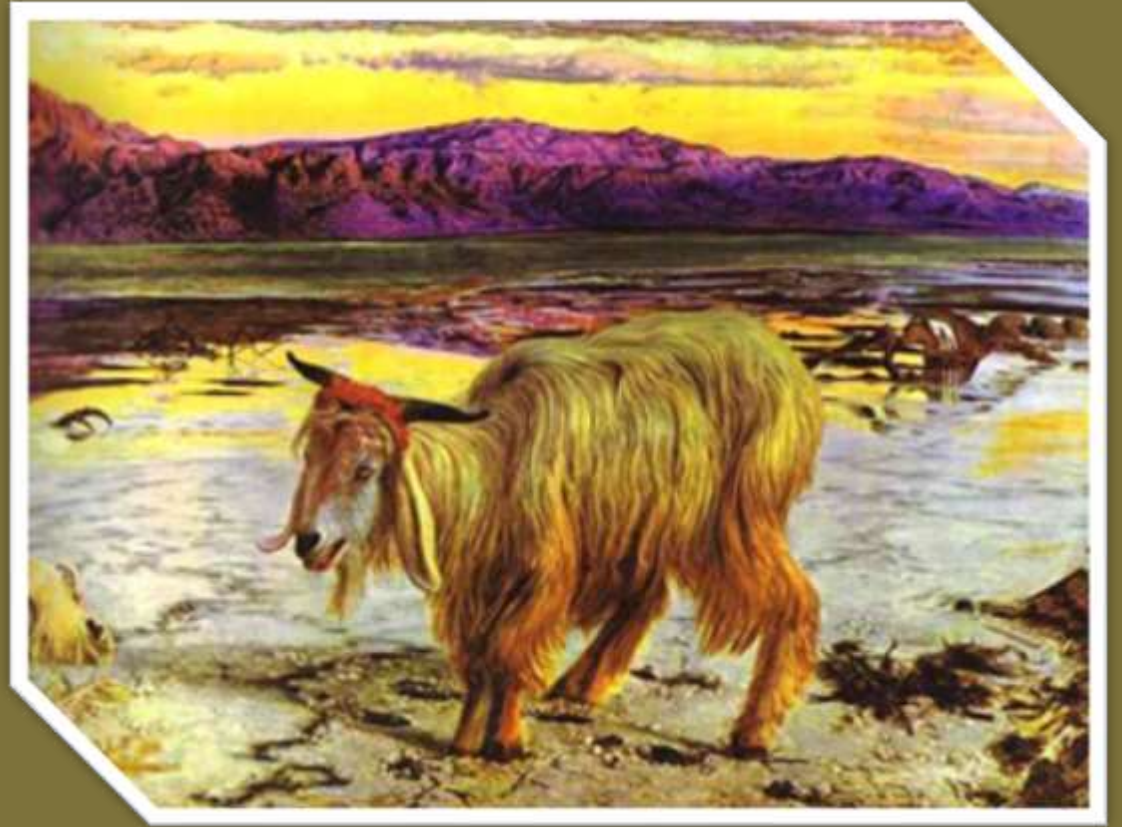




THE SCAPE GOAT!



Just for clarification, before I continue: In my studies I use YHVH (Yod, Yay, Vav, Hay in Hebrew, which I pronounce as Yahuah) instead of LORD, which is a title - not a name. I also use Yahusha instead of Jesus, which is not a translation but a transliteration. The name Jesus really has no meaning, in Hebrew nor in English! YHVH and Yahusha are the actual original Hebrew names that speak of our Savior's true nature and character. For that reason I prefer to use their Hebrew names.

The word “scapegoat” was invented by William Tyndale in his 1530 English translation of the Bible. He translated the Hebrew word "Azazel", which only occurs in connection with this ceremony, as "ez azel" the "goat" (ez) which "escapes" (azel). That seems like a good translation because in the ceremony the goat is indeed released in the wilderness. The King James Version followed his lead, as have many modern translations.

Which finally culminated in the act for Aaron, the high priest, to select two young goats (Lev. 16:5) and to cast lots to determine which goat would be “for YHWH” and which for “the scapegoat”.



In Leviticus chapter 16 are shown the physical rites of purification on the Day of Atonement like

The washings, verses 4, 24, 26, 28;

The sacrifices, verses 5, 6, 11, 15;

The fumigations, verses 12-13;

The sprinkling of the sacrificial blood, verses 14-15, 18-19;

And the changes of clothes, verses 4, 23;

From the Hebrew definition of Azazel, the meaning is “goat of departure.” Leviticus 16:8 actually should read: **“One lot for YHVH and the other for the goat of departure.”** Because the first goat called "a lot for YHVH," the translators wanted the Hebrew word Azazel, to be a representation of someone. Therefore some translators have concluded that Azazel must represent an evil spirit or Satan. Other translators see the scapegoat being sent to a place where Azazel, or evil spirit is located in the wilderness.

Some Bibles translators use the word “scapegoat” others use the Hebrew term “Azazel”. **This term “Azazel” has created much controversy.**

NKJV uses the word “scapegoat”.

KJV uses the word “scapegoat”.

New American Bible (Catholic): uses “Azazel”

Holy Scriptures (Jewish): uses “Azazel”

The New English Bible: “one to be for the Lord and the other for the Precipice.”

The Septuagint Bible: “one lot for the Lord and one lot for the escape.”



According to Strong's, the word "scapegoat" comes from the Hebrew "Azazel" which literally means "goat of departure". It is formed from the Hebrew "ez" meaning goat and "azal" meaning "to go away." **The precise meaning has been greatly disputed. Some commentators believe "Azazel" refers to the name of the region, where the goat was sent.** Others believe it to be the proper name of a spirit, demon, or Satan himself.

The interpretation that Strong suggests occurs in both the Septuagint and the Vulgate and underlies the rabbinic view, “the goat that is dispatched” in Mishnah Yoma 6:2.

In "Pentateuch & Haftorahs" by Dr.J.H. Hertz (Late Chief Rabbi of the British Empire), Soncino Press, 1990, pg.481, we read; **"The Heb. Azazel, however, is not a proper name, but a rare Hebrew noun ... meaning, 'dismissal' or, 'entire removal' (RV Margin, Gesenius, Hoffmann, and the Oxford Hebrew Dictionary).**

Again, the goat on which the lot fell for YHWH, was offered as a sin offering, but the goat on which the lot fell for the Scapegoat was presented alive before YHWH to make atonement over, and it was sent away into the wilderness!
(Leviticus 16:7-10)



Before the live goat was released into the wilderness, Aaron laid hands on it, confessing upon it the people's sins! (Lev. 16:20-22).

The act of laying on of hands (vs. 11; also Lev 1:4; 3:2; 4:4, 15, 29, 33) symbolizes the transference of sins from the guilty party (the children of Israel) to the innocent party (scapegoat).



The innocent then becomes the sin-bearer. **Yahusha undeniably fulfills the type** (Is. 53:4, 6, 11, 12). Can Satan fulfill the type since he was never innocent? It will not satisfy the justice of YHVH to transfer the sins of the guilty to another guilty party. Since lots were used to decide which goat was “for YHVH”, **it meant that both goats had to be unblemished, without a defect or flaw.**



According to Leviticus 16:10 the scapegoat was designed for making atonement to Yahweh because of the sins of Israel. This atonement has to be made to YHVH. If we choose to believe "Azazel" represents Satan, this leads us to the question of whether or not Satan can make an atonement for God's people. However, nowhere in Scripture is there a reference to Satan having any part in the atonement.



Both goats were representing **the completed atonement!**

Those who believe that Satan is the scapegoat and bears the sins of the redeemed and is going to be punished for them are saying that the death of Yahusha on the tree was not sufficient to save man. And that Yahusha somehow needed Satan's help to complete the atonement to save mankind. If this were true then the redeemed would be indebted to Satan as well as to Yahusha for all eternity for their salvation.

1 Pet 2:24 (NIV) "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed."



Two Goats -- One Offering!

The KEY to answering this question is found in Leviticus 16:5, which says: "And he [Aaron] shall take from the congregation of the children of Israel two male goats for A [singular] sin offering and one ram for a burnt offering." In other words, the TWO goats made up a single offering -- not two different offerings!

A close-up photograph of two white goats with red eyes and small, developing horns. They are facing each other with their noses touching in a gentle interaction. The background is a blurred green field.

**Both goats were representing the
completed atonement!**

I personally, for over 50 years being a member of a Christian denomination, firmly believed that Satan represented the scapegoat and that Yahusha would put my confessed sins on Satan's head and he would be punished because their prophet said so. As an example in one of their books called the Great Controversy, page 422 it states: **“the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed.”** (*Ellen White*)

In the same book on page 658 it states “the sins of Elohim’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit.”

Then in a book called Early Writings, pp 294, 295 “Satan bore not only the weight und punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him.”

*This explanation sounded good and made sense at the time, **but is it biblical and truth?***

***I made the serious mistake of trusting that
explanation and accepting the official
position of that particular denomination as
my authority, instead of checking out
Scripture alone!***

***I should have taken the advice or better said
the command in 1. Thessalonians 5:21,
where it states: “Prove all things; hold fast
that which is good.”***

The Bottom Line

The bottom line is this: The Bible unequivocally declares Yahusha the Messiah to be the ONLY sin-bearer who not only died for the remission of sins, but also the only one to actually take those sins away. When we realize that YEHOVAH's goat and the Azazel goat are ONE atonement offering -- rather than two separate offerings separated by thousands of years -- we can understand and appreciate the symbolic fulfillment more readily.

The Bottom Line

Yahusha is the perfect fulfillment of the typical atonement sacrifice. As YEHOVAH's goat his blood CLEANSED the heavenly sanctuary (Hebrews 9:23) and the Israel of YEHOVAH (Leviticus 16:17). As "Azazel" he bore our sins and took them away forever!

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After explaining the process whereby the two goats were chosen, author E. Raymond Capt adds that atonement was accomplished by the offering of blood and sprinkling it before the Mercy Seat. The LIVE GOAT [Azazel] was public manifestation and proof of acceptance of the sacrifice in the Divine Presence and the transference of GUILT from the sinner to the Scapegoat. ...

... What was accomplished "within" was manifested "without." It signified the dismissal, (Azazel -- dismissal, R.V. margin) of our sins. Christ is our "Azazel," our "Scapegoat," "cut off out of the land of the living: for the transgression of my people was he stricken" (Isa. 53:8). -- King Solomon's Temple, Artisan Sales, Thousand Oaks, CA. 1979, p. 59.

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Yahusha said to His disciples
in John 14:27:

**“Peace I leave with you –
My peace I give to you. I do
not give to you as the world
gives. Do not let your heart
be troubled, neither let it be
afraid.”**

The Scriptures

SHALOM

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Yahusha Ha
Mashiach**

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