



Cepher
Academy



The

Adversary

The Adversary

*16 For by him were **all things** created, that are in heaven,
and that are in earth, visible and invisible, whether they
be thrones, or dominions, or principalities, or powers: **all
things** were created by him, and for him: 17 And he is
before all things, and **by him all things consist.***

- Qolasiym (Colossians) 1:16-17

The Adversary

*I am Yahuah, and there is no one else, there is no Elohiym beside me: I girded you, though you have not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am Yahuah, and there is no one else. 7 I form the light, and create darkness: **I make peace, and create evil:** I Yahuah do all these things. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth yeshu`ah, and let righteousness spring up together; I Yahuah have created it.*

- Yesha'yahu (Isaiah) 45:5-8

The Adversary

7 I form the light, and create darkness: I make peace, and create evil: I Yahuah do all these things.

Isa 45:7 יוֹצֵר אוֹר וּבּוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבּוֹרֵא רָע אֲנִי יְהוָה עֹשֶׂה
כָּל־אֵלֶּה:

Yotser ohr u'boreh choshek, oseh shalom u'boreh ra ani Yahuah oseh col-eleh.

- Yesha'yahu (Isaiah) 45:7

Hard to argue with the Ivriyt.

The Adversary

Let's look at the objects specified in this verse:

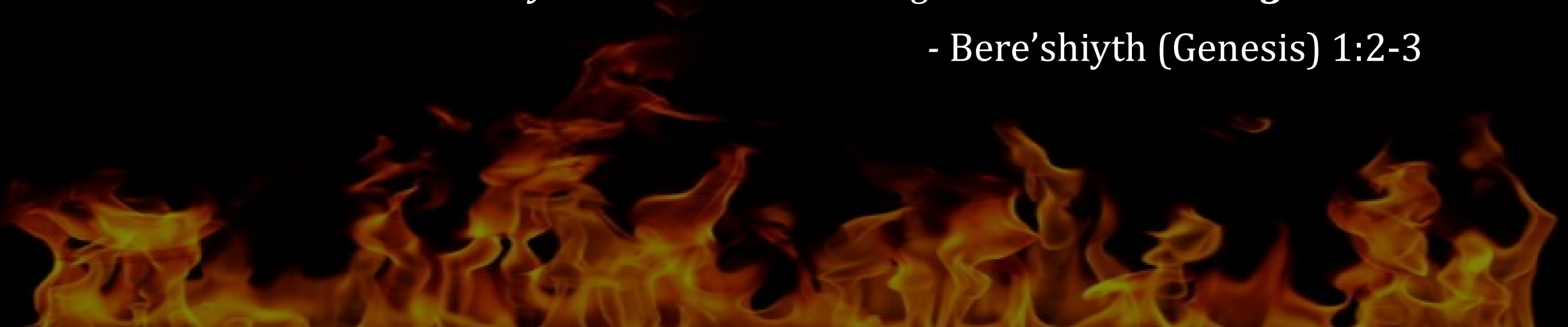
- **ohr** (אור) - illumination or luminary:—bright, clear, day, lightning, morning, sun.
- **choshek** (חֹשֶׁךְ) - darkness; misery, destruction, death, ignorance, sorrow, wickedness.
- **shalom** (שָׁלוֹם) - safe, well, happy, friendly; also health, prosperity, peace.
- **ra** (רָע) - bad or evil:—adversity, affliction, calamity, displeasure, distress.



The Adversary

2 And the earth was without form, and void (תהו וָבוֹ); and darkness was upon the face of the deep. And the Ruach Elohiym moved upon the face of the waters. 3 And Elohiym said: Let there be light: and there was light.

- Bere'shiyth (Genesis) 1:2-3



The Adversary

Now, let's fill it in to meet the usage and see what we have:

*7 I form the **illumination, that which is bright or clear, the day, lightning, the morning and the sunlight,** and create darkness, misery, destruction, death, ignorance, sorrow and wickedness: **I make peace, safety, wellness, happiness, friendliness, healthiness and prosperity,** and create evil, **adversity, affliction, calamity, displeasure, and distress:** I Yahuah do all these things.*

The Adversary

*44 But I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for **he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.***

- Mattithyahu (Matthew) 5:44-45



The Adversary

So, is the Adversary also the Creator?

The answer is no, because adversity is part of his creation.

7 I form the light, and create darkness: I make peace, and **create** evil

[*adversity*]: I Yahuah do all these things.

- Yesha'yahu (Isaiah) 45:7



The Adversary

And Elohiym's anger was kindled because he went: and the angel of Yahuah stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

- Bemidbar (Numbers) 22:22



The Adversary

*And again, the anger of Yahuah was kindled
against Yashar'el, and he moved David*

*[וַיִּסֵּת אֶת-דָּוִד] against them to say: Go, number
Yashar'el and Yahudah.*

*- Shemu'el Sheniy (2 Samuel) 24:1
Vayi'seth eth-Da'ud*

The context of the vayiqtol verb is more likely
referencing “the anger” of Yahuah, and not “he”.
“and it moved David against them . . .”

The Adversary

*And Satan stood up against Yashar'el, and
provoked Daviyd to number Yashar'el.*

- Divrei Hayamiym Ri'shon (1 Chronicle) 21:1

Satan (שָׂטָן) (Strong's H7853) a primitive root;
meaning to attack, (figuratively) to accuse:—(be
an) adversary, resist.

*Consider: And an adversary stood up against
Yashar'el, and provoked Daviyd . . .*



The Adversary

And Satan stood up against Yashar'el, and provoked Daviyd to number Yashar'el.

- Divrei Hayamiym Ri'shon (1 Chronicle) 21:1

וַיַּעֲמֹד שָׂטָן עַל-יִשְׂרָאֵל וַיַּסֵּת אֶת-דָּוִד לְמִנּוֹת אֶת-יִשְׂרָאֵל: 1Ch 21:1

Vaya'amod satan al Yashar'el vaya'seth eth-Daviyd lim'noth eth-Yashar'el.

And he stood an adversary against Yashar'el and caused David to number Yashar'el.



The Adversary

But we see that Satan is distinct from Yahuah – something created, not something intrinsic to Yahuah. Consider the Cepher Iyov:

Now there was a day when the sons of Elohiym came to present themselves before Yahuah, and Satan came also among them. 7

And Yahuah said unto Satan: From whence come you? Then Satan answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it.

- Iyov (Job) 1:6



The Adversary

But we see that Satan is distinct from Yahuah – something created, not something intrinsic to Yahuah. Consider the Cepher Iyov:

Now there was a day when the sons of Elohiym [בְּנֵי הָאֱלֹהִים] came to present themselves before Yahuah, and Satan [הַשָּׂטָן - ha'Satan] came also among them. 7 And Yahuah said unto Satan [הַשָּׂטָן - ha'Satan] : From whence come you? Then Satan [הַשָּׂטָן - ha'Satan] answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it.

- Iyov (Job) 1:6-7

The Adversary

But this is not the only place we find the sons of Elohiym [בְּנֵי־הָאֱלֹהִים]:

וַיִּרְאוּ בְּנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ: Ge 6:2
לָהֶם נָשִׁים מְכֹל אֲשֶׁר בָּחָרוּ:

2 That the sons of Elohiym saw the daughters of men that they were fair; and they took them women of all which they chose.

- Bere'shiyth (Genesis) 6:2



The Adversary

Satan here is one among many *beni ha'elohiym*: How does that compare to the ben Elohiym/ben A'dam? Are they brothers?

6 I have said: Ye are elohiym; and all of you are children of El Elyon. 7 But ye shall die like men and fall like one of the princes. 8 Arise, O Elohiym, judge the earth: for you shall inherit all nations.

- Tehilliym (Psalm) 82:6-8



The Adversary

Satan here is one among many beni ha'elohiym: How does that compare to the ben Elohiym/ben A'dam? Are they brothers?

*Yahusha answered them: Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Yahudiym answered him, saying: For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself Elohiym. 34 Yahusha answered them: **Is it not written in the Writings: I said, Ye are elohiym?** 35 If he called them elohiym, unto whom the Word of Elohiym came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father has sanctified, and sent into the world: You blaspheme; because I said, I am the Son of Elohiym?*

- Yochanon (John) 10:32-36

The Adversary

There is substantial differences between the
beni Elohiym and the Ben Elohiym / Ben
Adam:

*In the beginning was the Word, and the Word was with \aleph Elohiym, and
Elohiym was the Word. 2 The same was in the beginning with \aleph Elohiym. 3 All
things were made by him; and without him was not anything made that was
made. 4 In him was life; and the life was the light of men. 5 And the light shines
in darkness; and the darkness comprehended it not.*

- Yochanon (John) 1:1-5



The Adversary

There is substantial differences between the
beni Elohiym and the Ben Elohiym / Ben
Adam:

*6 There was a man sent from Elohiym, whose name was Yahuchanon. 7 The same
came for a witness, to bear witness of the Light, that all men through him might
believe. 8 He was not that Light but was sent to bear witness of that Light. 9 That
was the true Light, which lights every man that comes into the world. 10 He was
in the world, and the world was made by him, and the world knew him not.*

- Yochanon (John) 1:6-10



The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

*11 He came unto his own, and his own received him not. 12 But as many as received him, to them he gave power to become the sons of Elohiym, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohiym. 14 And the Word was made flesh, and tabernacled among us, (and we beheld his glory, the glory as of the **yachiyd** of the Father) full of grace and truth.*

- Yochanon (John) 1:11-14

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

So, what is this **yachiyd**?

(יָחִיד) yachiyd (Strong's H3173) properly, **united**, i.e., sole; by implication, **beloved**; from H3161.

(יָחָד) yachad (Strong's H3161) is a primitive root; **to be** (or become) **one**:—join, unite.

full of grace and truth

The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

So, what is this **yachiyd**?

*2 And he said: Take now your son, your **yachiyd** Yitschaq, whom you love, and get you into the land of Moriyah; and offer him there as an ascending smoke offering upon one of the mountains which I will tell you of.*

- Bere'shiyth (Genesis) 22:2



The Adversary

There is substantial differences between the beni Elohiym and the Ben Elohiym / Ben Adam:

*And the angel of Yahuah called unto El Avraham out of the heavens the second time, 16 And said: By myself have I sworn seven oaths, says Yahuah, for because you have done this thing, and have not withheld your son, your **yachiyd**: 17 That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heavens, and as the sand which is upon the sea shore; and your seed $\text{N}\kappa$ shall possess the gate of his enemies; 18 And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.*

- Bere'shiyth (Genesis) 22:15-18

The Adversary

Consider the issue of the yachiyd:

The rule of primogeniture as proscribed by the Torah of Mosheh:

*If a man have two women, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 16 Then it shall be, when he makes his sons לָקַח to inherit that which he has, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; **the right of the firstborn is his.***

- Devariym (Deuteronomy) 21:15-17

The Adversary

Primogeniture? Yet, with the command of Mosheh, we find consistent exceptions.

Avraham – Hager (the disfavored): First born son Yishma'el.

Sarah (the favored): Second born son Yitschaq (Yachiyd)

Yitschaq - Rivkah's first born: Esau (Esu)

Rivkah's second born: Ya'aqov (Yachiyd)

Ya'aqov - Leah (the disfavored): First born son Reuben

Rachel (the favored): First born son Yoceph (Yachiyd)

First born: A'dam, Qayin, Nachor, Yishma'el, Esau, Reuben, Menashsheh



The Adversary

A'dam was the first of creation, yet he fell. The last A'dam, however, did not, and was the yachiyd.

*There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, **The first man A'dam was made a living soul; the last A'dam was made a quickening ruach.***

- Qorintiym Ri'shon (1 Corinthians) 15:41-45

The Adversary

*16 For Elohiym so loved the world, that he gave his yachiyd,
that whosoever believes in him should not perish, but have
everlasting life. 17 For Elohiym sent not his **yachiyd** into the
world to condemn the world; but that the world through
him might be saved.*

- Yochanon (John) 3:16-17



The Adversary

*18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the **yachiyd** of Elohiym. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reproved. 21 But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in Elohiym.*

- Yochanon (John) 3:18-20

The Adversary

However, we often see the personification of Satan [where the adversary is identified as a persona or actually a living person] expressed as Ha'Satan [הַשָּׂטָן]

6 Now there was a day when the sons of Elohiym came to present themselves before Yahuah, and Satan came also among them. 7 And Yahuah said unto Satan: From whence come you? Then Satan answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it. 8 And Yahuah said unto Satan: Have you considered my servant Iyov, that there is none like him in the earth, a perfect and an upright man, one that fears Elohiym, and eschews evil? 9 Then Satan answered Yahuah, and said: Does Iyov fear Elohiym for naught? 10 Have not you made אֶרֶץ a hedge about him, and about his house, and about all that he has on every side? You have blessed the work of his hands, and his substance is increased in the land. 11 But put forth your hand now, and touch all that he has, and he will curse you to your face.

- Iyov (Job) 1:6-11

The Adversary

However, we often see the personification of Satan [where the adversary is identified as a persona or actually a living person] expressed as Ha'Satan [הַשָּׂטָן]

And he showed me Yahusha the high priest standing before the angel of Yahuah, and Satan standing at his right hand to accuse him. 2 And Yahuah said unto Satan, Yahuah rebukes you, O Satan; even Yahuah that has chosen Yerushalayim rebukes you: is not this a brand plucked out of the fire?

- Zakaryahu (Zechariah) 3:1-2

The Adversary

We see the form of Satan expressed
as a human adversary.

And Yahuah stirred up an adversary [יָצַו] unto Shalomah, וְאֶל־חֲדָד הַדְּמוֹנִי הַיְדוּמִי הַיְדוּמִי: he was of the king's seed in Edom.

- Melekiym Ri'shon (1 Kings) 11:14

*And Elohiym stirred him up another adversary [יָצַו], Rezon the son of
Elyada, which fled from his adoniy Hadad`ezer king of Tsovah:*

- Melekiym Ri'shon (1 Kings) 11:14



The Adversary

So, why do bad things happen to
good people?

*Righteous are you, O Yahuah, when I plead with you: yet let me talk with you of your judgments: Wherefore does the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? 2 **You have planted them, yea, they have taken root: they grow, yea, they bring forth fruit: you are near in their mouth, and far from their mind. 3 But you, O Yahuah, know me: you have seen me, and tried my heart toward you: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.***

- Yirmeyahu (Jeremiah) 12:1-3

The Adversary

So, why do bad things happen to
good people?

Fret not yourself because of evildoers, neither be envious against the workers of iniquity. 2 For they shall soon be cut down like the grass, and wither as the green herb. 3 Trust in Yahuah and do good; so shall you dwell in the land, and truly you shall be fed. 4 Delight yourself also in Yahuah; and he shall give you the desires of your heart. 5 Commit your way unto Yahuah; trust also in him; and he shall bring it to pass. 6 And he shall bring forth your righteousness as the light, and your judgment as the noonday.

- Tehilliym (Psalm) 37:1-6

The Adversary

So, why do bad things happen to good people?

Yahuah, how long shall the wicked, how long shall the wicked triumph? 4 How long shall they utter and speak hard things? And all the workers of iniquity boast themselves? 5 They break in pieces your people, O Yahuah, and afflict your heritage. 6 They slay the widow and the stranger and murder the fatherless. 7 Yet they say: Yah shall not see, neither shall the Elohai of Ya`aqov regard it. 8 Understand, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? He that formed the eye, shall he not see? 10 He that chastises the heathen, shall he not correct? He that teaches man knowledge, shall not he know? 11 Yahuah knows the thoughts of man, that they are vanity.

- Tehilliym (Psalm) 94:3-11

The Adversary

So, why do bad things happen to
good people?

*16 For by him were **all things** created, that are in heaven,
and that are in earth, visible and invisible, whether they
be thrones, or dominions, or principalities, or powers: **all
things** were created by him, and for him: 17 And he is
before all things, and **by him all things consist.***

- Qolasiym (Colossians) 1:16-17

The Adversary

*6 For when we were yet without strength, at the appointed time Mashiach died for the wicked. 7 For scarcely for a righteous man will one die: yet perchance for a good man some would even dare to die. 8 But Elohiym commends his love toward us, in that, **while we were yet sinners, Mashiach died for us.** 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to Elohiym by the death of his Son, much more, being reconciled, we shall be saved by his life.*

- Romayim (Romans) 5:6-10