

The Divine Discourse to Satan in the Old Testament

Duraïd Abd Muzayel Al Dhaheri¹, Dr. Hazem Adnan Ahmed²

Abstract

After tracking a selection of divine speeches of Satan in the texts of the Old Testament and showing the extent of contradiction and deviation that affected those texts, as it becomes clear to the researcher that the main issue of this research is to show the false image transmitted to us by the writers and interpreters of the Old Testament, which showed the extent of the ability and validity of Satan to interfere in human life, it has raised his ability and made it comparable to the ability of God Almighty, At times, God allows Satan to enter into the complex of gods, which he holds and sits on his right, and this tells us that he is welcomed by God Almighty, and at other times he depicts to us the extent of God's trust in Satan and his entry with him defiantly to discover the extent of obedience enjoyed by his servants, and here God appears unaware of what his servants hide and what they declare, and once those texts describe God with descriptions of a worthy of his holy self, such as the lack of ability and courtship of the devil and excitement. To take revenge on His servants and other attributes that Allah has not revealed in terms of authority. It is clear to the researcher through the review of those texts in which the divine speech of Satan that there is a dual nature (positive and negative) and this is what the Old Testament claimed enjoyed by that Satan in addition to misleading people and seducing them, some texts have raised the status of Satan and made him close to God and within his divine council and influential on the him and challenging him, describing him with strength and the ability to disease and heal, This is what helped the emergence of some deviant images, as it provided a suitable ground for deviation because the empowerment of Satan and his ability to provoke and challenge God paves the way, according to what the Jews claimed, the way for people to associate with that satanic force, so the Bible's view of Satan prompted Satanists and owners of deviant movements to adopt these claims, so God is exalted from what they say is very high.

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¹ Department of Islamic Creed and Islamic Thought, College of Islamic Sciences, University of Baghdad

² Department of Islamic Creed and Islamic Thought, College of Islamic Sciences, University of Baghdad

Introduction

Divine discourse sought at various levels of download to dialogue with all creatures and each according to his assignment, he brushed this time to the speech (Satan), which is the subject that we are about as one of the first metaphysical creatures advanced, as this speech was characterized by features that can be clarified according to the texts that mentioned that speech and this is what we will see through the review of those texts, the divine discourse of Satan takes levels according to a divergent line intended at times, Advised him and at other times oblige him and at third times reprimand and expelled because of his rejection of the divine command, if delivered the texts of the Old Testament from the hands of the distorters and the shadow of Yeh to provide us with a sophisticated model of divine discourse and was identical in many parts with the Holy Qur'an, which delivered from distortion and forgery and this is what called the researcher to shed light on some aspects of that divine speech to Satan in the Old Testament.

First: God's speech to Satan regarding God's Prophet Job:

The divine discourse tends to be different when it is directed to his enemy, i.e. the accursed Satan, and this dialogue is characterized by features that can be clarified according to each text contained in the Bible, and this is what we see through the presentation of the following texts:

It says in the book of Job:

The Lord asked Satan, where did you come from? Satan answered from circumambulating the earth and wandering in it, and the Lord said to Satan, Have you watched my servant Job, for he has no equal on earth, for he is a perfect and righteous man who fears God and shuns evil. Didn't you fence around him and around his house everything he owned? You have blessed all the works he does, and his livestock have filled the earth, but as soon as you stretch out your hand and touch all that he owns, he will blaspheme you in your face. And the Lord said unto Satan, Behold, I will deliver unto thee all that he possesses, but thou shalt not stretch out thy hand to him to harm him, and then Satan departed from the presence of the LORD [(1).

It becomes clear to the researcher through this text the approval of God Almighty on the challenge in front of the devil, which is unjustified, as they call for the loss of the Lord's pride and self-confidence in front of his servants and contrary to what God described himself that he is familiar with the works and hearts of his servants and knows what they hide and declare, and this is supported by several texts, including: [But I am familiar with your movements and dwellings](2), What is supported by the second book of Chronicles:

"Because you know his heart, you are the only one who is familiar with the outsiders of people" (3), so how can God Almighty trust this confidence in the words of Satan and lie his knowledge and attribute of his attributes, and who made him enter with Satan in a dialogue related to his work and divinity and his appreciation of the servants and their faith? Are not these questions before us clear evidence of the manipulation and distortion of these texts by the Jews that have infringed on the holy divine.

It appears to us that God Almighty is the one who came to mention the Prophet Job, peace be upon him, and this is not in vain, Satan roams the earth to fight the faithful servants of God, and his enmity increases with those pious people close to God Almighty, but his followers and soldiers do not need to exert effort and trouble with them because they are the ones who search for him and follow him after he misled them.

Returning to what was mentioned in the text above from the book, we find Satan arguing with God Almighty, showing hatred and envy and all the attributes of evil towards the Prophet of God Job, peace be upon him, trying in vain to remove the qualities of goodness and virtue from the Prophet, in return God Almighty accepts the discussion of his enemy and goes along with him in his claims and claims to cut off the excuse, and exhaust opportunities, and to block the excuses in front of Satan in what he goes to from false claims, Let him show the malice and lies of Satan, and expose the evil he has towards Allah and His righteous guardians.

Here, Satan stated that Job's covetousness of bodily goods and that his piety is only a means to achieve this end, and God allowed Satan to take away these goods from Job to prove that God's prophet Job did not do good deeds to get reward, but did them because they are duties and he had to do them even if he lost everything he owned, and we also allow him to try Job to show his faith and patience.

"Satan's statement is an insult to the Lord, as if the Lord does not know the hearts of men and their secret purposes, and since the wicked do not know the salvation of love for the Lord, they deny the existence of this love and believe that all godly people are hypocrites" (4).

And insult in fact to Satan himself as bad cunning does not beset only his family, has said God Almighty

Therefore, the use of the phrase (insulting the Lord) mentioned by William Marsh in his interpretation is useless, and unfounded, what Satan is trying to do is to show what he cannot hide.

"My servant Job" and what is meant by this word is that the prophet of God is still the servant of the Lord and the Lord is still asking about

him and taking care of him and this text in the Old Testament has depicted to us that a council was held in heaven as some councils were held on earth and the talk that took place between the Lord and the devil as any talk that happens between the king and one of the servants" (5).

God has described Job as (my servant), which is a great honor, as he put Job in the refinery of Moses and David, whom God called his servants, and this is what is narrated in the book of Numbers (12: 7, 8), the servants of God always serve him during their lives (6).

In this meeting, Satan challenged the sincerity of Job's piety, saying: Is it free of charge that Job fears God, that is, Job does not fear God except for what he gets, as Satan challenged God asking him to touch everything that he has, and as a result terrible disasters befell Job (7).

The second time God addressed the devil, completing what he began with from the speech:] And even now that he is still holding his perfection, although you influenced me to destroy him unnecessarily, and the devil replied whipping by flogging, for man has everything he owns to redeem himself, but as soon as you stretch out your hand to him and touch his bone and flesh, he is in your face blaspheming you, and the Lord said to Satan, Behold, I will deliver him to you, but I will keep himself [(8).

It is understood from this text that Allah has agreed with Satan against his prophet Job to make him reach the level of despair and despair of his mercy, contrary to his teachings and principles in ruling the world, since it is no secret to anyone that Allah defends his faithful servants and does not leave them prey to demons . Or is it that Satan met with God to shade the righteous slave and destroy him, and the text also depicts God's confession that Satan has provoked him for no reason and that he manipulates him according to his whims, and this tells us the distortion and shading that the writer of this novel went to.

And Job's speech as if a second scene follows the first scene that ended with God Almighty allowing the devil to remove the property of the Prophet Job as a test of his faith in God Almighty, he saw the patience of the Prophet peace be upon him, and not to retreat from worshipping God Sunday, what was the devil in this new scene but to go too far and claimed that the infection of the Prophet Job diseases in his body may show the truth of his faith Ignorant of him that the Prophet is pure in piety and worship of God Almighty, Satan had this in order to prove the invalidity of his claims based on disbelief, ingratitude and evil.

And here came the word skin with skin and it is meant by two meanings which are money which is as the first meal or external skin and the human himself which is the skin or the internal meal and what was meant by the words of Satan is that all the money that man has

and sons and goods can be given in order to save himself so Satan believed that the prophet of God Job was not personally affected by the loss of his money and his sons and all that he owns so his dialogue with God was to infect him with physical diseases and pains to prove his first call to Believing that the prophet of God Job if injured his body he will panic and all of us know the relationship between physical health and faith in God and often weaken faith if the body weakens forgetting that Job would have preferred death to deny God (9).

Satan returned again to mention a selfish reason for the continuation of Job in his goodness and piety and asked something else from God against Job has argued God asking him to infect him in his bone and flesh and allowed him to afflict his body but not for his death We thought from Satan that Job will be terrified of that, but God had confidence in his servant Job has been afflicted by a disease called (Nile disease or black leprosy) It is a foul and dangerous disease Job does not know about Satan's malicious plans and stubbornness before God and in order to prove that Job's piety was a false bowl and also that Job does not know God's heavenly purpose and purpose is to show the truth of his faith and piety before the world and to show his true religion and his eagerness to please God on earth (10). (Khoma & Vdovychyn, 2021)

The researcher finds after tracking the significance of this text that this challenge returns negatively to God Almighty decreases his ability and knowledge of the consequence of things, as Satan appears here correcting his concept and proves to him his knowledge of the secrets of people, it is no secret to anyone that the process of diseases and healing is in the hands of God Almighty alone and this is what I mentioned several texts, including: [And the Lord returns from you every disease] (11) There is no power and ability for Satan to make Job sick, so did Allah give up this attribute, even temporarily, and grant it to Satan? Or did Satan have power and power and he snatched it from Allah to afflict Job? Thus, Allah the Almighty has corrected his misfortune with Job after winning the bet mentioned in that text.

"The Bible tells us about the existence of heavenly councils held where angels are represented before God to draw their plans of action on earth and where angels are asked to make an account of themselves, as narrated in the first book of Kings: "Therefore I hear the words of the Lord: I have seen the Lord sitting on his throne, and all the hosts of heaven are on his right and on his left" (12), and what is meant by these councils is that God is the creator of good and evil angels, so he has full authority and sovereignty over them" (13).

Through this dialogue between God and Satan, some things become clear, including:

1- Satan must give an account to God and all the good and evil angels and his thoughts are exposed before God.

2- Satan cannot see or read our thoughts or tell the future, and if he were, he would know that Job would not have been defeated under pressure.

3- It has been proven to us through the biblical texts that Satan is a real being and has originated on earth, so after we know this, we must cling to what is greater than Satan, which is God Himself.

4- Satan cannot exist in more than one place and has demon helpers to help him, for he is limited.

5- Satan can do nothing except with God's permission, and God's people can overcome him and his attacks by the power of God.¹⁴

"The devil did not deny that Job was a righteous man, so he attacked Job, claiming that he was righteous because he had no reason for disobeying God, God provided him with money and children and blessed him with everything he has and what is around him, since Job worshiped God and complied with his provisions and ended his prohibitions, everything went well and Satan wanted to prove that worshiping and following Job to God is the result of personal interest and expediency, not from pure love for God Almighty" (15).

By reviewing the texts mentioned in the Book of Job, it is necessary to refer to some of the lessons learned, namely:

أ- "The book indicates that Satan's purpose is to tempt man to blaspheme God and God allows this to negate man and give him mercy.

ب- The book of Job examines the main issue that occupies the mind of human beings, which is the fate and destiny and God's ways of treating man, and whether a person can practice his worship of God for pure love free from interests and expediency, that is, can man worship God even if his goal is not material benefit, and this has been proven by Job despite his material loss, and even his children, and his exposure to various types of physical affliction" (16).

The belief of Satan after his conversation with God that most people have worldly interests with God as they believe in God and follow His orders in the days of prosperity and when things are going what they love, but when they are exposed to tribulations, diseases and afflictions, their faith is destroyed, and this is the face of the challenge between God and Satan.

Through what is stated in this book and what is supported by the texts, it is clear that the true faith is unshakable and does not weaken with

the disappearance of blessings and goods and exposure to worldly afflictions and that we recognize that the calamities that afflict human beings, even if they are from people or natural force, but God has a hand in them, and we must absolutely believe that our money is a deposit from God, but we are agents of it and he has the right to take it.

Regardless of the lessons learned from the story of the Prophet of God Job with Satan and the lessons and sermons it carries, the researcher has concluded several things, which must be mentioned , namely:

- What is mentioned in the text (So the Lord asked Satan where did you come from) God inquires from Satan about the place of his coming, so does God not know that and wants to know? If the answer of Satan (from circumambulating the earth and roaming in it), if the question of God is for knowledge, then this indicates that he has no ability and no knowledge of his actions, with evidence that he does not know where he was and where he came from, and this is a robbery of the attributes of God and a clear abuse of the holy self.
- It has been mentioned in the same book about the existence of heavenly councils held where the angels are represented before the Lord as well as the devil is present in their midst and this is supported by the text: "It was one day that the children of God came to appear before the Lord and Satan also came in the midst of them" (17), so it is clear through this text that Satan attends the assembly of God and the sons of God (angels) with them, so in what capacity did he attend this meeting and is he one of the sons of God until he is called? And if he has come without a call from the Lord, then he can come before the Lord whenever he wants and at any hour, and he enters without asking permission, and it is enough for him to do so, since we know that he has gone out of the presence of the Lord and has been expelled since the creation of Adam (2), so when did the Lord allow him to return?
- It is clear through the story of the challenge that took place between God Almighty and Walt mentioned in the Bible among the Jews, as it is understood that God did not preserve his faithful servant Job completely, as he handed him over to the goals of his enemies and did not support him, so did God Almighty forget that Job is one of his faithful servants? It is not excluded that the texts of the Old Testament have described God with descriptions that are not worthy of his holy place as she called him (forgetting) and this is what appeared clearly in some texts, including: " God heard their groaning, so God remembered his covenant with Abraham, Isaac and Jacob" (18), and what the story of the book of Psalms: "Why do you hide your face and forget our humiliation and distress](19), As a result, do we have the right to worship and obey a God who is forgotten? Is it possible for a

sane person to believe what this writer who wrote this story imagined, which no sane person would like?

- This text depicts us that Allah Almighty is characterized by injustice as Satan ordered that his Prophet Job be beaten by the perfect and upright man of God who fears God and deviates from evil, so he made him sick and took away his right for no reason except by agitating and provoking the devil to him, and this is what we see clearly in this text: "So Satan went out of the presence of the Lord and struck Job with bad sores from the soles of his foot to his mission" (20). The text tells us that God is incapable of knowing the faith of his servant Job except by being subjected to the satanic experience.

Second: God's Speech to Satan Concerning Joshua and Jerusalem :

The books of the Old Testament narrate the speech of God Almighty and his dialogue with Satan from different angles, so the speech appears this time in the form of a dream seen by the Prophet Zakaria, peace be upon him, and the dialogue between God Almighty and Satan is within the scene of a court in which there are litigants, its parties are Je and radiated as a defendant from the plaintiff party, which is Satan, and God Almighty is the judge who rules in the case, as the text reveals What is contained is the meeting of Allah Almighty with the devil, who did not fear him or his oppression, strength and power, so he used to condemn the priest Joshua, which is clear in this text:

Then the Lord Joshua the High Priest showed me standing in the presence of the angel of the Lord, and at his right hand Satan stood up to resist him, and the Lord said to Satan, "The Lord is rebuking you, Satan of the Lord, who has chosen Jerusalem, rebuking you, nothere the man is like a burning wood pulled out of the fire [(21)].

It is clear in this text the clear message sent by God to Satan as it warns him beyond any doubt of the ugliness of what he is doing and the seriousness of the consequences of that, and shows in this speech the divine fairness of his prophet Joshua and the children of Israel, as the intentions of Satan are exposed towards those who claim them before God and what Satan went to court and address the Lord directly is evidence of the exacerbation of Satan's hatred against the children of Israel and their entrapment and the continuation of God's anger against them, but it did not happen For what He wanted, when Allaah rebuked Him and returned on His heels in disappointment.

" And the prophet saw in the vision what looks like a court was the Lord as the judge and Satan as the plaintiff and Joshua as the defendant and that the complaint is not on Joshua himself but on him as the representative of the people and the complaint that the father they sinned and they also sinned and have not yet accepted from the

Lord all that their sins necessitated, whoever complains against the chosen ones of God and the Lord did not reject his people "(22).

The researcher believes that this text is understood by God as a being who does not live alone, and does not move except in his knees a group of gods and is in the midst of them practicing the judiciary and this is what is indicated by several texts: [God is standing in a complex, God in the midst of the gods judges](23), and what is stated in the book itself: [I said, you are gods and all of you built the Most High, all of you](24), is this not a broken speech has confirmed God Almighty on his oneness, it was stated in several texts that he is the only God And no one else, including what the book of Isaiah says: "I am the Lord, and there is no other god, there is no other god but me" (25), is this not clear evidence of confusion and contradiction in those texts contained in the Bible among the Jews?

Here Satan complains about Joshua, who represents the nation of the children of Israel and the accusations were because of sins, so that Joshua was standing in dirty clothes and what is meant by dirty clothes are sins and sins and with those sins, God saves his people despite their falling into sin and committing sins and the devil is always complaining to people before God because of their sins, but he misunderstands the extent of God's mercy and forgiveness for those who believe in him, we must believe that God should take off our sin robe and dress us in the garment of righteousness and piety (26).

From this text, Satan tries to make you feel your contempt and filth as a result of committing sins and sins, which makes you desperate for God's mercy and tries to whisper to you to stay away from repentance and also that God is merciful forgives sins and removes the robe of sins from us and then dresses us in the garment of forgiveness and mercy, all a person needs is repentance and to ask God for forgiveness and forgiveness.

It is clear here God's speech to Satan (the Lord said) where the identity of the angel of the Lord is declared here on the basis that he is the Lord or sent by the Lord himself and he is a divine person, and the message that he carried by the Lord was decisive in proving that God did not reject the Jews at all, but was in harmony with His covenants with them in His eternal covenant with Abraham and that God in choosing them takes their side against the accusations of demonsto them, as He rebuked Him because He stood in the presence of the Lord. to reveal the sins of Israel and their unworthiness to God's benevolence and kindness.²⁷

After this divine court, God's benevolence and judgment settled on choosing Israel without any other nation on earth, God has rescued them from the clutches of the inevitable annihilation in their captivity,

as a wood is pulled out of the fire before it ignites, and thus God proved His intention and purposes on the part of Israel from the time of Zechariah until the Hour (28).

And God's speech to Satan after he was standing at the right hand of Joshua to resist him, so he addressed him (May the Lord rebuke you, O Satan, to rebuke you, who chose Jerusalem, a This is not a flame pulled out of the fire) and here lies a hidden enmity not between Babylon and the high priest, but between Satan and God. Satan stood at the right hand of Hosea to resist him, and all Hosea realized that war was against God himself, so he said, Let the Lord rebuke you.

It is understood from the place where Satan sits to the right hand of God Almighty that he is welcome within that divine complex and this welcome has passed as it was mentioned in the aforementioned paragraph to address God to Satan against his prophet Job () It is proved that the Lord did not speak only with that devil dispensing with the other angels to inquire about the conditions of his faithful servant Job, so what is this status that Satan enjoys with God Almighty ?

Father Tadros Jacob has another interpretation of the devil that differs from that of the rest of the commentators: he expressed it "by the flame extracted from the fire, the deadly flame that men chose for themselves, and burned them with the fire of lust and vice, and this is his work, where he throws himself into us, making us an unquenchable furnace" (29).

This remains one of the aspects of interpretation and interpretation, and if this applies to the children of Israel as human beings, and human beings are sinners, it does not apply to the prophet Joshua, who is infallible, and therefore the pardon demanded by Joshua God Almighty is nothing but compassion from him in their condition, and knowledge of the nature of the human mountain that is instilled on error and weakness.

And we see that the Lord directed his speech to Satan and rebuked him without asking him Joshua God answers before we call him and the intention of the word Tnhrk to restrain your malicious revolution and take revenge on you when God rebukes Satan is thus protecting his people from the wars of Satan and his speech to Satan "Is not this a flame pulled out of the fire, which is Joshua the priest who was rescued by God from the fire of captivity and its suffering, which is the nation of the Jews that he rescued from the captivity of Babylon (the Babylonian Aten)" which is the church that the Lord rescued From the fire of the captivity of sin and the captivity of the devil, and since God has rescued us, let us rejoice in this, for He therefore wants us(30).

By narrating this story contained in the book of Zechariah and presenting the views of the commentators of this text, the researcher sees that the stability that smells of the preference contained in the text referred to was not in terms of distinguishing them with self-perfections that were singled out by the children of Israel without others or by a relationship between them with God and his religion, and it was not in terms of their role in guidance or achieving justice and spreading knowledge or spreading good or repelling evil from people, as the preference was not related to any of that even It is valid to invoke it on their claim that they are the best and most honorable in the sight of Allaah (SWT).

The preference given by the children of Israel is that God Almighty has given them His messengers, so He did not send them in a nation of nations as He sent them from prophets, as God granted them the reasons for guidance unless He granted it to other nations, as the signs and miracles were synonymous in full view of them and at the hands of their prophets in a way that did not agree for a nation of nations that saw the amount of what they saw of those miracles, and this does not mean that this preference will continue until the Day of Resurrection, it is a mistake that did not The text and the commentators of the Old Testament are delivered from him in what they went to them in their commentary on that text.

Third: God's Speech to Satan (Azazel):

The speech of God Almighty is reflected in his third section of Satan in the course of talking about God's acceptance of the repentance of the children of Israel, and represents the acceptance of that repentance by offering two sacrifices by order of God Almighty, one to the Lord and the other to Satan (Azazel), as this speech included a message from the Lord to Satan to remove those sins and keep them away from the people chosen by God.

Leviticus says:

] And the Lord said unto Moses..... Talk to your brother Aaron ... Then he takes the Tessin and presents them before the Lord at the entrance to the Tabernacle of Meeting and throws two lots on them, a lot for the Lord and a lot for Azazel, and brings Aaron close to the Tess, on whom the Lord's lot was signed, and ascends him as a sin offering, but the Tess, on whom the lot was signed (Azazel), stops him alive before the Lord to atone for him and then releases him into the desert, he is a redemption [(31).

The scribes and commentators of the texts of the Old Testament continue to clearly offend God's holy self and describe him with qualities unworthy of his holy place, as this text mentions the orders addressed to his prophet Aaron to make a lot between (Tessin), one of

them to God Almighty and the other to Azazel, so is the Lord with all his power and prestige unable to choose between the Tessim? And what made him declare his submission and receipt of Azazel, as the Old Testament depicts to us the status, power and dominance of Satan so that God Almighty would court him by paying him a tribute? And his declaration of submission and surrender to him and this indicates the existence of his place for Satan in the kingdom of God and his life, so what god is this? May Allah be exalted from what they describe.

What is meant by this text is that the two goats with which God deals with the sin of the children of Israel, where he wanted to forgive their sins and sins through the first goat that was offered as a sacrifice, while the second goat, which was ordered to be released in the desert, is a symbol of removing sins from them and keeping those sins away from them (32) .

It follows from the offering of sacrifices after the High Priest has presented them to the Lord, inter alia:

¶ To confess the sins of the people while placing his hands on the head of the living goat and every time the hands are placed on the head of any sacrifice and this must be accompanied by a confession of sin since they had a fixed form of confession prepared for the high priest and with this confession he puts all the sins of the children of Israel on the head of that goat.

¶ The goat is immediately released into the wilderness by a suitable person to an uninhabited land and what is meant by this is that God allowed them to explain the matter by releasing the goat into the wilderness is to keep their sins away and that with a complete absolute atonement so that the goat carries all their sins on him and this is a speech addressed to Satan and a clear challenge to him that God keeps sins away from his people and forgives them as it was a clear tradition for the later Jews] if your sins are like scarlet whitening like snow [(33)(34).

It turns out that the confession of the children of Israel of their sins is a major condition for accepting repentance from God Almighty, as how can a person ask for forgiveness and forgiveness, and then continue in his sin and guilt, even if this happened to God Almighty accepted their repentance.

As for the goat on which the draw of (Azazel) was signed, and whose name is (the goat of salvation), it is the substitute goat that was depicted carrying sin and keeping it completely away from the people of Israel, where Aaron puts his hands on the head of the living goat and reads on it all the sins of the children of Israel and all their sins with all their sins and sends it by the hand of those who meet it to the wilderness, where it carries their sins to a yellowed land, and who

released the goat to (Azazel) to wash his clothes and wash his body with water (35).

This means that God's forgiveness of the sins of the Israelites and His pardon for them came in two stages, and stopped in two directions, the first: the acceptance of the sacrifice with which sin is forgiven, and the second: the release of the second sacrifice in the desert, that is, the removal of sins and sins away from the children of Israel in order to avoid their return, that is, to avoid the return of the children of Israel to sin.

In order for the commentators and commentators of the Old Testament to get out of the problem of the Lord's command to offer a sacrifice to Satan, they had several hypotheses to explain the word (Azazel), thus moving away from the truth in their interpretation of that vocabulary, and those hypotheses are:

☐ The first opinion: that Azazel is a proper name for a being, whether it is an evil spirit or a demon, but this name is not mentioned anywhere else in the Bible, as the launch of the goat in the wilderness indicates the power of the sacrifice that defies Satan, and this is a clear speech by God to the evil core to challenge Satan and overcome him.

☐ The second opinion: The word (Azazel) came from the origin of (isolation) Hebrew and means the most excreted or farther any sense of total exclusion or complete isolation and expressed sins by excluding them to the ends of the earth or the depths of the sea and as mentioned in the book of Psalms] and as the servant of the East and the West keep away from us our sins [(36), as if the slaughter of the first goat refers to the bearing of the master of sin to atone for it, This second divorce refers to the extraction of that sin and its exclusion away from the people, so that the people live and do not die.

☐ Third opinion: It is the name of a place in the wilderness to which the second goat was sent. (37)

☐ Fourth opinion: This is what the Rev. Anthony Fikri went to, as we remembered that Satan is called the complainant, as Christ has confronted Satan and carried the sins of the people and cast them away from them (38).

This goat had to be offered and the goat of Azazel was sent, and they were distinguished from each other by a sign, that is, he designated that he was the sacrifice of sin and slaughtered him after the word of the phrase related to the offering, and the goat that had a sign on it were sent to Satan after they stopped him alive in front of the Lord's tabernacle to sanctify him and to be in accordance with the holy work he had done, which is to transfer sins to the cause of all sin and sin, who is the chief of malicious spirits (Satan)(39).

However, it can be understood from the meaning of the text that God Almighty did not accept the goat that Satan (Azazel) presented so his fate was banishment, because what Satan brought is nothing but absolute evil, it cannot be mixed with the slightest amount of good, so it is natural that God Almighty rejects it, and the rejection came in the form of deportation, that is, a rejection of Satan and everything that comes from him, And what is related to it of offerings and others, the accepted offerings are offered and slaughtered, but others are rejected, and what Satan offered was absolutely rejected, so it was released into the desert away.

To discuss those views that went to the commentators and commentators of the Old Testament in their interpretation of the word (Azazel), which we find does not stand up to reason and logic, with the recognition of some commentators that this word refers to the meaning of Satan, and the following are some responses to those views:

1- What the proponents of the first opinion went to is surprising, if we assume that the word Azazel is a proper name for an important being, whether it is an evil spirit or a demon, how can he share the sin sacrifice with the Lord, in addition to the fact that the law has warned and forbade slaughtering other than the Lord and worshipping other gods, and this is supported by the text contained in the book of Leviticus [and they will no longer slaughter their sacrifices in the open as burnt offerings for the idols of the goats, and betray the Lord by worshipping them, so they will always have an obligation generation after generation] (40), And what is mentioned in the same book in the twelfth chapter: "Therefore ye shall keep my laws, that ye may not do any of the abomination which I have done before you, and that ye shall not defile them, I the Lord your God" (41).

2- That the Israelites were in constant travel and did not have a fixed headquarters, it is unreasonable to specify the name of a fixed place to send the goat from their various positions in the wilderness, so it is not believed that it is the name of a place, but it is Satan (42).

3- The recognition of some of the commentators and commentators of this text in their interpretation of the word (Azazel) that it gives the meaning of Satan, including Father Antony Fikri, has implicitly referred to this in his presentation above, as well as what William Marsh went to in the Sunan Al-Qawim and saying, "Azazel was not mentioned in only this chapter and it is likely that its meaning (Satan) isolated first exiled head of evil spirits who occupies with his soldiers desolate and abandoned places" (43).

It turns out that the commentators and commentators of the Old Testament of other interpretations of the word Azazel I think only

wanted to confuse the explicit and clear meaning of offering the goat as an offering to Satan.

Here the researcher finds a clear contradiction in the texts of the Old Testament and in the narration of that story, as the Lord who commands to offer a sacrifice to Satan (Azazel) in this text we find in another text warns and forbids offering those sacrifices to others, and this is what the researcher found clear in other texts, for example, what was mentioned in the Book of Exodus [Whoever sacrifices to a goddess other than the Lord alone perishes] (44). How can Allah prescribe to forbid one thing and then command another?

The bottom line:

After tracking a selection of divine speeches of Satan in the texts of the Old Testament and showing the extent of contradiction and deviation that affected those texts, as it becomes clear to the researcher that the main issue of this research is to show the false image transmitted to us by the writers and interpreters of the Old Testament, which showed the extent of the ability and validity of Satan to interfere in human life, it has raised his ability and made it comparable to the ability of God Almighty, At times, God allows Satan to enter into the complex of gods, which he holds and sits on his right, and this tells us that he is welcomed by God Almighty, and at other times he depicts to us the extent of God's trust in Satan and his entry with him defiantly to discover the extent of obedience enjoyed by his servants, and here God appears unaware of what his servants hide and what they declare, and once those texts describe God with descriptions of a worthy of his holy self, such as the lack of ability and courtship of the devil and excitement. To take revenge on His servants and other attributes that Allah has not revealed in terms of authority.

It is clear to the researcher through the review of those texts in which the divine speech of Satan that there is a dual nature (positive and negative) and this is what the Old Testament claimed enjoyed by that Satan in addition to misleading people and seducing them, some texts have raised the status of Satan and made him close to God and within his divine council and influential on the him and challenging him, describing him with strength and the ability to disease and heal, This is what helped the emergence of some deviant images, as it provided a suitable ground for deviation because the empowerment of Satan and his ability to provoke and challenge God paves the way, according to what the Jews claimed, the way for people to associate with that satanic force, so the Bible's view of Satan prompted Satanists and owners of deviant movements to adopt these claims, so God is exalted from what they say is very high.

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