

**Day of Atonement**  
**Part Three**  
**Two Goats and One Offering**  
**Forgive and Forget**  
**Atonement Procedure**

Transcribed and edited from video

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*In this is love, not that we loved YHWH, but that He loved us, and sent His Son to be the atonement for our sins. (1Jn 4:10 HRB)*

We are going to talk about forgiving and forgetting and will look at the overall Atonement procedure.

**Agenda**

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- Feast of Trumpets
- Day of Atonement
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  - Part 2
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    - Forgive and forget
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    - Mediator of New Contract
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- Feast of Tabernacles
- The 8<sup>th</sup> Day

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I want to describe a bit of Part Two. We talked about the Ark and the Mercy Seat in the last session, and that took us into Leviticus Chapter 16 for some amount of detail. Leviticus 16 is a controversy, and that controversy is the reason for this presentation. The controversy is called the Azazel goat controversy, or the demonic goat theory.

We will look into the details of this controversy; we are going to look at how the atonement offering that is mentioned in Leviticus 16 in detail is about the two goats and one offering. We will talk about how that offering exemplifies Yahushua and shows us how to forgive and forget.

## Two Goats

### The Azazel Controversy

#### Background

- Azazel goat widely accepted and type of Satan
- Demonic goat theory - Jewish, Hebrew Roots, COG's

When we look at Leviticus 16 and start doing research on it and looking at commentaries, it won't take long to discover that there is a controversy on the representation of these two goats. The Azazel Goat itself is widely accepted as a type of Satan in some group belief systems. This demonic goat theory is common in Judaism; it's common in Hebrew Roots groups, and very common in the Seventh Day Churches of God. Not all of these groups 100 percent have an acceptance of the Azazel Goat accepted as a type of Satan but certainly the majority do.

We will look at the legitimacy of that claim and start in Leviticus 16, note that it is two kids of the goats for a sin offering, both of these goats are for a sin offering, both of them.

*And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering**, and one ram for a burnt offering... And Aaron shall cast lots upon the two goats; one lot for YHWH and the other lot for the scapegoat <sup>H5799=Azawzale=goat of departure</sup>. And Aaron shall bring the goat upon which YHWH's lot fell, and offer him for a sin offering (notice there is another reason this is part of the sin offering). But the goat, on which the lot fell to be the scapegoat <sup>H5799=same</sup>, shall be presented alive before YHWH, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away, forgive</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.  
(Lev 16:5; 8-10; 22 KJV)*

You see that this scapegoat is to be an atonement and it's a sin offering. The goat will bear upon him all the sins and iniquities of the Israelites. That is what this scripture is telling us. The word bear is useful and we will come back to it, it is the Hebrew word "nawsaw" and it means to lift, accept, carry away or forgive.

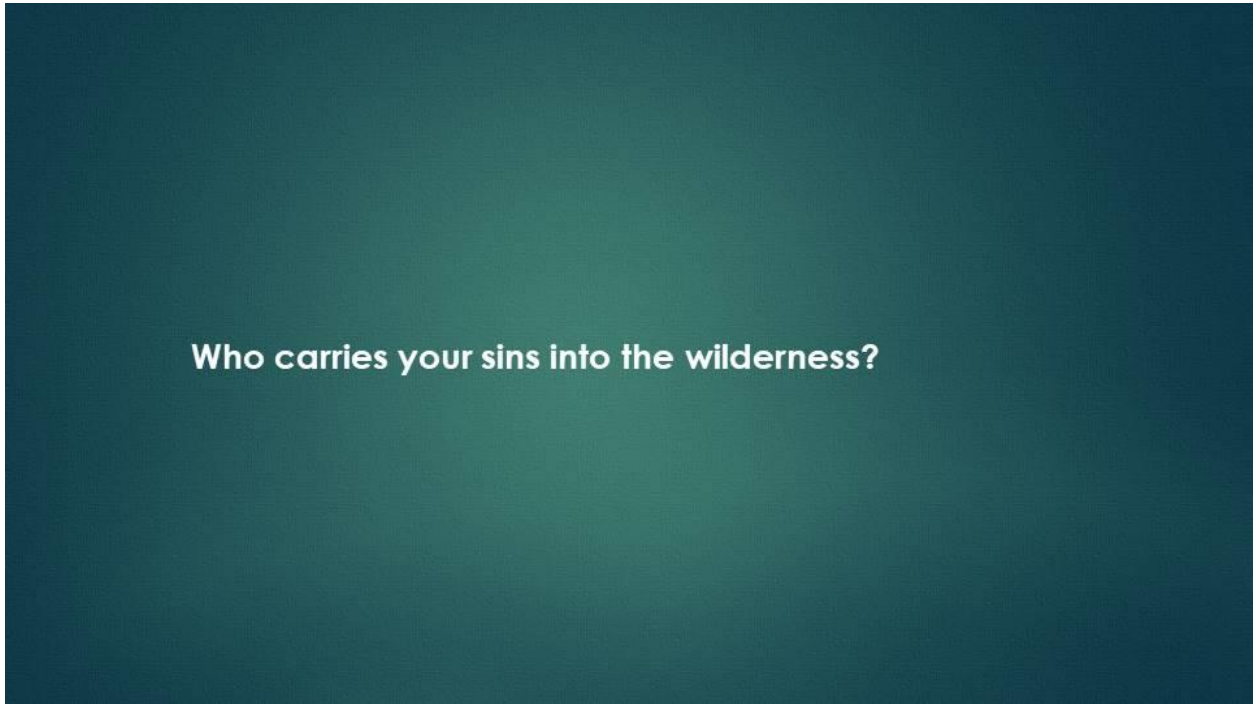
In comparison to this same scripture, the KJ3, the JP Green translation helps us by giving the alternative definition for scapegoat.

*And Aaron shall give lots over the two he-goats, one lot for Jehovah, and one lot for a complete removal. And Aaron shall bring the goat on which the lot of Jehovah fell and shall make it a sin offering. And the goat on which the lot fell for a complete removal shall be made to stand living before Jehovah to atone by it, to send it away for a*

*complete removal into the wilderness... And the goat shall bear on him all their iniquities to a land cut off. (Lev 16:8-10; 22 KJ3)*

So you see the difference in these two translations is only the difference in translating the word “scapegoat” in the Authorized King James Version, to “goat of removal” in the KJ3 Version. Keep that in mind as we move forward.

I’m going to ask the question:



Does this demonic goat carry your sins into the wilderness, or does Yahushua’s blood carry your sins into the wilderness? Hopefully as we go through this presentation the answer will be crystal clear.

## **Two Goats**

### **The Azazel Controversy**

#### **Background**

It is documented in a number of places. One of the premier commentaries that I like to use is “The Torah a Modern Commentary”, by Wolf Gunther Plaut, Dr. Rabbi Gunther Plaut by the way. He was well studied and died at 99 years of age in the year 2012. His work is significant and here is what he has to say about the Azazel goat.

- The Torah - a Modern Commentary  
Azazel....was probably a demonic being...Apocryphal Jewish works, composed in the last few

centuries before the Christian era, tell of angels who were lured....into rebellion against God. In these writings, Azazel is one of the two leaders of the rebellion. And post Talmudic documents tell a similar story about two rebel angels, Uzza and Azrael - both variations of the name Azazel. **These mythological stories, which must have been widely known, seem to confirm the essentially demonic character of the old biblical Azazel'**

(W. Gunther Plaut - page 780).

Gunther Plaut acknowledges the mythological background of these two figures "Uzza and Azrael" and we will look into it and find precisely where this mythology comes from. It is somewhat surprising incidentally, because I have read a lot of Plaut's commentary. It is surprising in his commentary of the Torah, the first five books, that he would agree with all of this but he does. That is one of the pieces of background information. The other interestingly enough is out of the Catholic Encyclopedia.

- Catholic Encyclopedia - Day of Atonement

The Vulgate "emissary goat", represents the obscure Hebrew Azazel...Various attempts have been made to interpret its meaning. Some have taken it for the name of a place where the man who took the goat away used to throw it over a precipice, since its return was thought to forebode evil. Others, with better reason, take it for the name of an evil spirit; and in fact a spirit of this name is mentioned in the Apocryphal Book of Henoch, and the later in Jewish literature. On this interpretation which, though by no means new, finds favour with modern critics - the idea of the ceremony would seem to be that the sins were sent back to the evil spirit to whose influence they owed their origin.

If you look this up in other commentaries you will see similar comments. Interestingly enough, a real useful commentary to look at on this is the Encyclopedia Judaica. Just look up the word Azazel alphabetically, is how the Judaica Encyclopedia is laid out, so just look up under the A's Azazel. In the copy that I have it is on page 763 - 764. There is a good background write-up that is written about this and I would say it's the best objective commentary that I have seen anywhere I have looked. It goes into all facets of what Azazel is about and would be a useful reference if you want to look in depth into this subject.

## **Two Goats**

### **The Azazel Controversy**

#### **Rabbinic Tradition**

Rabbinic tradition is where a lot of this comes from and comes forward. This rabbinic tradition shows us that the Azazel were wilderness demons.

You can find the evidence of this in the Talmud and the Mishnah. In the Babylonian Talmud in the tractate Yoma, the section Yoma, the word Yom or Yoma by the way, means 'the day', so that the section in Yoma in Mishnah and Talmud are about the Day of Atonement. You will see a lot of background about it but this is one of the entries in Yoma 67.

The school of Rabbi Yishmael taught: Azazel is so called because it atones for the actions of Uzza and Azael. These are the names of "sons of God" who sinned with "daughters of men" (Gen 6:2) and thereby caused the world to sin during the generation of the flood.

Bab Tal Yoma 67b

Led to uninhabited area and pushed off a rocky cliff

Mishna Yoma 6 (the day)

Azazel was personification of wickedness and impurity

Seducer of men and women - fallen angels (cf. Gen 6:1-4)

Another tradition is that the Azazel goat is led to an uninhabited area (which it is according to Leviticus 16), but Leviticus 16 doesn't say anything about being pushed off of a rocky cliff. But in Mishnah Yoma you will find that reference. The tradition is that the caretaker, known as the fit man in Leviticus 16, took this goat to a remote area and pushed it off a cliff. Here is what it says in Mishna Yoma 6:

He then pushed it <sup>the goat of departure</sup> over backward, and it rolled down the ravine. And it did not reach halfway down the mountain before it broke into pieces. He came and sat himself down under the last tabernacle until it got dark. At what time does the one who takes the goat impart uncleanness to garments (Lev 16:26)? Once he has gone forth from the wall of Jerusalem, R. Simeon says. Once he has pushed it into the ravine. (Mishna Yoma 6:6)

Apparently there were ten tabernacles described that were from Jerusalem to this cliff where the incident occurred where he took the goat to and pushed it off the cliff. This person went back to the last tabernacle is what this is referring to. The tabernacles were there for refreshing during this walk from Jerusalem to this rocky precipice. "At what time does the one who takes the goat impart uncleanness to garments". That is a comment that you see in Leviticus 16. The garments are burned when they are brought back into the congregation. So "at what point do the goats impart uncleanness?" Is the question that's asked, and the Mishna says, "Once he has gone forth from the wall of Jerusalem". However, there is alternative understanding of this according to Rabbi Simeon who says that he becomes unclean "Once he pushed it into the ravine".

According to rabbinic tradition, the Azazel was a personification of wicked and impurity. We see in the Babylonian Talmud that the beginning of this starts in Genesis Chapter 6, so take a look at what that account has to say, and it has to do with the origin of what is known as the Nephilim. Are the Nephilim angelic or are they human? Again, this is another controversy so we are building a controversy on top of another controversy. Genesis 6 is not a controversy, but this is what the scripture says.

*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose. And YHWH said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were **giants** <sup>H5303=nephil-bully, tyrant, from H5307-to fall</sup> in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. (Gen 6:1-4 KJV)*

This word “giants” is from the Hebrew nephil, and that is where the word Nephilim comes from. Nephil is one, and Nephilim is the plural so giants or Nephilim were thought of as bullies and tyrants according to Strong’s definition. The base of Nephilim also comes from another Hebrew word which means to fall. When you put all of this together, you see where the controversy could be, that the Nephilim were angelic beings that fell and then co-habituated with the daughters of men on the earth.

I’m not here to say or dispute that one way or another, I’m not attached to it one way or another, but this is the basis of this controversy on how Azazel came into the picture. Also in Numbers chapter 13 this word “Nephil” or “Nephilim” is used.

*And there we saw the **giants** <sup>H5303=same</sup>, the sons of Anak, which come of the **giants** <sup>H5303=same</sup>; and we were in our own sight as grasshoppers, and so we were in their sight. (Num 13:33 KJV)*

These giants were obviously very large and there are many other scriptures to validate that there were such creatures in these days and they continued on, David slew Goliath, Goliath was a Nephilim. That is the basis of Genesis 6 of what some of these other writings steer from. Take a look at what the Book of Enoch says about this because it puts the whole picture together along with another apocryphal book called Abraham.

- Azazel was to atone for wicked deeds of Uzza and Azael - leaders of the rebellious hosts in the time of Enoch

Azazel was to atone for wicked deeds of Uzza and Azrael, as we have seen in some of the commentary and background material that I have presented. These two characters, Uzza and Azrael were leaders of the rebellious hosts in the times of Enoch. We see the evidence of that in the book of Enoch. Enoch is not part of the Canon, Enoch is apocryphal, and I would call it pseudepigrapha, in other words its origin is not sure and it has been tampered with so you can't depend on it. Here is what a couple of the verses in 1 Enoch Chapters 8 and 9 say about this topic.

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals (of the earth) and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much unrighteousness, and they committed fornication, and they were led astray and became corrupt in all their ways. 1 Enoch 8:1-2

This Azazel taught men to do these things and led the world astray according to Enoch. Also continuing in the next chapter in Enoch:

Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn. 1 Enoch 9:6

These two verses form the foundation of this rabbinic tradition that goes forward with the foundation of Genesis 6 and the Nephilim. As a side note, the Book of Enoch is divided into two sections.

1 Enoch 1-36 = Book of Watchers ~ 300 BCE

1 Enoch 37-71 = Book of Parables ~ 100 BCE

Some fragments found with Dead Sea Scrolls

The Dead Sea Scrolls date back to 1948 or so, have some incomplete fragments of this part of the Book of Enoch. It is a real book according to the Dead Sea Scrolls, it is a real writing, the question is of its voracity and how accurate it is.

## **Two Goats**

### **The Azazel Controversy**

#### **Apocryphal Legend**

- Apocalypse of Abraham
  - Basis of cutting of the covenant
  - Azazel is portrayed as an unclean bird

This apocryphal legend extends on into another book called the Apocalypse of Abraham. The basis of the apocalypse of Abraham that you need to understand happens to be in the scriptures in Genesis 15. This is the scripture where Abraham is communing with YHWH in this section of what I would call the cutting of the Abrahamic covenant. Abraham is actually put to sleep, the animals are divided, and the smoking furnace and burning lamp ratified this covenant between these pieces of animals. In Genesis 15, a snippet of that scripture says:

*And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. (Gen 15:11-12 KJV)*

If you have listened to any of the Passover season presentations that I have made, I have talked about this particular topic and how the fowls came down and a horror of great darkness fell upon him, and how this is a forward pointer and a shadow of the crucifixion of Yahushua. The fowls came down upon the carcasses is here in the scriptures. Notice now what we see in this apocryphal work called the “Apocalypse of Abraham”. Azazel is portrayed as an unclean bird and this is what it says:

And the unclean bird spoke to me and said, “What are you doing, Abraham, on the holy heights, where no one eats or drinks, nor is there upon them food for men? But these all will be consumed by fire and ascend to the height, they will destroy you.” And it came to pass when I saw the bird speaking I said this to the angel: “What is this my master?” And he said, “This is disgrace - this is Azazel” And he said to him, “Shame on you, Azazel For Abraham’s portion is in heaven, and yours in on earth, for you have selected here,) and become enamored of the dwelling place of you blemish. Therefore the External Ruler, the Mighty One, has given you a dwelling on earth. Through you, the all evil spirit (is) a liar, and through you wrath and trials (will be) on the generations of men who live impiously.

(Abr 13:4-9)

## **Two Goats**

### **The Azazel Controversy**

#### **New Testament Connection**

This apocryphal work ties in to Enoch and also ties into Genesis 15, and then also ties all the way back to Genesis Chapter 6. You see the footprints of how this has come forward and rabbinic tradition has brought it forward until today into many believing communities. I would say as I have studied this, that it would appear that these traditions go back to the Babylonian captivity.



- Satan cleverly became the focus of most solemn annual holy day  
Azazel goat compared to binding of Satan for 1000 years

Premise - since Azazel goat carries sin into the wilderness and Satan's apocryphal name is Azazel, therefore Azazel goat is forerunner of Satan's binding for 1000 years

- Focus should be on the complete work of Yahushua

It appears that the Babylonian pagan festival called Akitu also has some connections to these two demonic beings that are associated with this goat of departure. You see the tracks of that going back and my suspicion, and this is certainly conjecture, is that the Israelites learned it in Babylon and then brought it forward and that is how it came about in the Rabbinic system that developed a few hundred years after the Israelites were freed out of the Babylonian captivity in about 539 BCE.

The net of it is, Satan has cleverly become the focus of this most solemn holy annual day of the Day of Atonement. The Azazel goat is now compared to the binding of Satan for one thousand years and those that are in the groups that promote this position will know that Revelation 20 is part of the belief system of the Azazel goat.

The premise is something like this: Since the Azazel goat carries sin into the wilderness, and Satan's apocryphal name is Azazel, therefore the Azazel goat is the forerunner of Satan's binding for one thousand years. That is fundamentally the premise that connects the Azazel ritual back in Leviticus 16 to Revelation 20. Here is what Revelation 20 says:

*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20:1-3 KJV)*

This is the connection to Leviticus 16 in result of that the Azazel goat is being sent into the wilderness now as a forward pointer and prototype of Satan being sent into the bottomless pit. That is the connection.

For a number of years, dating back to the nineteen seventies, eighties and early nineties, I believed this myself. I heard it annually at the Day of Atonement and thought this was the solution of how the Azazel goat in Leviticus 16 actually ended up as Satan in the bottomless pit during the one thousand year millennium. Unfortunately, I was wrong and about eight or nine years ago, my wife Linda and I started looking into this subject and as we uncovered its true

depth and meaning we have changed our understanding of this and had to apologize to YHWH that I had this understanding. I have promoted it to others as well so this presentation is about trying to straighten that out and try to get people who indeed do believe this premise today to actually take a look into the scriptures to see what the scriptures say about the topic. Not what the Book of Enoch says, or what the Book of Abraham says, but the true scriptures that are the sixty six books of the scriptures. That is what we are digging into in this study.

Our focus should be on the complete work of Yahushua and that is our only focus. 1 John 3:5 is a very interesting scripture it says:

*And ye know that he was manifested to **take away** <sup>G142=airo=expiate, bear, carry, remove</sup> our sins; and in him is no sin. (1Jn 3:5 KJV)*

Yahushua is the one that takes our sins away. We will come back to this word “airo” in the Greek towards the end of the presentation. I want to introduce it early. The words “take away” or “airo” in Strong’s number G142 means to expiate, bear, carry, or remove. I guess you are already starting to put the connection together in where I am going.

## **Two Goats**

### **The Azazel Controversy**

#### **2<sup>nd</sup> Goat not Messiah - Assumptions**

- Satan is the author of sin
- Day of Atonement pictures putting away Satan
- Azazel goat represents complete deliverance of the people from sin and from the power of Satan
- Azazel goat carries Satan’s guilt for leading man into sin
- Atonement <sup>expiation, pardon</sup> is not part of the typology of Azazel goat
- The fit man (Lev 16:21) is symbolic of the angel with the key to the bottomless pit (Rev 20:1)
- Casting out Azazel goat to the wilderness anticipates Satan being bound for 1000 years

If you hold to this demonic goat theory, you don’t believe that the second goat has any reference to the Messiah. Above are the assumptions that you have bought into. In other words, if you believe that the demonic goat theory is what Leviticus 16 is talking about, the assumptions that go along with that are listed above.

You will find these assumptions in a number of places in the writings, presentations and sermons of the groups that hold to that theory. On the top of the list is that Satan is the author of sin and we will see that clearly is not the case from the scriptures. Some also assume that the Day of Atonement pictures putting Satan away, and that the Azazel goat represents the complete deliverance of the people from sin and from the power of Satan. Another assumption is that the Azazel goat carries Satan's guilt for leading man into sin.

Another assumption is that atonement is not part of the typology of the Azazel goat. Atonement means expiation and pardon, and I have already shown you in Leviticus chapter 16 that the second goat is for an atonement. Here is one right away that you can knock off the list and that is that atonement is not a part of the typology of the Azazel goat.

The ultimate justice is realized by placing sins blame and guilt on Satan which is pictured by sending Azazel goat into the wilderness. Another assumption is that sending a fit man into the wilderness in Leviticus 16 is symbolic of the angel with the key to the bottomless pit. I just heard a sermon two days ago about that particular topic. The fit man is symbolic of the angel that holds the key to the bottomless pit, and that casting out Azazel goat into the wilderness anticipates Satan being bound for one thousand years. This is a list of what the assumptions are if you believe that the demonic goat is the second goat in the two goats that are talked about in Leviticus Chapter 16. This is all a myth.

**Two Goats**  
**The Azazel Controversy**  
**2<sup>nd</sup> Goat Not Messiah - Assumptions**

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- Ultimate justice is realized by placing blame and guilt on Satan pictured by sending Azazel goat to the wilderness
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- Casting out Azazel goat to the wilderness anticipates Satan being bound for 1000 years

3

Take a look at the reasons why these are all myths.

## Two Goats

### The Azazel Controversy

#### Phonetics

- Azawzale = **Scapegoat** <sup>H5799=from H5795 and H235, goat of departure</sup>
  - 4 matches - Leviticus 16
  - H5795 = aze=a she goat - 74 matches
  - H235 = awzal = to go away, hence to disappear - 6 matches
  - Combined = aze-awzal (pronounced az-aw-zale) = goat of departure
    - Referenced to its purpose
    - Not to a personality
    - Not to a location
    - No scriptural reference to Satan
    - No other usage in scripture
    - Only phonetic similarity to Azazel in Enoch and Apocalypse of Abraham
    - Two different words

The first one to look at is to look at the phonetics of the word “Azawzale”, if you look in Strong’s concordance or any concordance, you will see that the word that is translated as scapegoat or goat of departure, either way, comes from a pair of Hebrew words that are made up of ‘aze’ and ‘awzal’. The first word of Azawzale is “aze” itself and it means a she goat and you will find seventy four matches if you just look up the first part of this in the Tanakh.

The second part of the word “awzal” means to go away, hence to disappear and there are only six matches for that particular form of the Hebrew word. Together this forms the word azawzale, and it means a goat that goes away or a goat that disappears, and a goat of departure. A few verses of this second part of the word awzal, we see in six places. Here are three of the representations:

*For YHWH shall judge his people, and repent himself for his servants, when he seeth that their power is gone <sup>H235=awzal</sup>, and there is none shut up, or left. (Deu 32:36 RNKJV)*

*It is naught, it is naught, saith the buyer: but when he is gone <sup>H235=awzal</sup> his way, then he boasteth. (Pro 20:14 RNKJV)*

*Dan also and Javan going to and fro <sup>H235=awzal</sup> occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. (Eze 27:19 RNKJV)*

I’m not trying to get the context of the scriptures, other than to see how these words are used. Obviously it means “to go, to move, to go away”, or “to disappear”. The combined word of azawzale means the goat of departure and it’s a reference to its purpose. When you study into

this, you will find that proponents of the demonic goat theory like to make it a reference of a personality and it's not, nor is it according to Judaism, and the traditions in Judaism, a reference to a location. In Judaism they try to make it a location but the Azazel location where the goat was pushed off the cliff.

There is no scriptural reference to Satan in any of this; there is no other usage in the scripture of this word Azazel other than these four references that we see in Leviticus 16. There is a phonetic similarity between Azazel and Azawzale certainly, and Azazel you see in the Book of Enoch in the apocalypse of Abraham. That is how it is pronounced, Azazel, but that is different than the word Azawzale, they are two completely different words.

Azazel is indeed a wilderness demon and we see that in the Books of Enoch and Abraham, and also in the Talmud and Mishnah. These are apocryphal sources and the word Apocryphus means secret and non-canonical sources so these sources that produce this word Azazel are not of scripture. There are zero scriptural matches to Azazel; the only scriptural matches are for Azawzale. This is something like a homonym, maybe not exactly, but two words that sound alike and are spelled similar or alike and they sound alike but mean something completely different. There are a lot of those in the English language and some in the Hebrew language. In the English language when you address someone the word address is used but when you have an address it is a location. There are a number of them and they are here to peak your interest.

address	speak to	location
bark	tree's layer	sound of a dog
current	up to date	flow of water
die	cease living	tool
kind	a type	caring
lie	to recline	tell a falsehood
pound	weight	to beat
right	correct	opposite of left
spring	a season	coiled metal
tender	gentle	offer of money
well	good health	water source

Azazel and Azawzale are just that, they are close to what would be called a homonym.

## Two Goats

### The Azazel Controversy

#### Scapegoat

- William Tyndale's contribution  
ca. 1494 - 1536

Protestant reformation

Coined Atonement, scapegoat, mercy seat, Passover

- Scapegoat etymology

Dictionary - a person or group made to bear the blame for others or to suffer in their place

Originally goat of departure - 4 occurrences

The word scapegoat itself, a word we have talked about in the past, is a contrivance of William Tyndale and actually, I would call it a contribution. He certainly was one of the main fathers of the protestant reformation. He lived in the Fifteenth Century and coined a number of words. I have talked about a few of them before including this word "Atonement". He coined "Atonement", "scapegoat", "mercy seat" and "Passover".

Tyndale translated the text of the Bible into English and about seventy percent of Tyndale's translation into English was used by the King James translators in the sixteen hundreds. When King James study group came together they produced what we have today as the King James Version, or the Authorized Version.

About seventy percent of Tyndale's work was used in that translation, and the end result today is that if you use the King James Version, the word scapegoat is there. That is how scapegoat got there and also how the words Atonement and mercy seat got into the translations that we use today.

The etymology of this word scapegoat is interesting though. If you look at it, you will see that the scapegoat in the dictionary is a person or group made to bear the blame for others or to suffer in their place. Of course we have that in huge quantities in our politics today. In Washington DC people are made the scapegoats to bear the blame for someone else to make it look like they have the blame.

Actually, the proponents of the demonic goat theory don't like the word scapegoat. The word scapegoat insinuates that the bearer of this goat that bears this title scapegoat is innocent. Of course when you tie this goat to a demonic understanding, the scapegoat would be a wrong term because demons aren't innocent. Scapegoat, according to the demonic goat theory would not be a good term. I would argue that scapegoat is a good term because Yahushua is the one that carries our sins as we will see throughout the rest of this presentation. Yahushua carries our sins and he is innocent, so scapegoat is a good term for this standpoint, but originally it was goat of departure. I want to make sure we keep that in mind. It didn't mean scapegoat because scapegoat was a contrivance of Tyndale. Here are the four locations that we see the word scapegoat and they are all in Leviticus, in the target chapter about atonement.

Lev 16:8 - And Aaron shall cast lots upon the two goats; one lot for YHWH, and the other lot for the **scapegoat** <sup>H5799=from H235=goat of departure</sup> .

Lev 16:10 - But the goat, on which the lot fell to be the **scapegoat** <sup>H5799=same</sup> , shall be presented alive before YHWH, to make an atonement with him, and to let him go for a **scapegoat** <sup>H5799=same</sup> into the wilderness.

Lev 16:26 - And he that let go the goat for the **scapegoat** <sup>H5799=same</sup> shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

These are the only four instances that Azawzale occur, not Azazel; it's easy to mix them up. Azawzale is this scapegoat, not Azazel the demonic creature. We are going to go through several sections of the presentation that are going to show how we should properly look at this section of scripture in Leviticus 16 and who in fact, does represent the Azawzale, and who does carry our sins into the wilderness.

Interestingly enough, in Leviticus 14 there is a ritual that has to do with the cleansing of a person who has leprosy and it parallels the two goats offering but instead of two goats it uses two birds.

## Two Goats

### cf. Leprosy Cleansing Ritual

- Parallels 2 goats offering - for nation
- Two birds  
cleansing people (Lev 14:3-7)  
Cleansing dwellings (vs 49-53)
- Freed bird dipped in the blood of the sacrificed bird

There are two sections of this cleansing ritual in Leviticus 14, one is the cleansing of the people, and the other is the cleansing of the dwellings where the people live. In both cases these two birds and the same ritual is what is talked about and used. Let's take a look at that.

- Birds are equal participants - just as the two goats are equal participants

*This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over*

*running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. (Lev 14:2-7 KJV)*

This is pretty amazing, the two birds are treated much like the two goats, one is sacrificed and one is let go.

- Freed bird is dipped in blood of the sacrificed bird

I think it's amazing that these are just two chapters apart, of course there weren't chapter breaks in the original scrolls, but these two legislations on how to deal with leprosy and how to deal with the ritual during the Day of Atonement are paralleled here. I would argue that the scriptures that talk about the birds make complete sense that the goats in Leviticus 16 that have to do with the Atonement ritual, operate and used in much the same fashion. It makes perfect good sense.

It's not unlike when you study the Holy Days and see in Leviticus 23 the instructions on how to count to Pentecost. You count seven Sabbaths and then add one day to it to get to seven Sabbaths or seven weeks of Sabbaths to forty nine days, plus one day gets you to fifty. Two chapters later is about how to count to the Jubilee using seven Sabbaths of years to get to forty nine years and then the next year is the fiftieth year of the Jubilee. These patterns in the scriptures are consistent; YHWH is consistent in what he does and how he does it. He isn't a knee jerk Elohim; he doesn't do one thing one way and another ritual someplace down the road in Torah do it some other way, the patterns stay the same. The leprosy ritual with the two birds is a real interesting foundation to understand.

## **Two Goats**

### **One Offering**

### **No Damaged Goods**

- Perfect, defect free and completely innocent
- Both goats selected for sin offering
- Functionally a single sin offering
- Equal participants
- Both goats required for the sin offering



Another part of the sacrificial system is that when you offer something it has to be perfect, there are no damaged goods in other words. Any offering has to be perfect, defect free and completely innocent. Both goats are selected for the sin offering and we have seen that as I read it to you to make it clear, and they functionally operate as a single sin offering and are both equal participants. Both goats are required for the sin offering. Here is what it says in Leviticus 16:

*And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. (Lev 16:5 KJV)*

The two goats are for a sin offering, not just one.

The sin offering has requirements and we can see this in Leviticus 22 in terms of equality.

*Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto YHWH, nor make an offering by fire of them upon the altar unto YHWH. (Lev 22:22 KJV)*

No damaged goods, and specifically:

*Thou shalt not sacrifice unto YHWH thy Elohim any bullock, or sheep <sup>H7716=sheep or goat</sup>, wherein is blemish, or any evilfavouredness <sup>H7451=bad, evil, wicked</sup>: for that is an abomination unto YHWH thy Elohim. (Deu 17:1 KJV)*

This scripture right here sums up the total of this demonic goat theory. This evilfavouredness that this second goat possesses is not to be offered in any way to YHWH. It is an abomination unto YHWH your Elohim.

## **Two Goats**

### **One Offering YHWH Chooses**

YHWH chooses which goat does which purpose here.

- Both goats presented to YHWH - not just one but both

*And he shall take the two goats, and **present them before YHWH** at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for YHWH, and the other lot for the scapegoat. And Aaron shall bring the goat upon which YHWH's lot fell, and offer him for a sin offering. (Lev 16:7-9 KJV)*

Do you think if they were damaged goods that they would take them before YHWH to the door of the Tabernacle of The Testimony, in other words, the entrance into the Temple? I think not.

The first goat is for a sin offering, but the second goat is part of the sin offering, it says so.

- The goat of departure is presented alive to YHWH

*But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YHWH, to make an **atonement** <sup>H3722=Kawfar=to cover, expiate, cancel, disannul, forgive, pardon, purge away, make reconciliation</sup> with him <sup>upon him - LXX & NKJV</sup>, and to let him go for a scapegoat into the wilderness.*  
(Lev 16:10 KJV)

This one scripture in Leviticus 16:10 is really all you need to understand what this is about. If you read this scripture and understand it, and see what it means, this second goat can carry no demonic properties. It can't. You wouldn't offer something demonic for an atonement because an atonement is something for a covering to expiate, to cancel, to disannul, to pardon, to disannul, forgive and it's the basis and foundation of this holy day that we are celebrating and honoring.

To think that some unclean and wicked, evil favored demon has anything to do with this Day of Atonement is a sad commentary on the belief system that people have when it comes to this particular day. What an abomination that is. The goat on which the lot fell to be the scapegoat shall be presented alive before YHWH to make an atonement with him, or upon him according to the Septuagint or the New King James and let him go into the wilderness as a scapegoat or goat of departure.

- We are covered; pardoned and forgiven by Yahushua. It clearly says that in a number of places. Ephesians 1 says:

*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (Eph 1:7 KJV)*

*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yahushua his Son cleanseth us from all sin. (1Jn 1:7 KJV)*

## **Two Goats**

### **One Offering**

### **Temple Purity**

- Purification ritual - reconciliation
- Goat brought to the Tabernacle
- Satan unqualified as participant - no expiation option

The Temple has to be pure. The purification ritual that is outlined in Leviticus 16 is intended to make the Temple pure and to allow the priest, the Temple, and all the people to be reconciled to YHWH. The goat that is going to be sacrificed is brought to the Temple, and the goat that is going to be turned loose to the wilderness is brought there also. Satan is unqualified as a participant; he has no expiation option in any of his credentials.

*And when he hath made an end of **reconciling** <sup>H3722=Kawfar=to cover, expiate, cancel, disannul, forgive, pardon, purge away, make reconciliation</sup> the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat <sup>to the Tabernacle</sup>: (Lev 16:20 KJV)*

The holy place, the tabernacle and the altar, all of these are reconciled. They are pardoned, purged away any taint of sin that is there is taken away. The live goat is brought into the Tabernacle after the Tabernacle has been cleansed. Are we going to be bringing a live goat into our tabernacle that has any demonic properties after our tabernacle has been cleansed? I don't think so.

Abomination of desolation is not allowed, Yahushua himself even says so.

*When ye therefore shall see the **abomination** <sup>G946=disgusting, detestable, idolatrous</sup> of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: (Mat 24:15-16 KJV)*

Yahushua himself says the abomination of desolation is actually going to come in the later days but he's also saying what an abomination this is. The word abomination means disgusting, detestable and idolatrous. That would be no different than bringing a demonic tainted goat into the Temple in Leviticus 16.

*Know ye not that ye are the temple of YHWH, and that the Spirit of YHWH dwelleth in you? If any man defile the temple of YHWH, him shall YHWH destroy; for the temple of YHWH is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. (1Co 3:16-18 KJV)*

*And there shall in no wise enter into it <sup>YHWH and Yahushua are the Temple - vs 22</sup> any thing that defileth, neither whatsoever worketh abomination <sup>G946=same</sup>, or maketh a lie: but they which are written in the Lamb's book of life. (Rev 21:27 KJV)*

I hope you have ears to hear, there shall be in no wise enter into it, which means YHWH and Yahushua as the Temple, there is no physical temple or building at this point, YHWH and Yahushua are the Temple as it is described in verse twenty two.

This is a real abomination to have this goat associated with any demonic properties.

## Two Goats

### One Offering

#### Satan Not Author of Sin

I have mentioned that Satan is not the author of sin, and that might have peaked your thinking and ask how that is possible. You might say, yes, I have heard that many times but what do the scriptures say?

- Sin originated with Adam - *The wages of sin is death (Rom 6:23)* The author of something is something that causes the origination. Sin originated with Adam so it would be much better to say that Adam is the author of sin. We start out with the wages of sin is death, that's what it says in Romans 6:23.

*For as in Adam we all die, even so in Messiah shall all be made alive. (1Co 15:22 KJV)* Here is our first clue, as in Adam all die because Adam sinned. The wages of sin was death to Adam, he died because of it.

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom 5:12 KJV)*

It says: as by one man sin entered into the world, not by Satan, but by Adam. It's easy to say that Satan is the author of sin but Adam is the one that is the author of sin according to scripture.

- No Co-sinner, there is nobody else, we own our own sins  
*And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of YHWH; though he wist<sup>know</sup> it not, yet he is guilty, and shall bear<sup>H5375=nawsaw=to lift, accept, carry away</sup> his iniquity<sup>not share with Satan</sup>. (Lev 5:17 KJV)*

Whether you know it is a sin or not, you bear your own iniquity, you don't have a co-sinner bearing the iniquity with you. Notice what the word "bear", I have mentioned it in the Greek; now see what it means in Hebrew. It's the word nawasaw and the word nawasaw is the same word that is in Leviticus 16 upon which the goat will do.

*And the goat shall bear<sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

The goat is going to lift up, accept, and carry away all their iniquities, just as the iniquity of this person that is being talked about here, the person bears his iniquity. In the Torah it's

transferred to the priest and from the priest to the goat in this case. The same context is used, nawsaw, to lift up, accept and carry away.

- Yahushua saves people from sin, he is the only one.

*And she shall bring forth a son, and thou shalt call his name Yahushua: for he shall save his people from their sins. (Mat 1:21 KJV)*

- Yahushua is the one that saves us from our sins, he is the only one. We are accountable for our own sins

*For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of YHWH after the inward man: (Rom 7:19-22 KJV)*

The devil made me do it is not mentioned nor is it an excuse. It is not mentioned in any of these scriptures that we are talking about nor will you find in any scripture that the devil made me do it, and the devil is a co-sinner with us. We bear our own responsibility.

- Satan does not force us to sin - we own it completely

Notice that this offering of the second goat is sent to an uninhabited desert location.

## **Two Goats**

### **One Offering**

#### **Sent to Uninhabited Desert**

- Sin is transferred to the goat of departure

The priest accepts Israel's sin which is part of the legislation in the Book of Leviticus in the instructions.

In Exodus 28 we get additional instructions that are useful, and keep in mind that Exodus 28 was written at Mt Sinai just as the Book of Leviticus. The Israelites left Egypt and in the third month they came to Mt Sinai and stayed there eleven months. They were there nearly a full year cycle and this is what Exodus 28 says:

*And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YHWH. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts <sup>their most sacred acts stained with sin</sup>; and it*

*shall be always upon his forehead, that they may be accepted before YHWH.  
(Exo 28:36-38 KJV)*

What this is getting at, is that their most sacred acts are stained with sin, and Aaron bears that. Aaron carries Israel's sin away from them; he carries it away and puts it upon his own head just like the goat does, by the way. This engraved signet with holiness to YHWH is this insignia that Aaron or the High Priest is wearing, and the purpose of it is that it allows the bearing of the iniquity of the holy things, so the laying on of hands after that, then transfers Israel's sin.

You will notice that there is no precedent to lay hands on Satan anywhere in the scriptures. We have read this before but I'm trying to parse this out so that we see the bits and pieces of it in a logical order.

*And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not **inhabited** <sup>G1509=from H1504=desert, cut off or down, destroy, exclude</sup> . and he shall let go the goat in the wilderness. (Lev 16:21-22 KJV)*

This is a real rich part of the scripture and it is self-describing. It's too bad that we have the rabbinic tradition and background of this demonic goat theory in the belief systems. These scriptures all speak for themselves. They say exactly what is going on but unfortunately that isn't the case. People have been prejudiced and biased as I was dating back to the 1970's. I was prejudiced with this demonic goat theory and it took me a lot of years to finally go study it thoroughly enough, and actually that's the problem, I didn't study it until 2012 or so and just accepted it as the way it is. Unfortunately a foundation of sand was built upon another foundation of sand. Today, too many have fallen into the belief system that this is a true doctrine.

The goat shall bear all of their iniquities, and this word bear is the same word nawsaw and it means to lift up, accept, and carry away. We are going to start seeing that pop up here and how the word bear is used.

It's a land not inhabited, it's a desert land, a land that is cut off or cut down, destroyed or excluded. Notice also that the goat is taken away by the hand of a fit man. Remember I mentioned early on in the presentation that the fit man, according to the demonic goat theory, is a forward pointer to the angel with the key to bottomless pit. Well, the word "fit man" really means a suitable man and in the King James Version it means a chosen man.

Anybody could have taken this goat away; it was just that this one was selected, and was one that was suitable to make the trip to lead the goat off into the wilderness and that person was chosen. There isn't a connection between fit man and angelic being anywhere that I can find. The key to all of this is that the goat will bear upon him all of the iniquities and he is going to bear it to a land that is cut off, deserted, destroyed and excluded. In Isaiah 53 we see an interesting scripture that gives us another description of this uninhabited land and what it is about.

*All we like sheep have gone astray; we have turned every one to his own way; and YHWH hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was **cut off** G1509=from H1504=desert, cut off or down ,destroy, exclude out of the land of the living: for the transgression of my people was he stricken. (Isa 53:6-8 KJV)*

There is no question on who is being talked about here, it is Yahushua. This word "cut off" is the same as the land not inhabited. He was cut off and taken to a desert, cut off, cut down, destroyed and excluded. It's an interesting parallel between Leviticus and Isaiah with the same word from Strong's G1509.

## **Two Goats**

### **One Offering - Points to Yahushua**

- Sacrificed goat represents Yahushua's shed blood  
That is clear, there is no disagreement on that
- Sin and guilt were transferred onto the goat of departure  
Sin is completely removed from their presence  
Symbolically the goat of departure removes the sin from our presence  
memory of sin removed  
Debt forgiven and forgotten  
Live goat represents sin transferring to Yahushua and his atoning blood
- New Contract Changes  
Changed from physical process to spiritual process, we still have physical law and physical part of our worship and understanding, but there is a spiritual side to this which is much deeper and greater.  
Yahushua our only focus  
We seek first YHWH's kingdom and His righteousness through Yahushua

- Yahushua alone carries our sin - no one else  
I asked you that question in the very beginning, who carries your sin into the wilderness? I hope you will think about that.

In the New Testament we are going to see the parallels to the bearing of sin.

*Who his own self **bare** <sup>G399=anaphero=take up, bring up, carry up, offer up</sup> our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1Pe 2:24 KJV)*

Yahushua bears our sins, “Who his own self bare”, bare in this scripture means to take up, bring up, carry up, offer up, so not too far distant from nawsaw, the goat that bears the sins into the wilderness.

*For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away <sup>G119=cancellation, disannul set aside, bring to nothing</sup> sin by the sacrifice of himself. So Messiah was once offered to bear <sup>G119=same</sup> the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9:26, 28 KJV)*

Yahushua didn’t share this responsibility; he is bearing the sins of many, the same as azawzale was bearing the sins of the Israelites. I hope you see the reasonable connection to all of this and have ears to hear.

### **Atonement Procedure**

1. Ask for forgiveness
2. Blood is shed to cover the transgression
3. The transgression is pardoned, we are forgiven

*In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (Eph 1:7 KJV)*

*And almost all things are by the law purged with blood; and without shedding of blood is no remission <sup>G959=freedom, pardon, deliverance, forgiveness, liberty</sup>. (Heb 9:22 KJV)*

Yahushua’s blood has to be shed now before there can be pardon or deliverance.

4. Two goats are shadow <sup>figures of the true - Heb 9:24</sup> of Yahushua’s Passover sacrifice and really a shadow of Yahushua’s redemption process also. The word shadow is interesting. I like that it says that it is figures of the true you find in Hebrews 9:



*For the Messiah is not entered into the holy places made with hands, which are the figures <sup>G499=representative, counterpart</sup> of the true; but into heaven itself, now to appear in the presence of YHWH for us: (Heb 9:24 RNKJV)*

The figures of the true are representatives or counterparts. A parallel to this would be calling the figures of the true shadows or outlines. We think the shadow is the figure of the true but what is being turned around is that the figures of the true are the heavenly, the spiritual matters.

The physical matters that we see are the figures of the true. They are really the shadow. We think what we see physically is reality, but from a spiritual standpoint what we see physically and what we understand is really the shadow of how it appears in heaven. These two goats are a shadow of Yahushua's Passover sacrifice.

*For this is my blood of the new testament, which is shed for many for the remission of sins. (Mat 26:28 KJV)*

*For the law having a shadow <sup>G4639=adumbration (foreshadow, faint image or resemblance, outline)</sup> of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away <sup>G851=remove, from G575=away, departure</sup> sins. (Heb 10:1-4 KJV)*

On a sunny day we see the shadows of trees, and buildings and people. But these are shadows of things to come. The original sacrifices were the shadows of things to come; the two goats are the shadows of things to come. You can't remove sin; ultimately you can't send it away. You can send it away with a ritual but you have to redo it again the next year and send it away again.

### **First Goat Cover the debt**

- First goat sacrificed - shedding of blood
- Blood covered sins of the Israelites
- Penalty of sin cancelled

- Relationship reconciled between Israelites <sup>and sojourning gentiles</sup> and YHWH
  1. Debt is covered and paid by Yahushua - penalty rescinded

*Who was delivered for our offences, and was raised again for our justification* <sup>G1347=acquitted</sup>.  
(Rom 4:25 KJV)

Our justification is our acquittal even though we are guilty, it's like going to a court preceding and you are acquitted of the crime that you have been charged with. You walk out of the court and are considered innocent no matter if you are guilty or not. In the case of our justification with Yahshua we are guilty and have actually sinned but he acquits us of that sin through his blood.

*But YHWH commendeth his love toward us, in that, while we were yet sinners, Messiah died for us. Much more then, being now justified* <sup>G1344=render just or innocent</sup> *by his blood, we shall be saved* <sup>G4982=delivered, protected, preserved</sup> *from wrath* <sup>G3709=argay=desire, excitement of the mind, punishment</sup> *through him.* (Rom 5:8-9 KJV)

We don't have to face the punishment of our sin because of Yahushua. What love is that for us that YHWH has provided through Yahushua? Also in this process the first goat, the covering of the debt relative to Yahushua, is that our relationship is restored

2. Relationship restored - time of refreshing and perfection

Our sins separates us, but our repentance and his blood restores us, the time of refreshing and perfection will ultimately come. In Acts 3 it says:

*Repent ye therefore, and be converted, that your sins may be blotted out* <sup>G1813=obliterate, wipe away, pardon sin</sup>, *when the times of refreshing shall come from the presence of the Master; And he shall send Yahushua Messiah, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which YHWH hath spoken by the mouth of all his holy prophets* <sup>Moses included - Deu 34:10</sup> *since the world began.*  
(Act 3:19-21 KJV)

Yahushua gave his life; he was taken to heaven until everything is restored. He is going to come back and finish the restoration job and that was according to all that was spoken by the holy prophets. By the way, Moses who wrote some of these books of Torah is included as a prophet. How do I know that? It says so in Deuteronomy 34:

*And there arose not a prophet since in Israel like unto Moses, whom YHWH knew face to face* (Deu 34:10 KJV)

What Moses wrote in Exodus and Deuteronomy are all part of the word that was spoken through YHWH.

*Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Yahushua Messiah, to whom be glory for ever and ever. Amene. (Heb 13:21 KJV)*

## **Second Goat**

### **Forget the Debt**

- Second goat sent away - removal of sin  
It is one thing to be atoned, what happens to the sin? The sin is forgiven but ultimately it is forgotten. The forgetting part is this second goat, the removal of the sin.
- Goat of departure (scapegoat - courtesy Tyndale)  
The goat of departure is the one that carries our sins away in the Levitical covenant.
- Released into the wilderness
- Carried the burden of guilt
- Accepted blame for sins of the Israelites  
If there is any question, the scriptures in Leviticus are telling us this.
- Wiped slate clean by carrying sins into the wilderness  
At least until the next year, the next annual cycle repeats
- Sins forgotten - memory erased
- The goat of departure never returned  
They didn't want it back, that is why they sent it into the wilderness never to return.

*I, even I, am he that blotteth <sup>H4229=erase, abolish, destroy wipe out</sup> out thy transgressions for mine own sake, and will not remember <sup>H2142=to mark, mention, record</sup> thy sins. (Isa 43:25 KJV)*

He is not going to mention or mark your sins once you have been forgiven.

*For I will be merciful to their unrighteousness, and their sins and their iniquities will I **remember** <sup>G3415=bear in mind, recollect</sup> no more. (Heb 8:12 KJV)*

*This is the covenant that I will make with them after those days, saith YHWH, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I **remember** <sup>G3415=same</sup> no more. (Heb 10:16-17 KJV)*

**Forgive and Forget**  
**Sin Taken Away and Covered**  
**H5375 = Nawsaw**

- Sin carried away and out of sight

And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away, forgive</sup> upon him all their <sup>Israelites</sup> iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.  
(Lev 16:22 KJV)

A Psalm of David, Maschil <sup>H4905=instruction, IE. Didactic poem</sup>. Blessed is he whose transgression is **forgiven** <sup>H5375=same</sup>, whose sin is **covered** <sup>H3680=closed, concealed</sup>. (Psa 32:1 KJV)

Thou hast forgiven <sup>H5375=same</sup> the iniquity of thy people, thou hast **covered** <sup>H3680=same</sup> all their sin. Selah <sup>pause</sup>. (Psa 85:2 KJV)

David understood

*As far as the east is from the west, so far hath he removed our transgressions from us.*  
(Psa 103:12 KJV)

This is an interesting scripture, it doesn't say naw saw, but it says how far your sins are removed. Notice that it doesn't say north to the south, it says east to the west. If it said north and south, you could say that if I go north my sin is removed until I hit the south and then my sin isn't forgiven anymore. If I go south you could say that is as far as my sin is forgiven. In other words, it has a boundary. When the usage of east and west is used, if you go east you never get to west and if you go west you never get to east. You just keep going the same direction, you make multiple trips around the globe but you keep going the same direction. It is interesting that this would be stated that way, and that is as far as our sins and transgressions are removed from us. They are removed for eternity.

*Who is an Elohim like unto thee, that **pardoneth** <sup>H5375=same</sup> iniquity, and passeth by <sup>H5674=cover, carry over, take away</sup> the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Mic 7:18-19 KJV)*

Cf. Ezekiel prophesy

The sense of this is that pardoning is that sin is passed by and taken away. So the context, even of the translation of when naw saw is used as pardon, means to carry away.

There is an interesting connection to this word nawsaw in one of Ezekiel's prophesy and it is in chapter four, the same word nawsaw is used as Ezekiel was told to lay on his side.

*Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt **bear** <sup>H5375=nawsaw=to left, accept, carry away, forgive</sup> their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou **bear** <sup>H5375=same</sup> the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt **bear** <sup>H5375=same</sup> the iniquity of the house of Judah forty days: I have appointed thee each day for a year.  
(Eze 4:4-6 KJV)*

Ezekiel, who was in captivity, appeared to have a free rein in captivity. He was taken captive early in 597 BCE, which was about the second siege of three that Nebuchadnezzar carried out and exploited against Jerusalem. Ezekiel is told to bear the sins of these people that are now in captivity. Of note, you can find one connection to Satan bearing something. What that bearing and carrying away is talked about is in this funeral dirge which also is in Ezekiel 28. It is a well-known chapter about the background, history and career of Satan.

*Son of man, **take up** <sup>H5375=same</sup> a lamentation <sup>funeral dirge</sup> upon the king of Tyrus, and say unto him, Thus saith the Master YHWH; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of Elohim; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.  
(Eze 28:12-13 KJV)*

Satan does not carry anything except a funeral dirge upon the king of Tyrus.

- No context reference to Satan

### **Forgive and Forget**

#### **Divine Solution For Sin**

#### **Only Through Yahushua**

- Satan bound 1000 years

Satan being bound for one thousand years is what it says in Revelation 20 and is also what this season of the year brings forth. When we get to the Feast of Tabernacles and the Eighth Day memorial at the end of the Feast of Tabernacles, we get to this scripture and the disposition of

Satan is clear. You can't twist this scripture to say he is carrying sin, he's not, he is deceiving people.

*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should **deceive** <sup>G4105=roam, go astray, seduce</sup> the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20:1-3 KJV)*

Bound to cut off influence - stop deceiving nations

Deception leads to sin, but man is the one that sins. The deception is only the influence.

Not for expiation of sin

Revelation written ~95 CE

This premise that Satan is the one that ultimately carries our sins into the bottomless pit during the one thousand year millennium wasn't known about until around 95 CE.

Until Revelation was written, people didn't know where their sins really went before that if you buy into this demonic goat theory. Obviously that is preposterous.

Satan's one thousand year disposition not known until Revelation written

Waiting for an imagined final debt payment when Satan bound = incongruous

Yahushua completed his full work.

Neither Paul nor any of the other New Testament writers such as Timothy, John or Peter, made any reference to the final disposition of sin. Ultimately, it is when Satan is cast into the bottomless pit. That isn't the case at all and this scripture in no way says that. In Colossians 2 we see what the correct understanding is.

*And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and **took** <sup>G142=airo=to lift, take up, bear up, carry, remove, by Hebraism to expiate sin, compare H5375=shall bear</sup> it out of the way, nailing it to his cross <sup>G4716=storos=stake or post</sup>; (Col 2:13-14 KJV)*

Substitutionary sacrifice

I stated I would come back to airo, Greek 142, Yahushua was crucified, died and was buried. When he was crucified and his blood was let out, all of these ordinances and oral law were taken, all sin was taken, and it was taken out of the way and nailed to the post. The word "took" is airo and it means to lift, take up, bear up, carry or remove, pretty much the same as

nawsaw. In fact, in Strong's it even says by Hebraism the word "airo" is to expiate sin and compare it to H5375 which means shall bear. This word here in Colossians 2, "airo" is compared to H5375 which says:

*And the goat shall bear <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

It's the place in Leviticus 16 that says that the goat shall bear their iniquities.

## **Forgive and Forget**

### **Divine Solution For Sin**

### **Only Through Yahushua**

- Work of Yahushua provides ultimate solution to sin  
Not binding of Satan in Revelation 20:3

We don't have to wait for Revelation 20 to complete the full work

Satan is not involved in any sacrifice

Cannot bear our sins

Bears his own sin

Azazel demon not derived from scripture

Azazel demon originates from 1 Enoch

- One name leads to salvation

*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Act 4:12 KJV)*

*For I bear them record that they have a zeal of YHWH, but not according to knowledge. For they being ignorant of YHWH's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of YHWH <sup>(Ouch! I hope you have ears to hear and I think you do if you are listening to these words)</sup>. For Messiah is the end <sup>G5056=point aimed at,</sup> conclusion, ultimate purpose, result, prophetic purpose <sup>of the law for righteousness to every one that believeth. (Rom 10:2-4 KJV)</sup>*

Messiah is the end of the law, there are a number of these scriptures and when you see it, people will oftentimes try to make the law the subject of it rather than the Messiah the subject of it. Messiah is the end of it, the law and the prophets describe the coming of the Messiah. That is what the law and the prophets are about, and Yahushua himself in Matthew 5:17 says "don't think that I have come to destroy the law or the prophets, I have not come to destroy but to fulfill." Of course, many people think that Yahushua came to either do away with the law

because of what he said, or he came to amplify the law by what he said. I'm here to tell you that he didn't say either of those. What he said was "don't think that I have come to destroy the law or the prophets", he is talking about all of the law and the prophets that are talking about him and how he would be the Messiah. Everything that is mentioned, over three hundred occurrences of specifications that Yahushua would be of the tribe of Judah, that he would come riding on a donkey, that he would be crucified and would die for our sins. All of the specifications that are given in the law and the prophets together are pointing to the coming of the Messiah. The Messiah is the end of the law for righteousness to everyone that believes. He is the conclusion and is the one that came and gave his life for our blood. He is what we aim at.

### **Forgive and Forget Divine Solution For Sin Completed in 30 CE**

- Burden transferred
- Sin removed
- Debt forgotten

*The next day John seeth Yahushua coming unto him, and saith, Behold the Lamb of YHWH, which taketh away <sup>G142=airo=to left, take up, bear up, carry remove, by Hebraism to expiate sin, compare H5375=shall bear</sup> the sin of the world. (Joh 1:29 KJV)*

Yahushua takes the sin away and here is the word airo again, and includes the Hebrew word shall bear.

*And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

This is talking about Yahushua

*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of YHWH in him. (2Co 5:21 KJV)*

The debt is forgotten

*How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to YHWH, purge your conscience from dead works to serve the living Elohim? (Heb 9:14 KJV)*



*But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of YHWH (project completion - not waiting on Revelation 20:3) ; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected<sup>G5048=complete,</sup> accomplish for ever them that are sanctified. (Heb 10:12-14 KJV)*

No dependency on Satan to take sin to a final resting place during the thousand year Millennium.

*And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20:3 KJV)*

There is no project completion plan that says Revelation 20 is part of the project. The project was complete in 30 CE with Yahushua giving his life for us, there is no dependency on Satan for any part of our atonement, our reconciliation our covering and pardoning.

## **Forgive and Forget**

### **Conclusion**

- Work of Yahushua provides ultimate solution to sin - not Satan
- YHWH's law written on new hearts - sin remembered no more

We see this in two places in Hebrews 8 and 10, and it's taken from Jeremiah 31:34

*For this is the covenant that I will make with the house of Israel after those days, saith YHWH; I will put my laws into their mind, and write them in their hearts: and I will be to them an Eloah, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know YHWH: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Heb 8:10-12 KJV<sup>from Jer 31:34</sup>)*

- Satan is not involved in any scriptural sacrifice, let alone bearing sins of mankind
- Satan has power of death, nothing more

*Forasmuch then as the children are partakers of flesh and blood, he<sup>Yahushua</sup> also himself likewise took part of the same; that through death he might destroy him that had the **power of death**, that is, the devil; (Heb 2:14 KJV)*

Satan does not pay the wages of sin; he does not/cannot provide atonement

- Azazel legacy as a type of Satan originates from apocryphal sources - IE. Enoch

Surely he hath **borne** <sup>H5375=to lift, accept, carry away</sup> our griefs, and **carried** <sup>H5445=to carry, literally or figurative</sup> our sorrows: yet we did esteem him stricken, smitten of YHWH, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. <sup>YHWH is speaking</sup> He <sup>Yahushua</sup> shall see of the travail of his soul, and shall be satisfied: by his <sup>Yahushua's</sup> knowledge shall **my** righteous servant justify many; for he <sup>Yahushua</sup> shall **bear** <sup>H5445=to carry, literally or figurative</sup> their iniquities. Therefore will I <sup>YHWH</sup> divide him a portion with the great, and he <sup>Yahshua</sup> shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he **bare** <sup>H5375=to lift, accept, carry away</sup> the sin of many, and made intercession for the transgressors <sup>interceded for the rebels - HCSB</sup>. (Isa 53:4-5, 11-12 KJV)

Who are the rebels? That would be you and me, I've been a rebel all my life, I'm a sinner and I must have Yahushua's covering. He must bear and carry away my sins and my grief.

Notice that he has borne our griefs and carried our sorrows. Remember the word "borne" translates from: H5375 nawsaw.

*And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

Yahushua has borne our griefs, he is the one that carries our iniquities. You must see the connection between all of this, it is absolutely crystal clear.

Notice that same word is used here again the second time in this scripture. And he bare the sin of many.

*And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

Sins covered by Yahushua's blood - we are forgiven

Taken to the grave with his death - our sins are forgotten and taken away by His death.

*And ye know that he was manifested to take **away** <sup>G142=airo=to lift, take up, bear up, carry, remove, by Hebraism to expiate sin, compare H5375=shall bear</sup> our sins; and in him is no sin. (1Jn 3:5 KJV)*

One more time to make sure that I have shown you this properly, taking away our sins, this word in the Greek airo and it has this pointer and comparison to shall bear.

*And the goat shall **bear** <sup>H5375=nawsaw=to lift, accept, carry away</sup> upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. (Lev 16:22 KJV)*

Yahushua does that now; the second goat is clearly a forward pointer to Yahushua.

## Who carries your sins into the wilderness?

### Do Your Own Homework

You probably have an opportunity for some amount of homework, particularly if you hold to the demonic goat theory. If you hold to that theory I hope you take seriously this study. Look into it search the scriptures yourself. Normally on my mantra page I highlight one of the scriptures just as a reminder that what I am telling you here is a result of my homework. You must do your own in order to understand it. Part of the problem is that many of you have not done your homework on this subject. You have believed what your ministers, pastors, preachers, and elders have told you. They have told you a pack of lies on this subject.

*All scripture <sup>not pseudepigrapha</sup> is given by inspiration of YHWH, and is profitable <sup>G5624= helpful</sup> advantageous <sup>G1319=instruction, learning</sup> for doctrine <sup>G1650=admonish, conviction</sup> for reproof <sup>G1343=equity of character or act, justification</sup> for instruction <sup>G3809=education, disciplinary correction</sup> in <sup>G1343=equity of character or act, justification</sup> righteousness. (2Ti 3:16 KJV)*

All scripture is not pseudepigrapha, the pseudepigrapha are the books that may have historical interest and may have some facts that can be used to build a story line, but they are not scriptural. They are not the word of YHWH. If you are using the Book of Enoch, or the book of Abraham to build a case about a second goat, you may be building on a false foundation. In fact, in this case you are.

*For we have not followed cunningly devised <sup>G4679=Sofidzo=to render wise with deliberate deception, continue</sup> plausible error=sophist fables, when we made know unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)*

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

This is a good example of sophism, sophism is an argument that seems very logical in form but in fact, it is flawed and full of plausible error, that's what sophism is. Peter warns against following cunningly devised fables. This word "cunningly devised" is Sofidzo, it means to render wise with deliberate deception and continue in plausible error with fables, myths, fables, folklore, theories and rituals don't form the foundation of my understanding. I want my foundation to be formed on the truth of the word and the belief systems that we have are important. Is your belief system adequate for salvation? If your belief system includes this demonic goat theory, you may want to revisit.

*Beware lest any man spoil you through philosophy <sup>G5385=philosophia=Jewish sophistry</sup> and vain <sup>G2756=empty</sup> deceit <sup>G539=delusion</sup>, after the tradition <sup>G3862=paradosis=Jewish tradition</sup> of men, after the rudiments <sup>G4747=orderly in arrangement, proposition</sup> of the world, and not after Messiah. (Col 2:8 KJV)*

Written by Paul ~50-60 CE - earlier than Revelation  
Paul executed by Nero - 62 or 67 CE

This topic is a great topic. A paradosis, a Jewish tradition of men, the Talmud and the Mishnah have a lot of oral traditions in them and this being one of them. They try to make it after an orderly arrangement and it just doesn't work out. In many cases the paradosis that traditional law, the oral law is flawed in its foundation. Don't be caught up in the philosophy of these things, even by good slick presentations, pastors, preachers and people that have spoken the same thing year after year. That is what I heard; I heard this same teaching year after year and believed it until I looked at it myself.

My prayer is that you go look, and do your own study and do your own homework, and also that your Day of Atonement is blessed, that YHWH's Spirit will guide us and lead us all to salvation and that salvation is in one name only and that is Yahushua Messiah.

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