

We begin our parasha this week with the instructions for **Yom HaKippurim**/Day of Atonements (יּוֹם הַכִּפּוּרִים). It is relevant to note how these instructions are prefaced:

Vayikra 16:1 Now ה' spoke to Moshe **after the death of the two sons of Aharon**, when they offered **profane fire** before ה', and died;

Aharon's sons, **Nadav and Avihu**, made an **inappropriate incense offering** (profane fire) and they **died**. Now **Aharon** must make an **appropriate incense offering** (sweet incense) in order to **live**, upon entering the **Holy of Holies**.

Vayikra 16:12 "Then he shall take a censer full of burning coals of fire from the altar before ה', with his hands full of **sweet incense** beaten fine, and bring it inside the veil.

Only the **Almighty's** way of coming into His Presence will be **acceptable**, because it will **foreshadow** the **ultimate High Priest, Messiah Yeshua**, as He entered into the **heavenly Tabernacle**:

Hebrews 9:11 **And Messiah came as High Priest of the good things to come, with the greater and more perfect Tabernacle** not made with hands, that is, not of this creation.

Aharon does not wear his priestly garments to perform any of the **services** connected with the **Holy of Holies**:

Vayikra 16:4 "He shall put the **holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired**. These are **holy garments**. Therefore he shall wash his body in water, and put them on.

For now, **Aharon** has **set aside** his **elaborate garments**, noted specifically for their **beauty**:

Shemot/Exodus 28:2 "And you shall make **holy garments for Aharon your brother, for glory and for beauty**.

This **foreshadows** what **Yeshua did for us** as He **removed His robes of authority** and put on **garments of humility**:

Philippians 2:5 ...**Messiah Yeshua**,⁶ who, being in the form of Yah, did not consider it robbery to be equal with Yah,⁷ but **made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men**.

The **white linen clothing** represents His **purity**....He was **not contaminated** by the **sin of Adam**. The **sin of Adam** had created a **huge gulf** between **our Creator and man**. Thus, through the **Levitical priesthood**, ה' intended to give His people a **shadow picture of Yeshua's future redemptive work** as the **High Priest of the order of Melchizedek**.

Yeshua the Messiah was **perfect and needed no atonement**:

Hebrews 7:26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Although he was the **High Priest, Aharon** was still a **sinner** who **needed to atone for himself** before he could continue the **rituals for the special day**:

Vayikra 16:6 "Aharon shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

Only **after Aharon had offered the sin offering**, was he able to be the **shadow picture of the one without sin** – **Yeshua**, who was the **only one** who was **qualified** to make **complete atonement for others**. **Aharon was required to offer two goats** for atonements:

*Vayikra 16:5 "And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering...⁷ "He shall take the two goats and present them before יהוה at the door of the tabernacle of meeting.⁸ "Then Aharon shall cast lots for the two goats: **one lot for יהוה and the other lot for Azazel.**⁹ "And Aharon shall bring the goat on which יהוה's lot fell, and offer it as a sin offering.*

Both goats picture a part of the redemptive work that Yeshua accomplished for us. The **first goat**, on which the **lot fell for יהוה**, was **slain** and its **blood was sprinkled** in the **Holy of Holies**. This **goat** represents **יהוה's righteousness**, now **attributed to us**. This **offering brought atonement** for all the **people and for all errors** made over the past year in **יהוה's Tabernacle**:

Vayikra 16:16 "So he (Aharon) shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins.... he may make atonement for himself, for his household, and for all the assembly of Israel.

Next, the **goat on which the lot fell for Azazel** was presented:

Vayikra 16:20 " And when he has made an end of atoning for the Holy Place, the Tabernacle of meeting, and the altar, he shall bring the live goat.

The following article is written by Natan Lawrence (www.HoshanaRabbah.org) covering the **Azazel goat**:

The Azazel Goat of Leviticus 16

Soncino Pentateuch says of the Azazel Goat of Leviticus 16:10 that the word *scapegoat*, as used in the KJV, is a poor translation and should be rendered as *dismissal*. In the Septuagint it is translated as *the one to be sent away*, which agrees with the term used in the Mishnah. *Azazel* is not a proper name, but a rare Hebrew noun (עֲזָאזֵל ayin, zayin, lamed, zayin, lamed contracted to עֲזָאזֵל ayin, zayin, aleph, zayin, lamed) meaning *dismissal*, or *entire removal*. It is the technical term for the entire removal of sin and guilt of the community, that was symbolized by the sending away of the goat into the wilderness.

There is some difference of opinion as to the symbolic meaning of the Azazel Goat. Some say it is a picture of Satan who initially tempted man to sin or rebel against Elohim, and has been doing so ever since. Since he was the first sinner and rebel against Elohim and has constantly incited man in this sin and rebellion ever since, he must consequently bear the responsibility for his actions, which he will do when he is bound and thrown into the bottomless pit at the beginning of the millennium. The Azazel Goat being dismissed into the wilderness is a picture of this. On the other side, there are those who teach that the Azazel Goat is a picture of Yeshua who bore our sins upon himself and died alone in our place. Which view is correct? Well, both. Sort of...

The most important key to determining who this goat represents is found in Leviticus 16:10: But the goat, on which the lot fell for Azazel, shall be set alive before יהוה, *to make atonement over him*, to send him away for Azazel into the wilderness.

Note the italicized portion. Who made atonement for our sins? Satan or Yeshua? Scripture does not reveal the devil as the redeemer of mankind. Only Yeshua was our atonement as Scripture reveals:

- And not only so, but we also joy in Elohim through our **Master Yeshua the Messiah, by whom we have now received the atonement. (Romans 5:11)**
- Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when **He had by Himself purged our sins**, sat down on the right hand of the Majesty on high **(Hebrews 1:3)**
- **Who needeth not daily, as those high priests, to offer up sacrifice**, first for His own sins, and then for the people's: for this **He did once, when He offered up Himself. (Hebrews 7:27)**
- 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. (Hebrews 9:26)**

Furthermore, the act of laying on of hands (Leviticus 16:21) onto the Azazel Goat symbolizes the transference of sins from the guilty party (the children of Israel) to the innocent Azazel Goat. The innocent becomes the sin-bearer. Of course, who can deny that this is a perfect picture of Yeshua and not Satan!

Spiritually, the Azazel Goat represents the entire removal of sin's defilement from the camp of Israel into the wilderness. In Psalms 103:12, Elohim removes our sins from us as far as the east is from the west. יהוה does this, not Satan!

- As far as the east is from the west, So far has **He removed our transgressions from us. (Psalm 103:12)**

In Leviticus 16:22 we read, "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." Throughout Scripture there are numerous references to **Yeshua bearing our sins**.

- All we like sheep have gone astray; we have turned every one to his own way; and יהוה **hath laid on him the iniquity of us all. (Isaiah 53:6)**
- 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 bore the sin of many, and made intercession for the transgressors. (Isaiah 53:12)**

- So **Messiah 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 9:28**)
- **Who His own self bore our sins in His own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (**1 Peter 2:24**)

I believe that the Azazel Goat has a secondary meaning, as well. Though it doesn't outrightly represent Satan, but Yeshua, we will see that our Savior, blessed be He, while hanging on the cross represented sin in its totality and in its extreme, and so for a brief moment took on the image of the serpent himself. Yeshua said of Himself in John 3:14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In Scripture, the serpent is a picture of Satan, the adversary (Genesis 3:1,2,4,13,14,15: Revelation 12:9; 20:2).

In Leviticus 16:8 we see that as the two goats stood before the High Priest, one on his right hand and one on his left, the lots would be cast and one would become the Azazel Goat and one would be the goat that would be sacrificed in the Tabernacle Sanctuary itself. An interesting note that may have a bearing here: Hebraically, the right hand is the hand of strength, power and judgment, while the left hand is the hand of mercy and grace.

Both Adam Clarke and Matthew Henry in their commentaries say that both goats refer to a different aspect of Yeshua's atonement. Henry says, "Thus [Yeshua] was prefigured by the two goats, which both made one offering: the slain goat was a type of [Messiah] dying for our sins, the scapegoat a type of [Messiah] rising again for our justification...[after which] the entrance into heaven which [Messiah] made for us is here typified by the high priest's entrance into the most holy place (Hebrews 9:7)" (*Matthew Henry's Commentary On the Whole Bible*, Vol. I, p. 509). Henry doesn't explain just *how* the goat going into the wilderness typifies Yeshua's redeeming us, but I should like to offer an alternative idea in this regard. Perhaps, the Azazel Goat represented Yeshua's soul descending into hell and there taking the keys of death:

For Messiah also suffered once for sins, the just for the unjust, that He might bring us to Elohim, being put to death in the flesh but made alive by the Spirit,¹⁹ by whom also **He went and preached to the spirits in prison**,²⁰ who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. (**1 Peter 3:18**)

"I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And **I have the keys of Hades and of Death.**" (**Revelation 1:18**)

Yom Kippur & and Great & Terrible Day of יְהוּה

Yom Kippur is the day when:

- יְהוּה's judgment upon the earth will occur prior to the Second Coming of Yeshua the Messiah culminating in the battle at Megiddo.
- The beast and false prophet are thrown into the Lake of Fire
- Satan will be judged and cast into the bottomless pit.
- It is the time when יְהוּה will have the last word on man's 6,000 (rebellious and sinful) years on earth.
- Rewards and punishments are meted out to humans

- The *Babylon the Great* system is judged and destroyed.
- The earth is cleansed and readied for Messiah to “touch down” upon the Mount of Olives.
- The restitution of all things talked about in Acts 3:21 occurs.

All these things must occur before Yeshua the Messiah can bring peace to this earth and establish His world-ruling kingdom. Those who would oppose His sovereign rule must be eliminated. Righteousness will prevail.

Just to summarize a bit, **everything** done by the **High Priest on Yom Kippur** was a **shadow** of the **redemptive work** of **Messiah Yeshua**. There were **extra sacrifices necessary** for **Aharon** to perform since **he was NOT sinless** as compared to **Yeshua**. Of the two goats, the **goat dedicated to יהוה** was a picture of the “**innocent**” who **paid the price**. But **payment for sin** was **only the first step**. **יהוה** intended for **His people** to become a **righteous dwelling, fit for a King!** The **second goat**, therefore, **carried away those sins** which had **polluted His people** and **His Tabernacle**. As we recall that the **Tabernacle** is a picture of **His unified body**, we once more see His **desire for unity and purity**. The **work** has been **done**. Now it is just **up to us to live it!** And that is why the rest of **Acharei Mot** and **Kedoshim** will focus on **holiness and loving our brother**.

Shabbat Shalom!

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