to the spiritual essence of Jewish Law.

THE CHURCH IN PERGAMUM

Revelation 2:13 *"I (the resurrected Jesus) know where you live—where the throne of Satan (Satana) exists¹. Yet you have held fast to my name and have not defied your faith in Me, even in the day when My faithful witness, Antipas, was killed among you, where Satan dwells."*

¹Pergamum was a city renowned for pagan worship and idolatry. The grand altar of Zeus, which still exists today, is likely the "throne of Satan" that is mentioned.

THE CHURCH IN THYATIRA

Revelation 2:24 *"Now I say to the rest of you in Thyatira, to you who do not hold to her¹ teaching and have not learned Satan's (Satana) so-called deep secrets, 'I will not impose any other burden on you, except to hold onto what you have until I (resurrected Jesus) come.'"*

¹"her" is defined in vs 20... *"that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols."*

THE CHURCH IN PHILADELPHIA

Revelation 3:8-10 *"I know your deeds. I have placed before you an open door, which no one can shut. For you have only a little strength, yet you have kept My word and have not denied My name. Look at those who belong to the synagogue of Satan (Satanas), who claim to be Jews but are liars instead. I will make them come and bow down at your feet, and they will know that I love you. Because you have kept My command to endure with patience, I will also keep you from the hour of testing that is about to come upon the whole world, to test those who dwell on the earth."*

Revelation 9:20-21: *"The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons (daimonia) and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, nor did they repent of their murders or their sorceries or their sexual immorality or their thefts."*

REVELATION: END TIMES PROPHECIES

The following scriptures are from the vision the apostle John was given which offer detailed prophetic signs of the End Times. I focused on the three main antagonists in the vision, the red dragon (Satan), the Beast from the Sea (the Anti-Christ) and the Beast of the Earth (the False Prophet). It is possible that Leviathan (Job 41) is symbolic of the Beast from the Sea and that Behemoth (Job 40) is symbolic of the Beast of the Earth. These accounts were written over 600 years apart, in two different languages.

THE WOMAN AND THE DRAGON

Revelation 12:1-18 ¹Then I witnessed in heaven an event of great significance. I saw a woman clothed with the sun, with the moon beneath her feet, and a crown of twelve stars on her head. ²She was pregnant, and she cried out because of her labor pains and the agony of giving birth. ³Then I witnessed in heaven another significant event. I saw a large red dragon (*drakōn*) with seven heads and ten horns, with seven crowns on his heads. ⁴His tail swept away one-third of the stars in the sky, and he threw them to the earth. He stood in front of the woman as she was about to give birth, ready to devour her baby as soon as it was born. ⁵She gave birth to a son who was to rule all nations with an iron scepter; and her child was snatched up to God and to his throne. ⁶And the woman fled into the wilderness, where God had prepared a place to care for her for 1,260 days. ⁷Then there was war in heaven. Michael and his angels fought against the dragon and his angels. ⁸And the dragon lost the battle, and he and his angels were forced out of heaven. ⁹This great dragon—the ancient serpent (*orphis*)—called the devil (*diabolos*) and Satan (*Satanas*), the deceiver (*planon*) of the whole world. He was hurled to the earth and his angels with him with.

¹⁰And I heard a loud voice in heaven, “Now has come the salvation and the power and the Kingdom of our God (Theou), and the authority of His Christ (Christou). For the accuser (*katēgōr*) of our brothers and sisters has been thrown down to earth—the one who accuses them before our God, day and night. ¹¹And they have defeated him by the blood of the Lamb and by their testimony. And they did not love their lives so much that they were afraid to die. ¹²Therefore, rejoice, O heavens! And you who live in the heavens, rejoice!

But terror will come on the earth and the sea, for the devil has come down to you in great anger, knowing he has a short time.” ¹³When the dragon realized that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. ¹⁴But she was given two wings like those of a great eagle so she could fly to the place prepared for her in the wilderness. There she would be cared for and protected from the serpent for a time, times, and half a time. ¹⁵Then from the mouth of the serpent spewed water like a river to overtake the woman and sweep her away in a torrent. ¹⁶But the earth helped the woman and opened its mouth to swallow up the river that had poured from the dragon’s mouth. ¹⁷And the dragon, enraged at the woman, declared war against the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. ¹⁸And the dragon stood on the sand of the seashore.¹”

¹“the dragon,” Satan, summons the Beast from the Sea, leading into the verse below, Revelation 13:1-10.

BEAST FROM THE SEA (THE “ANTICHRIST”)

Revelation 13:1-10 ¹Then I saw a beast (*thērion*) with ten horns and seven heads rising out of the sea. There were ten royal crowns on its horns and blasphemous names on its heads. ²The beast I saw was like a leopard, with the feet of a bear and the mouth of a lion. And the dragon₁ (*drakōn*) gave the beast his power and throne and great authority. ³One of the heads of the beast appeared to be fatally wounded. But the mortal wound was healed, and the whole world was astonished and followed the beast. ⁴They worshipped the dragon who had given authority to the beast, and they worshipped the beast, saying, “Who is like the beast, and who can wage war against it?”

⁵Then the beast was allowed to speak great blasphemies against God. And he was given authority to do whatever he wanted for forty-two months. ⁶And he spoke terrible words of blasphemy against God, slandering his name and his dwelling—that is, those who dwell in heaven. ⁷And the beast was allowed to

wage war against God's holy people and to conquer them. And he was given authority to rule over every tribe and people and language and nation.⁸ And all the people who belong to this world worshipped the beast.² They are the ones whose names were not written in the Book of Life that belongs to the Lamb who was slaughtered before the world was made.⁹ Anyone with ears to hear should listen and understand.³
¹⁰ Anyone who is destined for prison will be taken to prison. Anyone destined to die by the sword will die by the sword. This means that God's holy people must endure persecution patiently and remain faithful."

¹ "The dragon" is Satan as we learned in the previous passage (Revelation 12:9).

² In the following phrases, Jesus is revealing a mystery that is referred to in several passages throughout the Bible. "Those whose names are written in the Book of Life" (those spending eternity in the Creator's presence) – "that belongs to the Lamb who was slaughtered" (Jesus) – God and Jesus knew these events were going to happen "before the world was made." Ponder on that for a while. This is the doctrine of the Creator being omniscient (all knowing), omnipotent (power over all, including demons) and omnipresent (being everywhere, at all times, simultaneously). This truth can be comforting to those who understand and believe "have ears to hear." No matter how out of control things may seem, the Creator knows what has happened, what is currently happening, including the number of hairs on our heads (Matthew 10:30), and what will happen. He is in control and allows the evil to persist in hopes that more will wake up and choose Him, rather than the lies of Satan. The Bible is the guide; you choose your alliance. God or Satan. No one can serve two masters (Matthew 6:24). Since the names are written in the Book of Life before the world was made, does that mean we are puppets? No! Because we have been given the gift of free will. We can choose to be loyal to the Creator or not. Yet, God knew the full outcome when he created the world.

Here is one way to look at this mystery. Think of the Creator as the playwright and producer of an upcoming movie. The actors are all allowed to "ad lib," creating their lines as they go, within the main guidelines of the plot (location is earth, rules of nature ie gravity, the omnis of the Creator). The movie is filmed, completed and fully edited. The Creator views the finished film, thus, knowing the full outcome. This is how He knows who was added to the "Book of Life."⁴ Now, how does He have this ability? That's beyond human comprehension which brings up the matter of "faith," which is belief without proof.

³ "Ears to hear" and similar wording shows up repeatedly throughout the Bible, usually in reference to paying attention to the meaning of the scriptures and warnings for those who rebel against God.

Ears to Hear: Proverbs 20:12; Isaiah 6:9-10, Jeremiah 5:21, 6:10; Ezekiel 3:27, 12:2; Matthew 11:15, 13:9-17, 13:41-43; Mark 4:9-12, 22-23; Luke 8:8-10, 14:34-35; Revelation 2:7,11,17,29, 3:6,13,22

⁴ Book of Life: Exodus 32:32-33, Psalm 56:8, 69:28, 139:16, Daniel 12:1; Philippians 4:3, Revelation 3:5, 13:8, 17:8, 20:12-15, 21:27, 22:19

Daniel's Vision of the Beast of the Sea

Although the prophecies from Daniel chapter 7 and 8 are from the OT, I added them in this section for easier comparison to John's vision of the Beast from the Sea in Revelation. Daniel's vision was around 550 BC. whereas Revelation was written around 95 AD.

Daniel 7:1-26 ¹In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying in bed. He wrote down the substance of his dream. ²Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. ³Four great beasts, each different from the others, came up out of the sea. ⁴The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it.

⁵And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, "Get up and eat your fill of flesh!" ⁶After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

⁷After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. ⁸While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully.

⁹As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. ¹⁰A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

¹¹Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. ¹²(The other beasts had been stripped of their authority, but were allowed to live for a period of time.) ¹³In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

¹⁵I, Daniel, was troubled in spirit, and the visions that passed through my mind disturbed me. ¹⁶I approached one of those standing there and asked him the meaning of all this. So he told me and gave me the interpretation of these things: ¹⁷‘The four great beasts are four kings that will rise from the earth. ¹⁸But the holy people of the Most High will receive the kingdom and will possess it forever—yes, for ever and ever.’

¹⁹Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. ²⁰I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell—the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. ²¹As I watched, this horn was waging war against the holy people and defeating them, ²²until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom.

²³He gave me this explanation: ‘The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. ²⁴The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. ²⁵He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time. ²⁶But the court will sit, and his power will be taken away and completely destroyed forever.’

Daniel 8:23-25 *“²³At the end of their rule, when their transgression is at its height, a fierce king¹, a master of intrigue, will rise to power. ²⁴He will become very strong, but not by his own power². He will cause a shocking amount of destruction and succeed in everything he does. He will destroy powerful leaders and devastate the holy people. ²⁵He will be a master of deception and will become arrogant; he will destroy many without warning. He will even take on the Prince of princes³ in battle, but he will be broken, though not by human power.⁴”*

¹ The “fierce king” is the same as the Beast from the Sea in Revelation 13:1, aka the “Antichrist.”

² “But not by his own power,” Compare to Revelation 13:2, the dragon, later identified as Satan, gives the “Beast from the Sea” its power.

³ “Prince of princes” In Revelation, this is clearly the resurrected Jesus in his anointed form as the Messiah.

⁴ “but he will be broken, though not by human power.” Another reminder that we are in a spiritual battle and that God is in control.

Revelation 14:9-11 ⁹ Then a third angel followed them, shouting, 'Anyone who worships the beast (thērion) (from the sea) and his statue or who accepts his mark on the forehead or on the hand ¹⁰ must drink the wine of God's anger. It has been poured full strength into God's cup of wrath. And they will be tormented with fire and burning sulfur in the presence of the holy angels and the Lamb. ¹¹ The smoke of their torment will rise forever and ever, and they will have no relief day or night, for they have worshiped the beast and his statue and have accepted the mark of his name.

Revelation 15:1-3 "Then I saw in heaven, great and wonderful, seven angels having seven plagues – the last, because in them the wrath of God was completed. And I saw something like a sea of glass mingled with fire, and those conquering over the beast (from the sea), and its image, and over the number of the name of it (666), standing upon the sea of glass, having harps of God. And they are singing the song of Moses, the servant of God, and the song of the Lamb..."

Revelation 16:2 "The first angel went and poured out his bowl on the land, and ugly, festering sores broke out on the people who had the mark of the beast (from the sea) (thēriou) and worshiped its image."

BEAST OF THE EARTH (THE FALSE PROPHET)

Revelation 13:11-18 ¹¹ Then I saw another beast (thērion) rising out from the earth, and it had two horns like a lamb, and it was speaking like a dragon (drakōn, perhaps referencing Satan in verse 2). ¹² And this beast exercised all the authority of the first beast and causes the earth and those who dwell in it to worship the first beast, whose mortal wound had been healed. ¹³ And it works great signs, even causing fire out of heaven to come down to the earth in the presence of men. ¹⁴ And it deceives those dwelling on the earth, because of the signs that were given to it to perform before the beast, telling those dwelling on the earth to make an image to the beast that has the wound of the sword and has lived. ¹⁵ The beast gave breath to the image of the beast, so that the image of the beast should speak, and should cause that those who would not worship the image of the beast would be killed. ¹⁶ And it causes all, small and great, the rich and the poor, the free and the servants, that it should give them a mark on their right hand or on their forehead, ¹⁷ so that no one should be able to buy or sell, if one does not have the mark, the name of the beast, or the number of its name. ¹⁸ Here is the wisdom. The one having understanding, let him count the number of the beast; it is a man's (anthrōpou = human) number, 666."

Throughout the Bible, there are many passages where God does something and Satan does the opposite. God creates and Satan copies. This is just one example.

¹ "Mark of the Beast" (Revelation 13:16-17, 14:9-11, 16:2, 19:20, 20:4) In order to buy or sell anything, one needs to receive this mark and show allegiance to the Beast from the Sea (the Antichrist), during the Tribulation period of the End Times.

Seal of God (Revelation 7:3-8) This is a seal on the forehead, placed by God, to protect 144,000 Jewish believers during the Tribulation period of the End Times.

Revelation 16:13-16 "And I saw three impure spirits (akatharta pneumata) that looked like frogs coming out of the mouths of the dragon (drakontos), the beast (thēriou) (from the sea), and the false prophet (pseudoprophētou, the beast of the earth). These are demonic spirits (daimoniōn pneumata) that perform signs and go out to all the kings of the earth, to assemble them for battle on the great day of God, the Almighty. Look, I will come as unexpectedly as a thief! Blessed are all who are watching for me, who keep their clothing ready so they will not have to walk around naked and ashamed. And the demonic spirits gathered all the rulers and their armies to a place with the Hebrew name Armageddon."

THE GREAT PROSTITUTE

Revelation 17:1-18: ¹“And came one of the seven angels having the seven bowls, and spoke with me, saying, ‘Come here, I will show you the punishment of the great prostitute, the one sitting upon many waters, ²whom the kings of the earth have committed sexual immorality, and those dwelling on the earth who have been made drunk with the wine of the sexual immorality of her.’

³And he carried me away into a wilderness in the Spirit, and I saw a woman sitting upon a scarlet beast (thērion) (beast from the sea), being full of names of blasphemy, having seven heads and ten horns. ⁴And the woman was clothed in purple and scarlet, and adorned with gold, precious stone and pearls, holding a golden cup in her hand, being full of abominations and the impurity of her sexual immorality. ⁵And upon her forehead a name was written, a mystery: Babylon the Great, the mother of prostitutes, and of the abominations of the earth. ⁶And I saw the woman being drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I marveled, having seen her, with great wonder. ⁷The angel said to me, ‘Why did you marvel? I will tell you the mystery of the woman, and of the beast carrying her, having the seven heads and ten horns.’

⁸The beast (from the sea) that you saw was, and is not, and is about to come up out of the abyss (abyssou) and go into destruction; those dwelling on the earth will wonder, whose names are not written in the book of life from the foundation of the world, seeing the beast which was, and is not, and yet will be. ⁹Here is for the mind having wisdom: ¹⁰The seven heads are seven mountains, where the woman sits on them. There are seven kings. Five are fallen, one is, the other has not yet come; and when he shall have come, it behooves him to remain a little while. ¹¹And the one which was, and is not, also is himself an eighth, and of the seven is, and goes into destruction.

¹²And the ten horns which you saw, they are ten are kings, who have not yet received a kingdom, but they receive authority as kings for one hour, along with the beast (from the sea). ¹³These have one mind, and their power and authority, they shall give up to the beast. ¹⁴They will make war with the Lamb, and the Lamb will overcome them, because he is Lord of lords, and King of kings; and those with Him are called and chosen and faithful.

¹⁵And he says to me, the waters that you saw, where the prostitute sits, are peoples and multitudes, nations and tongues. ¹⁶And the tens horns that you saw, and the beast, these will hate the prostitute, and will make her desolate, and naked; and they will eat her flesh, and they will burn her with fire. ¹⁷For God has put into their hearts to do His purpose, to do one purpose, and to give their kingdom to the beast, until the words of God will be fulfilled.¹ ¹⁸The woman you saw is the great city that rules over the kings of the earth.”

¹“until the words of God will be fulfilled” This is another reminder that God knows what is to come and He is in control. He allows the evil to happen for a time, to serve the purpose of allowing people time to turn back to Him. Consider this, when are people more likely to seek God or to make significant life changes? When there is turmoil; when they hit “rock bottom.”

Although God is the Creator of all, He did not create evil. Evil is the result of using one’s free will to make choices that separate themselves from God. However, evil can be a blessing, helping one to re-awaken to “the way, the truth and the life” (John 4:6). Once all of God’s prophecies are fulfilled, then eternal life in the presence of God will begin for those whose names are written in the Book of Life. It is interesting to note that only one book in the Bible offers a special blessing to those who study it. That is the book of Revelation, the prophecy regarding the End Times. The Creator freely offers the path, to those who have ears to hear. “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near (Revelation 1:3).”

Revelation 18:1-2 ¹“After these things I saw another angel, who possessed great authority, coming down out of heaven, and the earth was lit up by his radiance. ²He shouted with a powerful voice: “Fallen, fallen, is Babylon the great! She has become a lair for demons (daimoniōn), a haunt for every impure spirit (akathartou pneumatou)...”

THE BEASTS DESTROYED

Revelation 19:19-21 *“Then I saw the beast (thērion) (from the sea) and the kings of the earth, and their armies gathered together to fight against the one sitting on the horse and His army. And the beast (from the sea) was captured, and with him the false prophet (pseudoprophētēs) (beast of the earth) the one having done the signs on behalf of the beast (from the sea)—which he deceived all who had accepted the mark of the beast and those worshipping the image of it. The two were cast alive into the lake of fire, burning with brimstone (sulphur). Their entire army was killed with the sword coming out of the mouth₁ of the rider on the horse. And all the birds were filled with the flesh of them.”*

SATAN BOUND A THOUSAND YEARS

Revelation 20:1-10 *“¹Then I saw an angel coming down from heaven with the key to the Abyss (abyssou), holding in his hand a great chain. ²He seized the dragon (drakonta), the ancient serpent (archaios ophis) who is the devil (diabolos) and Satan (Satanas), and bound him for a thousand years. ³And he threw him into the Abyss, shut it, and sealed it over him, so that he could not deceive (planōn) the nations until the thousand years were complete. After that, he must be released for a short time.*

“⁴Then I saw thrones, and the people sitting on them, and judgment was given to them, and the souls of those having been beheaded because of the testimony of Jesus and because of the word of God, and those who did not worship the beast (thērion) (from the sea), nor the image of him, and did not take the mark upon the forehead or their hand. And they lived and reigned with Christ a thousand years. ⁵The rest of the dead will not live again until the thousand years shall have been completed. This is the first resurrection. ⁶Blessed and holy is the one having a part in the first resurrection! Over these the second death has no power, they will be priests of God and of Christ, and will reign with Him a thousand years.

“⁷When the thousand years are complete, Satan (Satanas) will be released from his prison, ⁸and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them for war, their number is like the sand from the sea. And they marched across the breadth the earth and surrounded the camp of the saints and the beloved city (Jerusalem). But fire came down from heaven (ouranou) and devoured them. ¹⁰And the devil (diabolos), the one deceiving them, was cast into the lake of fire and sulphur, into which the beast (thērion) (from the sea) and the false prophet (pseudoprophētou) (beast of the earth) had already been thrown. There they will be tormented day and night forever and ever.”

AFTERLIFE FOR THE WICKED

ABYSS In ancient Greek cosmology, the concept of the abyss was associated with the primordial waters or the underworld. In Jewish apocalyptic literature, the Abyss is depicted as a temporary place of imprisonment for demonic forces until the final judgment. See also “Satan Bound a Thousand Years.”

Luke 8:26-37 *“³⁰Jesus asked him, ‘What is your name?’ ‘Legion,’ he replied, because many demons had gone into him. ³¹And they begged Jesus repeatedly not to order them to go into the Abyss.”*

Revelation 11:3-7 *“³And I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”⁴ They are “the two olive trees” and the two lampstands, and “they stand before the Lord of the earth. ⁵If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. ⁶They have power to shut up the heavens so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.⁷When the two witnesses₁ have finished their testimony, the beast (thērion) that comes up from the Abyss (abyssou)₁ will wage war with them, and will overpower and kill them.”*

₁There is scholarly debate if this is the Beast from the Sea, Beast of the Earth, Abaddon, Satan or another. *“⁷Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them (two prophets sent by God).”*

Jude 1:6-9 *“⁶And the angels (angelous) who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness (likely referring to the abyss), bound with everlasting chains for judgment on the great Day.” ⁷In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. ⁸In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on glorious beings. ⁹But even the archangel₁ (archangelos) Michael, when he was disputing with the devil (diabolō) about the body of Moses₂, did not presume to bring a slanderous judgment against him but said, “The Lord rebuke you!”*

₁The word “archangel” is used only twice in the Bible and both times by Paul. The other reference is in 1 Thessalonians 4:16, referring to the End Times, “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.”

₂There is no biblical reference of this event. Paul is likely referencing a Jewish apocryphal text, the “Testament of Moses” in which Archangel Michael is disputing with the devil about the body of Moses. In the Bible, most references to angels are in the role of messengers or ministers sent by God. Throughout time, there has arisen many false teachings of humans calling on or commanding angels, yet this is not biblically sound. This practice opens one up to the danger that their prayers and requests may be answered by “angels who did not keep their positions of authority but abandoned their proper dwelling,” in other words, demons may answer the prayers. Thus, the safest practice is to call on the Creator or Jesus directly for guidance and protection. Then let them decide what angels to send to minister to you.

Revelation 9:1-11 *“¹Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth₁ and it was given the key to the pit (phreath), of the Abyss (abyssou).*

²The star opened the pit of the Abyss, and smoke poured out as though from a huge furnace, and the sunlight and air were darkened by the smoke from the pit. ³And out of the smoke, locusts₂ descended on the earth, and they were given power like that of the scorpions of the earth. ⁴They were told not to harm the grass of the earth or any plant or tree, but only those who did not have the seal of God on their foreheads. ⁵They were not given power to kill them, but only to torment them for five months, and their torment was like the stinging of a scorpion. ⁶In those days, people will seek death but will not find it; they will long to die, but death will escape them!

⁷The locusts looked like horses prepared for battle. They had what looked like gold crowns on their heads, and their faces looked like human faces. ⁸They had hair like that of women, and teeth like those of lions. ⁹They also had thoraxes like breastplates of iron, and the sound of their wings was like the roar of many horses and chariots rushing into battle. ¹⁰They had tails with stingers like scorpions, which had the power to injure people for five months. ¹¹They were ruled by a king, the angel of the Abyss. His name in Hebrew is Abaddon₃, and in Greek it is Apollyon₃.”

₁“a star that had fallen from heaven” This symbolizes a fallen angel, one that has rebelled against Yahweh.

₂“locusts” These are demonic spirits currently held in the Abyss until the End Times.

₃“Abaddon / Apollyon” Both names mean “to destroy” and are not found anywhere else in the Bible.

Revelation 17:1-18 *“⁸The beast, which you saw, once was, now is not, and yet will come up out of the Abyss and go to its destruction (apolian).”*

Revelation 20:1-10 *“¹And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ²He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.” No matter how bad world events are, God already knows the outcome!*

GEHENNA is primarily used as a metaphor for Hell due to its association with the Valley of Hinnom, a deep narrow ravine outside Jerusalem. There, during the times of the kings, among other atrocities, parents burned their children alive as sacrifices to the god Molech. Thus, it was a place of torment, smoke, fire, stench, and death. By the time of the NT, Gehenna is used to describe a state of divine judgment, resulting in eternal separation from God. It is often translated as “hell.”

James uses the term once as a metaphor for the dangers of an unruly tongue. Whereas Jesus uses Gehenna eleven times with the following descriptors: condemned, destroys both soul and body, where the worm does not die and the fire is not quenched (a descriptor of those who rebel against God found in Isaiah 66:24. (Matthew 5:22,29-30, Matthew 10:28, 18:8-9, 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6)

HADES In ancient Greek culture, Hades was the god of the underworld, and the term also referred to his domain, the place where the dead resided. In the NT, Hades is used ten times, referring to a temporary holding place where all souls of the deceased reside while awaiting resurrection and final judgment. Hades holds some similarities with “Sheol” in the OT and is often translated as “Hell.”

Matthew 11:23-24; Luke 10:15 ²³*And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. ²⁴ But I tell you that it will be more bearable for Sodom on the day of judgment than for you.”*

Matthew 16:18-20 *“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Then he ordered his disciples not to tell anyone that he was the Messiah.”*

Luke 16:19-31 ¹⁹*There was a rich man who was dressed in purple and fine linen and lived in luxury every day. ²⁰ At his gate was laid a beggar named Lazarus, covered with sores ²¹ and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores. ²² The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. ²³ In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. ²⁴ So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’*

²⁵*“But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. ²⁶ And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’ ²⁷ “He answered, ‘Then I beg you, father, send Lazarus to my family, ²⁸ for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’ ²⁹ “Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’*

³⁰*“No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ ³¹ He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”*

Revelation 1:18 The resurrected Jesus, speaking to John in a vision. *“I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.”*

Revelation 6:8 *“I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.”*

Revelation 20:11-15 Discover what happens to Death and Hades in the “Lake of Fire” section below.

LAKE OF FIRE, also called the “second death,” is a place of eternal punishment, which is separation from God. The first death is separation from the physical body. At the end of the age, everything that causes sin and who do evil will be banished to the Lake of Fire. First will be the Beast and the False Prophet (Revelation 19:19-21). After a time, Satan will be thrown in (Revelation 20:1-10). Then comes the Final Judgment in which all who are not found in the Book of Life will meet their doom.

Matthew 8:12, 25:30 *“But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”*

Matthew 13:40-43 ⁴⁰*As the weeds are pulled up and burned in the fire, so it will be at the end of the age. ⁴¹The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. ⁴²They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.”*

Matthew 25:41,46 ⁴¹*Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil (diabolō) and his angels (angelois).’*
⁴⁶*Then they will go away to eternal punishment, but the righteous to eternal life.”*

Revelation 20:10-15 ¹⁰*And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. ¹¹Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them. ¹²And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the Book of Life. The dead were judged according to what they had done as recorded in the books. ¹³The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done. ¹⁴Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵Anyone whose name was not found written in the Book of Life was thrown into the lake of fire.”*

Revelation 21:8 *“But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”*

Revelation 2:11 *“Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all by the second death.”*

Revelation 20:6 *“Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.”*

THE PIT “Bowr” is found 67 times in the OT, often referring to a dug hole, cistern, well. Included here are only ones pertaining to our topic. In the following verses, the pit (bowr) is symbolic of death and separation from God. **Psalm 28:1, 88:4,6, 11-12; Psalm 143:7** *“To you, Lord, I call; you are my Rock, do not turn a deaf ear to me. For if you remain silent, I will be like those who go down to the pit.”*

Along with “the Pit,” Sheol is also mentioned in these verses. You can read them in the Sheol section. (Isaiah 14:15,38:18, Ezekiel 31:16-18,23-25,29-30,32:18,23-25,29-30)

The pit is also metaphorically referred to as a place of imprisonment or entrapment.

Isaiah 24:21-22 *“In that day the Lord will punish the powers in the heavens above and the kings on the earth below. They will be herded together like prisoners bound in the pit (bowr); they will be shut up in the prison and be punished after many days.”* This verse appears to suggest that both the fallen angels and humans will be together in a holding space awaiting final judgment.

SHEOL is found 66 times in the OT, most make reference to physical death and translate it as “the grave.” Those are not included in this document. Sheol is described as place where all deceased human go to await Final Judgment. Sheol is often translated as “hell;” Three verses are translated as “Hell (Sheol) and Destruction (Abaddon)”(Job 26:6; Proverbs 15:11, 27:20).

Four verses contrast Sheol with heaven. (Job 11:7-8; Psalm 15:24,139:8, Amos 9:2)

Job 11:7-8 *“Can you search out the deep things of God? Can you find out the limits of the Almighty? ⁸ They are higher than heaven—what can you do? Deeper than Sheol—what can you know?”*

The following eight verses refer to Sheol as a place of punishment for the wicked before the Final Judgment.

Proverbs 23:13-14 *“Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod, and deliver his soul from Sheol.”*

Deuteronomy 32:22 (idolatry); Proverbs 5:5 (adultery); Proverbs 7:27, 9:18 (prostitution); Isaiah 5:14 (indulging in excesses) Psalm 9:17, 55:15 (wickedness)

Surprisingly, very little description is given about Sheol itself. (Psalm 18:5; **2 Samuel 22:5-6** *“When the waves of death surrounded me, the floods of ungodliness made me afraid. ⁶ The sorrows of Sheol surrounded me; the snares of death confronted me.”*

Sheol and Hades are usually described as “below” or within the earth, such as the next three verses.

Isaiah 14:9,11 *“⁹Sheol from beneath is excited about you, to meet you at your coming; it stirs up the dead for you, all the chief ones of the earth; it has raised up from their thrones all the kings of the nations.”*
“¹¹ Your pomp is brought down to Sheol”

The following three verses include the term “the Pit” (bowr).

Isaiah 14:15 *“Instead, you will be brought down to Sheol (šə·ō·wl) to the far reaches of the Pit (bowr).”*
This was king of Babylon from angelic fall section due to his pride, called himself god

Isaiah 38:17-18 *“Surely it was for my own great peace that I had great bitterness, but You have lovingly delivered my soul from the pit of corruption for you have cast behind Your back all my sins. For Sheol cannot thank you, Death cannot praise you. Those who go down to the pit (bowr) cannot hope for your truth.”*

In Ezekiel Chapters 29-32, the prophet delivers a message to Pharaoh about the upcoming destruction of he and his allies, due to his prideful nature, declaring himself as god and leading the people into idolatry. Ezekiel 31:16-18, 32:18,23-25,29-30 Using the analogy of a strong Lebanon cedar tree, their death and afterlife fate is sealed. *“At the sound of its fall, I shook the nations when I cast it down to Sheol, together with those who descend into the Pit (bowr). Then all the trees of Eden, the choicest and best of Lebanon, the well-watered trees, were consoled in the earth below. ¹⁷ They too, like the great cedar, had gone down to Sheol, to those killed by the sword, along with the armed men who lived in its shade among the nations. ¹⁸ “Which of the trees of Eden can be compared with you in splendor and majesty? Yet you, too, will be brought down with the trees of Eden to the depths of the earth below; you will lie among the uncircumcised, with those killed by the sword. This is Pharaoh and all his hordes, declares the Sovereign Lord.”* This passage reminds Pharaoh that all people are mortal and will eventually face death.

TARTARUS, in Greek mythology, was considered the deepest part of the underworld, even lower than Hades, reserved for the most wicked beings. The concept of Tartarus was adopted in Jewish and Christian thought to describe a place of punishment and confinement where fallen angels and wicked humans are held until the Final Judgment.

2 Peter 2:4, 17 *“⁴God did not hold back from punishing the angels who sinned, but sent them down to Tartarus. They are to be kept there in the deep hole of darkness until they stand before Him Who judges them.” ¹⁷“These people (false prophets) are springs without water and mists driven by a storm. Blackest darkness is reserved for them.”*

ABADDON is referenced in the OT as a place or condition of destruction after death (Job 28:22, 31:12; Psalm 88:11). It is used three times in conjunction with the word “Sheol” (Job 26:6; Proverbs 15:11, 27:20). **Proverbs 27:20** “*Sheol and Abaddon are never full; so, the eyes of man are never satisfied.*” Abaddon is found only once in the NT and the only place used as a proper name. See Revelation 9:1-11 in Abyss below.

THE NEW EARTH

Revelation 21:1-11,22-28-22:1-7 ¹“Then I saw a new heaven and a new earth, for the old heaven and the old earth had disappeared. And the sea was also gone. ²And I saw the holy city, the new Jerusalem, coming down from God out of heaven like a bride beautifully dressed for her husband. ³I heard a loud shout from the throne, saying, ‘Look, God’s home is now among his people! He will live with them, and they will be his people. God himself will be with them. ⁴He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.’

⁵And the one sitting on the throne said, ‘Look, I am making everything new!’ And then he said to me, ‘Write this down, for what I tell you is trustworthy and true. ⁶And he also said, ‘It is finished! I am the Alpha and the Omega—the Beginning and the End. To all who are thirsty I will give freely from the springs of the water of life. ⁷All who are victorious will inherit all these blessings, and I will be their God, and they will be my children. ⁸But cowards, unbelievers, the corrupt, murderers, the immoral, those who practice witchcraft, idol worshippers, and all liars, their fate is in the fiery lake of burning sulfur. This is the second death.”

⁹Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.” ¹⁰And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. “

²²But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. ²³The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. ²⁴And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵Its gates shall not be shut at all by day (there shall be no night there). ²⁶And they shall bring the glory and the honor of the nations into it. ²⁷But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life.”

⁴And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. ²In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. ³And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. ⁴They shall see His face, and His name shall be on their foreheads. ⁵There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.”

⁶Then he said to me, “These words are faithful and true.” And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place. ⁷“Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book.”