



Yom Kippur: The Jacob and Esau Connection

by Edgar Trollip

Introduction

No goats were harmed during the typing of this article. Not any that I am aware of anyway. However, if you happen to be a goat that has mastered the art of reading, chances are I might have some bad news for you.

My family and I always enjoy the feasts of Yah. We have done so for over 10 years now. There is one feast that is different from the others though. The one odd feast day among the seven annual feasts is *Yom Kippur*, or the Day of Atonement. If it were translated as 'appointed time' instead of 'feast' it makes more sense. It is a sobering day and to 'bring yourself low' before the Most High. Some even fast and some don't, I am not here to debate that today.

We receive the instructions for *Yom Kippur* in the appointed times highlights reel of Leviticus 23:

*And Yahuah spoke to Moses, saying, Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall **humble your souls**, and offer a whole-burnt-offering to Yahuah. Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Lord your Elohiym. **Every soul that shall not be humbled in that day**, shall be cut off from among its people. And every soul which shall do work on that day, that soul shall be destroyed from among its people. Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations. It shall be a holy sabbath to you; and ye shall **humble your souls**, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.*

Leviticus 23:26-32 (LXXE)

Okay, easy enough. In summary *Yom Kippur* (Day of Atonement) is:

1. A day of holy gathering,
2. A Sabbath Day and no work is to be done,
3. An instruction to **humble oneself**,
4. An instruction to bring a sacrifice
5. And most importantly to make atonement (covering).

There is a very concise, play-by-play, in depth description of *Yom Kippur* in Leviticus 16, we will refer to it as we go along. I will not get into the nitty-gritty of Leviticus 16 though. There are plenty of ministries explaining it. 119 Ministries had a pretty good explanation video on YouTube last time I checked. However, I want to get to the heart of *Yom Kippur* and make some uncommon connections to *Yom Kippur*.

But First, Humble Pie

If you were paying attention to my trusty yellow highlighter you would have found phrases telling us to **humble our souls** three times in the above passage. I must admit, eating humble pie is probably the most difficult part of keeping *Yom Kippur*. Humility seems to be imperative to celebrating *Yom Kippur* in the proper manner. If fasting helps in the humbling department, I say go for it. But if you have a tendency of telling everybody on Facebook you are fasting on that day, I would say that would be the opposite of humility.

The Bible has much to say on humility. If we were to go through ALL the verses on humility I would keep you here all day. For this exercise, let's just consider some interesting ones:

*When men are cast down, then thou shalt say, There is lifting up;
and **he shall save the humble person.***

Job 22:29 (KJV)

Mmmmmm, is humility a salvation issue? Sure sounds like it here. If we could learn anything from the thief on the cross it would be humility. You see, you cannot come to the point of accepting the gift of salvation through faith in Yahusha when you are consumed with pride. Faith in Yahusha requires us to leave pride at the door. This is not a once off exercise, but rather integral to your daily walk with the Most High. Operating from a place of humility should be the standard behavior of following Yahusha. So yes, humility is a salvation issue. We cannot accept the Word of Elohiym while simultaneously cultivating pride in our hearts. *Impossible.*

Let's consider these three verses together:

***The prayer of the humble pierces the clouds:** and till it come nigh,
he will not be comforted; and will not depart,
till the most High shall behold to judge righteously, and execute judgment.*

Ecclesiasticus 35:17

*When he maketh inquisition for blood, **he remembereth them:**
he forgetteth not the cry of the humble.*

Psalm 9:12 (KJV)

*LORD, thou hast **heard the desire of the humble:**
thou wilt prepare their heart, thou wilt cause thine ear to hear...*

Psalm 10:17 (KJV)

Wow! The first verse from Ecclesiasticus 35 is a powerful one. I wish someone had taught me that in Sunday school. If you combine these humble prayers that pierce the clouds, with the prayer of the righteous that avails much from James you should have a healthy prayer life.

Furthermore, Psalms and Proverbs are overloaded like a taxi crammed with ZCC members peeling out the windows on its way to Mount Moriah during Easter, with verses on humility. The Psalmist

constantly reminds us that **Yah remembers the humble**. Not only does Yah remember the humble, **Yah hears the humble**. This attribute is very telling of the Most High and the kind of people he enjoys engaging with.

Humility seems to be fundamental in friendships. You often see broken relationships when pride wins the day. These breakdowns in relationships are often mended through gifts or sacrifices or other recompense, preceded by humility. Whether it be with Yah or people. These broken friendships or any relationships for that matter are hardly mended without genuine humility. These following verse will dovetail nicely with *Yom Kippur*:

*Do this now, my son, and deliver thyself,
when thou art come into the hand of thy friend;
go, **humble thyself, and make sure thy friend.***

Proverbs 6:3 (KJV)

During temple worship voluntary offerings or gifts are highly encouraged. Even more so the cheerful heart that goes with it. These verses remind me of how Jacob approached Esau. Jacob humbled himself by sending many gifts ahead of himself to soften his brother's heart for the face to face meetup. He also literally made himself low by bowing before he approached his older brother.

*But he advanced himself before them,
and **did reverence to the ground seven times,**
until he drew near to his brother.*

Genesis 33:3 (LXXE)

Pro Tip: If you ever end up purchasing your brother's birthright for... I don't know... say a bowl of red soup, and taking his blessing with Mama's famous family goat dish, humility would come in handy to restore that relationship.

For instance the position Jacob was here. His wild and unpredictable twin brother is hot on his heels, on the rampage looking to annihilate him and his descendants after he 'stole' Esau's birthright and blessing. Humility will go a long way to restoring this relationship, any relationship for that matter.



Yahusha even goes as far as saying leave your gift (for Yah at the altar) and go make right with your brother:

*If, then, you bring your gift to the slaughter-place, and there remember that your brother holds whatever against you, **leave your gift there before the slaughter-place, and go, first make peace with your brother, and then come and offer your gift.***

Matthew 5:23-24 (TS2009)

Yah is not mocked. We cannot pretend to be real with the Unseen Elohiym and worship Him if we do not have the humility and guts to repair our visible broken friendships. If you have been involved in any long term friendship you are aware that we do wrong one another at some point. Two imperfect humans trying to engage will unfortunately have the sin effect on one another. Offering gifts to make recompense, although it does not automatically repair the breach in the relationship it is Scriptural. Flowers will not fix your marriage, but I have never heard of a woman saying “you know what, I am tired of you always bringing me flowers.” That simple gesture opens the door to love and reconciliation, like in the case of Jacob and Esau in Genesis 33. *Moving on.*

***Better it is to be of an humble spirit with the lowly,**
than to divide the spoil with the proud.*

Proverbs 16:19

*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place, with him also that is of a contrite and **humble spirit,**
to revive the **spirit of the humble,** and to revive the heart of the contrite ones.*

Isaiah 57:15

What a beautiful promise for the humble ones! Contriteness and humility go hand in hand, but I will stick to focusing on humility. If bad company corrupts good character, what does humble company do? Probably builds character.

The second passage says the humble in spirit will dwell with the Most High and also be revived. This sounds like a resurrection promise and also reigning with Him. I did not realize upon embarking on this humility study that many of the verses tie into salvation and resurrection promises. Which makes sense. Those are the type of people Yah would enjoy kicking back with for eternity. In the words of Yahusha:

*Whosoever therefore shall **humble** himself as this little child,
the same is greatest in the kingdom of heaven.*

Matthew 18:4 (KJV)

*And whosoever shall exalt himself shall be abased;
and **he that shall humble himself shall be exalted.***

Matthew 23:12 (KJV)

This does sound similar to Proverbs 29:23 and Yahusha could very well be citing from there for all we know.

*And lest, when I come again, my Elohiym will **humble** me among you,
and that I shall bewail many which have sinned already,
and have not repented of the uncleanness
and fornication and lasciviousness which they have committed.*

2 Corinthians 12:21 (KJV)

*But he giveth more grace. Wherefore he saith,
Elohiym resisteth the proud, but giveth grace unto the **humble.***

James 4:6 (KJV)

Again, Yah strongly opposes the proud. No pride parades for me or my town. No, thank you. Sounds like a bad idea. Maybe even the worst idea. Pride leads to unrepentant hearts according to Shaul's letter to the Corinthians. Yes, we do all slip on the pride banana peel at times. But if you are vegging in a pride La-Z-Boy, you have a problem. We should quickly get up your butt off and out of there bro.

The added stop at Humility was a necessary one on our trip to *Yom Kippur*. Humility is the road leading to this Holy Day of the Most High. Reaching the final destination without it would have been futile. *Now, onwards to Yom Kippur.*

Day of Coverings

Leviticus 16 will be our go-to passage for this one. If you have paid attention in class, there is another word that has been repeatedly mentioned in what we have already *covered*. Ah, there it is again: Coverings or *kippurim*. *Kippurim* comes from the root word *kaphar*. The Strong's dictionary explains it as follow:

כָּפַר *kâphar*, kaw-far'; a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:—appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

I am glad reconciliation is included in the accepted definitions. When we get back to the second round of Jacob and Esau you will see how that definition slots in nicely. But when it comes to *kapharing*/covering the first thing that pops in my mind is Noah's boys. Do you remember? After Ham slept with his mother, Noah's sons, Shem and Japeth, came to cover him following the sinful act of Ham. That is loving your father.

Love covers a multitude of sins. Peter says so in 1 Peter 4:8. But do you want to take a guess where Peter is sourcing his material? *Ding! Ding! Ding!* If you said 'Proverbs' you are correctamundo bro.

*Hatred stirs up strife, **but love covers all transgressions.***

Proverbs 10:12 (TS2009)

He who covers a transgression seeks love,

but he who repeats a matter separates intimate friends.

Proverbs 17:9 (TS2009)

Praise Yahuah for His unfailing love that covers our transgressions! Seems like Yah is providing covering for our sins and He is awaiting a love response from you and me. He does not expose our sin and broadcast our worst behavior on the telly. He covers. Covering is not the same as sweeping them under a rug. These passages remind me of a dream I had.

The setting was an 80's drive-in. There were no cars though, only people standing in the lot. I was standing next to a massive screen. I recognized many faces in the crowd. These were faces of close friends, relatives and some acquaintances. All people I have met at some point in my life or another. The film started rolling. Images of MY life started to play on the screen. EVERYTHING. My best and worst moments. Secret sins included. While the images flickered on the faces of the onlookers I could sense their disgust for me in the air. One by one they started leaving. Some were disappointed

and some angry for the life I have led. I felt remorse for my words and actions. I could feel their hatred cling to me. I felt exposed and naked. My best friends also made their way out of the 'movie'.

After everyone had left the lot, one man was left standing. I knew it was Yahusha. He walked up to me. I was drenched in tears. Shaking. My body was bending beneath the pain I had caused. I could not stand any longer. My body bent beneath the heaviness of the harm I have done. Yahusha kneeled down next to me. He embraced me. As he held me He stood up. He straightened my body and He didn't verbally say anything. However, at that moment I heard in my spirit or something, "I'll be your friend."

Love does not expose our most hideous acts. When they do surface, love chooses to not to leave when the grotesque manifests. Love does not shy away when these secret sins are revealed. Love pulls closer so the healing and forgiveness process can begin. This does not mean sin should not be confronted. Yes, we need to deal with it. But I do not see how dumping additional loads of shame and guilt on the transgressor will do any good. We should confess our sins to one another. He is faithful and just to forgive them. Yes, these confessions are key to keep the body of the Messiah healthy. Especially secret sins like porn and masturbation often go overlooked. Better to repent now rather than later. As the scripture does say whatever is done in secret will be shouted from the rooftops (at some stage). We will have to face up to it, now or later. There is something more to be said on this, especially with lessons learnt from large fellowships. Where there is serious fruit salad of misunderstandings and possible misconduct there is responsibility to protect the group at large. Ezekiel 3 and 34 come to mind. But I will leave it at that.

The Law of First Mentioning

Usually the first place a word is mentioned in scripture lays a foundation for its usage in the rest of the scripture. The first place where *kaphar* (covering) is mentioned is during the instructions given to Noah to build the ark.

*Make thee an ark of gopher wood;
rooms shalt thou make in the ark,
and shalt **pitch** it within and without with pitch.*

Genesis 6:14 (KJV)

The word "pitch" is the Hebrew word *kaphar*. It is also the first mention of the word and should lay a foundation for the application thereof through the Word. So what is the function of pitch?



Pitch was used to coat the ark. This served as a type of waterproofing. I am not a geologist, however as far as I could google, it's a black glue-like substance left behind when coal tar is heated or distilled. Its properties are related to asphalt or bitumen.

The above picture is what many will imagine when they read the passage where Noah and his boys are busy plastering the ark with pitch. Could be, however there is a second option.

Pitch can be extracted through the distilling or heating of trees. By the sounds of the instructions to Noah there were plenty of trees to go around. They were already chopping them down on a scale that would upset *The Lorax*. Before the commercial petroleum and coal had hit the markets and the world ran on oil monopolies, extracting gluey resin from trees was the prime manner in which 'pitch' is produced.

Trees were chiseled or gouged to make resin flow. Resin could be seen as the blood of the trees. Once it had been 'damaged', the resin would be more abundantly produced. Once it had been extracted the trees were felled down. The trunks would then be covered in a bed of ash or soil. When you burn this slowly it produces a form of carbon called charcoal. The charcoal would be powdered down and combined with boiled pine resin to form pitch. This in my humble opinion, is more probable than extracting coal or oil to make traditional pitch.

It is not difficult to see the parallel of the gouged trees producing resin and Yahusha's wounded body producing blood. The blood that not only covers our sin but brings healing. And just like the pitch waterproofed the ark the salvation through Yahusha brings us into eternal life. In other words, just like the eight people on the ark were saved through the wood and resin of dead trees, we are saved through the green tree, Yahusha who atoned for our sins.

*For it is on this day that **atonement shall be made for you to cleanse you; you will be clean from all your sins before Yahuah.***

Leviticus 16:30 (NASB1995)

Yahusha is the one cleansing us from our sins before Yahuah. The writer of Hebrews does not outright say it, but Hebrews 9 does make multiple *Yom Kippur* connections especially pertaining to cleansing of the tabernacle and our conscience:

*But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and **not through the blood of goats and calves, but through His own blood,** He entered the holy place once for all, having obtained eternal redemption.*

*For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will **the blood of Christ, who through the eternal Spirit offered Himself without blemish to Elohiym, cleanse your conscience from dead works to serve the living Elohiym?***

Hebrew 9:11-14 (NASB1995)

That makes it easy for us to connect the dots. Yahusha ministering as a High Priest makes atonement for us. Praise Yah for our High Priest and mediator, Yahusha ha Messiach!

Gifts as Covering

Maybe I did not entirely bring it home on the first go-around with the twins. Remember we covered the part where Jacob sends gifts to Esau. The preceding gifts Jacob sends are to cover for former wrongdoings:

*And say ye moreover, Behold, thy servant Jacob is behind us.
For he said, I will **appease** him with the present that goeth before me,*

and afterward I will see his face; peradventure he will accept of me.

Genesis 32:20 (KJV)

That word “appease” is the Hebrew equivalent for covering, *kaphar*. When we dig into the Wisdom literature it becomes apparent that gifts have a place in Yah’s plan to bring reconciliation (*kippur*) in relationships through covering. For instance:

A man’s gift makes room for him and brings him before great men.

Proverbs 18:16 (NASB1995)

Many will seek the favor of a generous man. And every man is a friend to him who gives gifts.

Proverbs 19:6 (NASB1995)

Jacob showers down gifts on his brother, yet Esau was in the wrong. Sounds like Yah providing His beloved Son to a world soaked in sin. I know that pagan christianity has taught you that Jesus is the gift sent to us during the winter solstice so we should celebrate his birthday on Saturnalia Day. Ignoring the obvious paganism, Asherah worship, thumbsucked dates and so on, the fact that Yahusha is a gift from the Father remains true. Just like gifts often reconcile relationships, Yahusha reconciles your relationship with Abba, Father.

Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.

James 1:17-18 (NASB1995)

More *Yom Kippur*-Esau connection

Sibling rivalries are prevalent in the Word. Think of Cain and Abel, Issac and Ishmael and the list goes on. And if you would break down the Genesis 14-war you would come to find it is just a family feud on an epic scale.

Here, the sibling rivalry continues with the twins Jacob and Esau. Consider what Rebecca tells Jacob to do before playing Esau:

“And now my son, listen to my voice according to what I command you.

*“Please go to the flock and bring me **two choice young goats,**
and I make a tasty dish from them for your father, such as he loves.*

*“And you shall take it to your father, and he shall eat it,
so that he might bless you before his death.”*

Genesis 27:8-10 (TS2009)

The two goats should be a simple connection to *Yom Kippur*.

*“And Aharon shall cast lots for the **two goats,** one lot for אִזְעֵזֵל and the other lot for Azazel.*

Leviticus 16:8 (TS2009)

Rebecca would represent the Ruach haQodesh in this analogy. Two goats would have been a massive meal though. That's plenty of meat to go around. I am talking about serving between 15-20 people, at least. Isaac's eyesight and health was deteriorating, however he still had a *yuuuge* appetite.

The only problem was Jacob was not as hairy as his brother. Isaac would easily be able to distinguish the switcheroo. But leave it to Mommy, she had a plan lined up.

*And Ribqah took the best garments of her elder son Ęsau, which were with her in the house, and put them on Ya'aqob her younger son. And **she put the skins of the young goats on his hands** and on the smooth part of his neck.*

Genesis 27:15-16 (TS2009)

Esau had to be one hairy dude if you could compare him to a goat. *Sheesh*. He was like a goat-man, by the sound of it. Like mr. Tumnus, the friendly faun from Narnia. Or even Pan, the god of the wild, shepherds and flocks. Pan was always up to no good. Pan was known for rocking the flute and chasing after nymphs.

Hmm, Pan was god of the wild? Wasn't Esau always hunting the wild? Secondly, Esau was also hairy with skin as that of a goat. Was Esau becoming Pan or a prototype? There is also the correlation with Nimrod that hunted and killed the innocent. I don't know. But there are some striking similarities.

The book *The Travels of Noah into Europe* connects the dots for us and says that Pan and Ham are the same individual, but maybe you already knew that. Nimrod is his offspring. Pan's bloodline was not too far off so there could be more to this but I will leave it at that.

Similar to *Yom Kippur* we have two humans representing goats. Jacob was cloaked as a goat to obtain the blessing. Mirror, mirror on the wall Esau was the hariest of them all. He was the goatest of all time, however he had forfeited both the birthright and blessing at this point.

If we go back to our *Yom Kippur* picture Esau would be the goat for Azazel and Jacob the goat for Yahuah. Esau was always wondering about like a prodigal and never took up the responsibility of the firstborn. While Jacob was serving his household and studying Yahuah's instructions. Esau by the sound of it had no desire to know the ways of the Most High.

The Tagum Jonathan and the Book Jasher says it like this:

And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before Yahuah.

Genesis 25:27 (Targum Jonathan)

At that time Isaac sent his younger son Jacob to the house of Shem and Eber, and he learned the instructions of Yahuah, and Jacob remained in the house of Shem and Eber for thirty-two years, and Esau his brother did not go, for he was not willing to go, and he remained in his father's house in the land of Canaan.

And Esau was continually hunting in the fields to bring home what he could get, so did Esau all the days. And Esau was a designing and deceitful man, one who hunted after the hearts of men and inveigled them...

Jasher 28:18-20

Epistle of Barnabas and *Yom Kippur*

Even though I do have my reservations on the General Epistle of Barnabas, it does contain some small details on *Yom Kippur* that we are not otherwise given. The Epistle of Barnabas also offers a completely different take on understanding the two goats:

And let them eat of the goat which is offered in the day of the fast for all their sins. Hearken diligently (my brethren,) and all the priests, and they only shall eat the inwards not washed with

vinegar. Why so? because I know that when I shall hereafter offer my flesh for the sins of a new people, ye will give me vinegar to drink mixed with gall; therefore do ye only eat, the people fasting the while, and lamenting in sackcloth and ashes. And that he might foreshew that he was to suffer for them, hear then how he appointed it.

Epistle of Barnabas 6:4-6

Seems like Barnabas was fasting on this day. That's just a side note. The priests, however, were having a chowdown. We all agree that the goat for Yahuah was to be slaughtered for the sins of the people. Just like Yahusha ha Messiach was. With other sacrifices the priests get to enjoy the sacrifice as a meal, no difference with the *Yom Kippur* offerings. In the words of Coca-cola, "meals bring people together." Yahusha also said we should drink His blood and eat His body, so he can stay in us and have part in the resurrection.

"He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. "For My flesh is truly food, and My blood is truly drink. "He who eats My flesh and drinks My blood stays in Me, and I in him.

John 6:54-56 (TS2009)

Reading on, The Epistle of Barnabas tells you that the goat for Azazel and the goat for Yahuah appeared similar, almost like twins. There is another Jacob and Esau connection.

Take, says he, two goats, fair and alike, and offer them, and let the high priest take one of them for a burnt offering. And what must be done with the other? Let it says he be accursed. Consider how exactly this appears to have been a type of Yahusha and let all the congregation spit upon it, and prick it; and put the scarlet wool about its head, and thus let it be carried forth into the wilderness.

Epistle of Barnabas 6:7-8

Poor animal. Apparently the scarlet headband for goats was already fashionable when Barnabas jotted this down. The scarlet thread headband will be connected to secular sources and modern depictions of the *scapegoat* later. Barnabas adds a section of animal abuse. Which to me is a flapping moon flag right there. Also, we cannot find that in the Torah. And when we consider the following passages from Proverbs it just does not gel with the heart of Yah:

The righteous regards the life of his beast, but the compassion of the wrong is cruelty.

Proverbs 12:10 (TS2009)

*Know well the state of your flocks; **set your heart to your herds.***

Proverbs 27:23 (TS2009)

Yah loves His creation. Even the hairy and wooly ones. I do understand the analogy Barnabas is going for. However, you do not need to buff up Yahusha's crucifixion to make it more trustworthy. It is. No embellishments required. Paul's companion goes on to write:

*Because they shall see **Christ in that day having a scarlet garment about his body;** and shall say: Is not this he whom we crucified; having despised him, pierced him, mocked him? Certainly, this is he, who then said, that he was the Son of Elohiym. As therefore he shall be then like to what he was on earth, so were the **Jews heretofore commanded, to take two goats fair and equal.** That when they shall see (our Saviour) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the goats.*

Epistle of Barnabas 6:10-12

I find this part intriguing, I have to admit. And it lines up with other scriptures. The Yahusha that was crucified will look similar to the Yahusha coming back, just like the two goats were similar. This passage explains Yahusha coming in his Revelation 19, blood drenched attire to those that pierced and mock Him. This would have been an absolutely terrifying sight for the temple controllers. Hope the Yahudim had extra undergarments to go around when Yahusha returned to Jerusalem in 70 A.D.

In this passage Barnabas explains how Yahusha could be seen as both goats. To me Baranabas' analogy does not help a great deal and does not always add up. But it does tie in nicely to two other ideas.

Messiah ben Joseph and Messiah ben David

There is a problem in the Bible. In the Bible we read of a Messiah that is rejected and ends up dying by the hand of his people. In the same Bible we read of a Messiah that reigns forever over His servants with the Torah being abided by. How do these two Messiahs reconcile?

The Talmud, a collection of Jewish traditions and commentaries, attempts to explain this by saying there will be two messiahs. In other words there will be two distinct persons. They do this to throw you off their scent. They do this so that you will not recognise that Yahusha was both. They argue

for two different people entirely to add to the confusion, as if the Talmud was not confusing enough. They do not want you to follow the breadcrumb trail and realize Yahusha Ha Messiach was both, Messiah ben Joseph and Messiah ben David.

Yahusha was the one who suffers and is rejected by his people. **The Suffering Messiah is called Messiah Son of Joseph (Mashiach Ben Yosef).** In similar fashion to Joseph, he is rejected by his brothers. Just like Yahusha was rejected and died for His people.

Now, Talmudic teachers did not consider the possibility of Messiah being resurrected after His death and reigning. If you are here, you know this to be true. **Yahusha is also the glorious King Messiah, called Messiah Son of David (Mashiach Ben David).** Like David he will reign gloriously over Yashar'El and subjugate the other nations under Yashar'El. The second reason is that he is called Messiah Son of David since the Messiah should be a physical descendant of David, according to prophecies contained in the Tanakh. Which is also true of Yahusha, according to genealogies contained in the New Testament.

BarAbbas vs Yahusha

Remember the scene where Pilate allows the Yahudim to choose a prisoner to be set free on Pesach? The mob convinces the crowd to choose Barabbas instead of Yahusha haMessiach. Barabbas (Bar Abbas) is in all probability an Aramiac patronymic name "son of the father".

The crowd had a choice between **the two sons of the Father. Both wanted to deliver the people. Barabbas with a physical uprising and kingdom and Yahusha with a kingdom not of this world. Again we have the twin scenario. The two similar goats - Jacob and Esau. Unfortunately, the world will always want Esau.**

Azazel and Yom Kippur

After the High Priest had slaughtered a bull for him and his family and offered the first goat for Yahuah the attention would shift to the second goat for Azazel.

*"And when he has finished atoning for the Set-apart Place, and the Tent of Appointment, and the slaughter-place, he shall **bring the live goat.** "Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra'el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away*

into the wilderness by the hand of a fit man. “And the goat shall bear on itself all their crookednesses, to a land cut off. **Thus he shall send the goat away into the wilderness.**

Leviticus 16:20-22 (TS2009)

This second goat was known as the goat for Azazel or more commonly referred to as the scapegoat. Strong’s concordance defines Azazel it as follow:

עֲזָזֵל ‘āzā’zēl, az-aw-zale’; from H5795 and H235; goat of departure; the scapegoat:—scapegoat.

“But the goat on which the lot for Azazel fell is caused to stand alive before יהוה, to make atonement upon it, to send it into the wilderness **to Azazel.**

Leviticus 16:10 (TS2009)

How on earth the translators ended up with “scapegoat” beats me. It literally says Azazel. My guess is the translators were not big fans of Enoch. This is pure translator bias to hide something or in this case, someone. That someone is none other than Azazel. His name is right there in the text if you have your Hebrew lenses on. Not only was the goat **for Azazel** but it was also **sent to Azazel**. Which makes more sense than 'scapegoat'. The scapegoat cannot be sent to Scapegoat. *But who is Azazel?* Good question.

Enoch is our guy to help us identify the suspect in question:

Moreover Azazel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered.

Enoch 8:1



Enoch clearly tells you who Azazel is. This is not a guessing game. Azazel changed the world. Not in a good way. If you ever wondered what spirit is driving the arms race or the cosmetic industry, there you have it. Azazel. The main driving force behind power grabs and vanity fair is the same entity. I am not saying owning a gun or slapping some mascara on is sinful. Just be cautious to check your motives when engaging in the products originating from the pastimes of Azazel.

*Again Yahuah said to Raphael, **Bind Azazel band and foot;
cast him into darkness; and opening the desert which is in Dudael,
cast him in there.***

*Throw upon him hurled and pointed stones, covering him with darkness;
There shall he remain for ever; cover his face, that he may not see the light*

And in the great day of judgment let him be cast into the fire

***Restore the earth, which the angels have corrupted; and announce life to it,
that I may revive it.***

Enoch 10:6-10

Azazel got stoned. The old school type of stoned that is. This might even be the origins of this form of biblical capital punishment, stoning that is. This all went down in Dudael. Wherever Dudael is, you can probably guess it was not on top of the list when it comes to buying real estate or ever contested in town of the year. I guess not too many people wanted to live in Azazel's neighborhood. So we do not receive too much information on this location in the biblical narrative. There is one clue I found though.

Have you seen the painting of William Holman, *The Scapegoat*? Or paintings I should say, There are two versions. Both depict the scene from the wandering of the goat for Azazel in Dudael. The one on the right was a smaller version also depicted in brighter colors with a dark-haired goat and a rainbow and can be found in the Manchester Art Gallery. The one on the left is a larger version without a rainbow, more muted tones and light-haired goat found in the Lady Lever Art Gallery.



In the background, Dudael is depicted complete with creepy carcasses and bones of something large that died some time ago. All stuck in the schloppity-schlopp of a swamp of sorts. According to

Hunt, the mountains beyond are those of Edom. Another Esau connection. It would make sense that Dudael could be in the land of Edom.

Do you see a red headband on the goat's head? The goat must be part of an 80's rock band. This was what Barnabas was getting to. Maybe there is something more to it. The Talmud also mentions the scarlet thread. The red thread and Edom are another two Esau connections right there.

The Talmud and *Yom Kippur*

I dropped the T-bomb again. *Cringe. I know.* But it contains an interesting historical account of what started occurring during *Yom Kippur* celebrations from the whereabouts of 30 A.D. Possibly the time Yahusha was crucified. To me this is a miracle that this is even preserved for us to read:

<p><i>During the last forty years before the destruction of the Temple the lot [‘for Yahuah’] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western-most light shine; and the doors of the Hekal (Temple) would open by themselves.</i></p> <p>(Yoma 39b, Babylonian Talmud)</p>	<p><i>The western light went out, the crimson thread remained crimson, and the lot for Yahuah always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open</i></p> <p>(Yoma 39b, Jerusalem Talmud)</p>
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The forty years leading up to the destruction of the temple were marked with paranormal activity. There are four distinct unexplainable occurrences here for the temple and the temple mafia could not just chuck it under the rug.

Firstly, the scarlet thread remained scarlet. Remember, the scarlet thread is not found in Leviticus 16. I have to admit. The scarlet thread is added by Judaism. According to the Talmud, the priests would tie the scarlet thread on the door of the (temple) court. It was on the outside so all could observe. If the thread turned white the people knew they were forgiven and rejoiced. And obviously if it remained scarlet they were not forgiven. The Azazel goat too, had a scarlet cord tied to its horns. I told you we would get back to the 80's rock band headband. If the thread at the temple turned white, it signified that atonement had been achieved. During the forty years preceding the temple's destruction, according to rabbinic tradition, the thread remained scarlet red.

I do not put too much stock in this tradition of the Jews. However it does seem very coincidental that Yahusha was crucified during the period these strange and supernatural occurrences started surfacing. When even the opponents of Yahusha and secular sources tell you something strange was happening post-crucifixion it makes sense to me and strengthens the case for Yahusha and the Bible.

Secondly, for forty years the temple gates were opening by themselves. Imagine locking up your home and when you get up in the morning all the gates and doors are open. *Spooky.* Well, more than that it reminds me of the Psalm:

Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in. *Who is this king of Glory? Yahuah strong and mighty, Yahuah mighty in battle.* **Lift up your gates,** ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.

Who is this king of glory? Yahuah of hosts, he is this king of glory.

Psalm 24:7-10 (LXXE)

Except for Sheol's gates being trashed, it seems like the temple gates and doors were not doing any better. Yahusha was The Yahudim had a period of 40 years to accept the entrance of the King of glory before He made His appearance in the whereabouts of 70 A.D. in the clouds. Rabbi Johanan ben Zakkai even went so far as rebuking the temple doors, but to no avail.

Thirdly, there were to be lots cast over the two goats. One for Yah and one for Azazel remember. Apparently how this was done is, two stones were taken from the High Priest's breastplate and indicate which one would be the goat for Yah, to be offered on the altar. For 40 years the lot came up on the *left hand*. I am no statistician or actuary, but I am told the mathematical odds against such an occurrence are 5 500 000 000 to 1.

This made me think of Yahusha who sits on the Father's right hand. *It doesn't say righthand Edgar, it says left hand.* Yes, case in point. Yahusha was already at *the Father's right hand* and that was to illustrate he was the beloved son, the son of the right hand, Benyamin. The right hand was the power and authority of Yah and that is what was found wanting by the Yahudim:

But this Man, after He had offered one sacrifice for sins forever,

sat down at the right hand of Elohiym.

Hebrews 10:12

There was no right hand left to offer. Only the left hand remained. The second best. And the second best was not good enough.

Fourthly, as if that was not enough, next up was holy load shedding. The Talmud says they were struggling to keep the menorah alight. The seven-branched candlestick was to be kept burning continually according to the Torah. For 40 years the western lamp went out. What are the chances? The Yahudim were supposed to be a light to the nations. Yet, Yahusha warns us to be careful and that He is capable of removing our menorah:

*“But I hold this against you, that you have left your first love. “So remember from where you have fallen, and repent and do the first works, or else **I shall come to you speedily and remove your lampstand from its place, unless you repent.**”*

Revelation 2:4-5 (TS2009)

That was an indication that the menorah will eventually be removed if you ask me. The lack of repentance from the Yahudim led to a pending judgment and it went down in 70 A.D.

Many, like the Orthodox Jews regard the Talmudic record of the miracles to be a precise and truthful retelling of events that occurred between 30 A.D. and 70 A.D. The Yahudim have taken out the shotgun approach on this.

Rabbis have offered a plethora of shot-in-the-dark explanations. All of which they avoid the crucifixion account and try not to touch Yahusha ha Messiach with a ten foot pole. None of the explanations seem to hold any water. Everybody’s favorite anti-missionary, Tovia Singer, took a swing at it.

Singer, while painting over the passage in the Talmud with some wide brush strokes, suggests ‘...the reason this miracle (of the scarlet thread turning white) ended 40 years before the destruction of the second Temple was due to the **deplorable lack of social justice and brotherly kindness among the Jewish people...**’

Well now isn’t that convenient. Wonder if there is empirical evidence or even how you would measure the lack of social justice and brotherly unkindness. And I’m sure that was prevalent among the Yahudim many other times as well. No, there was paranormal activity in the temple for another reason.

Occam's razor hardly lets me down. The simplest explanation is usually the best one. You see, forty years prior to the destruction of the temple, Yahusha ha Messiach was crucified, died, buried and resurrected. In the meantime He has established His Melchizedek priesthood. He ministers in the temple in heaven. Do you remember the Atonement Cover or Mercy seat? In the Holy of Holies, this is where the blood of the sacrifice was presented on *Yom Kippur*. The Mercy Seat, is a seat, representing the Throne of Yahuah. No High Priest, however holy, could sit there. According to Hebrews, Messiah presented His Blood in the true Holy of Holies, of which the one in the Jerusalem Temple was a mere symbol.

Whoever the writer of Hebrews is, he/she breaks it down like this:

*Now when these things have been so prepared, the **priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.***

Hebrews 9:6-7 (NASB1995)

We know it is *Yom Kippur* as it says "**only the high priest enters once a year...**" We all know that Yahusha ha Messiach did not have to offer as sin offering for Himself as he was sinless, but entirely for the sins of the people.

*But when Christ appeared as a high priest of the good things to come, **He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.***

Hebrews 9:11-12 (NASB1995)

Do you remember the part where Yahusha told Mary of Magdala not to touch Him? This is why. He had to go to the great and perfect tabernacle to present Himself and obtain eternal redemption.

People Akin to Animals

In the Bible we often find different types of people being compared to animals. Ishmael is compared to a wild donkey. Judah to a lion's whelp. Yahusha warns his followers of the wolves in sheep's clothing among the sheep. The sheep refers to followers of the Shepherd, Yahusha. He was not

warning us about some natural phenomenon on National Geographic but rather seeming harmless people with destructive motives among the brethren.

Furthermore Sha'ul compares the threshing ox chowing the grain to someone laboring for the gospel of the kingdom that is allowed to have a form of donations or income. Peter's picnic blanket from heaven with unclean animals is also one. Contrary to popular belief, the vision did not mean Peter could at last have *eisbein* on the menu. The unclean animals were referring to the gentiles/nations (not food) that were to become part of the sheepfold of Yashar'el.

When Sha'ul writes:

*If from human motives **I fought with wild beasts at Ephesus**, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.*

1 Corinthians 15:32 (NASB)

Was Sha'ul in a *Gladiator*-like scene facing some lions in the Colosseum or was he complaining of someone letting the rottweilers out? No. Sha'ul is most probably referring to the riots that went down in the events described in Acts 19. Again wild **people**, not animals.

Another example would be the animal apocalypse of Enoch. Enoch chapters 85 to 90 are absolutely fascinating. Enoch gives the lowdown on the entire HIS-story in a highlight reel fashion with an all-animal cast representing prominent characters in the Biblical narrative. I am sure you get the idea. In the Bible often animals are allegories for types of people.

Now consider the goats of Leviticus 16 again:

*“And Aharon shall bring **the goat on which the lot for יהוה fell, and shall prepare it as a sin offering.** “But **the goat on which the lot for Azazel fell is caused to stand alive before יהוה, to make atonement upon it, to send it into the wilderness to Azazel.**”*

Leviticus 16:9-10

So what types of people do goats represent? Wild ones? Maybe people who are difficult to discipline. Ask any goat farmer, goats are stubborn and not the easiest of domestic animals to work with. They constantly break things and often go beyond their designated grazing areas. If the two goats of *Yom Kippur* represent two types of people, the question becomes, which goat are you? **Are**

you the goat for Azazel or the goat for Yahuah? Very similar to Jacob or Esau. Are you Jacob or Esau?

Consider how Yahusha contrast two types of people in the following two passages:

*“And he who does not take up his stake and follow after Me is not worthy of Me. **“He who has found his life shall lose it, and he that has lost his life for My sake shall find it.***

Matthew 10:38-39 (TS2009)

*And calling near the crowd with His taught ones, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his stake, and follow Me. **“For whoever desires to save his life shall lose it, but whoever loses his life for the sake of Me and the Good News, he shall save it.** “For what shall it profit a man if he gains all the world, and loses his own life? “Or what shall a man give in exchange for his life? “For whoever is ashamed of Me and My words in this adulterous and sinning generation, of him the Son of Adam also shall be ashamed when He comes in the esteem of His Father with the set-apart messengers.”*

Mark 8:34-38 (TS2009)

I would submit to you that the two goats of *Yom Kippur* represent these two types of people. The scapegoat or goat for Azazel is not sacrificed to Azazel. It does not lay down its life. It is led outside the camp to go to Azazel. Not sure if it had a GPS or how it would know where to go. Similar to Esau going out to hunt in the wild. Yet, the goat for Azazel would retain its life trudging the schloppity-schlopp of Dudael. It would mindlessly wander off into the desert, with no sense of purpose or ownership to guide it to something useful and meaningful. And yes, it would end up dying eventually. Like the children of Yashar’El that came out of Egypt it would end up dying in the wilderness either of old age or being cornered by famished predators.

Some men and women, even in the church, are retaining their lives floating on the oceans of time not set on a specific course. No end destination in mind - just winging it and hoping for the best. They are mindlessly swamped by waves of mass media indoctrination and buy into all the lies haSatan and the world have to offer. Some pursue wealth, which seems noble on the surface level.

However, doing so without a kingdom mindset and kingdom purpose ends up being a downward spiral into the abyss of self indulgence or the meaningless void. Others just outright are killing themselves slowly with soaking in Hollywood's fresh sewerage into their eyeballs as stuffing their mouths full of the piggy, GMO's and other poisons we call 'food'. Adding pharmakeia, pornography and sexual confusion into the cauldron and you have a hearty witch's brew going. *Godspeed* to those embarking on these stormy seas without a Compass. Just know I will be in the back praying for you.

Conclusion

Lets not despair, there are others that are the goat for Yahuah. Laying down their lives for the purposes of Yah and His glorious kingdom. That is the only way to preserve your life. Once you lay it down, die with Yahusha you can be raised again with him. That was the whole point of the example of the 'sacrifice' of Isaac. To the Azazel goats this will seem as foolishness and death. Not climbing the corporate ladder and not indulging in the pleasures of this world will seem ludicrous to those treading the wilderness Azazel-wards. They are right. You are dead. Dead to self, dead to sin, yet alive to Yah. You belong to Someone. That Someone is with you. You are in the hands of the High Priest, about to be prepared as a living sacrifice.

It does not come easy being a living sacrifice. You will *also* have to face the waves of indoctrination, propaganda, evolution, heliocentrism, globalist agendas, zombie serums, GMO's, pharmakeia, pornography and normalizing of sexual perversion circuses. However, you have a Compass on the stormy sea and you have the Master of the wind and waves on your ship. Your High Priest has got you. You are the goat for Yahuah, the end destination is clear.

I really covered the essence of *Yom Kippur* at the start of this article and could not wait to leave until the end. **Humility is the secret ingredient. Humility applies no matter if you are following the Enoch/Zadok/Full Moon/Luni-Solar or the cockeyed Hillel calendar. Humility is mentioned three times in the *Yom Kippur* passage of Leviticus 23 for a very good reason.**

The way I read it, in the end every knee will bow before Him. All will be made low. **The proud** will be brought low. They will be **forced to submit**, whether they want to fall on their faces or not. On the other end of the spectrum, **the humble will willingly lay down their lives, bow before Him and make themselves low**. Some will accept the covering of Yah in humility. Others will reject the covering of Yah in arrogance. Big difference.