

~AZAZEL (227)

(A-za'zel) [Goat That Disappears]

- The word **Azazel** occurs four times in the Bible, in regulations pertaining to **Atonement Day**.
- And Aaron must draw lots over the two goats, the one lot for Yehowah and the other lot for **Azazel**. (**Leviticus 16:8**)
- But the goat over which the lot came up for **Azazel** should be stood alive before Yehowah to make atonement for it, so as to send it away for **Azazel** into the wilderness. (**Leviticus 16:10**)
- As for the one who sent the goat away for **Azazel**, he should wash his garments, and he must bathe his flesh in water, and after that he may come into the camp. (**Leviticus 16:26**)
- The etymology of this word is disputed. If we hold to the spelling in the **Hebrew Masoretic** text, '*aza'-zel*' seems to be a combination of two root words meaning **goat** and **disappear**. Thus the meaning **Goat That Disappears**.
- According to another derivation, based on the belief that there has been a transposition of two consonants, it means **Strength of God**. The **Latin Vulgate** renders the **Hebrew** word as *capro emissario*, that is, **the emissary goat**, or **the scapegoat**. And the Greek expression used in the **Septuagint** means **the one carrying away or averting, evil**.
- Two goats, **male kids**, were obtained from the assembly of the sons of Israel by the High Priest for use on the annual **Day of Atonement**. By the casting of lots, one goat was designated for Yehowah, and the other **for Azazel**.
- After a bull had been sacrificed for the High Priest and his household, doubtless including all the Levites, the goat for Yehowah was sacrificed as a sin offering. However, the goat for **Azazel** was preserved alive for a time before Yehowah to make atonement for it, so as to send it away for **Azazel** into the wilderness.
- And from the assembly of the sons of Israel he should take two male kids of the goats for a sin offering and one ram for a burnt offering. (**Leviticus 16:5**)

- And he must take the two goats and make them stand before Yehowah at the entrance of the tent of meeting. (**Leviticus 16:7**)
- And Aaron must draw lots over the two goats, the one lot for Yehowah and the other lot for **Azazel**. (**Leviticus 16:8**)
- And Aaron must present the goat over which the lot came up for Yehowah, and he must make it a sin offering. (**Leviticus 16:9**)
- But the goat over which the lot came up for **Azazel** should be stood alive before Yehowah to make atonement for it, so as to send it away for Azazel into the wilderness. (**Leviticus 16:10**)
- Atonement for this live goat issued from the blood of the goat for Yehowah, which had just been killed as a sin offering, the life of the flesh being in the blood.
- For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (**Leviticus 17:11**)
- The blood value, or life value, of the slain goat was thus transferred to the live goat, or the goat for **Azazel**. Thus, though it was not killed by the priest, this live goat bore upon it a sin-atonement merit or a value of life. The fact that it was presented before Yehowah evidently indicates that he recognized this transfer of merit or sin-atonement power.
- A correspondence with this was the prescribed manner of cleansing an Israelite who was healed of leprosy, or of cleansing a house healed of that plague. In this case a living bird was dipped in the blood of a bird that had been killed. The living bird was then permitted to fly away, carrying away sin.
- And Yehowah continued to speak to Moses, saying; (**Leviticus 14:1**)
- This will become the Law of the leper in the day for establishing his purification, when he must be brought to the priest. (**Leviticus 14:2**)
- And the priest must go forth outside the camp, and the priest

must look, and if the plague of leprosy has been cured in the leprous one. ([Leviticus 14:3](#))

- The priest must then give command, and he must take for cleansing himself two live clean birds and cedar wood and coccus scarlet material and hyssop. ([Leviticus 14:4](#))
- And the priest must give command, and the one bird must be killed in an earthenware vessel over running water. ([Leviticus 14:5](#))
- As for the living bird, he should take it and the cedar wood and the coccus scarlet material and the hyssop, and he must dip them and the living bird in the blood of the bird that was killed over the running water. ([Leviticus 14:6](#))
- Then he must spatter it seven times upon the one cleansing himself from the leprosy and he must pronounce him clean, and he must send away the living bird over the open field. ([Leviticus 14:7](#))
- And the one cleansing himself must wash his garments and shave off all his hair and bathe in water and must be clean, and afterward he may come into the camp. And he must dwell outside his tent seven days. ([Leviticus 14:8](#))
- And to purify the house from sin he must take two birds and cedar wood and coccus scarlet material and hyssop. ([Leviticus 14:49](#))
- And he must kill the one bird in an earthenware vessel over running water. ([Leviticus 14:50](#))
- And he must take the cedar wood and the hyssop and the coccus scarlet material and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times. ([Leviticus 14:51](#))
- And he must purify the house from sin with the blood of the bird and the running water and the live bird and the cedar wood and the hyssop and the coccus scarlet material. ([Leviticus 14:52](#))
- And he must send the live bird away outside the city into the open field and must make atonement for the house, and it must

be clean. (**Leviticus 14:53**)

- Both goats were to be unblemished, sound, and as much alike as possible. Before the casting of lots over them, both goats stood the chance of being selected as the goat for Yehowah. After sacrificing the goat for Yehowah, the High Priest laid his hands upon the head of the living goat and confessed the sins of the people over it. This goat was then sent away, being taken into the wilderness by a ready man.
- When he has finished making atonement for the holy place and the tent of meeting and the altar, he must also present the live goat. (**Leviticus 16:20**)
- And Aaron must lay both his hands upon the head of the live goat and confess over it all the errors of the sons of Israel and all their revolts in all their sins, and he must put them upon the head of the goat and send it away by the hand of a ready man into the wilderness. (**Leviticus 16:21**)
- And the goat must carry upon itself all their errors into a desert land, and he must send the goat away into the wilderness. (**Leviticus 16:22**)
- The goat for **Azazel** thus symbolically carried off the peoples sins of the past year, disappearing with them into the wilderness.
- The two goats were referred to as one sin offering.
- And from the assembly of the sons of Israel he should take two male kids of the goats for a sin offering and one ram for a burnt offering. (**Leviticus 16:5**)
- Two were used apparently to add emphasis to what was accomplished by this provision to atone for the sins of the people. The first goat was sacrificed. The second, having the sins of the people confessed over it and being sent far away into the wilderness, added force to the forgiveness that Yehowah grants to repentant ones.
- As far off as the sunrise is from the sunset, so far off from us he has put our transgressions. (**Psalms 103:12**)
- Gives the assurance: **As far off as the sunrise is from the sunset, so far off from us he has put our transgressions.**

- As the apostle Paul explained, by Jesus offering of his own perfect human life as a sacrifice for the sins of mankind, he accomplished far more than had been achieved by the blood of bulls and of goats.
- For it is not possible for the blood of bulls and of goats to take sins away. (**Hebrews 10:4**)
- Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take sins away completely. (**Hebrews 10:11**)
- But this man offered one sacrifice for sins perpetually and sat down at the right hand of God. (**Hebrews 10:12**)
- He thus served as **the scapegoat**, being the **carrier of our sicknesses**, the one **pierced for our transgression**.
- Truly our **sicknesses were what he himself carried**, and as for our pains, he bore them. But we ourselves accounted him as plagued, stricken by God and afflicted. (**Isaiah 53:4**)
- But he was being **pierced for our transgression**, he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us. (**Isaiah 53:5**)
- That there might be fulfilled what was spoken through Isaiah the prophet, saying; He himself **took our sicknesses and carried our diseases**. (**Matthew 8:17**)
- He himself **bore our sins in his own body upon the stake**, in order, that we might be done with sins and live to righteousness. And by his stripes you were healed. (**1 Peter 2:24**)
- He **carried away** the sins of all who exercise faith in the value of his sacrifice. He demonstrated the provision of God to take sinfulness into complete oblivion. In these ways the goat for **Azazel pictures the sacrifice of Jesus Christ**.