

The Two Goats Yahshua and Satan

 sightedmoon.com/the-two-goats-yahshua-and-satan-2

By Joseph F. Dumond

August 29, 2014



News Letter 5850-023

3rd day of the 6th month 5850 years after the creation of Adam

The 6th Month in the Fifth year of the Third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes, Famines and Pestilence

August 30, 2014

Shabbat Shalom Brethren,

The world is waiting for the sons of Elohim to wake up and begin to keep the Sabbath, the Holy Days and the Sabbatical years. You are those sons and daughters, so start telling others so they too can wake up. Write a letter today to some group or some thread.

This week we will revisit a post I had written a few years ago that many continue to comment on, about how much they like this article and how much they learned from it. It is the follow-up article from last week about Balaam.

Lev 16: 7 “And he shall take the two goats and let them stand before Yehovah at the door of the Tent of Meeting. 8 “And Aharon shall cast lots for the two goats, one lot for Yehovah and the other lot for Azazel.

The reason lots are cast is because we cannot of our own tell which goat is Satan and which is Yahshua.

Revelation 12: 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

So many now follow a paganised Jesus they no longer know what the truths of the scriptures are.

Lev 16: 9 “And Aharon shall bring the goat on which the lot for Yehovah fell, and shall prepare it as a sin offering.

John 1: 29 On the next day Yohaanan saw Yeshua coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!

1John 3: 4 Everyone doing sin also does lawlessness, and sin is lawlessness. 5 And you know that He was manifested to take away our sins, and in Him there is no sin. 6 Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.1 Footnote: 1See 2:4 & 3 John v. 11. 7 Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.1 Footnote: 1See 2:29. 8 The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil.

Lev 4: 35 ‘Then he removes all its fat, as the fat of the lamb is removed from the slaughtering of the peace offering. And the priest shall burn it on the altar, according to the offerings made by fire to Yehovah. So the priest shall make atonement for his sin that he has sinned, and it shall be forgiven him.

Lev 5: 5 ‘And it shall be, when he is guilty of one of these, that he shall confess that in which he has sinned, 6 and shall bring his guilt offering to Yehovah for his sin which he has sinned, a female from the flock, a lamb or a female goat as a sin offering. And the priest shall make atonement for him, for his sin.

Lev 12: 21 And Mosheh called for all the elders of Yisra’?l and said to them, “Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb. 22 “And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning. 23 “And Yehovah shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and Yehovah shall pass over the door and not allow the destroyer to come into your houses to smite you.

Lev 16: 10 “But the goat on which the lot for Azazel fell is caused to stand alive before Yehovah, to make atonement upon it, to send it into the wilderness to Azazel.

Lev 16:20 “And when he has finished atoning for the Set-apart Place, and the Tent of Meeting, and the altar, he shall bring the live goat. 21 “Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’?l, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. 22 “And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness.

This fit man spoken of in verse 21 is representing the angel that is coming down in Revelation to seize hold of Satan and his demons.

Revelation 20: 1 And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand. 2 And he seized the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years, 3 and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while.

Upon the goat for Azazel is laid all the sins of Israel which Satan has caused to come about. In Revelation 18 and 19 this is what is happening here. We are being told who the culprit is that has brought about all this misery. Satan.

Revelation 19: 19 And I saw the beast, and the sovereigns of the earth, and their armies, gathered together to fight Him who sat on the horse and His army. 20 And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshiped his image. The two were thrown alive into the lake of fire burning with sulfur. 21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Revelation 18: 1 And after this I saw another messenger coming down from the heaven, having great authority, and the earth was lightened from his esteem. 2 And he cried with a mighty voice, saying, "Babel the great is fallen, is fallen, and has become a dwelling place of demons, a haunt for every unclean spirit, and a haunt for every unclean and hated bird, 3 because all the nations have drunk of the wine of the wrath of her whoring, and the sovereigns of the earth have committed whoring with her, and the merchants of the earth have become rich through the power of her riotous living." 4 And I heard another voice from the heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. 1 Footnote: 1Jer. 51:6 & 45. 5 "Because her sins have piled up to reach the heaven, and Elohim has remembered her unrighteousness's. 6 "Render to her as she indeed did render, and repay her double according to her works. In the cup which she has mixed, mix for her double. 7 "As much as she esteemed herself and lived riotously, so much torture and grief give to her, because in her heart she says, 'I sit as sovereignty, and I am not a widow, and I do not see mourning at all.' 8 "Because of this her plagues shall come in one day: death and mourning and scarcity of food. And she shall be burned up with fire, because Yehovah Elohim who judges her is mighty. 9 "And the sovereigns of the earth who committed whoring and lived riotously with her shall weep and mourn over her, when they see the smoke of her burning, 10 standing at a distance for fear of her torture, saying, 'Woe! Woe, the great city Babel, the mighty city, because your judgment has come in one hour!'

It is by the blood of Yahshua the lamb that is killed at Passover that our sins are atoned for. It is by His blood that we are redeemed.

Lev 16:15 "And he shall slaughter the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement. 16 "And he shall make atonement for the Set-apart Place, because of the uncleanness of the children of Yisra'el, and because of their transgressions in all their sins. And so he does for the Tent of Meeting which is dwelling with them in the midst of their uncleanness. 17 "And no man should be in the Tent of

Meeting when he goes in to make atonement in the Setapart Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra'el. 18 "And he shall go out to the altar that is before Yehovah, and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around. 19 "And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra'el.

Having touched the unclean goat both Aaron and the fit man must clean themselves.

Lev 16: 23 "Aharon shall then come into the Tent of Meeting, and shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there. 24 "And he shall bathe his body in water in the set-apart place,

azazel_goat

26 "And he who sent away the goat to Azazel washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

Yahshua cannot be the Azazel Goat as some claim. This Azazel Goat ... read on.

<http://en.wikipedia.org/wiki/Azazel>

Azazel or **Azâzêl** (Hebrew: אַזַּזֵּל, *Azazel*, Aramaic: אַזַּזֵּל, *[citation needed]*) is a term used three times in the Hebrew scriptures, and later in Hebrew mythology as the enigmatic name of a character.

The term in the Bible is limited to three uses in Leviticus 16, where a goat is designated *la-aza'zeyl*; either "for absolute removal" or "for Azazel" and outcast in the desert as part of Yom Kippur.

Later Azazel was considered by some Jewish sources to be a supernatural being mentioned in connection with the ritual of the Day of Atonement (Lev. xvi.). After Satan, for whom he was in some degree a prototype, Azazel enjoys the distinction of being the most mysterious extra human character in Jewish sacred literature

The Brown–Driver–Briggs Hebrew Lexicon[1] gives Azazel as a reduplicative intensive of the stem azel "remove", hence azazel, "entire removal". This is supported by the Jewish Greek Bible translation as *the sender away*. Gesenius in his Hebrew lexicon confers with this.[2]

According to some Rabbinic interpretations Azazel is a theophoric name, combined of the words "Azaz" (rugged) and "El" (power/strong/of God) in reference to the rugged and strong rocks of the deserts in Judea. According to Talmudic interpretation, the term "Azazel" designated a rugged mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "ʔoʔ" (Yoma vi. 4). An etymology is found to suit this interpretation. "Azazel" is regarded as a compound of "az", strong or rough, and "el", mighty, therefore a strong mountain. This derivation is presented by a Baraita, cited Yoma 67b, that Azazel was the strongest of mountains.[3]

The Jewish Encyclopedia (1910) contains the following entry:

The Rabbis, interpreting "Azazel" as **Azaz** ("rugged"), and **el** ("strong"), refer it to the rugged and rough mountain cliff from which the scapegoat was cast down on Yom Kippur when the Jewish Temples in Jerusalem stood. (Yoma 67b; Sifra, A'are, ii. 2; Targum Jerusalem Lev. xiv. 10, and most medieval commentators). Most modern scholars, after having for some time endorsed the old view,

have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Nachmanides to Lev. xvi. 8, that Azazel belongs to the class of “*se’irim*,” goat-like spirits, jinn haunting the desert, to which the Israelites were accustomed to offering sacrifice. (Compare “the roes and the hinds,” Cant. ii. 7, iii. 5, by which Sulamith administers an oath to the daughters of Jerusalem. The critics were probably thinking of a Roman faun.)[4]

Pre-Jewish sources

Despite the expectation of Brandt (1889)[16] to date no evidence has surfaced of Azazel as a demon or god prior to the earliest Jewish sources among the Dead Sea Scrolls. Brandt, “Mandäische Theologie,”

[edit] Dead Sea Scrolls and 1 Enoch

In the Dead Sea Scrolls the name Azazel occurs in the line 6 of 4Q203, the Book of the Giants. This is a part of the Enochic literature about fallen angels found at Qumran.[17]

According to the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located on Mount Hermon, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, “Mandäische Theologie,” 1889, p. 38). Azazel is represented in the Book of Enoch as one of the leaders of the rebellious Watchers in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dying the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord’s command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth ?adudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, “Jüd. Zeit.” 1864, pp. 196–204).

“ The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin. ” — 1 Enoch 10:8

According to 1 Enoch (a book of the Apocrypha), Azazel (here spelled ‘*aza’zyel*) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in Genesis 6:2-4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

1 Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. 1 Enoch 8:1-3a reads:

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 coloring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Uriel) “saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...] The souls of men [made] their suit, saying, “Bring our cause before the Most High; [...] Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn.”

God sees the sin brought about by Azazel and has Raphael “bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert — which is in Dudael — and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.”

Several scholars have previously discerned that some details of Azazel’s punishment are reminiscent of the scapegoat ritual. Thus, Lester Grabbe points to a number of parallels between the Azazel narrative in 1 Enoch and the wording of Leviticus 16, including “the similarity of the names Asael and Azazel; the punishment in the desert; the placing of sin on Asael/Azazel; the resultant healing of the land.” [18] Daniel Stökl also observes that “the punishment of the demon resembles the treatment of the goat in aspects of geography, action, time and purpose.” [19] Thus, the place of Asael’s punishment designated in 1 Enoch as Dudael is reminiscent of the rabbinic terminology used for the designation of the ravine of the scapegoat in later rabbinic interpretations of the Yom Kippur ritual. Stökl remarks that “the name of place of judgment (Dudael) is conspicuously similar in both traditions and can likely be traced to a common origin.”[20]

Azazel’s fate is foretold near the end of 1 Enoch 2:8, where God says, “On the day of the great judgement he shall be cast into the fire. [...] The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.”

In 3 Enoch

In the 5th Century 3 Enoch, Azazel is one of the three angels (Azza [Shemhazai] and Uzza [Ouza] are the other two) who opposed Enoch’s high rank when he became the angel Metatron. Whilst they were fallen at this time they were still in Heaven, but Metatron held a dislike for them, and had them cast out. They were thenceforth known as the ‘three who got the most blame’ for their involvement in the fall of the angels marrying women. It should be remembered that Azazel and Shemhazai were said to be the leaders of the 200 fallen, and Uzza and Shemhazai were tutelary guardian angels of Egypt with both Shemhazai and Azazel and were responsible for teaching the secrets of heaven as well. The other angels dispersed to ‘every corner of the Earth.’

A depiction of Azazel in his familiar form of a goat-like demon, from Collin de Plancy's Dictionnaire Infernal (Paris, 1825).

A depiction of Azazel in his familiar form of a goat-like demon, from Collin de Plancy's Dictionnaire Infernal (Paris, 1825).