

THOU SHALT REMEMBER THE

AZAZEL

KEEP IT SEPARATE



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TITLE

Do Both Goats Represent Jesus Christ? (Or are they distinctly and functionally different?)

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THESIS

This paper is designed to address the debate concerning the *presently* understood and accepted distinction between the two goats of Leviticus 16. Since this chapter describes the Holy Day known as the Day of Atonement it will be presumed there is general agreement it represents a *shadow* of a "reality to come" (Colossians 2:16-17.)

However, the question central to the present dispute concerning this Holy Day is: **do both goats represent Jesus Christ in the following manner?** A) The goat for the Lord portrays the *fact*: He is the substitutionary sacrifice for redemption. (B) Azazel (as Christ) is the *effect/result*: He bears our sins and separates us from them.

Currently, the "shadow" taught and understood is, *only* the sacrificed goat *exclusively* represents Jesus Christ, and the Azazel (goat of departure) represents a **contradistinction** of Satan the devil (*ref. STP Exhibit #1*). At the heart of this debate is whether or not there's enough evidence to maintain the *accepted understanding* by the portrayed antithetical contrast of good (*God*) versus evil (*Devil*)" described in the text, by the drawing of lots (Leviticus 16:8), which currently legitimizes the obvious contextual distinction and different functions of these two goats.

This paper is presented with the intent to **reinforce** the existing theological concepts concerning our *present* teaching (doctrine). It will prove that the current understanding is fundamentally correct and any changes should be consigned to the enhancement of our present knowledge. It is believed that growing in the knowledge and comprehension of Jesus Christ includes *building on the foundational truths that reveal the anthropomorphisms* "yet to come."

The premise of this paper advances the idea that the **Day of Atonement is prophetic** and points to a required and necessary ACTUAL event (*as all the Holy Days do*), *vindicating God*, if indeed, the restitution of all things is to be **fully accomplished**. The underscoring point of this premise is to illustrate the **ultimate judgment, justice, and vindication** of God, which illustrates an important and substantial segment of the Good News (Gospel).

Therefore, **In Summary**, the opinion and recommendation of this paper is that we do **NOT** modify and /or alter (*change*) and / or compromise this teaching as most traditional Protestant, Orthodox, and Catholic Christians have done: and which now includes the former Worldwide Church of God (a.k.a. Grace Community International)

IMPORTANT NOTICE:

THE AUTHOR HAS TAKEN THE LIBERTY TO INTRODUCE PRESENT CONTEMPORARY TERMINOLOGY THAT MAY BE UNFAMILIAR WITH THE CULTURAL UNDERSTANDING OF THE TEACHING. HOWEVER, IT HAS BEEN EXERCISED WITH CAUTION IN AN ENDEAVOR TO CLARIFY THE UNDERSTANDING OF THE PRESENT DOCTRINAL TEACHING OF THE DISTINCTIONS CONCERNING THE GOAT FOR THE LORD AND THE GOAT OF DEPARTURE—THE AZAZEL.

SUFFICE IT TO SAY, THIS DOCUMENT HAS BEEN WRITTEN WITH THE INTENT TO REINFORCE AND FURTHER PROVE THE CURRENT UNDERSTANDING THAT THE GOAT FOR THE LORD REPRESENTS THE PERSONIFICATION OF THE SUBSTITUTIONARY SACRIFICE OF JESUS CHRIST AND ITS CLEANSING POWER, WHICH IS CONTRADISTINCTIVE TO THE AZAZEL, WHO REPRESENTS SIN, AND THE ORIGINATOR OF IT—SATAN THE DEVIL.

INTRODUCTION

Throughout the Bible, beginning with Genesis 3 and up until the end in Revelation 20, Satan the devil's presence, activity, and influences are recorded for us. He and his minions are mentioned in the Bible approximately 170 times by words such as Lucifer, Satan, devil and demons and multiple dozens of other times by implication. Unequivocally, there is no doubt the **Bible clearly teaches** Satan the devil *is the adversary of God*. Since the day vanity and pride entered into him, perverting his motives, he has been at odds with Elohim (Isa. 14 and Ezek. 28) and consequently, the plan of redemption for mankind.

It is important to recognize that upon Satan's rebellion 33 percent of the angelic population followed him and are now suffering confinement to the earth, reserved in chains until the judgment (Rev. 12:4, Jude 6). Assuredly, **his judgment is a real event** that will take place, *yet in the future*, and is alluded to in Romans 16:20, 1 Corinthians 6:3, and 1 Peter 3:19. He is, without a doubt, an actual living being who ultimately needs to be **blamed, held accountable** for his initial rebellion, and **punished** for his adversarial efforts. Satan's culpability and responsibility to be held guilty as charged for "sins of mass destruction" is well connected and documented in the realm of man's Babylonian history of war, sociological, and religious perversion. It is so prevalent that the apostle Paul warns us that the reality we're contending with is not really what it appears to be. Quite the contrary, Paul says, "we wrestle **not against flesh and blood, but against wicked spirits in high places**" (Ephesians 6:12). Jesus' own ministry illustrated this very clearly by virtue of the many demonic confrontations he faced.

The authority of Satan and his current role as the "god of this world" is confirmed throughout the scripture (2 Corinthians 4:3; & 11:13-14). Jesus himself witnessed his fall (Luke 10:18) and contended with Satan by necessity at the commencement of His human life (Matthew 2:12-15) and ministry (Matthew 4:1-11). In particular, the latter confrontation between these two colossal beings was an enormously historical and poignant moment because it presented the *qualifying event* of human redemption, and additionally, who will rule earth: God or Satan.

In other words, Jesus Christ was required and expected to overcome Satan as part of His mission, thereby qualifying as humanities redeemer and replacing him as the rightful King of Kings and Lord of Lords. This is an extremely important aspect in God's plan for human salvation. John reinforces this point when he said, "*For this purpose the Son of God was manifested, that he might destroy the works of the devil*" (1 John 3:8). The writer of Hebrews reinforces this same point when mentioning that Jesus Christ's death was so He could, through death, destroy him (Satan) who has the

power of death. Make no mistake; Satan was well aware of what was at stake and Christ's fragile vulnerability for 33 ½ years, living in a fleshy tabernacle. He "dogged" Christ throughout His ministry, intent on destroying Him. Ultimately, he was the one who, by entering Judas, betrayed Him (Luke 22:3 & John 13:27). This entry into Judas, described in the Greek literally means, "to go in" or "go into". We are left with no alternative, but to recognize and understand Satan was present, responsible, and **allowed to initiate** the very act of betrayal of the Son of God. Judas just happened to be his conduit.

Furthermore, disclosed in the course of Satan's temptations with Christ is the fact that he (Satan) is controlling many of the nations of the world (Matthew 4:9-10). Additionally, Daniel illustrates when he experienced an angelic visitation, that the angel's late arrival was due to *demonic blockage* from Persia and upon his departure to Grecia (Daniel 10:11-21). Also, there is additional information about activity in the spirit realm. For instance, we read Michael contended with Satan over the body of Moses, which required Michael to call upon Jesus to rebuke Satan (Jude :9). This is all implicit of Satan's relentless efforts to influence and cause additional distraction and confusion within the realm of man's material world. The story of Job is another daunting description of how Satan communicates his cause, appealing to God for opportunities to test certain individuals He intends to use. Even the apostles were "buffeted" by Satan and Jesus' own ministry is filled with descriptions, as mentioned before, of confronting demonic influences among the people He ministered to throughout the land of Palestine.

All of the above describe and portray the enormous, never ending, evil role played by this fallen covering Cherub and his minions, thereby **substantiating the necessity to blame and punish him**. *To ignore and dismiss this fact, and Satan's contribution, and personal influence for the separation of man from God, is to deny God's reason for retaining Satan on earth.* That reason is clear; "And the angels which kept not their first estate (principality), but left their own habitation, he (God) has **reserved** in everlasting chains under darkness UNTO JUDGEMENT of the great day" (Jude :6). God will execute **punitive atonement**. Satan will atone for his own sin (rebellion) (Leviticus 16:10). Jesus reaffirmed and warned them (*Satan and his fallen angels*) in the days of Noah (1 Peter 3:18-22).

Therefore, it's logically appropriate, in light of *Satan's high profile* of adversarial activity, influence, and **ultimate judgment from God** that in the broad outline of God's plan *described in the Holy days*, Satan's fate would be included. After all this would certainly be considered a **major conjuncture**. This expansion and additional dimension of understanding adds *actual* meaning to the terminology, "cleansing of the Tabernacle," and enriches the meaning of "complete separation **from sin**."

This "complete separation" must include the **final judgment**, dividing us from the father of murder and lies (John 8:44), which concludes with the "*ultimate cleansing*" the Day Of Atonement points to as a shadow of things to come. It is the *reality* of the *actual cleansing* of the tabernacle of man, which will become planet Earth, (Also future tabernacle of the Father Rev. 21), resulting in the restitution of **ALL** things (Acts 3:19-21). Failure to include this ignores Satan's **IMMENSE** role and activity within the plan of God, allowing him to be overlooked and forgotten. Based on Satan's "agenda" and "will" to thwart God's reproductive plan, silence within the scheme of the holy days concerning the matter of "**his punitive atonement**" would be deafening! So since the Bible is clear about the **punitive fate** of ungodly men (Isaiah 26:21, Jeremiah 31:30, Ezekiel 18:4&20, Romans 6:23, 2 Peter 3:7) and their judgment is clearly illustrated in God's Holy Days, why wouldn't there be consistency in the Holy Day outline illustrating the fate and *judgment of the originator and source of sin?*

Therefore, it's only right and fitting in this context that the **final judgment** for blame, banishing punishment (atonement), resulting in the "*actual cleansing of the Tabernacle*" (not shadow) be illustrated in the Holy Days as well. *The Day of Atonement is that shadow of this reality to come.* It illustrates the picture of **complete judgment**, which results in **total atonement** from the effects of sin (pictured by the *substitutionary atonement* of the sacrificed goat representing Christ) and *second*, the original divider and conqueror who is God's relentless adversary, Satan the Devil (the goat of departure). Satan will be required to atone for himself (pictured by the *punitive atonement* of departure and separation Leviticus 16:10). That will provide **ACTUAL** cleansing from sin. This futuristic separation from the *actual temple* of God, and man (Earth), is what is meant by the "restitution of all things." Satan carries the **transferred** blame/guilt of humankind's **repentant sins**, including his own culpability as original cause.

If we believe that Satan is real and the book of Hebrews, chapters 7, 8, 9, and 10 are *actually* describing a "present reality and one yet to come," then we are left with no other choice, but to accept a future cleansing of the temple (*Earth*) will occur as well. Christ's blood, in the context of the ritual, cleanses the temple (Leviticus 16:16). The **BLOOD is sufficient** and is distinctly used as the *cleansing agent* for the **complete cleansing** throughout the ritual, but the sins (dirt) Christ has been covering are eventually assigned (transferred) to the "goat of departure" via the confession and laying on of hands (Leviticus 16:20-22). It is then released, *carrying away the sins* (dirt) from the temple of God where the sins of humanity have been actually, and **in reality**, *collecting on Jesus Christ*, our propitiation. The "goat of departure" **atones (pays) for the sins** (Leviticus 16:10) when it finally is assigned blame and punishment for ALL sins. (*Christ does not atone for the sins of the devil, or the unrepentant. And the devil must ultimately be held accountable, atoning for*

his sins and the sins of the repentant, which will be attributed to him by transference. Otherwise, actual atonement remains incomplete.)

This **concludes** the cleansing of the temple of God (*God's future tabernacle, planet Earth*) from all sin. This is the comprehensive conclusion of the saga of redemption. **Everyone** is included, and accounted for, and all the "players" get what's coming to them. **That's God's justice!** The Holy Days *cover the primary and principle benchmarks* important to explaining the method God is using to accomplish this stupendous plan of restitution.

It's obvious that complete atonement and total restitution cannot be achieved or experienced until this **real being, Satan**, the fallen covering Cherub, formerly Lucifer, *atones for sin* by the punishment he will incur from God due to his evil involvement. This restraint in an "uninhabitable wilderness," away from the activity of God's Kingdom, is a punitive fate. **He will be required to atone for his culpable and accountable responsibility in sin.** He is liable and must answer to God for his own actions, as will **unrepentant** mankind (Jeremiah 31:30). *This is the justice and judgment of God.* Anything less will afford Satan to repeat his destructive ways on all that God intends to build for eternity (Isaiah 9:7). To dismiss his fate from the plan of God, illustrated in the Holy Days, would be a grave mistake. If we ignore his fate, as described in the broad outline of the Holy days, we will play into his hands, affording him *invisibility* in the minds of generations to come. He will remain blameless at best, or cause many in the years ahead to deny his very existence, at worst.

NOTE:

THE TRADITIONAL CHRISTIAN SUNDAY KEEPING COMMUNITY, INCLUDING THE "WWCG," (*Exhibit #2*) STANDS AS AN ENSIGN REPRESENTING THE FRUIT OF THIS TEACHING. **SADLY**, THAT FRUIT HAS CAMOFLOUGED SATAN FROM THE VAST MAJORITY OF MANKIND INCLUDING TRADITIONAL SUNDAY OBSERVING CHRISTIANS. TODAY, SATAN'S EXISTENCE REMAINS ESSENTIALLY **INVISIBLE**. THE **ABANDONMENT** OF THE HOLYDAYS AND IN PARTICULAR, **DISGARDING** THE DAY OF ATONEMENT, HAS CONTRIBUTED MIGHTILY TO THIS RESULT.

RECOMMENDATION: Read our current booklet titled; "*The Devil, You Say?*" It will provide the necessary background to understand **WHY** Satan must be dealt with and banished to a desolate wilderness as **PUNITIVE ATONEMENT**, "for sins of mass destruction," for all eternity. *God's justice requires and demands it!!*

PREMISE #1

THE TYPOLOGY OF JESUS CHRIST WAS NOT UNDERSTOOD OR RECOGNIZED BY THE OLD TESTAMENT ISRAELITES

"For the law *having a shadow 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" (Hebrews 10:1)...

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (Hebrews 10:4 & 5)...

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:7).

"Then said he, Lo, I come to do thy will, O God, He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9 & 10).

Undeniably, the ancient Israelites **did not recognize** the truth concerning the sacrifice of Jesus Christ as the "*lamb of God*," portrayed in the sacrificial system and the Day of Atonement ritual. The idea that YHVH Elohim would take on the seed of Abraham (Hebrews 2:16), function as a suffering servant fulfilling Isaiah 53, and then serve as an immortal High Priest before the very throne of God interceding in behalf of the sinner, never entered their minds. This is evidenced by the fact and confirmed by the current Jewish communities denial that Jesus Christ is the Messiah, let alone presently a High Priest. This, in combination with the certitude of refusing the authority of the New Testament manuscripts, contributes to "scaling the eyes" of this last remaining tribe of Israel.

Unquestionably, it is certain there is a veil on those who read Moses (Torah/O.T.) today. The reason for this is plain; "The Holy Spirit this signifying, that the way into the holiest of all *was not yet made manifest*, while the first tabernacle was yet standing: Which was a *figure for the time then present*, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;" (Hebrews 9:8-9). So notice what Paul says: "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel *could not* stedfastly look to the end of that which is abolished: **But their minds were blinded**: for until this day remaineth the same veil *untaken away* in the reading of the old testament; *which veil is done away in Christ*. But even unto this day, when Moses is read, the veil is upon

their heart. **Nevertheless when it shall turn to the Lord, the veil shall be taken away**" (2 Corinthians 3:12-16).

Clearly we are being told that there is additional edification and enhancement by reading the Torah, Prophets, and writings through Christ logical eyes. It's irrefutable, that what is included here are many of the enriching references found throughout the prophets, Psalms, and Torah. Admittedly, they never understood, Daniel 7:9-14, Psalms 110, Isaiah 53, etc. as references to Jesus Christ and His role and relationship to the Father.

Furthermore, **they did not see Christ in the Passover**. It was *not* His blood they saw being put on the doors of their homes. Unleavened bread was *not* viewed as the broken body of Jesus Christ resulting in our healing from those stripes or the wine of the Passover meal representing His blood. The Feast of Tabernacles did *not* represent the Kingdom of God on Earth with Jesus Christ reigning as King of Kings. And Christ was *not* viewed as the Lord of the Sabbath. *Nor* was he perceived as the Word of God who pre-existed with the Father before the world was, manifesting Himself as the God of the Old Covenant. And He certainly was and/or is *not* in the past or presently accepted as the Messiah from God, incarnate, dieing as a substitutionary sacrifice for the sins of mankind.

But, by means of the "Christ logical paradigm" provided by the New Testament, we can begin to recognize the breadth, depth, and massive scope of God's salvific program and the deeper spiritual meanings of these physical events and sacrificial rituals that were played out annually. Presently, there are things being revealed to those who have eyes to see and ears to hear that even the prophets and angels didn't understand. **Notice:** "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *Unto whom it was revealed, that not unto themselves, but unto us* they did minister the things, which are now *reported unto you by them* that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:10-13)

Unfortunately, most of the traditional Christian community today is sadly ignorant to many of these enriching typologies. Abandoning the "shadows" that point to these realities by marginalizing the Old Testament, forfeits the "panoramic snapshot" of His redemptive plan captured in the Holy Days; this has contributed to this lamented loss of endowment, resulting in the "blind leading the blind."

PREMISE #2

ATONEMENT (EXPIATION) CAN BE SUBSTITUTIONARY AND/OR PUNITIVE

Underscoring the fundamental difference between the two opposing views is the definition of Atonement. One part is understood as **propitiation**. This is to say, the act of *appeasing wrath and conciliating the offended person*. Additionally, Atonement includes **expiation**. This is to say, the act of *making satisfaction for an offense and to extinguish the guilt thereof*.

We understand that Christ acts as the propitiation (reconciler) for humanity (John 2:1-2). However, on the other hand, **expiation has two methods of application**. *First* it can be substitutionary. Unquestionably, an example of this is, Jesus Christ's sacrifice (Isaiah 53, Hebrews 9:14-22, 10:12-14, 1 Peter 3:18). *Second*, it can be punitive. Clearly God's word teaches punitive expiation (Isaiah 26:21, Jeremiah 31:30, Ezekiel 18:4 & 20, Micah 4:1-3, John 3:16, Romans 6:23, 1 Corinthians 3:17, Hebrews 10:26-31, Revelation 20:10, 15, Rev. 21:8). This fundamental distinction **is crucial in understanding** what is meant by the Biblical meaning of Atonement.

The Septuagint (Greek translation of Old Testament) calls The Day of Atonement "*hemera exilasmou*." This simply means "the Day of Expiation." The central theme of expiation was emphasized because of **two major events** resulting in the expiation of sins. *First*, the cleansing of the sanctuary, priesthood, and the people (Leviticus 16:16-19, 30, 33, 34) was accomplished. *Second*, the expunging of the Azazel, the goat of departure, to the wilderness with all the sins of Israel *transferred* onto it. Both of these steps were critical to the reality and ACTUAL achievement of atonement and were addressed by *functions distinctly different* in the ritual of the Day of Atonement.

Clearly, there is an obvious difference between the two goats. *First*, the goat picked for the Lord *was killed* and **exclusively, only its blood** was used in the portion of the purification (cleansing) ritual (Leviticus 16:15-20). Keep in mind, "Moreover he (the High Priest) sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged (*purified*) with blood; and without shedding of blood is no remission. It was therefore **necessary that the patterns** of things in the heavens *should be purified* with these; but the heavenly things themselves with better sacrifices than these" (Hebrews 9:21-23). (Ref. CGI Booklet: *Fasting On Atonement, Is It Required*; pg 26-27 / 1998; Exhibit 3)

Comparably, there is an **obvious distinction** concerning the Azazel since its **blood was never shed** and it *never came in contact with the blood* of the

sacrificed goat. Clearly there is a difference of FUNCTION and the text supports a *contradistinction*, fully intending the Azazel to represent a vehicle for *punitive, not substitutionary expiation*. This is obvious since the "goat for the Lord" was **killed for cleansing** (Leviticus 16:15-16) and Azazel was not, but instead, by transference, became the recipient of all the accumulative sins and then was banished out of the camp (Leviticus 16: 21-22).

PREMISE #3

PUNITIVE ATONEMENT WILL VINDICATE GOD

If we are to understand how the purification of the sanctuary, ministry and nation (people) was accomplished and ultimate restitution of all things, including rebellious angels, will be concluded; we must **understand the typology** of the *Old Testament ritual* described in Leviticus 16. By doing this we will be better prepared to appreciate the fulfilled Old Testament antitype accomplished by Christ's atoning (substitutionary) death, consequent priesthood, and His *literal return* to **execute judgment and vengeance (punishment/punitive)** upon the unrepentant sinner and Satan and his minions. (Ref. *Pagan Holidays or God's Holydays, Which?* By WWCG, pgs 41-51; *Exhibit 4*)

Unquestionably, Jesus Christ eventually is going to *administer punitive expiation* upon any refusing His propitiation (Jeremiah 31:30, Romans 6:23). Unfortunately, some of humanity will incur this final judgment and punitive action, including Satan and his minions who will suffer punishment also. "And when the thousand years are expired (*after the millennium is over*), Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, ...to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever (Revelation 20:7-10). Also, In Revelation 21:8 we are told explicitly, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the **second death.**" This is all *punitive expiation*. **No more propitiation**. At this time *substitutionary expiation* is **no longer available**, only judgment and expulsion. WHY? ... So God may conclusively be vindicated. THIS IS IMPORTANT TO GOD! We cannot dismiss this.

VENGEANCE IS HIS (Deuteronomy 32:35-44, Romans 12:19, 2 Thessalonians 1:7-10, Hebrews 10:26-31). That's His prerogative. There is a day of vengeance coming that will vindicate God and our Lord, Jesus Christ. Jesus Christ himself warned us about it. "For these be the days of vengeance, that all things which are written may be fulfilled" (Luke 21:22). **Punitive expiation is part of God's justice.** Remember Christ is coming back as a conquering King taking His rightful place as the **exclusive** and **qualified** Lord and King "over all the earth: in that day shall there be one Lord, and his name one" (Zechariah 14:9). Any refusing His social order will be rejected and extinguished (Micah 4:3). They will have to atone for their own sins (punitive) because they rejected God's sacrifice for their substitutionary expiation (salvation). "He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Also reference Hebrews 12:15-29 and Hosea 4:6, Revelation 18:20.

Central to the ritual of the Day of Atonement is **expiation** and **vindication**. The High Priest atoned (purified, cleansed) "for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people for the congregation" (Leviticus 16:33). This was accomplished by the **sprinkling of the blood** upon the mercy seat (: 15), the tabernacle (:16), and the altar, outside of the tabernacle, for the people (: 18-19). But its important to understand the *purification is in the blood* from the sacrificed goat that was "for the Lord." Contextually, **this is obviously a substitutionary sacrifice.**

Once this was accomplished, "when he (the High Priest) has **made an end of reconciling** (substitutionary) the holy place (God's throne, the mercy seat), the tabernacle (God's sanctuary), and the altar (the people, the nation, or typologically the world) he (the High Priest) shall bring the live goat" (Leviticus 16:20) ... This explains that when the phase of propitiation is complete and there is no more *substitutionary expiation* of sins allowed **because it is finished (Rev. 22:10-15)**; the final judgment, the *last step is the expulsion of collected sins for blame and guilt*, which involves the Azazel, the goat of departure. This is the last step toward total victory over sin and death, our final enemy, of which Satan has the power over (Hebrews 2:14).

The High Priest "shall lay both hands upon the head of the live goat, and confess over him **ALL** the iniquities of the children of Israel (*prophetically, spiritual Israel, the church*), 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 (: 21) ... Clearly this typology portrays the act of **transference** (*the laying on of hands*), the goat is to be blamed, held accountable, and punished with banishment to the uninhabitable wilderness. The picture and the meaning we are told is, "And the goat shall bear upon him

all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (: 22). This goat is carrying the blame and guilt, and reaping the judgment and vengeance of God, portraying punitive expiation, and atoning for ALL the iniquities that had collected in the Temple during the time of propitiation (: 10). Notice the "atonement" will be made with him (**the Azazel, not the one for the Lord**). Why? Decidedly, *this is a punitive, not substitutionary event*. The goat of departure is being released to the wilderness as a **punishment, banished from God's camp/Kingdom.**

PREMISE #4

THE CONTEXT DEMANDS THE TWO GOATS TO BE CONTRADISTINCTIVE PERSONIFICATIONS BY FUNCTION

The **context** of the Lord and the Azazel in Leviticus 16 require the goats to be personifications. If we are going to be true to the text, we cannot disregard the contrast of the explicit statement that, "one lot *for the Lord*, and the other lot *for the Azazel*." Later in verse 10 it's explained, "But the goat on which the lot fell **TO BE** the Azazel... Clearly this indicates the Azazel was "TO BE" in a role of being the Azazel. Unquestionably, we know only one represented the Lord while the other was **to be** the Azazel. That's why lots were drawn, allowing a distinction to be made. This distinction, portrayed by the Azazel becoming the recipient of transferred sin, represents the antithesis of the Lord, Satan the devil. Anything else represents a "mixing of metaphors." Therefore, the text demands recognition of contradistinctive qualities due to the distinctive functions the two goats played.

We must remember that the Day of Atonement was unlike any other typical sacrificial rite throughout the year. It was a special day reserved for the purpose of essentially transferring the **repentant sins from the throne of God**, where it was collecting, and putting all this sin on the Azazel; expunging it from the presents of God's nation (Kingdom). This particular sin offering that represented the Lord was uniquely used as a *cleansing agent*, as opposed to the usual transferring of sin (dirt) **to the throne of God**. Remember, the customary purpose and means of using a sin offering was for the purpose of **transferring your personal sins**, via a sacrifice, which was either eaten or "blood directed" to the sanctuary, through the Priesthood, where it remained until the time of cleansing. In the typology of the Day of Atonement, that occurred once a year. However, that typology figuratively pointed to the *actual cleansing* of the sanctuary, yet in the future that will happen upon the return of Jesus Christ and then ultimately at the end of the millennium.

However, in this case keep in mind, the goat "*for the Lord*" was unlike the normal sin offering. Leviticus 4:1-21 describes the conventional sin offering and the "rite of directing the blood." The transference of sin was done through the laying on of hands (:4, :24, :29, :33), by which was then transferred to the sanctuary where it accumulated throughout the year. This was done either by the priest eating or sprinkling the blood within the sanctuary. The point being, symbolically, God took it upon Himself to cover (propitiate) the transferred sins. This was typologically implicit of the intercessory ministry of Jesus Christ as our propitiation (covering). Clearly, the terminology illustrates this when describing that the animals were brought "UNTO, BEFORE, TO, or OF" the Lord and/or God (Leviticus 1:2, 3, 4, 11, 14, 17: 2:1, 8-14, 16, 3:1, 5-7, 11-12, 14: 4:3-4, 7, 15-18, 31, 35).

Conversely, the goat picked on the Day of Atonement by lot, "FOR THE LORD," *did not* have hands laid on it, indicating no transference of sin and, by contrast, contextually and linguistically, characterized as BEING THE LORD. The goat FOR the Lord on the Day of Atonement was not presented "unto, before, to, or of" the Lord. Admittedly, it was picked FOR (to be), **in the role of the Lord**, as was the Azazel "*to be the Azazel*" (Leviticus 16:10). And then functionally, this sin offering "*for the Lord*" was used as a cleansing agent, unlike the conventional sin offerings throughout the year which transferred "dirt" (sin) to God's throne for covering.

Undoubtedly, one of the reasons for this understanding is the act of drawing lots. The purpose for this was to **mark a distinction** between the *roles* and **function** of these similar looking goats, which were chosen by God *for two different purposes*. This is illustrated by the **extreme fact** that one is killed, sacrificed, and used as a cleansing agent, while the Azazel is not. Conversely, it remains alive, untouched by the blood of the goat representing the Lord. Clearly, this is significant! And it was. The blood of this sin offering, representing the Lord was sprinkled throughout the tabernacle, mercy seat, and altar **for purifying the temple**, instead of transferring sins *TO* the temple. The Azazel remained alive, tied to the altar outside of the temple, waiting to receive, by transference (laying on of hands), the sins of those covered (*repentant*) under the blood sacrifices of animals that were collecting in the Holy of Holies all year long. It (*Azazel*) would then be used as the vehicle to *carry away* the ultimate blame/guilt of all the sin that was repented of and which accumulated in the course of the year at God's figurative throne.

PREMISE #5

TWO GOATS REPRESENT SEPARATE AND DISTINCTIVE ROLES/FUNCTIONS

The two goats represent separate and distinctive roles and functions. Potentially, both qualified as the sin offering, but ultimately only the goat selected for the Lord represented the sin offering and consequently the Lord.

Leviticus 16 involves sacrificial animals. And of these animals all were killed and sacrificed as substitutionary offerings, except for one, which was to be used for a different function. Leviticus 16:3 explains that a young bullock was to be sacrificed as a sin offering and a ram for a burnt offering. Leviticus 16:5 states two kids of the goats for a sin offering and one ram for an additional burnt offering. In Leviticus 16:6, Aaron offers the bullock for a sin offering, which is for himself and his household. Leviticus 16:7 explains he takes the remaining two goats, presents them before the Lord at the door of the tabernacle, and verse 8 describes him casting lots to determine which of the two goats will represent the Lord and which was "to be" the Azazel. Leviticus 16:9 explicitly states, "the goat upon which the Lord's lot fell, and offer him (singular) for a sin offering." Verse 10 explains, "the goat on which the lot fell "to be" the Azazel, shall be presented alive before the Lord, to make an atonement with him, and let him go for an Azazel (goat of departure) into the wilderness." Leviticus 16:10 conclude the brief overview of this initial introduction of the atonement ritual.

The Hebrew word for atonement in verse 10 is "kaphar (kaw-far). This word can mean multiple things. For example, it means to expiate or condone, placate, cancel, appease, cleanse, disannul, forgive, merciful, pacify, and pardon, to pitch, to purge away, to put off, or to reconcile. Obviously, with multiple potential meanings such as these, **context becomes important**. Upon reviewing Leviticus 16:10, it is clear contextually this goat is departing. As a matter of fact, the word Azazel is well known to mean, " the goat of departure, and/or the "goat of separation." Furthermore, it is explained, "to let him go (to pitch, to purge away, to put off, *as per the context*)" for a goat of departure (Azazel) into the wilderness (desert of abyss).

However, the fact the goat representing the Lord is **exclusively the sin offering** (Leviticus 16:9) while the **Azazel plays the role of departure** becomes clearer in the remaining verses of chapter 16. Leviticus 16:11 explain this first bullock represents a sin offering, which was also offered with a ram for a burnt offering for the High Priest and his household. In verse 14, the blood of the bullock was sprinkled with the fingers of the High Priest on the mercy seat in the Holy of Holies seven times. In verses 15-19 the High Priest kills the goat representing the Lord as a sin offering and does with its

blood the same as was done with the blood of the bullock. The difference is this goat is the sin offering for the people, the priesthood, and the sanctuary.

In summary, Leviticus 16:1-17 gives us an overview of all the offerings and the roles they play in the atonement ritual. We understand all were killed, but one remains alive. In verses 11-17 we understand that two animals were representative of sin offerings and their blood was sprinkled on the mercy seat seven times, denoting spiritual perfection within the Holy of Holies. The result of this was atonement for the Priest and his household and the Holy Place, because of the sins of the children of Israel. At this point the Azazel, which remains alive, is outside of the Holy of Holies by the tabernacle, waiting for the High Priest to return to the altar.

In Leviticus 16:18 the High Priest returns to the altar outside of the Holy of Holies to make atonement for it because of the uncleanness of the children of Israel. He proceeds to take the blood of the bullock, which represents the priesthood, and the blood of the goat for the people and sprinkles it on the altar seven times, cleansing it. This completes the act of substitutionary remission of sins because without the shedding of blood there is no remission of sin (Hebrews 9:22). It is by the blood sacrifice of the Lord (YHVH), the slain goat, represented as a sin offering, that atones for the sins of the congregation of Israel (typologically mankind).

Upon the High Priest's completion of this substitutionary atonement for the priesthood, and the people, he now proceeds to the final step of the atonement ritual. He turns his attention to the "goat of departure" for the final banishment and *punitive expiation* of sins, removing them from the location of the temple. Remember, the Azazel never appeared before the Lord in the Holy of Holies. It never was sprinkled with the blood of the sacrificed animal representing the Lord. The Azazel was always separate. It is the goat of separation. It was exclusively intended to receive, by transfer, all the sins of the **repentant** Israelites (symbolically mankind), by the laying on of hands and confession of the High Priest over the head of the Azazel. This act assigns the sins to the goat of departure, the Azazel who is lead out of the camp by a fit man, indicative of resistance (it doesn't want to go) into the wilderness (Leviticus 16:20-21). This goat bears the blame/guilt of all the iniquities unto the land and carries it into the uninhabitable desert wilderness as a punitive act (not as a sacrifice or metaphor).

Upon completion of this bloody ordeal, the High priest removes his blood-laden clothes and washes his flesh with water. Offers an additional burnt offering and proceeds to burn the fat of the SIN offerings (*Azazel wasn't there, which means it wasn't considered a sin offering*) upon the altar (Leviticus 16:23-25). The individual who let the goat of departure go will also wash his clothes and bathe himself and afterward return to the camp. The bullock,

which was offered as a sin offering, and the goat (*singular, representing the Lord*), which was offered, whose blood was brought in to make atonement in the Holy of Holies and cleansed the sanctuary; they shall burn their skins and flesh and dung in the fire (Leviticus 16:26-27).

It is obvious the goat of departure is not considered part of the sin offering (Leviticus 16: 5& 9). "... two kids of the goats for a sin offering" lots are drawn and "the Lord's lot fell and offer him (singular) for a sin offering" (Leviticus 16:11) "...and shall kill the bullock of the sin offering...(:15) ..." Then shall he kill the goat (*singular again*) of the sin offering," (*Notice this does not include the Azazel*)

The definition of an offering requires the death and shed blood of the animal. Numbers 29:7-11, notice verse 11 concerning the Day of Atonement. Moses states, "one kid of the goats for a sin offering besides the sin offering of the atonement..." the following scriptures all prove that an animal sacrifice requires the death and shed blood of the animal. Anything less than that is not considered an offering as Cain so resoundingly came to understand. (Leviticus chapters 1-4, 23:27: 2 Chronicles 29:21-29: Ezekiel 45:17-25: Ezra 6:16-22).

The Day of Atonement expands our understanding of the value of Christ's sacrifice by providing us with HOW He is, in fact, the ultimate sin offering that CLEANSSES. This is substantiated in Hebrews 10:12-21: and 1 Peter 3:18. It is further implied *He was marked with sin*, bearing our transgressions in Hebrews 9:28, when it's said He "will appear the second time **without sin** unto salvation." Typologically, He will be the cleansing agent of the Father who will bring final judgment upon His return, purifying the sanctuary of God. Remember, it's by Christ's blood serving to propitiate and expiate that completes the atonement process for us. After that is completed, there remains only one last source of iniquity; that is found in the father of lawlessness, Satan the Devil. By punitively banishing him to a desert wilderness, (*this is not a representation of heaven where Christ covers our sins*) then and only then will complete and total atonement finally be achieved. This results in the Father coming to Earth and tabernacling with his spiritual creation.

PREMISE #6

CLARIFYING DISTINCTIONS OF FUNCTION

The high priest had a specific role he played out during the ritual. Therefore, it required him to conduct sacrifices for himself preparatory to handling the "goat for the Lord." Unlike routine sin offerings, the blood of this goat was

actually used as a cleansing/purifying agent. It was a "cleanser" resulting in erasing sin (*rather than adding to the Holy of Holies*) from the people, the Holy of Holies, the tabernacle itself, and the altar. (Leviticus 16:14-19 & 30-34) This blood was qualified as a purifier because it represented the blood of the resurrected Lord, Jesus Christ. Notice how Hebrews 9:6-7 overlays perfectly onto Hebrews 9:11-12.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second (Holy of Holies) went the high priest alone once every year (Day of Atonement), not without blood (goat for the Lord), which he offered for himself, and for the errors of the people...But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**" (*No Azazel reference necessary in the substitutionary phase. It's all in the blood.*)

And furthermore, it is "...for this cause he is the mediator of the new testament, that by means of death (*Azazel did not die*), for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth (*Azazel did not die*). Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. Saying, This is the **blood** of the testament which God hath enjoined unto you. Moreover he sprinkled with **blood** both the tabernacle, and all the vessels of the ministry (*goat for the Lord*). And almost all things are by the law **purged with blood** (*goat for the Lord*); and without shedding of blood is no remission (*Azazel did not die. It is not relevant to substitutionary atonement*)." (Verses 15-22).

Therefore, it was "necessary that the patterns of things in the heavens should be purified with these (*with blood*); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the **figures of the true** (*Goat for the Lord, a figure, entered into the Holy of Holies, not the Azazel*); but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood (*goat for the Lord*) of others; 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 sin by the sacrifice of himself (*His shed blood*). And as it is appointed unto men once to die, but after this the judgment: So Christ

was once offered to bear the sins of many (*He was a sin offering that died bearing our sins, propitiating, or covering them from God the Father with blood*); and unto them that look for him shall he appear the second time without sin unto salvation." (Verses 23–28). He shall be as "a refiner's fire, and like fullers soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:2-3)

Comparably, the Azazel goat, though hand picked by God because of its likeness to an angel of light (2 Corinthians 11:14), is thoroughly contradistinctive from the "goat for the Lord" by virtue of, 1) remaining alive, 2) no contact with the shed blood, 3) resisting banishment to a non-inhabited wilderness, 4) separated from God's nation/people due to transferred sin/blame/guilt.

Unmistakably, a point of distinction extremely significant pertaining to the goat of departure is: *it was never sprinkled* with the blood of the sacrificed goat. And it was **never** before God's throne or in His presence within the Holy of Holies. It was **never** a part of that portion of the substitutionary ritual, nor was it an item the high priest targeted for cleansing/purifying. Interestingly, everything was cleansed/purified during this ritual, **but not the Azazel**. Conversely, it becomes the repository, the garbage can by transference, of all the sin and is "dragged" out from the camp by a strong man. Plainly indicating we are saved apart or from our sins as opposed to being saved in our sins. (Leviticus 16:30)

By contrast, when Christ died, He (*goat for the Lord*) paid the penalty for our sins and has covered our transgressions by His blood sacrifice (Hebrews 7:22-28). The sprinkling of blood on the mercy seat, which contained the tables of commandments, pointed to this greater fulfillment. Therefore, when we repent of our sins, our debt (*the death penalty*) to the law of God ceases. So it makes absolutely no sense, nor is it in context that we should allegorize the Azazel to portray Christ taking away our sins. That is an unnecessary interpretation that doesn't fit with the imagery of the obvious "contradistinction" the Azazel represents (Hebrews 10:10-14). Remember, Azazel was **never offered**. It remained alive. It was **never sacrificed**. Instead, it was forced out by a fit man, banished to an uninhabitable wilderness carrying all of the "transferred" sins that had collected during propitiation. It was a "dirt bag." Thereby, removing all the iniquities from the camp and separating the sins from God and the people. "As far as the east is from the west, so far hath he removed our transgressions from us." (Psalm 103:12)

PREMISE 7

TRANSFERRENCE OF SIN IS TYPOLOGICALLY ILLUSTRATED

Underscoring the Sacrificial system instituted by God to His nation Israel was the concept of "TRANSFERRENCE." Moses writes that the reason for not eating blood is because essentially it represents a sacrament. Notice, "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: *For it is the blood that maketh an atonement for the soul.* Therefore I said unto the children of Israel, No soul of you shall eat blood (Leviticus 17:10-12)..."

Obviously, blood plays an important part in the scheme of God's salvific process. As early as the Garden of Eden we see the illustration of death and the shedding of blood from animals, resulting in "covering" mans shame. This was depicted by the result of God making "coats of skins" from animals He apparently had killed. *Transference* is the key element to the objective of what the sacrificial system was to accomplish.

Leviticus 4 explains and graphically portrays the activity surrounding the logistics of a "sin offering." The depiction describes specific details pertaining to how these sacrificial activities are conducted and what they accomplish. Notice, "...and the priest shall make an atonement for them, and it shall be forgiven them" (Leviticus 4:20).

The word, *ATONEMENT* comes from the same Hebrew word used consistently throughout Leviticus 16, Kaphar (Kaw-far'). It simply means, "to cover, to expiate, appease, placate, or cancel, cleanse, pacify pardon, reconcile, and includes to pitch, purge, or put off." When considering the fact that "...its not possible that the blood of bulls and of goats should *take away sins*" (Hebrews 10:4) we begin to see the necessity for the final "purge or pitching" that took place on the Day of Atonement. Additionally, we are told, "And every priest standeth daily ministering and offering oftentimes the same sacrifices *which can never take away sins*: but this man (Jesus the Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting (waiting and or tarrying) till his enemies be made his footstool" (Hebrews 10:11-13). The time when Jesus' enemies will finally be made His footstool will occur at the time of final judgment AFTER the millennium, when the ultimate enemies of God, the unrepentant, death, the grave and Satan, will be banished from the realm of the Kingdom of God (Hebrews 2:14; Revelation 20:10 &14).

However, all of the above is made possible by virtue of the principle of TRANSFERENCE. Remember, the animals that were sacrificed received the sins of the people making the offering, portrayed by the laying on of their hand, resulting in that person's atonement with God. *This typology pictures transference.* This is equivalently pictured by the goat picked by lot for the Lord, which also transfers sin, blame, and guilt out FROM the Holy of Holies, Temple and Altar: and then finally assigns these transgressions *by transference* to the Azazel. This action is conducted AFTER the "substitutionary reconciliation" is complete (Leviticus 16:20). Thus, indicating that this Azazel is the carrier of all that is evil and which divides the people from God. It becomes the representation of the vehicle (evil takes on a personification) of departure, banished to the uninhabitable wilderness representing allegorically, outer darkness. However, we should note the method used to accomplish this was by the act of *transference* taking place AFTER reconciliation was complete (Leviticus 16:20-22). Decidedly, indicating that this goat had *nothing to do with* the "substitutionary" segment of reconciliation attributed to the goat for the Lord. *They were separate!* Functioning in TWO different roles for TWO different purposes, illustrating "contradistinction."

PREMISE #8

DISTINCTIONS ILLUSTRATE GOD'S JUSTICE

The Azazel, which bears our transferred sins, represents the accountability, blame, and punishment for his/others adversarial behavior within the salvific program of God. Further, it illustrates that God's justice will prevail. He will be vindicated. The contradistinction of the Lord, which is the Azazel, will be held responsible and consequently punished, atoning for all repentant sin that he is originally responsible for, as the original cause and instigator. Remember this Azaz (mighty/fierce) + El (one/god) is the original rebel who "missed the mark (sin)." (Isa 14: Ezek 28)

PREMISE 9

ATONEMENT IDENTIFIES THREE PREREQUISITES UNDERSCORING CHRIST'S MINISTRY OF RECONCILIATION

The Day of Atonement portrays three *major stipulations* that are key to the restitution of all things. Without these three primary requirements the salvation objectives of God's reproductive plan *would not* be accomplished. They are crucial to achieving reconciliation/atonement.

Simply stated they are: **1)** Christ's substitutionary sacrifice, **2)** Christ's active intercessory ministry, **3)** The ultimate succession of power and authority.

Through the Christ logical paradigm we can see these *typologies* in the ritual of the Day of Atonement. The unfolding procedure of the ritual provides clear connections, describing the three areas. This connecting evidence is; **A)** The goat for the Lord, **B)** The shed blood that covers, **C)** The Azazel goat. Without these three provisions atonement with God would be impossible.

It is interesting to recognize how these three key provisions are delineated in the progression of the ritual. First there is the selection of two goats for the purpose of drawing lots to identify which role each will play. The two roles to be identified by lot is the "sin offering" and secondly, the "goat of departure." Each is distinct because of the necessity of fulfilling the required specifications for atonement (Leviticus 16:8-10).

As we understand the plan of salvation, complete reconciliation that results in the restitution of all things demands a substitutionary death of a *blameless (innocent) sacrifice* that intercedes on behalf of the guilty, resulting in the transference of that blame and guilt to *the innocent (blameless) party*, who is now held accountable. Consequently, ultimate justice demands that vindication of the innocent (blameless) sacrifice is delivered if COMPLETE (which includes Jesus Christ) restitution is achieved. This vindication is pictured by the transference of power and authority accomplished in the final judgment when the evil is conclusively and totally banished from God's kingdom. This typology is clearly portrayed in the sacrificial system by means of the death and shed blood of the *traditional* sin offerings throughout the year, in combination with the goat for the Lord on the Day of Atonement and the ultimate banishment of the Azazel to the uninhabitable wilderness.

Consider how the blameless goat for the Lord, chosen by lot for a sin offering on the Day of Atonement, is used. Contrary to the conventional sin offerings that brought sin into the Holy of Holies, this sin offering's blood is used as a cleansing agent, absolving sin (dirt) *from the Holy of Holies* that has been collecting throughout the year. The depiction presented is that an ongoing "cover-up" (intercession) has been occurring all year long. And though the sins of those who made sacrifices all year long were *no longer accountable* for the sins they committed, the blame and guilt of those sins/transgressions *remained* on the "mercy seat" covered by the blood of the traditional sin offerings.

However, once a year, on the Day of Atonement a goat was chosen by lot to represent a *different kind* of "sin offering." This sin offering pointed to the ultimate sacrifice that does, indeed, *take away sin* by actually assigning it to the one rightfully blamed; resulting in a succession of power and authority,

justly vindicating the nation and Himself from the evil that separates from God (Hebrews 10:12-22).

The portrayals of these steps are illustrated by the results of the activities described in Leviticus 16. Two goats are selected. They are chosen by lot to function as a sin offering and goat of departure. The one chosen for a sin offering is sacrificed and its blood is used as a *cleansing agent for removing sin* from the Holy of Holies, tabernacle, and altar (Leviticus 16:16-19). The High Priest, *upon completion* of the "substitutionary" reconciliation (Leviticus 16:20), now turns his attention to the goat of departure. He proceeds to lay his hands on the goat, transferring all the transgressions of the children of Israel, putting them upon the head of the goat (Leviticus 16: 21). When this is complete the goat is lead out of the camp by an individual prepared to release this goat to an uninhabitable wilderness, allegoric of outer darkness (Leviticus 16:22). *The result is the completion of total restitution.* The nation is freed from all sin/blame/ and guilt. The evil that separated them from God has been removed, vindicating them and God from all that is evil, *including the evil one.* The transfer of power is now complete. God claims victory over sin, death, the grave, and the devil (Romans 6:23; Hebrews 2:14; 1 Corinthians 15:54-58).

PREMISE #10

CENTRAL TO ATONEMENT IS THE CLEANSING OF THE TABERNACLE

The focus of Atonement is all about cleansing the temple. This is accomplished by the blood, which purifies and removes that sin (dirt) by transferring it to the Azazel. This action is significant for two reasons. *First*, sin is actual. IT'S REAL! Because sin is actual and is of a spiritual substance, and is the antithesis of everything God represents, it must be dealt with as the imagery of the ritual illustrates. If we overlay the ritual onto the reality of what and how God is actually eliminating sin: necessity requires sin to actually be removed from the camp (typologically the world).

Second, the Azazel represents that vehicle by which sin is transferred and actually removed. In this portion of the atonement ritual, **sin takes on a face.** Sin is personified in the personage of the goat of departure as the substantive vehicle of transfer; "to be the Azazel" (Leviticus 16:10). The high priest (Christ is our high Priest) lays hands on the goat and tangibly transfers the substance of the **repented sins** collected during propitiation. Now blamed with guilt, He sends it out by force from the presence of the camp (futuristically, the world) to suffer punitive atonement (Lev. 16:10).

There is no resurrection imagery (*the Azazel never died*), only genuine punitive atonement/judgment. This is the illustration and revealing of God's final step concerning His justice. It is a progressive revelation, *not at all redundant of Passover*. It is not necessary to lay the foundation again of substitutionary expiation, by which was displayed during the Passover season.

The fact is, Atonement demonstrates another dimension of God's plan that goes beyond Passover and into the "mechanics" of how sin will finally, **literally, and actually**, be removed from the presence of God and His kingdom. The Day of Atonement, by extension, *builds on the Passover*, but goes over and beyond it, by illuminating the particulars regarding the ultimate fate of sin, and by association, Satan the Devil. The Azazel becomes the recipient of sin by transference (laying of hands) and becomes the means of sin's/Satan's departure and separation from God's people and His tabernacle.

PREMISE #11

FASTING: A TEMPLE (HUMAN BEING) CLEANSING METAPHOR

"What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19-20)

The concept and understanding that we are now what is considered a modern day spiritual temple is reinforced by Paul again in 2 Corinthians 6:14-18. Notice, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Clearly, Jesus' knowledge of this new perception and concept was understood when He explained to the women at the well a time was coming, when the true worshippers shall worship God in *spirit* and *truth*. He knew the temple would be destroyed some years later. Fully aware and knowing He did not come to eliminate the Law, Sabbath, or holy days, but to fulfill and enrich; He began to lay foundations for a new applications. 1 and 2 Corinthians is

clearly a demonstration for making the connection that we who have God's Holy Spirit dwelling in us are now individually "temples of God." This is a **theological shift** intended to personalize our relationship with God the Father.

The mechanism of how this is accomplished is illustrated for us in Hebrews 7. This chapter explains Christ's Melchisedec priesthood is the superior means, exceeding the value of the previous Levitical priesthood. The writer continues in Hebrews 8 to explain this enhancement of spirituality by describing a comparison of the Old Covenant with the New Covenant, showing how Jeremiah prophesied this would occur by quoting Jeremiah 31:31-36 there in Hebrews 8:8-11. This is unequivocal evidence that it is Biblically true we are now considered, by God to be figuratively, "individual temples of His."

Superimposing this understanding into the framing of the Day of Atonement, fasting takes on additional meaning. Notice the description of what God considers an acceptable fast in Isaiah 58:6-12. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If you take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Plainly, what is being described is a cleansing. Fasting should cleanse the soul by loosening the bands of wickedness. This should result in greater charity, brightening our example as lights on a hill. (Matthew 5:14-16) Unquestionably, fasting expunges sin from the "temple" (us). Principally, an additional overlay of fasting is the "symbolic connection" of duty, likened to that of not eating leaven products during the Days of Unleavened Bread. In other words, not to fast on the Day of Atonement is tantamount to eating leavened products during the Days of Unleavened Bread. It would be a gross violation to ignore the substitutionary flesh/blood sacrifice of Jesus Christ, by

not cleansing your temple, through the act of fasting, on the Day of Atonement.

A major point of this day, which is *significantly different* from Passover, is you are drawing near to God by afflicting your soul, cleansing your temple, to **avoid** His vengeance and judgment. Paul puts it very succinctly when he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, **him shall God destroy**; for the temple of God is holy, *which temple ye are.*" (1 Corinthians 3:16-17)

With this backdrop we begin to see a different dimension to the pieces of the Atonement puzzle. The act of fasting symbolically shows, and actually causes a spiritual, as well as physical, "detoxification" *from* sin. If we do indeed exercise the fast, as we should, spending extra time in prayer, Bible study, and meditation, we will benefit in a closer connection with God spiritually. And we actually may get sick physically because fasting does have an **actual** "detox" affect on us. Clearly, this adds "realism" to the experience that should help us to understand the magnitude of this calling from God... (just a thought for consideration).

However, the point is, by fasting we are expunging those things that keep us and distract us from having a closer relationship with God. Undeniably, for a twenty-four hour period we are cleansing the temple of God (us), *both physically and spiritually*, drawing nearer to Him, and expunging the things in our lives that divide us from Him.

In summary, by overlooking the role of fasting (*which all the study papers did*), we contribute to the misapplication of the Azazel. In other words, plugging the Azazel into the role of what the act of fasting portrays is a forced interpretation at best and a complete misapplication of scripture at worst. When considering all the items that have "function" in the Day of Atonement (i.e. goat for the Lord, Azazel, Holy of Holies, High Priest, blood, cleansing, fasting, etc) portraying the Azazel as a "Christ logical metaphor" is an unnecessary redundancy. It makes absolutely no sense to construe it as part of the "substitutionary" atonement phase. It's not necessary, because it's the **blood that cleanses, not the Azazel.**

PREMISE #12

ALL HOLY DAYS REPRESENT REAL AND ACTUAL EVENTS

All the holy days are foundationally connected/built upon *real and actual* events, resulting in spiritual realities. All of the present **spiritual meanings** of the Holy Days are illustrated by real and actual events in the Old and New Testaments. Revelation 20:1-4 is a scripturally accurate "superimposition" of the *shadow* described in Leviticus 16:21-22. Its very similar in principle to super-imposing Matthew 24:4-10 to the four horsemen of Revelation 6.

PREMISE #13

THE PHYSICAL (REALITIES) REVEAL THE SPIRITUAL (REALITIES)

In Romans 1:20 we are told to look to the physical to understand the spiritual. With this principle in mind consider the ritual of Atonement. Presently, Jesus Christ is at the right hand of the Father interceding on our behalf. **He is our propitiation.** This intercessory function accumulates sin in the Holy of Holies (i.e. *Mercy seat*). Leviticus 16 illustrates that ultimately God required the expunging of sin once a year on the Day of Atonement. It was called the Day of Expiation resulting in the cleaning of the priesthood, temple, people, and the camp (Leviticus 16:11-19). Undoubtedly, God tells us by the atonement ritual he will require cleansing and purification of His temple. Since the earth will eventually be considered his temple and it is reserved unto the fires of purification (1 Peter 3: 18-20, Malachi 3:2-3), it would appear that the final act of judgment resulting in punitive expiation (*expunging*) is typified in the banishment of the goat of departure.

PREMISE #14

THE DAY OF ATONEMENT PORTRAYS AN ACTUAL PROPHETIC EVENT

Unquestionably, the Day of Atonement's typology is an **actual happening** (*not metaphor/ allegory*) and has intrinsic value to a *real future event* that is necessitated in order to make restitution for all things. To turn the "goat of departure" into a metaphor, representing "*Christ bearing our sins*" is a gross misinterpretation that "spiritualizes" a **benchmark event** concerning the cleansing of God's tabernacle (*futuristically the Earth*) and His vindication. It portends to eliminate Satan from any culpability and adds an *unnecessary redundancy to the imagery and meaning of the Passover.*

This is not an allegory of Christ bearing our sins out into an uninhabitable wilderness by the hands of a fit man. By doing that we are translating an event that represents final judgment, separation, and punitive expiation, into an *interpretation* of substitutionary expiation. Remember, the blood was used as the cleansing agent (Leviticus 16:11-19) and then all the sins (dirt) were transferred (laying on of hands, Leviticus 16:20-22) to the "goat of departure" for final judgment, separation, and punitive expiation. Remember, sin must be accounted for and erased. This is how the Temple (planet Earth ultimately) will actually be finally cleansed and purified from sin. Anything else is "dumbing down" the imagery to a mere figurative event. The Day of Atonement illustrates and represents far greater meaning than that.

PREMISE #15

THE HOLY DAYS ARE PROGRESSIVE ILLUSTRATING GOD'S REDEMPTIVE PLAN

It is believed that the Holy Days are progressive in their design and tell the unfolding story of **how** God is accomplishing the "restitution of all things" unto Himself through Jesus Christ our Lord, Savior, and Creator (Colossians 1:9-17). Observably, the **Spring Holy Days** are antitypes, shadows of realities that *have already happened*. They reflect the spiritual results of the **actual** events having occurred throughout the course of our present human history.

The current results, shadowed by Passover, Days of Unleavened Bread, and Pentecost, concern the establishment of the means by which God the Father instituted the Propitiation for **substitutionary expiation**. John wrote, "That whosoever believes in him should not perish, but have eternal life (substitutionary). For God so loved the world, that he gave his only begotten Son, that whosoever believes in him *should not perish (punitive)*, but have everlasting life" (John 3:15-16). Jesus continues and distinctly says, "And if any man hear my words, and *believe not*, I judge him not: for I came **not to judge** the world, but to save the world" (John 12:47). Undoubtedly, Jesus was admittedly well aware of His role as the *Propitiation for substitutionary expiation*. The Apostle John openly taught this (1 John 2:1-2).

However, the Fall Holy Days remain to be seen. They are *shadows of realities to come*. They reflect *actual events yet to occur* as God proceeds to display His plan. But in the broad sense and scope of their typology *judgment is central* to these events, pictured by these four remaining holy Days. They illustrate a time when God will shake the world with His wrath, punishing mankind and vindicating His Holy hegemony. "For thus says the Lord of hosts; Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all

nations shall come: and I will fill this house with glory, says the Lord of hosts" (Haggai 2:6-7). The writer of Hebrews warns us, "See that you refuse not him that speaks" ... (Hebrews 12:25-29). He is returning as a refiner's fire and like fullers soap. He will execute the winepress of God Almighty.

Both groups of Holy Days comprehensively cover the events that are **foundational** to the agenda God has engineered and is in progress of conducting. They plainly outline the method God is using to redeem mankind from sin and **ERASE** it from the presences of Him and those He has redeemed. Undeniably, the fall Holy Days demonstrate the punitive actions God has deemed necessary to execute against *unrepentant* sinners and ultimately Satan himself, who also remains *unrepentant* (Revelation 9:20-21, 11:18-19, 16:17-21, 20:7-10).

It is plainly understood that the Spring Holy Days represent God's method of *substitutionary expiation* while the Fall Holy days represent *punitive expiation* resulting in the punishment of the unrepentant sinners, Satan and his demons. Central to the Spring Holy Days is the shedding of blood. Christ's shed blood "covers" our sins and as our propitiation assumes the blame on our behalf, collecting it ALL on Him, but freeing us from the death penalty. In other words, He died so we may live (Romans 6). This is an encapsulated definition of "*substitutionary expiation*."

On the other hand, it is clearly understood that the Fall Holy Days represent prophetic **events yet to occur**. These Holy Days represent the *judgment* and *vindication* of our Father and Lord, Jesus Christ. It illustrates their justice and that ultimately, without accepting the covering (propitiation) of sin offered by Christ's sacrifice (shed blood), we are destined to **atone for our own sins**. We will be punished. Therefore, whether we accept Jesus Christ or not, someone will atone for our personal sins. The Bible teaches us we have a choice and the day is now for those who have accepted the calling. Choose life by accepting Christ's sacrifice for purification and cleansing. The result is eternal life as an immortal. Otherwise, **we must pay** (atone) for our own personal transgressions with our own lives and perish (Romans 6:23). This is the encapsulated definition of "*punitive expiation*."

The typology of the Day of Atonement is contextually "laser beam focused" on making the distinction of these two functions of "expiation." And ultimately, because Satan and his minions are at the foundation of mankind's sin (Genesis 3:1-15) he too is included, receiving his own suitable punishment for all eternity (Revelation 20:10). Vengeance is God's and He will be vindicated (Revelation 18:20).

PREMISE #16

HEBREWS 10 PROVES THE BLOOD IS ADEQUATE FOR PORTRAYING SUBSTITUTIONARY PROPITIATION/EXPIATION

Hebrews 10:1-31 demonstrates Jesus Christ's role and impact on the transition from the images (*shadows*) of the Old Covenant to the New Covenant. Admittedly, His role and function is like the Levitical High Priest's, except this is a much better sacrifice with much better promises (Heb. 10:9-25). He has entered the *actual* Holy of Holies by his shed blood and flesh, as a substitutionary sacrifice, for His creation (: 18-22). This substitutionary offering of Himself is unquestionably fully adequate and is recognized as being fully adequate, by virtue of the text's clear explanation that we "enter into the holiest **by the blood** of Jesus...consecrated for us, through the veil, that is to say His flesh; ...an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (This is indicative of the *efficacious cleansing of his shed blood*).

This narrative in Hebrews, when superimposed over the ritual of the Day of Atonement, clearly illustrates how Christ's human sacrifice, **by His blood**, is the cleansing power that consecrates and reconciles us to Him. **It's all in the blood**. It was all about the blood for being "passed-over" and it's all about the blood as a "propitiation" resulting in **substitutionary expiation**. The blood is, unequivocally, all we need to *illustrate Christ's power* to expiate sin from us onto Him. The writer of Hebrews plainly demonstrates this in this narrative.

He continues IN CONTEXT, Hebrews 10:26-31, "For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, (*no means of substitutionary expiation*) but a fearful looking for of judgment and fiery indignation (*punitive expiation*), which shall devour the adversaries" (*unrepentant people, Satan and his minions*) This is a description of the coming punitive expiation to any who would ignore and/or deny the sacrifice of Jesus Christ. What is clearly illustrated is that **someone must "atone" for sins committed**. We are told explicitly, that if we dismiss this substitutionary sacrifice, comparably to the Old Covenant where individuals died without mercy: how much more death would we deserve if we should "trod under foot" Christ (: 28-29)? "Vengeance belongs unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It's a fearful thing to fall into the hands of the living God" (: 30-31). **This is all about punitive expiation**. It is illustrated and depicted every year with the release of the Azazel into the uninhabitable wilderness as *punishment* for the sins of the unrepentant, Satan, and his minions who are accountable, and required to be blamed and punished, resulting in satisfying God's demand for final judgment and justice.

The Bible teaches that *someone must atone* for the sins committed. We have a choice. We can choose the substitutionary sacrifice or as an alternate, *we* says choose life. Accept Jesus Christ as your personal savior and live by the purifying of our souls **made possible through His shed blood.** (*Not the departure of the Azazel*)

PREMISE #17

JESUS CHRIST REPRESENTS A SIN OFFERING

Hebrews 1:3 clearly states, He purged our sins by Himself. Only a sin offering is able to do that. Hebrews 10:10-21 explains Jesus Christ represented the sin offering. Hebrews 9:28 also claims He will appear a second time without sin, implying He **did appear with sin** when He took our sins to the grave. This New Testament knowledge connects up comfortably with Leviticus 16:15, which clearly indicates the goat representing the Lord is a sin offering (not the Azazel).

PREMISE #18

UNQUESTIONABLY, SATAN IS THE *UNREPENTANT* ADVERSARIAL WORLD-RULING ENEMY OF ELOHIM

"From Genesis to Revelation, Satan the devil appears continually as the "accuser of the brethren," as the "adversary," as a "roaring lion," as "the tempter," as a "serpent," or whispering enchanter, as a rebel against God, as a dragon. He is called *Abaddon*, and *Apollyon* in the Greek.

Throughout the seasonal pattern of God's plan as revealed in His annual Holy Days, Satan's evil necessitates God's intervention into the affairs of mankind. In the typology of the Passover, for example, Pharaoh is a type of Satan, while Egypt is a type of sin, under Satan's domain. The name of the wilderness (a type of trial and testing during the Christian life) was "Sin." Some have even called it the "wilderness of sin." Leaven, which is not to be eaten for seven days during the Days of Unleavened Bread, is a type of sin, of which Satan is the author. He is the first sinner in the history of the creation. He is the first cause of transgression against God's Law. (1 John 3:4)

Satan, the present evil world ruler, has held sway over the minds and hearts of men for thousands of years. Here and there, God has called a few men and women to receive the gift of repentance. He has opened the minds of a few

rare individuals who have chosen to *obey* God; to surrender to God in heartbroken repentance, be baptized, and receive God's Holy Spirit." (Ref. **CGI. Booklet excerpt: FASTING ON ATONEMENT, IS IT REQUIRED?** 1998- pages: 6-7; *Exhibit #5*).

But the unrepentant, including Satan the Devil and his minion, will all be required to atone for their own sins. Christ did not die for those who don't accept Him as their personal propitiation (*Savior*). If they refuse to accept His substitutionary sacrifice, they remain accountable to atone (pay) for their own transgressions by God's punitive expiation, death (Romans 6:23). This is the justice of God (Hebrews 10:28-31). The Day of Atonement is all about reconciliation of all things, which requires final judgment on who is atoning for whom: Jesus Christ or ourselves?

PREMISE #19

JESUS CHRIST WAS COMMISSIONED TO EXECUTE PUNITIVE ATONEMENT ON SATAN

A very important segment of Jesus Christ's mission while on earth was to destroy the works of Satan and become victorious over him. God the Father established an order. That directive was Christ had to be above reproach and not become tainted by the temptations of the Devil or any of his demons. Christ was well aware of this and the Bible is full of information explaining how He was victorious over Satan's advances.

Matthew 4:10 Christ commands Satan to get away from Him. Jesus explains that the Lord God is the only being to be worshipped and Him only shall you serve. Satan was openly defeated during this forty day and night confrontation.

Hebrews 2:14 we are told that Jesus was to take part of becoming flesh and blood so He could overcome death and by that, "destroy him that has the power of death, that is, the devil;" 1 John 3:8, " He that commits sin is of the devil; for the devil sins from the beginning. *For this purpose* the Son of God was manifested, that he might **destroy** the works of the devil." This is very important because Satan has been relentless in his efforts to circumvent anything and everything that God has set out to do in the human realm. The parable of the tares illustrates this very clearly.

Matthew 13:37-43 is all about punitive expiation. The devil is obviously going to suffer punishment too, since he is culpable (*and mentioned in the text*). Remember **Satan is a real being**. Jesus says He saw him fall from heaven like a bolt of lightning (Luke 10:18). Christ calls him the father of murder and

lies (John 8:44) and indubitably states he is judged already (John 16:11) and later through Jude tells us in verse 6 they are reserved in everlasting chains **unto that judgment day**. The end result will be the lake of fire where they will be tormented day and night forever and forever (Rev. 20:10), just as this parable illustrates.

So, it is undeniably clear Satan plays a large role, causing a lot of damage over the centuries throughout the course of God's plan. From the Garden of Eden until Jesus returns, Satan will remain tireless in his pursuit to "divide and conquer" the human race. He is filled with pride and lawlessness (Isa. 14 & Ezek 28). God promises to crush Satan (Isa. 14: 15 & Ezek. 28: 16-17) and ultimately require him to atone for his own transgressions and those of mankind (Leviticus 16:10). The Day of Atonement portrays his final judgment, and banishment as punishment for his own and mankind's sins. This results in the cleansing of the Temple (*Earth at this time*) of God and man via the separation from the transferred sin (Rev. 21&22), as portrayed by the ritual of the Day of Atonement (Leviticus 16:21-22).

PREMISE #20

REVELATION 12:9 IS NOT A FRIVOLOUS STATEMENT

A "being," mentioned by God as one responsible for deceiving the *whole world* is not a frivolous comment. **It is significant (Rev. 12:9)**! This fact is substantiated by the description of his final fate described in Revelation 20:14. Therefore, it's logical and appropriate that the event described in Revelation 20:1-3 is the "reality to come" portrayed in the imagery of the atonement ritual; especially since it is clearly explained that God holds Satan responsible for **deceiving the WHOLE WORLD**, and explains when and how he (Satan) will ultimately atone for his own *unrepentant* adversarial sins of rebellion.

The point is, Satan will be restrained for a time, but ultimately, long term, he will be banished from the Earth, which is destined to become the Tabernacle of God the Father (Rev. 21). This will result in actually purifying the Earth from sin.

PREMISE 21

THE AZAZEL HAS TRANSGRESSIONS TRANSFERRED AFTER RECONCILIATION IS COMPLETE

The Atonement ritual involves steps that prevent the Azazel from being a participant in the CLEANSING (substitutionary) portion of the ritual. It is clearly apparent that the Azazel was not to be included in the segment of the ritual that illustrated any of the "substitutionary" features. Once the lots were picked and the goats were chosen for their respected roles, representing the TWO different functions, the Azazel was separated from the goat representing the Lord. They no longer came in contact with each other, nor did they share in any mutual role within the ritual.

As the ritual played out, telling the story of reconciliation and expiation, it becomes admittedly obvious the goat of departure had nothing to do with the CLEANSING of the Holy of Holies, Temple or Altar. Clearly, the Goat for the Lord exclusively, by itself, accomplishes the complete cleansing by the blood that was shed from it when it was slain. *It alone became the sin offering.* Notice, "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him (singular, alone, without the Azazel's inclusion) for a sin offering" (Leviticus 16:9). This became plainly visible as a result of the picking of lots. The whole reason for the picking of lots was for the sole purpose of allowing God to choose which one would be sacrificed (killed) as the sin offering, while the other would remain alive functioning as the "goat of departure" (Azazel).

Upon the completion of this initial step of drawing lots, the ritual proceeded. The High Priest would begin to spread the blood of the slain goat (*for the Lord*) all over the Mercy Seat and the Temple (Leviticus 16:15-16). Also, notice that it is mentioned, "Then shall he (High Priest) *kill the goat of the sin offering*, that is for the people and bring his (*goat for the Lord*) blood within the vail... and sprinkle it upon the mercy, and before the mercy seat" (Leviticus 16:15): The Azazel had nothing to do with this phase of the ritual and is, without a doubt, absent from any inclusion of this cleansing feature of the ritual; thereby proving it was not part of and/or considered to be the sin offering. It most assuredly wasn't! It wasn't killed! So it did not qualify as an offering.

The High Priest continued spreading the blood of the slain goat (*for the Lord*) all over the tabernacle and then progressed outside to the altar where he performed the CLEANSING rite on it. This concluded the expiatory rite of substitutionary CLEANSING pertaining to the throne of God (mercy seat), the temple of God (tabernacle) and the people of God (altar). The picture one gets, by the characterization of these events, is that the sins and transgressions that were "collecting" are now TRANSFERRED out and from,

ready to be assigned to and placed on another, which happens to be the Azazel.

Unquestionably, we read, "And when he (High Priest) hath made an END of reconciling the holy place, and the tabernacle of the congregation, and the altar, he (High Priest) shall bring the live goat (Leviticus 16:20): So what we see here is after the cleansing is complete and all the transgressions have now been TRANSFERRED *out* of the locations mentioned above, we are finally ready to include the Azazel. The Azazel has been waiting in "stand-by," tied to the altar outside of the tabernacle while all the substitutionary procedures were going on. However, now its time to include it's function, completing the *expunging of* transgressions, blame and guilt from the camp (Kingdom) of God, by punitively banishing it to an uninhabitable wilderness which represents separation FROM GOD and HIS KINGDOM.

PREMISE 22

SIN REQUIRES ACCOUNTABILITY AND JESUS CHRIST CANNOT BE HELD ACCOUNTABLE FOREVER

It is critical to understand that one of the meanings of the word atonement is, "to cover." Admittedly, when considering the context additional meanings are acceptable such as expiate, placate, disannul, cleanse, pitch, etc. However, notably the typology of the atonement ritual includes a "cleansing" of the temple, which clearly indicates there is an ACCUMULATION of sins occurring, necessitating this purification exercise. In other words, the typology suggests, because of the functions the primary elements portray (i.e. the two goats and blood,), sins repented of, are accumulating as Christ's intercessory ministry covers those sins.

However, this is "not" to say Jesus Christ's blood doesn't "cover" our sins, *freeing us* from all accountability, guilt, and blame, including the death penalty; because His blood does, INDEED, *forgive us our sins*, separating us from them as far as the east is from the west. But, if that's the case, which it is, we are still left with the question; when are these sins removed from the Holy of Holies where Christ is currently covering them, and additionally, is presently incurring the blame and guilt for them? And furthermore, who then will ultimately be held accountable and blamable? The answer to that question is revealed in the "progression of events" played out in the Day of Atonement ritual.

Unquestionably, the sin offerings of animals cannot remove sin (Hebrews 10:11). This is made obvious by the fact that all conventional sin offerings brought sin INTO the temple. There ~~was never~~ a sin offering that *removed sin*

from the temple (they all only covered), except once a year the "metaphor" the "typology" of a *special sin offering* (which pointed to the Messiah, but wasn't recognized as such), picked by God through the drawing of lots, became the fullers soap, the cleansing agent to *take away the sins* of the world (Hebrews 9:7-23). "For Christ is not entered into the holy places made with hands, *which are the figures* (Atonement ritual) of the true; but into heaven itself (actual heaven, God's throne), now to appear in the presence of God for us (the real Holy of Holies): ... So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:24-28).

He is coming back, returning from the Holy of Holies, where He has been covering our sins and taking the blame and guilt for all the evil transgressions *repentant sinners* have committed. The prophet Malachi says, "...and the Lord, whom ye seek, shall suddenly come to his temple (planet Earth), even the messenger of the covenant... But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiners fire, and like a fullers' soap: And he shall sit as a refiner and purifier of silver..." (Malachi 3:1-2):

He was made to be sin for us, who knew no sin (2 Corinthians 5:21). He was blamed with all the guilt of sin and took it to the stake for us that we might have life. He died for us so He could be the propitiation of the world also (Romans 3:25; 1 John 2:2). "He was despised and rejected of men... Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken smitten of God, 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... He was oppressed, and he was afflicted... brought as a lamb to the slaughter ...And he made his grave with the wicked and with the rich in his death... Yet it pleased the Lord to bruise him; he has put him to grief: when thou shalt *make his soul an offering for sin*... Therefore will I divide him a portion with the great, and he 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 the sin of many, and made intercession for the transgressors" (Isaiah 53:3-12)

Jesus Christ has been bearing our sins throughout His ministry, making intercession for us before God the Father, that we may have a covering from death. But, Jesus has been and to this day, presently continues to bare the sins of many. He carries the blame. He currently stands before the Father *with our guilt* that *He has covered* so we might live free from blame and no longer is held accountable. It's by His sacrifice that we are counted *blameless before God*. However, He is returning a second time without sin unto salvation (Hebrews 9:28).

He is coming back as King of Kings and Lord of Lords. He is on a count down from heaven, destined to storm out of the Holy of Holies and to assign blame where blame is rightfully due. His mission this time is committed to exercise punitive judgment for vindication of the reproductive plan of Elohim. He is coming with His rewards (Revelation 22:12) for all those who qualify. *His justice* will reign supreme and ultimately be executed upon the source of all evil, expunging this demon into a "lake of fire" to be tormented day and night forever and ever (Revelation 20:10).

The result will be that the Earth will finally be "at-one-ment" with God. Sin, death, the grave, and the works (*murder, lies and rebellion*) of the devil will be eliminated from the Kingdom of God (Revelation 21:1-7). The temple (Earth) will finally be cleansed from the sins that accumulated throughout the history of *repentant* human beings. The ritual of Atonement pictures these benchmark events that tell the story of mankind's redemption and *God's vindication*.

PREMISE #23

THE DIFFERENCE BETWEEN PASSOVER AND ATONEMENT IS THE DISTINCTION BETWEEN SUBSTITUTIONARY AND PUNITIVE ATONEMENT

A distinct and significant difference between Passover and The Day of Atonement is Passover's emphasis is substitutionary expiation, void of any imagery of judgment and punishment. Undeniably, Atonement is all about righting the wrong, with emphasis on finally cleansing, purifying, and separating the "sheep," while at the same time, judging, holding accountable, and punishing all the "goats." Central to the Day of Atonement is God's justice and the truth that sin must be removed, separated, and atoned for by somebody. **God's justice requires it!**

PREMISE 24

THE NUMEROLOGY OF ATONEMENT IS AN INTERESTING CONSIDERATION

According to E.W. Bullinger's Companion Bible, Appendix 10 *The Spiritual Significance of Numbers* on page 14, we read; "**Two**. Denotes difference. If two different persons agree in testimony it is conclusive. Otherwise, two implies opposition, enmity, and division, as was the work of the Second day.

Compare the use of the word "double" applied to "heart," "tongue," "mind," etc."

In the ritual of the Day of Atonement, central to the *completion* of reconciliation, was TWO goats picked by lot for TWO distinctive roles. Each goat functioned differently in the course of the ritual. Unquestionably, the most significant difference was that one was killed and sacrificed as a sin offering, *functioning as a cleansing agent*, taking sin FROM the Holy of Holies, Temple, and altar. The other goat remained alive and was used as a *repository for the transgressions* that were cleansed FROM the previous mentioned locations, receiving by transference from the High Priest all the removed sin, blame and guilt.

Clearly, this goat was the last remaining depository where all the transgressions, blame, and guilt came to rest. The last container for all this "dirt" that had been collecting in the Holy of Holies was transferred to this Azazel goat that was then used as a vehicle of departure, finally separating all the transgressions from God's presences and His nation of people. It was banished from the camp and sent into the likeness of outer darkness, portrayed by the uninhabitable wilderness.

Plainly, in this case the number two illustrates a contradistinction between the two goats, showing OPPOSITE functions and consequently, different results. The ONE FOR THE LORD was killed and used to represent the substitutionary sacrifice of Jesus Christ. The ONE TO BE THE AZAZEL was the recipient of all transgressions AFTER the substitutionary reconciliation was COMPLETE (Leviticus 16:20)!

It's important to notice that the Azazel's role was not initiated into the ritual until AFTER the reconciliation was COMPLETE. It was DIVIDED, SEPARATED from that portion, phase, and/or segment of the substitutionary atonement process. And then, when it was finally involved, its role was to be used as a goat of departure, removing all the "dirt" that the goat for the Lord had removed. Unquestionably, this Azazel carried away the guilt and blame of all the sins removed (transgressions) from God's people that had collected in the Holy of Holies, resulting finally in their Atonement with God.

With this punitive banishment of the Azazel, the goat of departure, from the camp, the restitution of all things is now finally accomplished. The typology is discernibly contradistinctive. Therefore, it is visibly understandable that all enmity toward God is finally eliminated and removed.

PREMISE #25

ADDITIONAL SOURCES FOR THE MEANING OF AZAZEL

Azazel means: Azaz – mighty El – God (one)

Ref.: Gensenius/Comprehensive Commentary spells the goat of departure as "Azalzal. In apocryphal writings Azazel was always indicative of the Devil/demon. According to the oldest opinions of the Hebrews and Christians Azazel is the name of the devil. The word signified the goat that went away.

Az-azel (Az means shameless / azel means gone or dispersed)

Arabic rendering: Azala means banish, remove, to remove entirely

Azazel. This word appears four times in OT, all in Lev. 16 (8,10,26) where the ritual for the Day of Atonement is described. After the priest has made atonement for himself and his house, he is to take two goats on behalf of Israel. One is to be a sacrifice to the Lord; the other is to be the "scapegoat," i.e., the goat for Azazel. In all four appearances of this word, it has the preposition "to" attached to it.

This word has been variously understood and translated. The versions (LXX, Symmachus, Theodotian and the Vulgate) have understood it to stand for the "goat that departs," considering it to be derived from two Hebrew words: 'ez "goat" and 'azal "turn off."

By associating it with the Arabic word 'azala "banish," "remove," it has been rendered "for entire removal" (IDB loc. Cit).

The rabbinic interpretation has generally considered this word to designate the place to which the goat was sent: a desert, a solitary place, to the height from which the goat was thrown (cf. Lev. 16:22).

The final possibility is to regard this word as designative a personal being so as to balance the 'Lord." In this way, Azazel could be an evil spirit (Enoch 8:1; 10:4; cf. II Chronicles 11:15; Isa. 34:14; Rev. 18:2) ... standing logically in antithesis to Lord.... (Pp. 657-658, vol. II)

The Theological Wordbook of the Old Testament

This word appears four times in the prescriptions governing the Day of Atonement.... Its undetermined origin and limited use in the Old Testament has resulted in much speculation and uncertainty with regard to its precise

and original meaning... Four major explanations have been suggested for the word...

The fourth position suggests that the Azazel is a reference to a desert demon... In support of this position is the book of Enoch, which uses this name for a chief demon (En 8:1; 9:6; 10:4-8; 13:1-2; 54:5; 55:4; 69:2). The Old Testament also associates the appearance of goats with demons... Furthermore, the desert or wilderness is frequently described by both the Old Testament and New Testament as the abode of evil spirits (Isa. 13:1; 34:13; Matt. 12:43; Luke 11:24; Rev. 18:2). This interpretation also balances the parallel expression "for the Lord" in 16:8 and makes sense of the remaining grammatical expressions.... The fourth [position] makes the most grammatical sense (p. 362, 363, vol. 3).

New International Dictionary of Old Testament Theology and Exegesis
The translation *dismissal* in the R.V. mg. Here (cf. *removal* in A.S.V. mg.) is inadmissible, being based on false etymology. What the word meant is unknown, but it should be retained as the proper name of a wilderness demon. (p. 289)

The Abingdon Bible Commentary

'Azazel must have been such a [n evil] spirit, sufficiently distinguished from the rest, in popular imagination, to receive a special name, and no doubt invested with attributes which, though unknown to us, were perfectly familiar to those for whom the ceremonial of Lev. 16 was first designed. (Pp. 207-208, vol. 1, *A Dictionary of the Bible*)

James Hastings

The verb 'azaz can be predicated of both God and man.... When used of man, this word carries the idea of prevailing as in a war or struggle... or as being belligerent, particularly to God.... (Pp. 659, vol. II)

Theological Wordbook of the Old Testament

Azazel is a compound of Azaz, "to be strong," and el, "mighty" (p. 706).

The Soncino Chumash

Portions of the work were well known in Christian circles. 1 En. 1:9 is quoted explicitly in the Epistle of Jude (vv. 14-15).... The work was accepted as Scripture in various early Christian writings (e.g., Barn 16:5; cf. 4:3; Clement of Alexandria *Ecl.* li; Irenaeus *Adv. Haer.* iv. 16:2)... (p. 337).

The Eerdmans Bible Dictionary

QUESTIONS / COMMENTS

Based on the following papers:

"Understanding What Azazel Means and Doesn't Mean" and "Who Is The Azazel Goat a Type Of?" and "Leviticus 16, Hebrews And The Second Goat,"

Legend:

Q/S means: Questions/Statements from the study papers challenging the present doctrine.

Comment means: Response defending the current doctrinal understanding.

Q/S # 1 Basing a doctrine or reasonable understanding on the book of Enoch or other secular sources would seem to be using very unreliable and questionable sources.

Comment:

This is true, but Jude quoted from the book of Enoch. Undeniably, this is a fact of history. It's also known throughout church history that early Christians used Enoch as a scriptural source. This was not uncommon though, for the early church to be exposed to, and therefore use many spurious gospel writings. Frankly, it was a method by which Hellenistic, Gnostic, and other heretical teachings encroached upon the early church. **As a matter of fact, Tertullian used the Gospel of Barnabas to advance the concept that the two goats of Leviticus represented Christ (ref. Exhibit #6). This was the earliest record I could find of this debate.** However, admittedly, the book of Enoch is suspected to have become more spurious over the years.

But the fact of the matter is the book of Enoch, according to the International Standard Bible Encyclopedia, is a composite work consisting of at least five different parts; Aramaic fragments of ten different MSS representing four parts of the book found in the Qumran caves. Scholars today are quite certain Aramaic was the original language then translated to Greek at a fairly early date. There are considerable Greek fragments translated to Ethiopic. In 1773 James Bruce brought three manuscripts in Ethiopic from Abyssinia to Britain. We now possess twenty-nine MSS but all of them, more or less, corrupt. There is no material to trace the history of the five parts of Enoch as individual books or as a collection. Most scholars believe the MSS were written between 64 BCE and 165 CE.

Eerdmans Bible Dictionary says, concerning Enoch, "Portions of the work were well known in Christian circles. The work was **accepted as scripture** in various early Christian writings. Ref. Clement of Alexandria and Irenaeus. Clearly, the book is questionable but much of its writing is in line with scripture and those areas where it is in line, it is quite insightful information concerning the pre-flood era.

Q/S #2 Not been able to find a single source telling me sacrifices and offerings are to be provided to anyone other than Jesus Christ.

Comment:

First, keep in mind, the **Azazel was not considered a sacrifice because it wasn't sacrificed, or offered to anything.** It never was killed! It was forced to depart upon the transference of sin it received, while remaining alive throughout the ritual. It is agreed; sacrifices and offerings, when they are made, are only to God and no other.

Q/S # 3 Leviticus 16:5 states, the two goats taken of the congregation of Israel represent one single sin offering. How can one sin offering be split, one goat equaling Jesus Christ and one goat equaling Satan? Either both goats represent Jesus Christ or both goats represent Satan. How can a goat of atonement represent Satan, since we receive atonement through Christ?

Comment:

This question is predicated on a wrong premise. The sin offering is not a "split offering." It is a **singular offering** represented by a **single animal**. The other animal in this discussion remained alive, *not sacrificed*, but banished to a desert wilderness. Leviticus 16:5 merely says both goats were alike and "**potentially**" had the chance to be chosen for the Lord, thereby, representing the sin offering. However, upon casting lots *only one qualified* as the sin offering, while the other became the "goat of departure or separation." Lev. 16:8 makes a definitive statement, "one lot for the Lord, and the other lot for the Azazel." **Clearly, this doesn't say the Azazel was for the Lord.** Leviticus 16:9 makes this point, "...the Lord's lot fell, an offer him (*not Azazel*) for a sin offering." These are two distinctly different items. There is no place in scripture where a metaphor is used to describe the **result** of the Messiah's method of removing/covering sin besides his "shed blood."

The remission of sin is complete by the shedding of blood alone. It's the blood that atones for our soul as substitutionary expiation. Notice Leviticus 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an

atonement for the soul." And Hebrews 9:22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

The context demands distinctive differences between the two goats. Clearly, it says one represents the Lord (personification of good) while the other represents the Azazel (personification of evil). The structure of the context, by virtue of one goat representing, unequivocally YHVH, demands contradistinction. To analogize the goat of departure and render it a metaphor is to fracture the context of the clear statement these goats represent beings and/or agents. The Bible is distinct; one represents the Lord, the other is the goat of departure. It clearly *does not state* both goats represent the Lord. The very reason and purpose behind the activity of casting lots is to afford God the opportunity to make a distinction. Logic presumes that the drawing of lots is for the purpose of differentiating the goats and their roles. One was to become the sin offering, shedding its blood, providing a substitutionary expiating sacrifice, representing the "being" (agent) of the Lord, while the other was to represent the goat of departure, representing punitive expiation, as the "being" (agent) of evil. **Shifting the Azazel to a metaphor** is not true to the context. Especially since the Goat for the Lord was a "shadow" of Jesus Christ. If we believe that, why wouldn't we make the connection that the Azazel is a "shadow" of the evil one receiving the blame/vengeance of God?

Q/S # 4 Name one scripture in the Bible connecting Satan with the Day of Atonement? It seems likely Satan is bound and put in the bottomless pit days prior to the Day of Atonement. The Azazel goat was sent in the wilderness never to return, but Satan after being imprisoned one thousand years will return for a little season deceiving the nations again. If the responsibility for sin has to be put on Satan, is he then coming back up out of the pit with all of mankind's sins upon him? Also, what about the sin that occurs during the millennium. If we put all sin on Satan, will we have to keep bringing him back to place sin upon him?

Comment:

This question misses the whole point of the imagery associated with **Satan's ultimate fate** and the atoning impact that fate has toward achieving final and complete atonement. It also disregards the clear fact that the **Holy Days build on each other disclosing God's plan of redemption in a successive fashion. They are progressive.** (Ref. Premise #15). We must keep in mind the Holy Days are considered to be a *broad outline*. There are many details absent from the outline of the Holy Days (i.e. Seals, trumpets, vials, 2 witnesses, the beast, false prophet etc.) Even Jesus Christ himself in Matthew 24 doesn't mention a lot of details concerning end time events (i.e. 2 witnesses, 2nd resurrection, Satan's fate etc.), but obviously, **not mentioning**

these details doesn't mean the events don't exist or are not somehow part of the scheme.

The Day of Atonement ritual *portrays the ultimate conclusion* of the matter concerning the fate of the originator and father of sin. The goat of departure (Azazel) in the end has the sins of human kind transferred to him for punitive expiation. He must be blamed, punished and atone for his own sins as unrepentant humans will do. He will **not return** from his *ultimate fate*, but rather confined to the wilderness and desolation of a universal desert, of God's choosing, for all eternity. (Revelation 20:10)

Q/S # 5 Leviticus 16:10 says concerning the lot that fell on the scapegoat, it shall be presented alive before the Lord to make an atonement. How can a goat of atonement be represented to Satan the devil? To do this is to attribute atonement to Satan.

Comment:

Again, this question comes from a misconception and *wrong premise*. The Hebrew word Kaphar (kaw-far) though it can mean expiate, placate, appease, cleanse, disannul, forgive, mercy, pacify, and pardon, it can also mean to pitch, purge away, or put off.

Unquestionably, the context is about the "goat of departure" being let go, put off, or pitched. As a matter of fact it requires a "fit man" to take him away. This indicates there is resistance from this goat. It's portrayed as not wanting to go. The very fact that this goat is considered "a goat of departure" indicates it's being put off, purged or expunged because it is punitive atonement, **not** substitutionary. This *distinction is crucial* and the context is clear about this. Realizing this, we can then understand how Satan atones. He must atone (pay) for his, and all of **repentant mankind's sins**. Jesus Christ did not atone for unrepentant sinners and/or Satan and his minions.

Remember, the High Priest is *transferring* blame and banishing this goat to the desert wilderness, symbolic of its consignment to a non-inhabitable area **as punishment**. There is **no metaphor here**. This represents a *real event* reserved for the future that will indeed happen prior to the millennium, but more importantly again as final judgment after the millennium (Rev. 20:10). The connection with Rev. 20:1-3 is a logical connection also, due to the timing and description of the event and imagery associated with the Day of Atonement. But understandably, the true and ultimate atonement (annulment, pardon, expiation, cleansing, pitching, expunging, etc.) cannot be achieved until the literal removal, and "pitching" of Satan is accomplished and he is completely and finally removed from his position of influence. Literally

banished and expunged from this Earth, which will then be the actual Tabernacle of the Father's Kingdom.

Q/S # 6 In Leviticus 16:22 we're told "And the goat shall bear upon him all their iniquities unto a land not inhabited and shall let go the goat into the wilderness." Who bears our sins? If we say the Azazel represents Satan we are attributing the bearing of our sins to him, not Christ. If we say the fit man and the leading away of the Azazel goat foreshadows Rev. 20:1-3, we have another problem. Satan is released, Revelation 20:7-8. Does he come back with the sins of mankind again? And what about the sins that will undoubtedly be committed during the millennium. When will they be laid upon Satan?

Comment:

The question is coming from a misconstrued premise. In Lev. 16:22, we see described a goat "bearing blame". Remember, the goat representing the Lord was the sin offering and that blood atoned for the transgressions of the priesthood, the people, and the tabernacle, removing all blame/guilt from them, cleansing the abode of God and His people. However, the blame, guilt, origination, and fathering of sin remains attributable and accountable to somebody – namely Satan. 1 John 3:8 says, "...for the devil sins from the beginning." One important aspect of the mission of Jesus Christ was to destroy the works of the devil. **This is a real and important segment of his commission.** Until that is accomplished the whole picture of dealing with sin remains incomplete. And that is not finished until Jesus Christ TRANSFERS the sins He covered to the one who really is to be blamed. Christ will not bear the blame/guilt for our sins throughout eternity. He will TRANSFER them, ultimately, to the originator and father of sin, Lucifer the adversary (Satan) of Elohim.

The justice of God demands Satan must be dealt with – and Jesus Christ was commissioned for that very reason. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3:8). Remember, God's justice requires someone to atone for sins committed. Rejecting Jesus Christ's substitutionary expiation results in you atoning (paying) for your own sins. Satan who is also unrepentant will atone (pay) for his and those who repented, but which he must now be blamed and punished for. Realize, he is the vehicle/agent that removes the sins that have accumulated over the course of human history, portrayed by the "cleansing of the temple" displayed in the ritual of Atonement.

As far as the people in the millennium are concerned, if they conceded to becoming part of those described as Gog and Magog and do battle with the saints surrounding the beloved city as described in Revelation 20:7-9, their penalty will be visited upon them, as will be their commander and chief when

fire comes out of heaven and devours them, burning the earth and destroying all the works of sin and Satan. At that time the imagery of the Day of Atonement, portrayed by a wandering goat tormented in the desert wilderness forever and ever, connects rather brilliantly with Revelation 20:10 and Jude :13. It's rather ironic that the fate of eternal torment falsely foisted upon man, is actually Satan the devil's own ultimate fate.

Q/S # 7 Who is it that separates us from our sin? Does it seem right to contribute removal of sin to a goat that symbolically represents Satan the devil?

Comment:

Jesus Christ separates us from sin. There is no argument with that. But are we to ignore Satan's culpability in the continued destruction within the hegemony of man? **We cannot!** Nor can God afford to dismiss addressing Satan the devils adversarial endeavors. We do not attribute "substitutionary atonement" to the goat of departure. The sin offering, *for substitutionary atonement*, was the goat representing the Lord.

The **confusion is coming from trying to interpret these two goats as one offering** when the Bible distinctly *differentiates them by lot*. By insisting on portraying the two goats represent a single sin offering only *contributes to the continued misunderstanding and confusion*, of the point that the Azazel's "bearing of sin" is the **ultimate resolve of blame** to the father of sin. **It has nothing to do with the Lord!** *The goat that was sacrificed, representing the Lord, covers and carries away the sins of the world, but the goat of departure remains the recipient of ultimate blame, banishment and final punishment, as originator of all sins perpetrated upon mankind.*

Q/S # 8 This whole scenario of the goat of atonement being Satan is a product of paganism. Unger's Bible Dictionary claims many do believe Azazel to be a personal being; either a spirit, a demon, or Satan himself. The Cabalists teach that in order to satisfy this evil being and save Israel from its snares, God sends him the goat of burden... But we think it's entirely improbable that Moses, under divine guidance, would cause Israel to recognize a demon whose claims on the people were to be met by the bride of a sin-laden goat.

Comment:

The goat of departure is not to be construed as a sacrifice from God to appease desert demons. First of all, the Azazel was **NOT KILLED**. It was not a **SACRIFICE**. It was released alive as a goat of **BLAME**, symbolically banished as its punishment, after transferring the sins of blame/guilt that

collected on the Mercy seat all year long. There is no sacrifice imagery associated with the Azazel goat. It was never intended to shed its blood. But rather recognized as an existing entity, blamed and punished as punitive expiation.

Q/S # 9 Leviticus 14:1-7 and 49-53 This ritual sacrifice and sending away the living bird is also like the two goats of Lev. 16. We again would have to say this living bird symbolically represents Satan.

Comment:

First of all, Leviticus 14 describes a healing ritual. The birds were not designated as sin offerings. It was a *cleansing procedural ritual*, directly related to leprosy. The birds had nothing to do with any kind of religious, and/or liturgical association. It was strictly a healing/cleansing ritual. Admittedly there is a distant similarity of function in that one bird is killed another is released. However, that's about the extent of it.

This healing/cleansing ritual is distinctly different from the goats in the atonement ritual, both in purpose and execution. The purpose of the healing ritual was just that, for healing and cleansing. It had nothing to do with atoning for God as described in Leviticus 16 concerning the goats.

The procedural execution of the birds included the living bird being dipped in the blood of the killed bird, unlike the Azazel who was **never** touched, mixed or sprinkled with the blood of the bullock or the goat representing YHVH. The separation of the Azazel from the goat representing the Lord is in no way, shape or form, anywhere close to the mix and connection of the two birds of Lev.14. This is a misappropriated and misdirected association that has absolutely **no relativity**, regardless of what some commentaries may say.

Q/S # 10 If Satan is bearing our sins in the wilderness, we likewise, do not need Jesus to bear our sins. Remember also the verse that describes the Azazel also describes this goat as a goat of atonement. I guess we do not need to receive atonement through Jesus either.

Comment:

Again, this just illustrates the lack of distinguishing the difference of substitutionary and punitive atonement. Jesus Christ is absolutely required in order to receive substitutionary atonement. Unmistakably, this is without a doubt illustrated by the goat that represents YHVH and is killed as the substitutionary atonement for the people, the children of Israel, and the tabernacle. We are redeemed, cleansed/purified, by the shed blood of Jesus Christ and thereby blameless, **free from the death penalty**.

However, Satan still needs to be removed. The Bible thinks enough about this event to mention it as an **actual** futuristic event, reserved for the latter days as described in Rev. 20:1-3 and Rev. 20:7-10. It is a major event in the salvation process concerning the complete and total removal and elimination of sin. God would not accomplish what he intends to achieve during the millennium with Satan still around. That's why God chooses to restrain him for the thousand years. Yes, Ultimately he will be released again, but only for the purpose of exercising his last influential effort which will result in helping God divide the sheep from the goats.

The end result of this last adversarial action described in Revelation 20:7-20 will **result in the second death** (*punitive atonement*) for many who adopt his rebellious attitude and concede to his leadership. **This is punitive atonement.** Satan will also have to atone (pay). This is God's justice. Someone *must atone for sin* and ultimately that includes Satan and his minions.

Unfortunately, the question again is derived from the misconstrued understanding of the Azazel's purpose for being released to the desert wilderness as a metaphor of Christ carrying away our sins. **This only continues to contribute to the confusion of the imagery** of atonement describing God's final showdown with Satan the devil whose works are mentioned, must be destroyed, 1 John 3:8. If this is not done we are left to believe that John was just being frivolous. However, John knew that Satan would have to atone for himself. He will pay (atone) for his own sins. Jesus Christ **did not** atone for Satan or unrepentant human beings. The only way to erase sin from these categories is by "punitive atonement" (expiation).

Q/S #11A In Leviticus 17:1-7 apparently the Israelites were sacrificing unto devils. "And they shall no more offer their sacrifices unto devils, after whom they have gone awhoring" To say the goat of atonement represents Satan, would seem to me to be offering a sacrifice unto a devil breaking the commandment of God.

Comment:

This is a wrong concept predicated on the wrong premise of the two goats representing a single sin offering. **The Azazel is not an offering or sacrifice. It was not killed.** It is categorically distorting and misleading to consider the Azazel a sacrifice and then interpret that as an offering to a desert demon. Conversely, the Azazel is the **recipient** of the transference of *blame/guilt* for the purpose of receiving *punishment* because he is held accountable. The Imagery/context illustrates victory over the demon of the desert wilderness, Satan the devil and illustrates how he must atone for his sins and those repentant, whose sins were transferred. Which by the way, is another reason

Satan hates this salvation process so much; because ultimately, he will be held accountable for the sins of all repentant Christians.

Q/S # 12B President Truman once said, "The buck stops here." To me this meant whether right wrong or indifferent, the president remained the responsible party. The Lord God almighty, Jesus Christ created the entire universe, when it was completed he said, it was very good. He also created Lucifer, Adam and Eve. However, Lucifer became Satan deceiving Eve. Adam shortly followed. None of this was God's fault, neither was he guilty of any sin. But because our God is so holy and righteous and his character is so great, He takes responsibility for all things.

Comment:

Contrary to this statement, **God is not responsible for the rebellion of Lucifer.** Isaiah states, "How are *you fallen* from heaven, O Lucifer, son of the morning... *for you have said in your heart I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high*" (Isa. 14: 12-14). It was his choice. **He decided to commit sin...** "for the devil sins from the beginning." 1 John 3:8.

Furthermore, Satan is, has been, and will continue to attempt to thwart God's plan. He is determined to destroy as many sons of God as he can. He even attempted to destroy Jesus Christ upon his early visitation (Revelation 12:1-5). However, regardless of Satan's efforts and his madness, (Rev. 12:17), he will be dealt a final blow and tormented forever and ever (Rev. 20:10 and Jude 13). Vengeance is mine says the Lord. God will be vindicated and Satan, his minions, and unrepentant sinners will be punitively expunged, as was the Azazel from the camp (Kingdom of God). The **context** is clear.

God will hold Satan responsible. He is to be blamed and is the goat of departure that will be punished. **God takes no responsibility for sin.** And furthermore, the Father refuses to even look upon sin. Remember, He was so disgusted prior to the flood that it repented and grieved him to the depths of His heart that he made man because they had become so evil. Yes, the buck stops with the Azazel. He is accountable and the transferred sin remains on the head of the goat of departure – the Azazel.

Q/S 15A Notice, the Passover lamb is never referred to as a sin offering. Why is this understanding important? The reason is because the two goats taken from the congregation of Israel on the Day of Atonement, were and equaled one sin offering which would indicate that while everything that needs to be accomplished for salvation was accomplished at the crucifixion and

resurrection of Jesus Christ, there is still a great deal we must come to understand about atonement.

We have atonement now by faith in Jesus Christ. We have it now by faith, but until the future Day of Atonement comes, it is not reality. Just as the fullness of atonement will not take place until God the Father dwells with us, yet by faith in Jesus Christ God the Father dwells with us now.

Comment:

Again, the premise of assuming the two goats equal one sin offering is stated. Unquestionably, this incorrect premise continues to distort the perspective of the imagery of atonement. Atonement reveals, as an additional dimension to Christ's sacrifice that He was indeed a sin offering. **He became sin so that we may live**, by His wounds we are healed, and His shed blood we may obtain immortality. This is what substitutionary atonement is all about. The goat of departure has nothing to do with revealing any additional value of Christ's sacrifice, because it does not represent the Lord and its *blood was not shed*. **It wasn't sacrificed.**

The shed blood of the goat representing YHVH is more than adequate to fulfill the requirements of propitiation and substitutionary expiation equaling atonement in its fullness as per the scripture (Leviticus 16:18,19; Hebrews 9:14). So until Satan is ultimately removed and punitive expiation is accomplished, the fullness of atonement represented by the Father tabernacling with mankind will not be achieved. What ultimately prevents the Father from tabernacling on earth is Satan's presence. He must be removed and will be forced to depart by a fit man (Rev. 20:1-3). The final judgment and pitching of this sinning spirit being must be accomplished.

Q/S #16 A It has been said, that if Satan is not represented by the live goat they see no purpose for the day of atonement. By taking Satan out of the Day of Atonement, surely, we will come to know and understand a great deal more that has been hidden from us.

Comment:

Contrary to this statement, I view this as a dangerous drift. It allows Satan to become invisible within the imagery of God's Holy Day outline by ignoring the need, necessity and demand to hold him accountable and assign him the rightful blame/guilt due him. He deserves the punishment of complete banishment from the activity of the spirit world because he is so evil. Recognizing Christ became sin that we may live enhances what we can learn from atonement, and additionally, rebellion will ultimately receive the rightful penalty it is due. We did not require Satan to be represented within the scheme of the Holy Day outline. God requires it according to His justice. He

will be vindicated. Vengeance is the Lords. Sin will be atoned for by punitive expiation for all those who reject Jesus Christ (Rom 6:23). Satan and his demons are included in this group of those who remain unrepentant, reserved for torment, "day and night forever and ever" (Rev. 20:10).

It's hard to understand that by hiding and/or eliminating Satan we enhance our understanding of God's plan of salvation. And, that if Satan is revealed within the plan of God, we somehow limit our understanding of Christ's saving power. This seems to be a *dangerous drift and slippery slope* for future generations to relegate Satan to a mere metaphor of evil. This whole concept **attempts to portray the Azazel as a metaphor** of righteousness. If we adopt this concept as a community of Christian believers, I firmly believe we will be playing into the devils hand and unbeknownst to ourselves, **doctrinally transform the Azazel into an angel of light. 2 Corinthians 11:14,15**

Feast of Trumpets: This festival, on the first day of the 7th month (Tishri), was celebrated by the blowing of trumpets--hence the popular name. The Old Testament significance of this day seems to have had its origins in the trumpet sound of alarm used to call people to a state of general warning or preparation for war (Ezek. 33). The spiritual significance will be discussed later. In later times, it marked the beginning of the civil year just as it does among Jews today. (However, it is not clear that this was the case in Old Testament times. A popular theory among Old Testament scholars has been that the new year began with this day in Old Testament times; but recent studies have called this into question and have advanced reasons for believing that in Old Testament times the new year began in the spring with Nisan 1.)

Day of Atonement: The 10th day of the 7th month had quite an elaborate ritual in Old Testament times and continued up until the destruction of the Temple. It was a commanded fast day in which nothing was eaten or drunk for 24 hours, from the evening of the 9th to the evening of the 10th. On the day itself, the ritual of the two goats was enacted as described in detail in Leviticus 16. Two goats were selected. By drawing lots, one was chosen to represent God and the other to represent "Azazel." In later literature "Azazel" was considered a name for the chief of the demons, i.e. another name for Satan (1 Enoch 9:6; 10:4). The high priest first sacrificed a bull for himself and entered into the Holy of Holies to sprinkle the blood on the mercy seat. Then, he slaughtered the goat "for the Lord" and sprinkled its blood on the mercy seat, as he had done the blood of the bull. In this way the high priest was the only person to ever go into the Holy of Holies, and then only on the Day of Atonement. At all other times, and to all other people, it was off limits. The goat for Azazel then had the sins of the people confessed over it by the high priest. After that it was taken away live into the wilderness and turned loose, symbolically removing all the transgressions of the people away from the camp. Thus, the Day of Atonement symbolized the reconciling of the Israelites to God.

Feast of Tabernacles and Last Great Day: This was a festival period beginning with the 15th day of the 7th month, a holy day, and continuing through the 22nd, another holy day. During this time the Israelites were to build temporary shelters or booths (Hebrew sukkah) comparable to that used by a watchman in a field or vineyard. This led to the

Jewish tradition adds some interesting parallels. For example, the Day of Trumpets (Rosh Hashanah) is said to picture the most important judgment time, when the inhabitants of the world shall be judged by the Creator. Furthermore, Tishri 1 was considered by some Jewish commentators to be the beginning of Creation--which would create a complete parallelism, since this shall be fulfilled by the "Day of the Lord," the time of the Creator's physical return to His creation as Jesus Christ, King of kings and Lord of lords.

Day of Atonement: The Day of Atonement symbolizes both the reunion of God and man after Christ returns to earth, and the binding of Satan to render him inactive. The evils of human nature are the attitude of Satan the Devil. As long as the source of evil remains active, evil will have a part in subverting the world. At this time, the sins of the world shall, correctly, be placed on their source, as symbolized by the Azazel goat which was sent away into the wilderness. Satan shall be chained and no longer allowed to deceive the world (Rev. 20:1-3). This is not to diminish our own role in sin, for the Day of Atonement also represents the reuniting of God and man through the sacrifice of Jesus Christ for the sins of mankind.

Feast of Tabernacles: This festival analogously acts out the Millennium--the 1,000 years of Christ's reign on earth. The true harvest of mankind can now take place. Without Satan--the source of evil--around, all nations can be brought to God. For 1,000 years, a Golden Age shall reign: happiness and peace shall be a reality and worldwide salvation shall be possible. This harvest of persons is far larger than the first one, just as the fall harvest is much the larger harvest season in the agricultural cycle. The Millennium shall be the time when God sets His hand to save the world. It shall be a time of rebuilding, the forging of a new modern society under God's laws.*

* An interesting interpretation of the Feast of Tabernacles as symbolic of the millennial reign of Christ is found in the writings of the late third century Catholic commentator, Methodius. Although he evidently did not keep the festival himself, he perceived it--perhaps reflecting an earlier tradition--as picturing a time when the "earthy tabernacle" would be put off and Christians made immortal would celebrate the true feast (Symposium 9.1).

The Day of Atonement is kept by a complete fast (no food or drink) from sunset to sunset. (Exceptions are of course made by the individuals themselves in cases of serious illness and the like.)

The Feast of Tabernacles is considered the highlight of the sacred year. It is primarily for this festival that Church members save special funds. Since the Feast of Tabernacles is celebrated only in certain central locations, most members must travel a certain distance to attend, and spend the entire time away from home. While actual booths are no longer built, the same symbolism is maintained by the fact that Church members live in temporary dwellings (motels, hotels, camp-sites) away from home. Of course, in order to spend the eight days away from home, as well as to meet the expense of travel to and from the place of assembly, saving ahead is necessary (cf. Deut. 14:22-26).

Along with the weekly Sabbath, these festivals place worship and service of God at the forefront of the minds of Church members. Rather than taking over former heathen celebrations which have been syncretized with Christian observance or making up celebrations without any precedent, the real human need of regular festive celebrations is met by age-old, God-ordained observances clearly attested in the Bible itself. The days carry a symbolic teaching which looks forward as well as backward and places God squarely in the center--the focus of its range of vision.

Millennium

The Old Testament prophets looked forward to the rule of God's Kingdom on the earth (a time identified as the 1,000-year rule of Christ described in Revelation 20). Some of these prophets describe holy day observance in several passages.

One of these passages is Ezekiel 40-48, in which an eschatological temple is pictured in detail. Along with the weekly Sabbath (described under Sabbath), the annual festivals are referred to in a general way in several verses (45:17; 46:9,11). The Passover and Feast of Unleavened Bread and the Feast of Tabernacles are named specifically (45:21-25) as being kept in the prophetic Kingdom of God. Zechariah 14:16-19 pictures a time when all nations shall come up to Jerusalem to worship at the Feast of Tabernacles. Those who refuse shall be punished by natural disaster until they repent

The Problem of Azazel in the Day of Atonement

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By Michael V. Houghton Sr.

The Day of Atonement was the holiest day of the Hebrew year. The ritual prescribed by the LORD for this day was rich in meaning, yet this meaning is not easily translated across the time and cultural barriers that exist between then and now. The tendency among Christians is to look back into the richness and texture of the Old Testament and see only the face of Jesus, and in doing so they believe that they have added fresh meaning to stale old rituals.

It is the intent of this paper to show that the truth is contrary to this impression — in other words, the modern reader does not add to the meaning by simply seeing the act of God in Jesus at the cross when he looks at the ritual associated with the Day of Atonement. This type of culturally insensitive handling of scriptures takes away from the intensity of the ritual and the understanding of its ultimate meaning — both to the Hebrew and to the modern, Western reader.

As far as such a thing is possible, this paper will attempt to look at this day devoid of modern Christological assumptions in an attempt to understand what made this day the holiest day of the Hebrew calendar. This effort will be made using semantic and theological tools and will focus on two areas:

- The problems associated with the semantic range of the inseparable preposition "l^e" in *l'azazel*.
- An attempt will be made to define the theological implications of the atonement.

The semantic range of the preposition l^e

TWOT¹ lists a range of meaning as follows: to, at, in, in reference to, of, by and even occasionally from. When one sees the tremendous

¹ R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, *Theological Wordbook of the New Testament* (Moody: Chicago, Illinois, 1980), 1:463.

flexibility of the preposition l^e, the questions concerning the text in Leviticus begin to demand attention. This paper will address the following questions:

- Is the correct rendering here "to" azazel, making azazel some sort of deity and this act of sending a goat to him some form of sympathetic magic?
- Is the correct rendering "at" azazel, making azazel a location where sin is isolated from mankind?
- Is the correct rendering "of" azazel, making azazel the intended result of the ritual performed on the goat?

In this case the root word gives us only a minor amount of help because the word azazel is only used four times in the Old Testament, all within the context of the Day of Atonement. There are four primary theories² concerning the etymology and meaning of azazel:

- Many have taken the position that this word means "the goat that departs" from the Hebrew words for "goat" and "turn off."
- Some state that this word comes from the Aramaic word *azala*, meaning to "banish" or "remove," and have rendered it as "for the entire removal."
- Rabbinic interpretation generally sees the word as designating the place to which sin was sent or the height from which the goat was thrown.³

² Carl Schultz, "azazel," *TWOT* 2:657-58.

³ This interpretation is difficult if one holds an early writing of the Pentateuch. How could a single place be meant at a time in Israel's history when they were wandering around the desert and had no idea where they would be from year to year? Seeing this as the height from which the goat was to be thrown to its death is somewhat less problematic in this regard, as they would only have to find a spot with sufficient height each year no matter where they are. We are still left with the problem that

- The fourth and final possibility is that it designates a personal being that is opposite of the good of the LORD.⁴

Implications of the semantic range in interpreting the text

One who uses only the *Revised Standard Version* is confronted with suggestions 3 and 4, and since these are closely related — the name of the place and the name of a personal being who dwells in a place — we will deal with them as one. In Lev 16:8 we find the RSV renders l'azazel as for Azazel, and in v. 10 as first for Azazel and then as to Azazel, indicating that both a place and personality where sin is carried are the most possible. Support for this is widespread among scholars and both scriptural and extra-biblical literature seems to add support to this theory.

First, this is not the only biblical mention of Israel sacrificing to demons. Lev. 17:7 refers to sacrifices made to goat demons (NASB) or satyrs (RSV). Additional mention of these types of beings is in Isa 34:14, where the prophet talks about God destroying Edom and causing it to become a wilderness filled with wild animals and birds, among which are the satyr and Lilith, the "night hag." 2 Chron 11:15 also refers to the satyr as an object of worship.⁵ Additionally there is an account of a sacrifice for a recovered leper found in Lev 14:1-9 involving two birds. One bird is killed and the leper and the other bird are both touched with the blood of the first and then the second bird is released. This second bird carried the evil, the

Since the prescriptions of Lev 16 came from the LORD himself, it is unthinkable for these to be referring to an offering to demons.

leprosy, away into an open field at which point the leper was pronounced clean.⁶

In the extracanonical literature, Azazel is found to be the leader of the angels who desired to know the daughters of men (Gen 6) in 1 Enoch. Azazel was eventually bound by Raphael and cast into a dark wilderness.

One must also be aware of a parallel to this scapegoat ritual that existed in Babylonian culture.

As part of the New Year festival, a sheep was slain and carried from the city and thrown into the river, signifying the removal of evil from the city. The person who carried this animal carcass to the river was considered to be unclean until the end of the day — as was the man who led away the *azazel* goat.⁷

However, it is the position of this author that these references to Azazel and to satyrs and Lilith when taken in context cannot be related. If one believes that Scripture is true and not just a collection of Jewish folk tales, then the situation described in Leviticus cannot mean that homage is being paid to any deity other than the LORD. Since the prescriptions of Lev 16 are said to have come from the LORD himself, it is unthinkable for these to be referring to an offering to demons. J.H. Hertz as quoted by G.J. Wenham concurs, pointing out that since the worship of satyrs is considered a heinous crime in Lev 17, the incongruity would be too great if we take chapter 16 to refer to such worship.⁸ Additional evidence against this view is found in the way that the Septuagint renders this word with various forms of the Greek word *αποπομπη*, meaning to carry away. The Latin Vulgate also uses similar language here.

If one approaches this text from the perspective of a holy and righteous God who is creator

Scripture does not discuss the death of this goat, only its banishment to the wilderness.

⁴ Thus indicating an evil spirit along the lines of those found in Enoch 8:1;10:4; 2 Chronicles 11:15; Isaiah 34:14, and Revelation 18:2, or possibly even Satan himself.

⁵ Victor Hamilton, *Handbook of the Pentateuch* (Grand Rapids: Baker, 1982), 291-93.

⁶ Schultz, "azazel," 2:658.

⁷ Ibid.

and designer of all things, then a consistency of approach is to be expected. However, if one approaches from the opposite perspective, namely that these stories are simply Hebrew folk tales written down after generations of oral transmission, then it is possible to see them as simple stories designed to convey complex religious truth to a simple and backward nomadic people. The author rejects this idea as unproven.

This leaves us with the first two positions to be considered. Is this word from two Hebrew words: goat" and "turn off," or is it from the Arabic *azala*, meaning to "banish" or "remove"? Is this the goat that departs or the goat that removes sin? The TWOT tells us that the meaning of this word is at best unclear.⁹ The BDB lexicon gives only one definition, *entire removal*, as in the entire removal of sin from the camp into the wilderness.¹⁰ Both of these sources favor the Arabic etymology, but their rendering does not exclude the possibility of a Hebrew origin, resulting in the goat that departs. Without further evidence it must be concluded that it is most probably not a reference to a person¹¹ who is the opposite of the LORD, nor is it likely that it, in spite of the rabbinic tradition, is the name of a place to which sin is banished. Either option is acceptable in light of the revealed nature of God found in Scripture, but one cannot be favored above the other. That leaves us with a ritual involving two male goats that shows one goat dying to cleanse the people from sin and another goat carrying those sins entirely away from the people into the wilderness.

Theological implications of this interpretation

If, as some have suggested, these ritual sacrifices were intended as a foreshadowing of the

⁸ Gordon J. Wenham, *The Book of Leviticus* (New International Commentary on the Old Testament; Grand Rapids: Eerdmans, 1979), 234.

⁹ Schultz, "azab," *TWOT* 2:658-59.

¹⁰ Francis Brown, S.R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon* (Peabody: Hendrickson, 1999), 736.

¹¹ This opinion is recognized to be in contrast to the opinions of many early rabbinic scholars. For example, the Mishnah (Yoma 4:1) uses the terminology "for Azazel."

Messiah, how can we reconcile the dual nature of this sacrifice with the one person of our Lord and Savior, Jesus? Does this not seem contradictory to the concept of a single Messiah? In light of what we know from the New Testament accounts, is it possible to reconcile the cultic ritual of the nation of Israel on the Day of Atonement with the work of Jesus of Nazareth on the cross at Jerusalem? It is the position of the author that despite what appears to be a conflict between these accounts, no such conflict exists in reality.

Dual nature of messianic expectation in first-century Israel

There is strong indication that some, if not many, of the faithful Israelites of the first century were looking for two Messiahs to come to Israel, one political and one religious.¹² Perhaps the ritual

¹² The Dead Sea Scrolls present us with evidence that at least many of the Jewish people of the era were expecting not only one messiah but at least two. 1QS_a, 1Q28_a, which contains only two columns of text, describes in great detail the order of events at the coming "Messianic Banquet." In this document, we find two messiahs with different functions. The priestly messiah will enter the banquet first, followed by his entourage, and then the kingly messiah will enter with his own entourage. 4Q174, also known as *the Florilegium*, a midrash on the last days, is a collection of texts from 2 Samuel, the Psalter, and other passages of Scripture, which serve to announce the coming of two messiahs, the "Branch of David" and "the Interpreter of the Law." Of 4Q174 column 3, line 10 Michael Wise, Martin Abegg, Jr. and Edward Cook tell us:

This passage refers to the shoot of David, who is to arise with the interpreter of the Law, and who will [arise] in Zi[on] in the La[st] Days, as it is written, "And I shall raise up the booth of David that is fallen" (Amos 9:11). This passage describes the fallen Branch of David, [w]hom He shall raise up to deliver Israel. (*The Dead Sea Scrolls: A New Translation* (San Francisco: HarperCollins, 1999))

In both of these passages one can see an expectation of dual messiahship. One is the Interpreter of the Law who will restore the practice of the Law to Israel in the strict and comprehensive way that the sect believes is needed to restore God's blessing to Israel. This messiah is expected to be of the line of Zadok, the high priestly line. The second expected messiah is to be the kingly messiah, the Branch of David, who would reign on the throne of David over the restored nation of Israel.

imagery of the Day of Atonement contributed to that thinking. When we look at the two goats we can understand how people might have seen in them an expectation of dual messiahship involving a political savior and a religious savior. The first goat seems to correspond well with the concept of a religious or spiritual savior and with the "suffering servant" language of Isaiah's prophecy that through his willing sacrifice the nation of Israel is cleansed from sin. The second goat seems to track well with the idea of a political savior who was to permanently remove all unrighteousness from the people of Israel.

The debate has long raged over the meaning, in light of the Christ event, of the symbols in the Day of Atonement ritual. Many have insisted that the high priest is the type of Christ, yet his need for such elaborate purification is problematic. Others have stated that the goat that is killed is the type of Christ since it is the blood of Christ that brings about remission of sin — this seems more plausible, yet it is still incomplete, as the death of Jesus alone would not have been sufficient to bring about the salvation of mankind.¹³ A third possibility is that the scapegoat or Azazel goat represents Christ,¹⁴ since the sins of all the people are placed on his head — this also seems inadequate, since this goat is turned loose in the wilderness and has no further contact with the people.

Perhaps the inadequacies of all these positions indicate a failure to appreciate the significance of two goats and what they indicate about the nature

Perhaps the inadequacies of all these positions indicate a failure to appreciate the significance of two goats and what they indicate about the nature of our Savior.

of our Savior. People have long debated the nature of the person Jesus: is he a man who, by the power of God, taught great things; or is he God himself come to save his people? Attempts, too numerous to discuss here, have been made by leaders of the church down through the centuries to reconcile the obvious humanity of Jesus with the deity of the Messiah as seen in Scripture, with sometimes disastrous results.¹⁵

It is the conclusion of this paper that the question of which goat represents the Messiah is a question that should be answered with, "both are." The goat who dies is a type of the physical nature of Jesus, who died on the cross and through his blood brought about cleansing from sin, and the second goat, who removes sin completely from the people, is a type of the divine nature of Jesus that works in the lives of believers to thoroughly remove sin. The two male goats become a type of the one Son of God, who has two natures —

divine and human. This is the mystery of God that our fathers in the faith have long wrestled with, and, as evidenced by the dual messianic expectation of some in Jesus' day, the scholars of the pre-Christian era wrestled with as well.

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¹³ 1 Cor 15:17: "If Christ has not been raised, your faith is worthless; you are still in your sins."

¹⁴ Barnabus 7:7-11, which is dated to the end of the first century or at least the beginning of the second century, tells us: "Notice how the type of Jesus is manifested ...the first goat is for the altar but the other is accursed." (quoted from *The Interpreter's Bible: Volume II, the Book of Leviticus* (New York: Abingdon, 1939)

¹⁵ Roger E. Olsen in his work *The Story of Christian Theology—Twenty Centuries of Tradition and Reform* (Downers Grove: InterVarsity, 1999) gives a detailed and very readable account of the progression of this debate down through history.

EXHIBIT 3

CGI BOOKLET: FASTING ON ATONEMENT IS IT REQUIRED? PGS. 25 – 28,
1998

TYPES AND SHADOWS OF THINGS TO COME

Only once each year was the high priest to come into the “holy of holies” inside the tabernacle (later, the temple). Read carefully through Hebrews 8 and 9 for a fuller understanding.

“And the Eternal said unto Moses, “Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat [a type of the throne of God], which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

“Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering” (Leviticus 16:2,3). Verse six explains that the young bullock for a sin offering is for *Aaron and his family* to make an “atonement” for himself and them. The ram for the burnt offering was on behalf of the congregation of Israel (verse 15).

“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 offer his bullock of the sin offering, which is for himself, and for his house. And he shall take the two goats, and present them before the Eternal at the door of the tabernacle of the congregation.

“And Aaron shall cast lots upon the two goats; one lot *for the Eternal*, and the other lot for the scapegoat” (Leviticus 16:6-8).

Notice that the first lot is “FOR THE ETERNAL.” It follows that the second lot, the goat which is called an “Azazel” in Hebrew, falsely translated “scapegoat” into the English, is NOT FOR THE ETERNAL, but for some other representation.

Hastings says, “The living goat was then brought near; and the high priest, having placed both hands upon its head, confessed over it *all the sins and offences of the Israelites*; after which the goat was *led away* by a man standing in readiness, into the wilderness for ‘Azazel,’ that it might *bear the iniquities to a land ‘cut off,’ i.e., to one remote from human habitations, from which there was no chance of its bringing back its burden of guilt*” (*Dictionary of the bible*, James Hastings, Vol. 1 p. 199).

Here, the sins are *not forgiven*, not expiated by the shedding of blood, but instead are *still alive*, the guilt *still remaining* upon the head of the live goat, which is led by a man specially selected for the task into a remote wilderness, from which it will never return.

This is a *perfect type* of what you read in Revelation 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit [metaphor for an "abyss," or an empty void, without human habitation] 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..."

When does the binding of Satan occur?

Immediately after the *Second coming of Christ* and following Christ having thrown the beast and false prophet into a lake of fire!

Note this sequence of events well! Satan is bound *after Christ's coming*, which is pictured by the Feast of Trumpets, yet *before* the beginning of the Millennium, which is foreshadowed, in part, by the *Feast of Tabernacles*. Which holy day comes between Trumpets and Tabernacles? The Day of Atonement.

The forgiveness of sin requires the shedding of blood. "...without shedding of blood there is *no remission*" (Hebrews 9:22). The Passover lamb, the daily and special sacrifices; the slaying of the bullock for Aaron and his family, and the slaying of the goat "for the Eternal" all picture CHRIST'S SHED BLOOD for the sins of mankind. But the *second* goat, the "Azazel," is NOT FOR THE ETERNAL, but is for the purpose of *remaining alive* to bear the sins and guilt of Israel far, far away into a distant, uninhabited wilderness.

This does not picture *forgiveness* of sin, for *no blood is shed*. Therefore, the theory that the *live* goat or "Azazel," which is sent into a desolate, uninhabited wilderness pictures "forgiveness of sins" is utterly impossible. Instead, it pictures how *Satan*, who will remain *alive* for eternity, will be burdened with memories of his iniquities and sins for ever and ever.

Think of it! Laying upon the head of the live goat, like virulent bacteria and viruses, *all the sins of the world*, the goat is sent into a remote, desolate wilderness. The wilderness, or "Arabah" was always used as a type of sin.

While God will forgive and *forget* our sins, Satan the Devil *has no capacity for remorse or forgiveness* and will NEVER FORGET. He will remain *alive*, REMEMBERING!

Therefore, though God, our Creator, completely forgives and *forgets* your sins and mine, our "partner in sin," the original sinner, the one who *influenced* us to sin, will *remain alive*, and continually *remembering!* He will be *alone*. There will be *no light to see*. There will be *no companionship*. He will remain *alone* with his torturous thoughts, his bitter memories, for *all eternity*.

Many of the major religious beliefs of this world have been subtly implanted by Satan—doctrines that *picture him*, his state of being, and *his future*, rather than the plan of God.

Satan has deceived the world into believing god is part of a great spiritual *triumvirate*, while Satan, himself, is one of only *three* archangels mentioned in the bible. The Divine Family of God consists of Father and Son. DUALITY is seen throughout nature: two magnetic poles, two sexes; man has two eyes, two hands, two arms, two feet, two ears, two legs. There is the “first man Adam” and the “second man Adam” (referring to our first parent and our spiritual Savior—1 Corinthians 15:45-49). The Bible has the Old Testament and the New Testament. There is the physical and the spiritual. Everywhere, God has placed *duality* throughout creation. Electricity has a positive and a negative charge, and there are many other examples in the physical creation to illustrate duality. Yet millions believe in the false doctrine that god consists of a “Trinity” of Persons. Write for our booklet on “Who, What, is God?”

Satan has also deceived mankind into believing man has an “immortal soul.” But *Satan* has been created as an immortal spirit, who will live forever. Satan has convinced mankind that sin is punished by *eternal punishing*, not *eternal punishment*. Yet, Satan will be punished *for all eternity* in the “blackness of darkness forever” (*Jude 13*).

Thus, the live goat, with all the sins of Israel laid upon him, represents *Satan*, remaining *alive*, with the bitter memories of his betrayal, his rebellion, his unceasing sins.

EXHIBIT 4
PAGAN HOLIDAYS - OR GOD'S HOLY DAYS - WHICH?
Pages 41 -51

Day of Atonement, or the Fast

Next, let us read Leviticus 23:26, 27, 31, 32 – “And the LORD spake...saying...also on the tenth day of this seventh month there shall be a DAY OF ATONEMENT: it shall be an HOLY CONVOCATION unto you; and ye shall afflict your souls [fast]....Ye shall do no manner of work: it shall be a statute FOR EVER throughout your generations in all your dwellings. It shall be a SABBATH of rest, and ye shall afflict your souls: in the ninth day of the month at even, FROM EVEN UNTO EVEN, shall ye celebrate YOUR SABBATH.” Wonderful mystery! At-one-ment with God! Man at last made ONE with his Maker!

Again, in the 16th chapter of Leviticus, verses 29 and 31, where the symbolism of the Day of Atonement is explained, we find it instituted a holy Sabbath to be kept FOREVER! “And this shall be a statute FOREVER unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you. It shall be a *Sabbath of rest* unto you, and ye shall afflict your souls, by a statute FOREVER.”

Notice too, in Leviticus 23:32, the expression “from even unto even shall ye celebrate your Sabbath.” Every Sabbath keeper quotes this passage to show that the Sabbath begins at sunset. If we believe that, then why not KEEP the Sabbath that this very text is speaking of – the ANNUAL high Sabbath of the Day of Atonement, instituted FOREVER? Are we consistent, when we continually quote this text to show when to begin the Sabbath, and then refuse to keep the very Sabbath referred to?

Meaning Pictured by Day of Atonement

The Day of Atonement pictures a wonderful and great event, to take place AFTER the second coming of Christ, which the world has entirely lost sight of because it has failed to see the true significance of these annual Sabbaths HOLY UNTO THE LORD. It has failed to keep them as a constant reminder of God's PLAN of redemption!

The symbolism is all expressed in the account of the events of the Day of Atonement, as carried out before the crucifixion, in the 16th chapter of Leviticus.

Verse 5 – “And he [Aaron, or the high priest] shall take of the congregation of the children of Israel two kids of the goats for a sin offering.”

Verse 6 – The high priest offered a sin offering for HIMSELF and his house.

Verse 7 and 8 – “And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron *shall cast lots* upon the two goats; the one lot for the LORD, and the other lot for the scapegoat [margin, Hebrew, AZAZEL].”

Now because this has not been understood – because there are many different views and opinions and ideas and explanations of this, we here pause sufficiently to go into this in some detail. Let us, therefore, regardless of our own former convictions, study with OPEN MINDS, without prejudice, PROVING ALL THINGS. We want TRUTH!

The key to the whole explanation lies in a correct understanding of the meaning of AZAZEL. This word does not occur elsewhere in the Old Testament. The *Comprehensive Commentary* has: “Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the Devil, and so Rosen... The word scapegoat signifies the goat *which went away*.” The *One Volume Commentary* says: “The word ‘scapegoat’ in the A.V. is *not a translation*.” It is merely an *interpretation* of the supposed meaning by the translators.

True, the English word “scapegoat” signifies “one who bears blame or guilt FOR OTHERS.” But “scapegoat” is an English word, and is NOT a translation of the Hebrew word AZAZEL. The word “scapegoat,” and the meaning attached to this English word, is NOT a translation of the Hebrew word AZAZEL, and therefore it is NOT the word inspired originally. Continues the *One Volume Commentary*: “Azazel is understood to be the name of one of those malignant demons.”

Types of Christ and Satan

These *two goats* were, of course, TYPES. Notice, it was necessary to be decided by LOT, which one was qualified to represent Christ, and which Azazel. Some say BOTH were qualified. The Scripture does not say this. Let us not assume it. Now a lot is a *solemn appeal to God to decide a doubtful matter*. It is a sacred religious ceremony. It included a SUPERNATURAL ACT of God. That is why lotteries and gambling are o the devil – an actual profaning of a holy service appealing to God.

Notice, men were unable to decide which goat was qualified to represent Christ. This involved an APPEAL to God to DECIDE! “ONE lot for the Eternal and the other lot for AZAZEL.” Now one lot was for the Lord – this goat typified CHRIST – but the other lot was NOT for the Lord, did NOT typify Christ, but AZAZEL – Satan! These words most naturally suggest that Azazel is the name of a PERSON, *here CONTRASTED to the Eternal!* Notice the CONTRAST – one for the Lord, the other for Azazel.

Now the goat which God selected, through lot, to represent Christ, was SLAIN – as Christ, its antitype was slain. But the other goat selected by God to represent Azazel was NOT slain, but was driven, ALIVE, into an uninhabited wilderness. It was NOT a resurrected goat, symbolizing the resurrected Christ, for it never died. The uninhabited

wilderness, to which this goat was driven, CANNOT, as we shall show, represent HEAVEN, where Christ went. Heaven is neither uninhabited, nor a wilderness.

After God designated which goat represented Christ and which Azazel, the high priest (verse 11) killed the bullock for a sin offering for himself, then took the burning coals of fire and the sweet incense into the Holy of Holies, also sprinkling the blood for the bullock before the MERCY SEAT, typical of the throne of God, covering the tables of testimony (the law). This the high priest was required to do in order to PURIFY HIMSELF to officiate, and to represent CHRIST as *high priest*. In the antitype, this was not done, for Christ, *our* HIGH PRIEST, had no need of this purification as the typical substitutionary priests did.

Now the Levitical high priest was ready to go out and officiate.

Next, the goat which God selected by lot to represent CHRIST, as the sin offering of the people, was killed. Thus the sins of the people were borne by this goat, even as Christ, finally, once for all, bore our sins on the cross. But Christ ROSE again from the dead, and ascended to the throne of God IN HEAVEN.

Now, WHO, or WHAT, from this point on in the Levitical ceremony, typified the RESURRECTED CHRIST, who went to heaven? Some say the *goat* representing Azazel. Let us see.

The RISEN Christ, now at the right hand of the *throne* of God in heaven (1 Peter 3:22), is called – what? Our HIGH PRIEST! What was the *earthly* TYPE OF God's THRONE? The uninhabited wilderness? No! That is where the LIVE goat went!

The *earthly type* of God's *throne* was the MERCY SEAT in the HOLY OF HOLIES. After Christ died, He went to the heavenly mercy seat interceding for US, as our HIGH PRIEST. "...entereth into that *within the veil*; WHITHER the forerunner is for us entered, even Jesus, made an high priest *for ever* after the order of Melchisedec" (Heb. 6:19-20).

Now, again, WHO, or WHAT, in the Levitical ceremony of the DAY OF ATONEMENT, typified the RISEN Christ, our High Priest, who went WITHIN THE VEIL to God's throne in heaven? The one goat had been SLAIN. It represented the SLAIN Christ. It can no longer represent the RISEN Christ. The SLAIN Christ was NOT our High Priest, because the Levitical priesthood, with its high priest, did not END until Christ rose from the dead and ascended to heaven as a High Priest AFTER THE ORDER OF MELCHISEDEC. But the RISEN Christ was HIGH PRIEST. Now WHO took this part in the Levitical ceremonies, temporarily re-enacted year by year, on this eternal Holy Day? Why, so obviously a child could see, it was the Levitical HIGH PRIEST, not the goat representing Azazel!

The High Priest – Type of Christ

As soon as the slain goat was dead, *who* went within the veil, presenting the blood of this goat before the typical throne of God?

Leviticus 16:15 – “Then shall he [the high priest] kill the goat of the sin offering, that is for the people, and [NOW the high priest himself typifying the work of the RISEN Christ] bring his blood within the veil...and sprinkle it upon the MERCY SEAT...and [verse 16] he shall make an atonement for the holy place.”

And so it was the high priest taking the blood within the veil, to the mercy seat, that typified the risen Christ figuratively taking His blood, once for all, within the veil to the very throne of God in heaven, there to intercede for us as High priest. Surely this is so plain a child can see.

The slain goat represented the crucified Jesus. The high priest, by taking the blood of this slain goat into the veil to the mercy seat in the Holy of Holies, a type of God's throne, represented and did the work of the RISEN CHRIST, who ascended to the right hand of the Majesty on high, there interceding as our High priest. Can we honestly continue to teach that the goat representing AZAZEL represented the work of the RISEN CHRIST? Did this live goat take the blood of Christ WITHIN THE VEIL, to the mercy seat?

The high priest going within the veil, into the Holy of Holies, symbolized Christ's return to heaven. The work he did while IN the Holy of Holies symbolized Christ's work these 1900 years interceding for us, presenting His shed blood before the MERCY SEAT in heaven. Now, returning, symbolizing Christ's return to earth, what did he do?

“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, *he shall bring the live goat:* 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 upon him [Fenton: *shall carry upon itself*] all their iniquities unto a LAND NOT INHABITED: and he shall let go the goat IN THE WILDERNESS. And Aaron shall...wash his flesh with water....And he that let go the goat for the scapegoat [Azazel] shall wash his clothes, and bathe his flesh in water, and AFTERWARD come into the camp” (Lev. 16:20-26).

The Azazel Goat Not Our Sin-Bearer

Let us get this STRAIGHT!

Is there justice with God? Is not God a God of justice, as well as of compassion and mercy? Who is the real AUTHOR of our sins? The devil is the AUTHOR of them, even

as Christ is the author of our salvation. Jesus took our guilt — our blame—our sins—upon Himself as an INNOCENT SUBSTITUTIONARY SACRIFICE. He was an INNOCENT VICTIM. He loved us, and was willing to die for us. Our guilt—our sins, were borne by HIM, and HIM ALONE—and God forgives them when we repent and ACCEPT His sacrifice. And yet, is this, if we stop there, FULL JUSTICE?

The real CAUSE—the actual AUTHOR of those sins was Satan the Devil. Is it justice for CHRIST to bear guilt that is not His, while the devil goes off scot-free? Do you not suppose God's GREAT PLAN will finally work full justice by placing that original blame and guilt right where it belongs?

Now mark carefully this distinction. Christ bore OUR guilt. For we have been guilty, even though the devil was the original CAUSE of it all. But justice certainly demands that God place right back on the head of the devil HIS GUILT—not OUR GUILT, BUT his own guilt—FOR LEADING US INTO SIN. We were guilty, too—and OUR guilt Christ bore—yet ALL OUR SINS belong right back on the devil AS HIS OWN GUILT!

Now notice another point. The Azazel goat CARRIES AWAY the sins of all the people ALREADY FORGIVEN. These sins already were fully paid for by Christ's SUBSTITUTE sacrifice, symbolized by the killing of the innocent goat BEFORE those SAME SINS were finally laid on the LIVE goat. They had been previously paid for by the death of the slain goat.

The devil is the real AUTHOR of all sin. Can we, then, be finally made AT ONE with God, as long as this instigator of sin is with us? Can we not see he must first be DRIVEN AWAY? And there would not be justice with God unless HIS OWN GUILT in our sins were placed right back on HIS head? Is it justice for Christ to bear the DEVIL'S GUILT, as well as our own guilt, for our sins? Christ has CARRIED OUR SINS, but must He CONTINUE to carry them? Should they not be REMOVED entirely from us, and from the presence even of God?

Thus the killing and sprinkling of the blood of the first goat visibly set forth the MEANS of reconciliation with God, through the substituted sacrifice of an innocent victim. So the final sending away of the second goat, laden with those sins, *the expiation of which had been signified by the first goat*, no less vividly sets forth the effect of that sacrifice, IN COMPLETE REMOVAL OF THOSE EXPIATED SINS FROM THE PRESENCE OF GOD!

Satan the Accuser

Satan is the ACCUSER of the brethren. His power over men is founded on SIN. When all these sins, of which he is the author, are laid back on him, after being removed from us by CHRIST, then Satan shall have lost his claim on us. And NO LONGER can he accuse us!

Thus, finally, as the acceptance of the blood of the first goat (Christ) symbolized *complete propitiation*, and PARDON of Israel's sins, so the sending of Azazel bearing AWAY those expiated sins symbolizes the complete REMOVAL OF ALL SINS—*deliverance* by THE ATONEMENT *from the power of the adversary*.

The sacrifice of the first innocent victim was the MEANS of reconciliation with God, but not yet complete justice.

The driving away of the second live goat shows the FINAL ATONEMENT, by placing the sins on their author where they belong, and the complete REMOVAL of the sins and their author from the presence of God and His people—and thus the COMPLETE DELIVERANCE of the people from the POWER OF SATAN.

Webster says to ATONE means to SET AT ONE. To JOIN in ONE—to form by UNITING. We shall not be completely joined IN ONE, and UNITED with God, until this is done.

Before leaving this, notice, too, that after laying both his hands on the live goat, Azazel, Aaron had to wash and cleanse himself before coming in contact with the people. So, too, the "fit man" also had to wash his clothes and bathe himself after coming in contact with the Azazel goat, before he came into the presence of the people. The symbolism is certainly that of having come in contact with the devil!

Notice, now, this act of putting these already expiated and forgiven sins on the head of this live goat does not take place until *after* the high priest RETURNS from the Holy of Holies within the veil—so this typified an act to take place AFTER THE SECOND COMING OF CHRIST TO THIS EARTH!

But if the live goat represented the resurrected Christ, then the sins Christ bore on the cross were PLACED BY ANOTHER, typified by the high priest, BACK ON CHRIST, AFTER HIS RESURRECTION. Would this make sense? Is the theory of the Azazel goat being Christ CONSISTENT? No, but the plain simple meaning does fit at every turn, and IS consistent. The first goat represented the innocent Jesus who died for our sins—the high priest represented the RISEN CHRIST going within the veil to the mercy seat, or throne of God in heaven for over 1900 years—and the high priest returning to place the sins finally upon the head of the live goat represented the return of Christ who will place the sins He bore on their author, the devil, and who will send him away ALIVE into a desolate UNINHABITED WILDERNESS—the "BOTTOMLESS PIT" or abyss of Revelation 20:3.

In the 19th chapter of Revelation, we have the prophecy of the second coming of Christ. At the beginning of the 20th chapter, what is to happen?

Exactly what this 16th chapter of Leviticus shows. The devil is sent away—the symbol here used is the "bottomless pit" symbol of an uninhabited desolate wilderness (Rev. 18:2)—and he is sent there by a FIT man—an ANGEL from heaven. Now the devil is not

killed. He does not die. He is *still alive* a thousand years later—after the millennium (Rev. 20:7).

Now a few points that will come to mind. Both goats were “presented before the Lord.” Can Satan be presented before the Lord? Job 1:6 and 2:1 says he has presented himself before the Lord. Note, too, Azazel was driven away from the holy of holies, a symbol of God’s presence.

And so the annual DAY OF ATONEMENT was instituted FOREVER to keep continually before God’s children and HIS CHURCH the PLAN of REDEMPTION, to occur after the second coming of Christ.

And we find this annual holy day recognized in the New Testament. In Acts 27:9, when Paul was on his perilous sea voyage to Rome, it is recorded that “when sailing was now dangerous, *because THE FAST was now already past.*” See the margin in your Bible. The FAST refers to the DAY OF ATONEMENT—the 10th day of the seventh month. Now this day could not then have been PAST on that particular year unless that day was still in full effect and force and existence. Otherwise the Holy Spirit surely could never have inspired those words! Surely this strongly indicates that this day was still in existence and being *recognized* thus by the Holy Spirit.

EXHIBIT 5

CGI BOOKLET: FASTING ON ATONEMENT IS IT REQUIRED? PGS. 6 - 7

From Genesis to Revelation, Satan the devil appears continually as the "accuser of the brethren," as the "adversary," as a "roaring lion," as "the tempter," as a "serpent," or whispering enchanter, as a rebel against God, as a dragon. He is called *Abaddon*, and *Apollyon* in the Greek.

Throughout the seasonal pattern of God's plan as revealed in His annual holy days, Satan's evil dimension is noted.

In the typology of the Passover, for example, Pharaoh is a type of Satan, while Egypt is a type of sin, under Satan's domain. The name of the wilderness (a type of trial and testing during the Christian life) was "Sin."

Leaven, which is not to be eaten for seven days during the Days of Unleavened Bread, is a type of sin, of which Satan is the author. He is the first sinner in the history of the creation.

Satan, the present evil world ruler, has held sway over the minds and hearts of men for thousands of years. Here and there, God has called a few men and women to receive the gift of repentance. He has opened the minds of a few *rare* individuals who have chosen to *obey* God; to surrender to God in heartbroken repentance, be baptized, and receive God's Holy Spirit.

<http://www.bsw.org/project/biblica/bibl81/Ani06m.html>

Here is partial quote:

The Identification of 'the Goat for Azazel' with Jesus Christ

Nowhere in the New Testament is the goat for Azazel identified with Christ. However, two early Christian interpreters, the author of the *Epistle of Barnabas* and Tertullian, make this identification. They believe that both goats referred to in Leviticus 16 are representations of Christ³¹. Tertullian explicitly states: 'The two goats which were offered at the Fast, are not these also figures of Christ's two activities?' The goats have to be alike, because

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both represent Christ. According to Tertullian, the goat 'driven into perdition' (a clear reference to the goat for Azazel) marks the Lord's suffering: he was 'cursed and spit upon and pulled about and pierced'. The other goat symbolizes Christ's offering for sin³².

Likewise, *Barnabas* states that both goats were types of Christ and, therefore, had to look identical (7,10). The author makes an intriguing statement concerning the second goat: 'The first goat is for the altar, but the other is accursed (επικαταρατοφ)' (7,9; cf. 7,7). The accursed goat is a clear reference to 'the goat for Azazel' which, according to *Barnabas*, represents Jesus. The identical word επικαταρατοφ 'cursed' also occurs in Gal 3,13 in reference to Christ: 'Christ redeemed us from the curse of the law, having become a curse for us; for it is written, "Cursed is everyone that hangs on a tree"'. Here Paul is alluding to Deut 21,23. Of course, it is difficult to say whether the author of the *Epistle of Barnabas* (which could be as early as late first century AD) would have had access to Paul's writings. Yet we may assume that he would have been familiar with many of the ideas conveyed by Paul³³. Paul's notion of Jesus being accursed is clearly echoed in *Barnabas* 7,7.9. The question arises: How is the expression 'for Azazel' interpreted in the *Epistle of Barnabas*? The interpretation found in the Septuagint (see discussion above) does not seem to be reflected in this early

Christian letter. Instead, the exegesis of Leviticus 16 given in this article may have been in the mind of the apostolic father, because in the book of Deuteronomy, to which Paul in Gal 3,13 alludes, 'to be accursed' is equated with 'experiencing the wrath of God':

...

³¹ This has already been observed by L.L. GRABBE, "The Scapegoat Tradition: A Study in Early Jewish Interpretation", *JSJ* 18 (1987) 161-163. It should not surprise us that both the author of the *Epistle of Barnabas* and Tertullian identify the second goat with Christ, because in the New Testament Christ is spoken of as bearing the sins of the people (see Heb 9,28).

³² *Adv. Marc.* 3.7.7; *Adv. Jud.* 14.9 (cf. TERTULLIANUS, *Adversus Marcionem*. Ed. and transl. by E. Evans [OECT; Oxford 1972] 191).

³³ For a succinct overview on these issues, see J.C. TREAT, "Epistle of Barnabas", *ABD* (New York 1992) I, 611-614.

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The American Heritage dictionary on azazel:

n. 1. In the Bible, the evil spirit in the wilderness to whom a scapegoat was sent on the Day of Atonement.

2. Islam One of the jinn.

[Hebrew 'āzāzā, zāzā; see 'zz in Semitic roots.]

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<http://www.thefreedictionary.com/dict.asp?Word=Azazel+>

Barnabas 7:5

Wherefore? Since ye are to give Me, who am to offer My flesh for the sins of My new people, gall with vinegar to drink, eat ye alone, while the people fasteth and walleth in sackcloth and ashes; that He might shew that He must suffer at their hands.

Barnabas 7:6

Attend ye to the commandments which He gave. *Take two goats, fair and alike, and offer them, and let the priest take the one for a whole burnt offering for sins.*

Barnabas 7:7

But the other one--what must they do with it? *Accursed*, saith He, *is the one.* Give heed how the type of Jesus is revealed.

Barnabas 7:8


And do ye all spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness. And when it is so done, he that taketh the goat into the wilderness leadeth it, and taketh off the wool, and putteth it upon the branch which is called Rachia, the same whereof we are wont to eat the shoots when we find them in the country. Of this briar alone is the fruit thus sweet.

Barnabas 7:9

What then meaneth this? Give heed. *The one at the alter, and the other accursed.* And moreover the accursed one crowned. For they shall see Him in that day wearing the long scarlet robe about His flesh, and shall say, *Is not this He, Whom once we crucified and set at nought and spat upon; verily this was He, Who then said that He was the Son of God.*

Barnabas 7:10

For how is He like the goat? For this reason it says *the goats shall be fair and alike*, that, when they shall see Him coming then, they may be astonished at the likeness of the goat. Therefore behold the type of Jesus that was to suffer.



The Epistle of Barnabas

The following is transcribed from Kirsopp Lake in *The Apostolic Fathers* (published London 1912), v. I, pp. 337-339.

The document which is always known as the Epistle of Barnabas is, like I. Clement, really anonymous, and it is generally regarded as impossible to accept the tradition which ascribes it to the Barnabas who was a companion of S. Paul, though it is convenient to continue to use the title.

It is either a general treatise or was intended for some community in which Alexandrian ideas prevailed, though it is not possible to define either its destination, or the locality from which it was written, with any greater accuracy. Its main object is to warn Christians against a Judaistic conception of the Old Testament, and the writer carries a symbolic exegesis as far as did Philo; indeed he goes farther and apparently denies any literal significance at all to the commands of the Law. The literal exegesis of the ceremonial law is to him a device of an evil angel who deceived the Jews.

The date of Barnabas is doubtful. Two attempts have been made to fix it from internal evidence. In the first place, the ten kings in chap. vi. have been identified with the Roman Emperors, and thus a date well within the limits of the first century has been suggested, though there is no unanimity as to the exact manner in which the number of the ten Emperors is to be reached. In the second place attention has been drawn to the reference in chap. xvi. to the rebuilding of the Temple, and this is supposed to refer to the events of 132 A.D. Neither theory is quite satisfactory, but neither date is in itself improbable. The document no doubt belongs to the end of the first or beginning of the second century.

The text is found in the following authorities:

(1) The *Codex Sinaiticus*, an uncial of the fourth century, now at St. Petersburg, and published in photographic facsimile by the Clarendon Press.

(2) The *Codex Constantinopolitanus*, found by Byrennios in 1875 and now at Jerusalem, the same MS. as that known as C in I Clement and the Didache.

(3) In eight defective MSS., in which owing to some accident the ninth chapter of the epistle of Polycarp is continued without a break by the fifth chapter of Barnabas. These MSS. are clearly descended from a common archetype, copied from a MS. in which Barnabas followed Polycarp, but the pages containing the end of the latter and beginning of the former were lost, and a copyist who did not observe this merged the one into the other.

(4) A Latin version, extant in a single MS. at St. Petersburg, in which the text stops at the end of chap. xvii. It thus omits the "Two Ways," and the question (perhaps insoluble) arises whether the Latin has omitted it, or the Greek interpolated it. At present the general opinion is in favour of the former view.

Barnabas, like I. Clement and Hermas, became canonical in some circles: it is quoted by Clement of Alexandria as Scripture, and is referred to by Origen as a Catholic Epistle, while it is included in the

Codex Sinaiticus among the books of the New Testament, not, as is sometimes said, as an appendix, but following immediately after the Apocalypse, without any suggestion that it belonged to a different category of books.

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Tertullian

From Wikipedia, the free encyclopedia

Quintus Septimius Florens Tertullianus, anglicized as **Tertullian**, (ca. 155–230) was a church leader and prolific author of Early Christianity. He was born, lived, and died in Carthage, in what is today Tunisia.

Tertullian denounced Christian doctrines he considered heretical, but later in life adopted views that came to be regarded as heretical themselves. He was the first great writer of Latin Christianity, thus sometimes known as the "father of the Latin Church". He introduced the term Trinity, (Theophilus to Autolytus - 115-181 - introduced the word Trinity in his Book 2, chapter 15 on the creation of the 4th day). as the Latin *trinitas*, to the Christian vocabulary^[1] and also probably of the formula "three Persons, one Substance" as the Latin "tres Personae, una Substantia" (itself from the Koine Greek "treis Hypostases, Homouosios") and also the terms *vetus testamentum* ("old testament") and *novum testamentum* ("new testament"). In his *Apologeticus*, he was the first Latin author to qualify Christianity as the 'vera religio', and symmetrically relegating the classical Empire religion and other accepted cults as mere 'superstitions'. Tertullian left the Church of Rome late in his life and joined the heretical Montanists, thus explaining his failure to attain sainthood.

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Life

Of his life very little is known, and that little is based upon passing references in his own writings, and upon Eusebius of Caesarea, *Hist. eccl.* II, ii. 4, and Jerome, *De viris illustribus* (On famous men) chapter 53.

His father held a position (*centurio proconsularis*, "aide-de-camp") in the Roman army in Africa. Roman Africa was notoriously the home of orators, and this influence can be seen in his style, with its archaisms or provincialisms, its glowing imagery, and its passionate temper. He was a scholar, having received an excellent education. He wrote at least three books in Greek, to which he himself refers; but none of these are extant. His principal study was jurisprudence, and his methods of reasoning reveal striking marks of his juridical training. He shone among the advocates of Rome, as Eusebius reports.

His conversion to Christianity took place about 197–198 (cf. Adolf Harnack, Bonwetsch, and others), but its immediate antecedents are unknown except as they are conjectured from his writings. The event must have been sudden and decisive, transforming at once his own personality; he himself said that he could not imagine a truly Christian life without such a conscious breach, a radical act of conversion: "Christians are made, not born" (*Apol.*, xviii).

In the church of Carthage he was ordained a presbyter (priest), though he was married — a fact which is well established by his two books to his wife and was not unusual in its time. In middle life (about 207) he broke with the Catholic Church and became the local leader and the passionate and brilliant exponent of Montanism, that is, he became a heretic. But even the Montanists were not rigorous enough for Tertullian who broke with them to found his own sect. The statement of Augustine (*De Haeresibus*, lxxxvi) that before his death Tertullian returned to the bosom of the Catholic Church is very improbable.

His sect, the Tertullianists, still had in the times of Augustine a basilica in Carthage, but in that same period passed into the orthodox Church. Jerome says that Tertullian lived to a great age. In spite of his schism, Tertullian continued to fight heresy, especially Gnosticism; and by the doctrinal works thus produced he became the teacher of Cyprian, the predecessor of Augustine, and the chief founder of Latin theology.

Writings

General character

Thirty-one works are extant, together with fragments of more. Some fifteen works in Latin or Greek are lost, some as recently as the 9th century (*De Paradiso*, *De superstitione saeculi*, *De carne et anima* were all extant in the now damaged Codex Agobardinus in 814 AD). Tertullian's writings cover the whole theological field of the time — apologetics against paganism and Judaism, polemics, polity, discipline, and morals, or the whole reorganization of human life on a Christian basis; they give a picture of the religious life and thought of the time which is of the greatest interest to the church historian.

Chronology and contents

The chronology of these writings is difficult to fix with certainty. It is in part determined by the Montanistic views that are set forth in some of them, by the author's own allusions to this writing or that as ante-dating others (cf. Harnack, *Litteratur* ii. 260–262), and by definite historic data (e.g., the reference to the death of Septimius Severus, *Ad Scapulam*, iv.). In his work against Marcion, which he calls his third composition on the Marcionite heresy, he gives its date as the fifteenth year of Severus' reign (*Adv. Marcionem*, i. 1, 15).

The writings may be divided with reference to the two periods of Tertullian's Christian activity, the Catholic and the Montanist (cf. Harnack, ii. 262 sqq.), or according to their subject-matter. The object of the former mode of division is to show, if possible, the change of views Tertullian's mind underwent. Following the latter mode, which is of a more practical interest, the writings fall into two groups. Apologetic and polemic writings, like *Apologeticus*, *De testimonio animae*, *Adv. Judaeos*, *Adv. Marcionem*, *Adv. Praxeam*, *Adv. Hermogenem*, *De praescriptione hereticorum*, *Scorpiace* counteract Gnosticism etc. The other writings are practical and disciplinary, e.g., *De monogamia*, *Ad uxorem*, *De virginibus velandis*, *De cultu feminarum*, *De patientia*, *De pudicitia*, *De oratione*, *Ad martyras* etc.

Among the apologetic writings the *Apologeticus*, addressed to the Roman magistrates, is the most pungent defense of Christianity and the Christians ever written against the reproaches of the pagans, and one of the most magnificent legacies of the ancient Church, full of enthusiasm, courage, and vigor. It first clearly proclaims the principle of religious liberty as an inalienable right of man, and demands a fair trial for the Christians before they are condemned to death.

Tertullian was the first to break the force of such charges as that the Christians sacrificed infants at the celebration of the Lord's Supper and committed incest; he pointed to the commission of such crimes in the pagan world, and then proved by the testimony of Pliny that Christians pledged themselves not to commit murder, adultery, or other

crimes; he adduced also the inhumanity of pagan customs, such as feeding the flesh of gladiators to beasts. The gods have no existence, and thus there is no pagan religion against which Christians may offend. Christians do not engage in the foolish worship of the emperors; they do better, they pray for them. Christians can afford to be put to torture and to death, and the more they are cast down the more they grow; "In the blood of the martyrs lies the seed of the Church" (*Apologeticum*, 1). In the *De Praescriptione* he develops as its fundamental idea that, in a dispute between the Church and a separating party, the whole burden of proof lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guarantee of its truth.

The five books against Marcion, written 207 or 208, are the most comprehensive and elaborate of his polemical works, invaluable for the understanding of Gnosticism. Of the moral and ascetic treatises, the *De patientia* and *De spectaculis* are among the most interesting, and the *De pudicitia* and *De virginibus velandis* among the most characteristic.

Theology

General character

Though thoroughly conversant with the Greek theology, Tertullian was independent of its metaphysical speculation. He had learned from the Greek apologies, and forms a direct contrast to Origen, who drew much of his theories regarding creation from middle platonism. Tertullian, the prince of realists and practical theologian, carried his realism to the verge of materialism. This is evident from his ascription to God of corporeity and his acceptance of the traducian theory of the origin of the soul. He despised Greek philosophy, and, far from looking at Plato, Aristotle, and other Greek thinkers whom he quotes as forerunners of Christ and the Gospel, he pronounces them the patriarchal forefathers of the heretics (*De anima*, iii.). He held up to scorn their inconsistency when he referred to the fact that Socrates in dying ordered a cock to be sacrificed to Aesculapius (*De anima*, i.). Tertullian always wrote under stress of a felt necessity. He was never so happy as when he had opponents like Marcion and Praxeas, and, however abstract the ideas may be which he treated, he was always moved by practical considerations to make his case clear and irresistible. It was partly this element which gave to his writings a formative influence upon the theology of the post-Nicene period in the West and has rendered them fresh reading to this day. He was a born disputant, moved by the noblest impulses known in the Church. It is true that during the third century no mention is made of his name by other authors. Lactantius at the opening of the fourth century is the first to do this, but Augustine treats him openly with respect. Cyprian, Tertullian's North African compatriot, though he nowhere mentions his name, was well read in his writings, as Cyprian's secretary told Jerome.

Specific teachings

Tertullian's main doctrinal teachings are as follows:

1. The soul was not preexistent, as Plato affirmed, nor subject to metempsychosis or reincarnation, as the Pythagoreans held. In each individual it is a new product, proceeding equally with the body from the parents, and not created later and associated with the body (*De anima*, xxvii.). This position is called traducianism in opposition to 'creationism', or the idea that each soul is a fresh creation of God. For Tertullian the soul is, however, a distinct entity and a certain corporeity and as such it may be tormented in Hell (*De anima*, lviii.).
2. The soul's sinfulness is easily explained by its traducian origin (*De anima*, xxxix.). It is in bondage to Satan (whose works it renounces in baptism), but has seeds of good (*De anima*, xli.), and when awakened, it passes to health and at once calls upon God (*Apol.*, xvii.) and is naturally Christian. It exists in all men alike; it is a culprit and yet an unconscious witness by its impulse to worship, its fear of demons, and its musings on death to the power, benignity, and judgment of God as revealed in the Christian's Scriptures

- (*De testimonio*, v.-vi.).
3. God, who made the world out of nothing through his Son, the Word, has corporeity though he is a spirit (*De praescriptione*, vii.; *Adv. Praxeam*, vii.). However Tertullian used 'corporeal' only in the stoic sense, to mean something with actual existence, rather than the later idea of flesh. In the statement of the Trinity, Tertullian was a forerunner of the Nicene doctrine, approaching the subject from the standpoint of the Logos doctrine, though he did not fully state the immanent Trinity. A contraction of two Latin words: tri (three) and unitas (one), tri-unitas (three in one) pointed to God as one God in substance and nature, but three in person — the Father, the Son, and the Holy Spirit. In his treatise against Praxeas, who taught patripassianism in Rome, he used the words, "Trinity and economy, persons and substance." The Son is distinct from the Father, and the Spirit from both the Father and the Son (*Adv. Praxeam*, xxv.). "These three are one substance, not one person; and it is said, 'I and my Father are one' in respect not of the singularity of number but the unity of the substance." The very names "Father" and "Son" indicate the distinction of personality. The Father is one, the Son is one, and the Spirit is one (*Adv. Praxeam*, ix.). The question whether the Son was coeternal with the Father Tertullian does not set forth in full clarity; and though he did not fully state the doctrine of the immanence of the Trinity, he went a long distance in the way of approach to it^[2].
 4. In soteriology Tertullian does not dogmatize, he prefers to keep silence at the mystery of the cross (*De Patientia*, iii.). The sufferings of Christ's life as well as of the crucifixion are efficacious to redemption. In the water of baptism, which (upon a partial quotation of John 3:5) is made necessary (*De baptisate*, vi.), we are born again; we do not receive the Holy Spirit in the water, but are prepared for the Holy Spirit. We little fishes, after the example of the *ichthys*, fish, Jesus Christ, are born in water (*De baptisate*, i.). In discussing whether sins committed subsequent to baptism may be forgiven, he calls baptism and penance "two planks" on which the sinner may be saved from shipwreck — language which he gave to the Church (*De penitentia*, xii.).
 5. With reference to the rule of faith, it may be said that Tertullian is constantly using this expression and by it means now the authoritative tradition handed down in the Church, now the Scriptures themselves, and perhaps also a definite doctrinal formula. While he nowhere gives a list of the books of Scripture, he divides them into two parts and calls them the *instrumentum* and *testamentum* (*Adv. Marcionem*, iv. 1). He distinguishes between the four Gospels and insists upon their apostolic origin as accrediting their authority (*De praescriptione*, xxxvi.; *Adv. Marcionem*, iv. 1-5); in trying to account for Marcion's treatment of the Lucan Gospel and the Pauline writings he sarcastically queries whether the "shipmaster from Pontus" (Marcion) had ever been guilty of taking on contraband goods or tampering with them after they were aboard (*Adv. Marcionem*, v. 1). The Scripture, the rule of faith, is for him fixed and authoritative (*De corona*, iii.-iv.). As opposed to the pagan writings they are divine (*De testimonio animae*, vi.). They contain all truth (*De praescriptione*, vii., xiv.) and from them the Church drinks (*potat*) her faith (*Adv. Praxeam*, xiii.). The prophets were older than the Greek philosophers and their authority is accredited by the fulfilment of their predictions (*Apol.*, xix.-xx.). The Scriptures and the teachings of philosophy are incompatible, in so far as the latter are the origins of sub-Christian heresies. "What has Athens to do with Jerusalem?" he exclaims, "or the Academy with the Church?" (*De praescriptione*, vii.). Philosophy as pop-paganism is a work of demons (*De anima*, i.); the Scriptures contain the wisdom of heaven. However Tertullian was not averse to using the technical methods of Stoicism to discuss a problem (*De anima*). The rule of faith, however, seems to be also applied by Tertullian to some distinct formula of doctrine, and he gives a succinct statement of the Christian faith under this term (*De praescriptione*, xiii.).

Moral principles

Tertullian was a determined advocate of strict discipline and an austere code of practise, and like many of the African fathers, one of the leading representatives of the rigorist element in the early Church. These views may have led him to adopt Montanism with its ascetic rigor and its belief in chiliasm and the continuance of the prophetic gifts. In his writings on public amusements, the veiling of virgins, the conduct of women, and the like, he gives expression to these views.

On the principle that we should not look at or listen to what we have no right to practise, and that polluted things, seen and touched, pollute (*De spectaculis*, viii., xvii.), he declared a Christian should abstain from the theater and

the amphitheater. There pagan religious rites were applied and the names of pagan divinities invoked; there the precepts of modesty, purity, and humanity were ignored or set aside, and there no place was offered to the onlookers for the cultivation of the Christian graces. Women should put aside their gold and precious stones as ornaments (*De cultu*, v.-vi.), and virgins should conform to the law of St. Paul for women and keep themselves strictly veiled (*De virginibus velandis*). He praised the unmarried state as the highest (*De monogamia*, xvii.; *Ad uxorem*, i. 3), called upon Christians not to allow themselves to be excelled in the virtue of celibacy by Vestal Virgins and Egyptian priests, and he pronounced second marriage a species of adultery (*De exhortations castitatis*, ix.).

If Tertullian went to an unhealthy extreme in his counsels of asceticism, he is easily forgiven when one recalls his own moral vigor and his great services as an ingenuous and intrepid defender of the Christian religion, which with him, as later with Martin Luther, was first and chiefly an experience of his own heart. Because of his schism with the Church, he, like the great Alexandrian Father, Origen, has failed to receive the honor of canonization.

Tertullian is occasionally considered as an example of the misogyny of the early Church Fathers, on the basis of the contents of his 'De Cultu Feminarum,' section II, part 2 (trans. C.W. Marx): "Do you not know that you are Eve? The judgment of God upon this sex lives on in this age; therefore, necessarily the guilt should live on also. You are the gateway of the devil; you are the one who unseals the curse of that tree, and you are the first one to turn your back on the divine law; you are the one who persuaded him whom the devil was not capable of corrupting; you easily destroyed the image of God, Adam. Because of what you deserve, that is, death, even the Son of God had to die."

See also

- English translation of Tertullian's writings can be found in volume III of the Ante-Nicene Fathers.

Footnotes

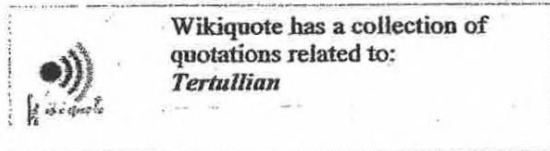
1. ^ *A History of Christian Thought*, Paul Tillich, Touchstone Books, 1972. ISBN 0-671-21426-8 (p. 43)
2. ^ B. B. Warfield in *Princeton Theological Review*, 1906, pp. 56, 159.

References

- Initial text of article from *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Philip Schaff, public domain
- *This Holy Seed: Faith, Hope and Love in the Early Churches of North Africa* Robin Daniel, Tamarisk Publications, 1993. ISBN 0952043505

External links

- Catholic Encyclopedia: Tertullian (<http://www.newadvent.org/cathen/14520c.htm>)
- Tertullian



- (<http://94.1911encyclopedia.org/T/TE/TERTULLIAN.htm>) in the 1911 Encyclopædia Britannica
- Early Christian Writings: Tertullian (<http://earlychristianwritings.com/tertullian.html>)
- Religious Texts Index: Tertullian (<http://zarahemla.awardspace.com/index.html#tertullian>)
- The Tertullian Project (<http://www.tertullian.org/>) Latin texts, translations in many languages, manuscripts