

**THE AZAZEL-ONE FOR BLOOD-ONE FOR REMOVAL-WAYIQRÀ 16: 7-10, 20-22
FROM THE RAMYK YOM KIPPUR 7-10-5992 SC**

Azazel — Scape Goat-This word has given rise to many different views. Some Jewish interpreters regard it as the name of a place some 12 miles east of Jerusalem, in the wilderness. Others take it to be the name of an evil spirit, or even of Satan. But when we remember that the two goats together form a type of Messiah, on whom YHWH "laid the iniquity of us all," and examine into the root meaning of this word (viz., "separation"), the interpretation of those who regard the one goat as representing the atonement made, and the other, that "for Azazel," as representing the effect of the great work of atonement (viz., the complete removal of sin), is certainly to be preferred.

The one goat which was "for Yahuwah was offered as a sin-offering, by which atonement was made. But the sins must also be visibly banished, and therefore they were symbolically laid by confession on the other goat, which was then "sent away for Azazel" into the wilderness-Azazel. The form of this word indicates intensity, and therefore signifies the total separation of sin: it was wholly carried away. It was important that the result of the sacrifices offered by the high priest alone in the sanctuary should be embodied in a visible transaction, and hence the dismissal of the "scape-goat." It was of no consequence what became of it, as the whole import of the transaction lay in its being sent into the wilderness bearing away sin. As the goat "for YHWH" was to witness to the cleansing of sin and the need of the blood of atonement, so the goat "for Azazel" was to witness to the efficacy of the sacrifice and the result of the shedding of blood in the taking away of sin.

The goat which was dispatched to Azazel was not a sacrifice since it was not slaughtered. From the actual verses themselves it is not even certain whether the goat was killed (probably not); thus it seems that the two goats can be compared to the two birds used in the purification ritual of the leper. Just as there one of the birds is set free to fly over the field (Lev.14:4-7), so here too the goat of Azazel was sent into the wilderness. The goat was dispatched in order to carry the sins of Israel into the wilderness, after cleansing the people of their sins. This is also the reason why the ritual took place on the Day of Atonement. Of course there was a NEW AZAZEL every year thus showing Israel that the FINAL AZAZEL had not yet come, despite the temporal Azazel dying yearly over a cliff. This is symbolic of sin returning year after year until Yahushua the true Azazel removed it outside the camp, never to return again.

History-A detailed description of the ritual in the Second Temple time is found in the Mishnah in the general description of the **avodah* of the Day of Atonement: the high priest cast lots – upon one the word *L-YHWH* ("For Yahuwah") was written and upon the other *La-Azazel* ("For the Azazel"). Afterward he drew lots and on the head of the goat chosen for Azazel he bound a thread of crimson wool and stood the animal opposite the gate through which it would ultimately be taken (Yoma 4:1-2). After the high priest had performed several other rituals he returned to the goat, placed his hands on it and confessed: "*O Elohim, Thy people, the house of Israel, has sinned and transgressed*

before Thee...." He then handed the goat over to the person who was going to take it, called *Ish Itti* (Lev.16:21), i.e., the man who had been prepared for that time or the moed (*et*). Although any Jewish Israelite was qualified to fulfill this function, the high priests did not allow non-priests to do it. When the *Ish Itti* reached the cliff, he pushed the goat over it backward and it hardly reached the halfway mark in its descent before it was completely dismembered (Yoma 6:2–6). It seems that even in the time of the Second Temple when they used to kill the goat, its actual death was not considered indispensable since, as soon as the goat reached the desert, the high priest was permitted to continue with the divine service and was not required to wait until the goat was killed. The goat was killed in order to ensure that it would not return – laden with the sins – to inhabited places in Israel.

Yahuwah gets a burnt offering while Azazel gets a sin offering. This view is reinforced by the widespread belief that the wilderness was the habitat of demons (see Lev. 13:21; 34:14; esp. Lev. 17:7). The demonic identification would indicate that the original purpose of the ritual was to get rid of the evil by banishing it to its original source.

In the retelling of the story of the sons of Yahuwah and daughters of men (Genesis. 6:1–4) in the First Book of Enoch, Azazel (or Azael) is one of the leaders of the angels who desired the daughters of men (6:4), and it was he who taught human beings how to manufacture weapons and ornaments (8:1–2). The identification of this Azazel with the biblical Azazel is clear from the continuation of the story, as the angel Raphael is commanded to "bind the hands and feet of Azazel and cast him into the darkness, wilderness.

The remnant of a *peshet* (commentary) on Azazel and the angels found in Cave 4 at Qumran resembles the account in the Book of Enoch. Although the remnant is deficient, it is possible to learn from it that the *peshet* is dealing with Azazel and the angels who lusted after the daughters of men so that they might bear them Nephellim, and that Azazel taught human beings how to deal wickedly.

Azazel also appears in the Apocalypse of *Abraham where he takes the form of a fallen angel.

So we can conclude that Azazel is at least 3 things-themes:

-Removal of evil from those who receive atonement never to return

-An actual wilderness 12 miles from Jerusalem; a place of banishment away from the Israelite population.

-The Azazel angel doing s.a.tan's work to produce Nephellim in every generation, with the goat showing how Yahuwah has promised that by Yahushua, the fit man, to one day end this production scheme to produce a perverted master human race in submission to s.a.tan.