



Azazel and the Five Satans

By Noel Joshua Hadley

5/2/24

AZAZEL and the Five Satans sounds like the name of a heavy metal band gone doowop. In other theological news, the Scapegoat is a concept which nearly everyone is at least faintly familiar with, particularly among those with martyr complexes. I bet you didn't think psychology would be included in the curriculum today. The Scapegoat that I am thinking of can be found in Leviticus 16, or as we call the book in the modern Hebrew, Vayiqra. In the ancient Paleo-Hebrew, it is Ya'qura'a. Look, I happen to like different translations, okay? There are actually two goats in any given translation of the passage but before going over their respective roles, there's something that I think you should see.

Berean Standard Bible

But the goat chosen by lot as **the** **scapegoat** shall be presented alive

English Standard Version

But the goat on which the lot fell for **Azazel** shall be presented alive

<p>before the LORD to make atonement by sending it into the wilderness as the scapegoat. Leviticus 16:10</p>	<p>before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel. Leviticus 16:10</p>
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One translation reads ‘the scapegoat’ whereas the other puts ‘Azazel’ in its place, what gives? I typically like the BSB, but I have to say I’m a little let down this time. Though on second thought, how very unfair of me. The KJV-only crowd will probably hock up a loggie at what I’m about to say, you’ve been warned. No translation is perfect, which is why I love digging into a multitude of texts, and in numerous languages as well. Getting down onto the papyrus and wrestling with words from various neighborhoods is an excellent way to work out—build muscle as well as organ. My readership has heard me attempt enough pronunciations to conclude that the words win more often than not but I am not one to give up easily.

The reason for the translation differences on this particular occasion is because Azazel is a naughty combination of words. ‘Az’ depicts a *goat*, whereas ‘azel’ describes being *sent away*, which is very goatlike, come to think of it. But then, did you notice how the Azazel goat is sent away into the wilderness to Azazel? That would make no sense whatsoever for those Bible translators who have yet to wise up to the fact that Azazel is the name of an actual entity, a **spiritual being**, which would be Aza’zel in modern Hebrew, or Ayza’aza’Al in the Paleo. Because I myself am not a glutton for punishment, moving forward, I have decided to go with the phonetic spelling as found in modern Hebrew, **Aza’zel** with an apostrophe. The grammar aficionados will have to fill in the blank with their own preferred pronunciation.

My intent in writing this paper is to track down any and all synchronized extra-Biblical references to Aza’zel so that we might better understand the realm we happen to live in. Seeing as how he happens to land in canon though, and the Torah of all places, I vote that we begin our investigation there. Maybe you haven’t noticed already, but we already have. Turning once more to Leviticus, though it will be read in the Paleo this time.

And Aharan shall bring near *ath*-the young bullock of the sin offering, which is for himself, and so make a covering

atonement for himself and afterwards for his house. And he shall take *ath*-the two hairy goats and shall stand *ath*-them to the face of YAHAUAHA, the EVER-LIVING, at the entrance of the Tent of Meeting. And Aharan shall gift upon the two hairy goats a lot-pebble: one lot-pebble for YAHAUAHA, the EVER-LIVING, and one lot-pebble for Ayza'aza'Al. And Aharan shall bring near *ath*-the hairy goat which ascends, upon whom is the lot-pebble for YAHAUAHA, the EVER-LIVING, and shall fashion him for a sin offering. But the hairy goat which ascends, upon whom is the lot-pebble for Ayza'aza'Al, he shall stand alive to the face of YAHAUAHA, the EVER-LIVING, to make a covering over him, to send *ath*-him away unto Ayza'aza'Al in the wilderness.

And Aharan shall bring near *ath*-the young bullock for the sin offering which is for himself and on behalf of his house and shall slaughter *ath*-the young bullock of the sin offering which is for himself. And shall take a full fire-pan of burning coals of fire from over the altar, from before the face of YAHAUAHA, the EVER-LIVING, and shall fill both fists with sweet incense, beaten small, and shall bring it from the house to the Vail, and shall gift *ath*-the incense upon the fire to the face of YAHAUAHA, the EVER-LIVING, that the cloud of incense may conceal the Covering of Redemption, which is upon the Revealed Precepts, and he shall not die. And he shall take from the blood of the young bullock and shall sprinkle with his finger over the face of the Covering of Redemption eastward and to the face of the Covering. He shall sprinkle seven strokes of the anvil from the blood on his finger.

And he shall slaughter *ath*-the hairy goat of the sin offering for the people and shall bring *ath*-his blood toward from the house to the Vail and shall fashion *ath*-his blood as he fashioned for the blood of the young bullock and shall sprinkle *ath*-him over the Covering of Redemption, and to the face of the Covering of Redemption. And he shall make a covering atonement over the *Qudash* from the uncleanness of the sons of Yashar'AL for all their sins, missteps, calamity, and in this manner, he shall fashion for

the Tent of Meeting, which has settled down to dwell among *ath*-them in the midst of their uncleanness.

Ya'qura'a 16:8-19

Two separate and completely different goats are being described, each representing one specific type of person. The goat who receives his lot for YAHUAHA is indicative of Yahusha Ha'Mashiach, but just as importantly, it highlights the obedient servant who is fully committed to ALAHAYAM, picking up his cross and walking as Yahusha walked. I am not allotting the time to talk about 'living sacrifices' in this paper, though that is what we are dealing with. Like YAHUAHA in the flesh, Yahusha Ha'Mashiach, that soul sacrifices his life. He is literally laying himself upon the altar and dying daily to the self.



And of course, I would be remiss not to mention that the YAHUAHA Goat is slain on Yom Kippur, meaning Day of Atonement, the holiest day of the year. It is the day when all sin is forgiven, both conscious and unconscious transgressions of the Torah. That too is a study best left for another occasion. And of course, it is a sacrifice which can only be performed by the High Priest rather than any one individual. Who is our High Priest by Yahusha Ha'Mashiach?

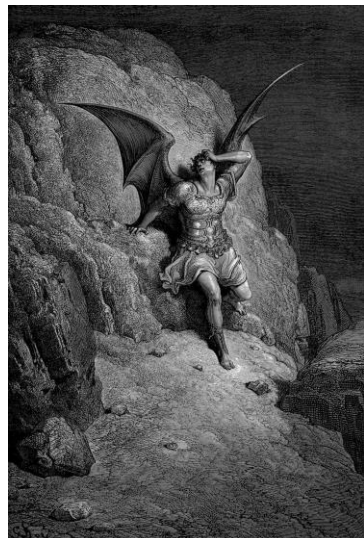
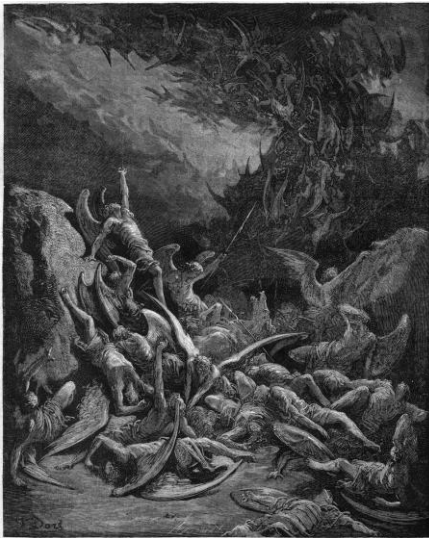
Aza'zel on the other hand represents the haughty and proud individual who elevates himself as a tare among the wheat, rebelling against the Commands. He is free to live his life beyond the camp of the qodeshiym, separate from the set-apart and narrow Way of YAHUAHA, wandering about in the outer darkness as he wills. That sounds dreadful, no thank you. The type of person being described is given to us in Revelation 22:15 in case you're curious. I'm not turning there or else I will never get through this exercise. There is one passage however which I am willing to attend to at present, as it perfectly embodies the Aza'zel goat.

⁴³ **When an unclean ruach goes out of a man, he goes through dry places, seeking rest, and finds none.**

Besorah Mattithyahu 12:43

Yahusha appears to be describing the Aza'zel goat, can I get an *amen*? I was somewhat torn on which translation to use because the Hebrew Sephardic document says '*a satan*' rather than *unclean ruach*. But then you'd probably think I'm referencing the Shem Tob version when they are clearly not the same. What I like about the Greek is that it denotes *dry places*, indicating an actual swath of land but also a malnourished state of the soul, lacking the greening, or rather, the photosynthesis ascertained in his or her Sabbath rest.

Why did I just include the word Sabbath there? Because rest is The Way of YAHUAHA whereas unrest is Aza'zel's method. As I've already shown in my [Mark of the Beast or the Mark of YAH](#) paper, those who take the Mark of the Beast are forsaking the Mark of YAH in their buying and selling, and what is the Mark of YAH again but the Sabbath rest?



Aza'zel in Chanoch

OBVIOUSLY, the restless wanderer is just one example. I'm sure there is plenty more of Aza'zel to dissect in the passages ahead, as well as those modeled upon his character. Turning now to **Chanoch**, or 1 Enoch if you

would prefer, I will show you Aza'zel's defining accomplishments in His-Story. Perhaps we will finally learn why he had a goat named after him.

³ **And these are the chiefs of their angels and their names,** and their chief ones over hundreds and over fifties and over tens.

⁴ The name of the **first Yekun:** that is, the one who led astray all the Sons of ALAHAYAM, and brought them down to the earth, and led them astray through the daughters of men.

⁵ And the **second** was named **Kesab'el:** he imparted to the holy Sons of ALAHAYAM evil counsel and led them astray so that they defiled their bodies with the daughters of men.

⁶ And the **third** was named **Gadr'el:** **he it is who showed the children of men all the blows of death, and he led astray Cha'uaha, and showed the weapons of death to the sons of men the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.** ⁷ And from his hand they have proceeded against those who dwell on the earth from that day and forevermore.

⁸ And the **fourth** was named **Penemu'el:** he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. ⁹ And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. ¹⁰ For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. ¹¹ For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me.

¹² And the **fifth** was named **Kasyade:** this is he who showed the children of men all the wicked smitings of ruachoth and demons, and the smitings of the embryo in the womb, that it may pass away, and the smitings of the

soul the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Tabaet.

Chanoch 69:3-12

Yup, that's some hardcore MMMBop, right there. I'm counting Five Satans who hold the strings as Puppet Master rather than one, as is the generic opinion, and Aza'zel just so happens to be numbered among them. Oh, he's there, alright. I took the highlighter out upon each of their names to make identifying them as easy as possible and they are as follows. Yekun, Kesab'el, Gadr'el, Penemu'el, and Kasyade.

Yekun is accredited with the one who led the original rebellion in heaven. When it makes mention of the Sons of ALAHAYAM being brought down to the earth, that may be a reference to the Watchers, contextually speaking, though it may also be indicative of us. We were those Sons of ALAHAYAM who were derived by Yekun, and therefore, brought down to the earth. The theologians will point the finger at Satan and that is only partially correct. He is a Satan, and in fact one of the Five Satans, but not the Serpent in the Garden.

Kesab'el is listed as the second Satan. He is described as the one who led the other Sons of ALAHAYAM into the act of taking women, which has me wondering if his other name is **Shemiy'aza**.

Skipping right over the third Satan, the fourth was **Penemu'el**. Not entirely sure but 'the bitter and the sweet' may be a reference to **alchemy**, especially since his rap sheet includes teaching the Secrets, or you might say the Mysteries of heaven, as well as the institution of writing. Penemu'el appears to be the father of the **Mystery Schools**, and remember now, nothing is as meets the eye. Yes, it is true that the Mysteries came from heaven, and a true heavenly Mystery is a pearl which should never be cast before swine. The difference here is that we are dealing with worthless mysteries. They offered Enlightenment though it is death which they delivered. A rather straightforward deduction would in fact assign his introduction of writing to the introduction of propaganda.

The fifth and final Satan is **Kasyade**, and if I'm reading that correctly, **Planned Parenthood** is his baby.

Still not seeing Aza'zel? He's there. I happened to skip over the Third member of the Satanic boy band knowing that I would deal with him now.

I think the confusion is that he goes by a number of names. For example, in other synchronized extra-Biblical texts, like ‘Ascension of Yesha’yahu (Isaiah)’, Yovheliym (Jubilees), ‘The War of the Sons of Light Against the Sons of Darkness’, and a multitude of mentions in ‘Twelve Patriarchs’, he goes by **Beliar**. In Hebrew, the name means *wicked* or *worthless*. He happens to land in canon too. Pa’al actually invokes the name of Beliar in Qorintiym Sheniy (2 Corinthians) 6:15. But then, in the Aramaic Targum and Kabbalah he goes by **Samma’el** which, interpreted, means ‘Venom of El.’ Well, in Chanoch, he goes by Aza’zel and also as **Gadr’el**. Read it again.

⁶ And the **third** was named **Gadr’el**: **he it is who showed the children of men all the blows of death, and he led astray Cha’uaha, and showed the weapons of death to the sons of men the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men.** ⁷ And from his hand they have proceeded against those who dwell on the earth from that day and forevermore.

Chanoch **69:6**

Look, I haven’t the faintest idea why Aza’zel is given the name Gadr’el in this passage. My only guess at present is that 1 Chanoch is in likelihood a collage of several different books stitched together into one book, all attributed to the author, and some of the seams show. If it’s not him then we have his doppelganger on our hands. That—or somebody has been made into a patsy because look at his accomplishments. His leading astray of Cha’uaha is our first clue. The Serpent, or rather, the spiritual entity possessing the Serpent, was Gadr’el. Well, the Serpent in the Garden also just so happens to be Samma’el according to the Aramaic Targum, see what I mean?

His obsession with death is our second clue. Gadr’el is said to have shown the children of men all the blows of death, which is interesting since his original lie promised the complete opposite.

But the serpent answered the woman: “**You will not die**; but ALAHAYAM knows that at the time you eat of it, your eyes will then be opened, and you will be like ALAHAYAM, acquainted with both good and evil.”

Barashayath 3:4-5

I'm guessing Yahusha's claim regarding the Temple Controller's father would also be a reference to this same Gadr'el character.

You are of your father the devil, and you desire to do the desires of your father. **He was a murderer from the beginning**, and has not stood in the truth, because there is no truth in him. Whenever he might speak falsehood, he speaks from the own; **for he is a liar, and the father of it.**

Besorah Yochanon (Gospel of John) 8:44

Perhaps that is another reason as to why Aza'zel is given so many names, Gadr'el, Beliar, Samma'el, and probably many others. Because he is two-faced, the originator of Ordo Ab Chao—order out of chaos. A Master at the left and right hand of magic, he plays both sides, promising enlightenment with the intention of delivering death. It was Gadr'el who introduced war tactics. He even offered them the sword. In keeping with the theme that Satan does and cannot create anything, but rather, pervert what already is, the sword was derived from heaven's arsenal, and had already made its premiere with the guardian Cherubim in Barashayath 3. If Gadr'el is not Aza'zel then some of the red and blue wires have been crossed because Chanoch has already introduced Aza'zel as the one who taught the war tactics to mankind.

8 And **Aza'zel** taught men to make **swords**, and **knives**, and **shields**, and **breastplates**...

1 Chanoch 8:1a

Notice the *dot, dot, dot* at the end of the passage. It's my way of saying there's more to his rap sheet. Give me a moment and his other convictions will be covered. I simply wanted you to see that Aza'zel is a clear match with Gadr'el. The police lineup seems so certain on this one that I suspect his alias will no longer be spoken in the pages ahead, because as far as my current investigation stands, Gadr'el is a one off.

... and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and **the beautifying of the eyelids**, and all kinds of costly stones, and all coloring tinctures. ² And there arose much unrighteousness, and

they committed fornication, and they were led astray, and became corrupt in all their ways.

1 Chanoch 8:1b

The thing about Aza'zel's introduction of makeup to women is that their eyelids were beautified before the arrival of the Watchers. That's a timeline of events which has already been covered in [Genesis 6: Sons of Seth or Sons of God or Both?](#) In rejecting the Watchers of Chanoch, many hold that the 'Sons of God' is a reference to the sons of Sheth. The point of that exercise was to show that both theories regarding the Sons of AL in Barashayath (Genesis) 6 are anatomically correct. The Watchers as well as the sons of Sheth are accounted for. I really need to go back in and rework some of the finer points with a screwdriver, particularly because the furniture legs are a bit wobbly compared with what I've come to understand of the Sons of ALAHAYAM.

6 And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them; ²and the Sons of the Great saw that the **daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh,** and with imaginations of wickedness; that they took them wives of all who pleased them.

Genesis [Aramaic Targum] 6:1-2

Anyways, in my Sons of Seth or Sons of God paper I offered the Aramaic Targum's take on the famous Genesis 6 passage, wherein they are described as the Sons of the Great. I show it to you now because the topic is Aza'zel. Aza'zel is attributed with beautifying the eyelids of the lusty lassies, and clearly, the Sons of the Great were only encouraged to take any wives who pleased them because the corruption had already begun. And so, was eyeliner and other beauty products introduced before or after the Watchers descended upon Mount Chermon? *Hmmm*. That is a question, indeed, and probably fighting words. I am of the opinion that the Watchers came down, took human wives, and *then* the Sons of Sheth removed themselves from the set-apart mountain, finding attraction in the painted dolls. I have even shown the paper trail which led me to that conclusion though you are free to draw your own bathwater. Let's not get lost in the weeds. My point is, Aza'zel appears to have engineered the entire ordeal. Consider the following passage.

⁷ And these are the names of their leaders: **Shemiy'aza**, **their leader**, Urakabame'el, Akiybe'el, Tamiy'el, Ramu'el, Dan'el, Azke'el, Sarakny'al, Asa'el, Armers, Batra'al, Anane, Zavebe, Samsave'el, Erta'el, Tur'el, Yomya'el, Arazy'al. ⁸ These are their chiefs of tens.

1 Chanoch 6:7-8

Hmm, that's odd. I just read over the flight manifest and Aza'zel isn't mentioned anywhere among the conspirators. None of the Five Satans are—unless Shemiy'aza is Kesab'el, as I suspect. Perhaps the Five Satans go by alternative names here, but otherwise, what do you make of that? I must have sourced the wrong chapter and verse. Let's try this again.

9 And then Miyka'el, Uriy'el, Rapha'el, and Gavriy'el looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. ² And they said one to another: "The earth made without inhabitant cries the voice of their crying up to the gates of heaven. ³ And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before El Elyon."'⁴ And they said to the Adonai of the ages: 'Adonai ha'adoniyim, Elohai ha'elohiyim, King of kings, and Elohiym of the ages, the throne of Thy glory stands unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! ⁵ You have made all things, and power over all things You have: and all things are naked and open in Your sight, and You see all things, and nothing can hide itself from You. ⁶ You see what **Aza'zel** hath done, **who has taught all unrighteousness on earth and revealed the eternal secrets which were preserved in heaven, which men were striving to learn.**

1 Chanoch 9:1-6

In this instance, **Miyka'el**, **Uriy'el**, **Rapha'el**, and **Gavriy'el** are looking down from heaven and accusing Aza'zel as the main culprit. According to the four holy angels, Aza'zel is the one teaching all unrighteousness upon the earth and revealing the eternal secrets which were preserved in heaven rather than the others. Aside from the Five Satans, there were **200** Watchers who descended upon Mount Cheron, as you all know, and

Shemiy'aza is listed as having led the charge. So, why is Aza'zel solely receiving the blame? I have my thoughts on why that is but I'm wondering if you do as well. Perhaps this is one of those instances where great minds think alike. I will kiss and tell but not until after the following passage.

⁴ And again YAHUAHA said to Rapha'el: 'Bind **Aza'zel** hand and foot and cast him into the darkness: and **make an opening in the desert**, which is in Dûdâêl, **and cast him therein.** ⁵ And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. **⁶ And on the day of the great judgement he shall be cast into the fire.** ⁷ And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. **⁸ And the whole earth has been corrupted through the works that were taught by Aza'zel: to him ascribe all sin.'**

1 Chanoch 10:4-8

And there it is. "There what is?" It *says*, and I quote: "To him ascribe all sin'. Aza'zel is the Scapegoat. Mind you, **all** sin. Every imaginable transgression, both of the conscious and unconscious variety, is placed upon him on the day of Atonement. Not only from people though. The sins of the Watchers appear to have been placed on him as well, amazing.

There is something else happening which is bound to confuse everyone. It threw me off his scent for years. YAHUAHA tells Rapha'el to bind Aza'zel and throw him into an opening in the desert. He is told to place rocks over him and bind him in the darkness so that his face may not see the light. He is furthermore expected to remain there until the great day of judgement, in which case he is to be cast into the fire. Well, darn. Does that mean the Serpent from the Garden has been buried all this time? That cannot be. I thought the Scapegoat was released *to* Aza'zel, indicating that the Satan was still around. Like I said, the judgement of Aza'zel messed me up for a good long while. But then notice the order of events ascribed to the dragon in Revelation.

20 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. ² And he seized **the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years,** ³ and **threw him into the pit, and shut it and sealed it over him, so that she might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.**

⁷ And when the thousand years are ended, Satan will be released from his prison ⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, ¹⁰ and **the devil who had deceived them was thrown into the lake of fire and sulfur** where the beast and the false prophet were, and **they will be tormented day and night forever and ever.**

Revelation 20:1-3; 7-10

By the whereabouts of Revelation, the deceiving serpent first introduced to us in Barashayath, canonically speaking, has now become a full-fledged dragon. He is bound and thrown into a pit only to be released again after a thousand years, in which, after a short season, he will be cast into the lake of fire. I skipped verses 4-6 because I love trees and wanted to save the paper and hope you won't mind my decision. Is it just me or is Revelation 20 and Chanoch 10 a match? I just read them again. They fit like a glove. Actually, this entire topic was covered in [The Watchers Released](#). No need to cover all those details now. It just seems to me that the judgement given in 1 Chanoch 10 doubled as a prophecy in that its execution was intended for a later time. That again seems to be the case in Chanoch a little later down the turnpike.

54 And I looked and turned to another part of the earth and saw there a deep valley with burning fire. ² And they brought the kings and the mighty and began to cast them into this deep valley. ³ And there my eyes saw how they made these their instruments, iron chains of immeasurable

weight. ⁴ And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?'

⁵ And he said unto me: '**These are being prepared for the hosts of Aza'zel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as YAHUAHA of Ruachoth commanded.** ⁶ And Miyka'el, and Gavriy'el, and Rapha'el, and Phanu'el shall take hold of them on that great day and cast them on that day into the burning furnace, that YAHUAHA of Ruachoth may take vengeance on them for their unrighteousness in **becoming subject to Satan** and leading astray those who dwell on the earth.'

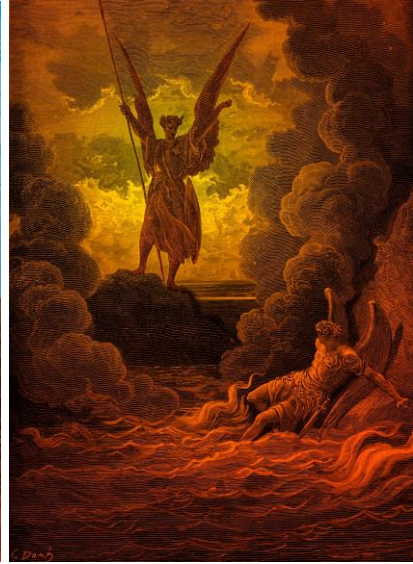
1 Chanoch 54

The great chains which Chanoch observes were only then being prepared for Aza'zel and his hosts, though the enforcement would not transpire until a future date. And anyways, there is an unavoidable and direct reference to the name of Satan. He is Aza'zel. And what is more, it appears as though all the hosts of unrighteousness are subject to him. Here is one more for the road.

13 And Chanoch went and said: '**Aza'zel, thou shalt have no peace:** a severe sentence has gone forth against thee to put thee in bonds: ² And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of unrighteousness and sin which thou hast shown to men.'

1 Chanoch 13:1-2

Seems to me that we've come around full circle. The Scapegoat of Ya'qura'a 16 journeys into the wilderness where it finds no shalom nor rest, seeing as how all sin has been ascribed to him. Such is a description not only of the unclean ruach in Besorah Mattithyahu 12:43 but of everything we've come to learn of Aza'zel.



Aza'zel in Apocalypse of Avraham

[UPDATE 5/6/24]

INITIALLY, visions of grandeur had me thinking I could turn out my commentary on Aza'zel in a single day. *Forget about it.* YAH only knows how long the construction signs will stay up, but that should be expected among my readership by this point in the relationship. It's not like my older papers don't need constant upkeep with all those potholes. Did you think I was trying to say plot-holes? Well, I wasn't. I have just given you two illustrations from the French illustrator and printmaker, **Gustave Doré**, aka, Paul Gustave Louis Christophe Doré. He often referred to Satan as **Lucifer**, which may or may not be an accurate name for Aza'zel. That's a moot point though. Are those not great depictions of Aza'zel as we've come to know him in Ya'qura'a (Leviticus) and Chanoch? I'd say so.

Chanoch was fun and all, but it is time to turn to a far rarer read in the archives of synchronized extra-Biblical texts, which is 'Apocalypse of Avraham.' Aza'zel plays a starring role in that one as well. Many of you may not have the slightest idea what the Apocalypse is about, though it crops up often in my research. Hopefully, the following passage will give a solid overview. I will be sure to *brake* for comment. Or will I be *breaking* for comment? My editor Rebecca needs to help me out with this one.

¹¹ And the angel said to me, “Avraham!” And I said, “Here am I.” And he said, “Slaughter all these animals, and divide them into halves, the one against the other, but do not sever the birds. And give these to the men whom I will show you, standing by you, for these are the altar upon the Mountain, to offer a sacrifice to the Eternal but the turtle dove and the pigeon give to me, for I will ascend upon the wings of the bird, so that you may be able to see in heaven, and upon earth, and in the sea, and in the abyss, and in the underworld, and in the Garden of Eden, and in its rivers, and in the fullness of the whole world and its circle, you shall gaze into them all.”

Apocalypse of Avraham 11

The short of it is that Avraham is told to make a sacrifice on the Mountain with the expectation that he will immediately thereafter be shown the entire created cosmos. It's a flat and motionless cosmology in case you haven't noticed. The seven heavens aren't mentioned here but they are accounted for a little later down the turnpike, and as you can see, the entire circle of the earth is perceived from the heavens, as well as its sea, the abyss, the underworld, and the Garden of Eden. I mean, the Earth is YAHUAHA's footstool, is it not? Unfortunately, Biblical cosmology is not why we're here. I could talk for hours on that subject. That was simply the promotion for Avraham's coming 'Apocalypse' as well as the set-up for Aza'zel's entrance. Keep reading.

¹² And I did everything according to the command of the angel, and gave the angels who had come to us, the divided animals, but the angel Yao'el took the birds. And I waited until the evening sacrifice. And there flew an unclean bird down upon the carcasses, and I drove it away. And the unclean bird spoke to me and said, “Avraham, what are you doing upon these holy heights, where no man eats or drinks, nor is there upon them the food of man, but these heavenly beings consume everything with fire, and will burn you up. Forsake the man who is with you and flee, for if you ascend into the heights they will make an end of you.”

¹³ And it came to pass, when I saw the bird speak, I said to the angel, “What is this, my adonai?” And he said,

“**This is unrighteousness; this is Aza’zel.**” And he said to it, “Disgrace upon you, Azazel! **For Avraham’s lot is in heaven, but yours is upon the earth. Because you have chosen and loved this for the dwelling place of your uncleanness.** Therefore, the Eternal Mighty YAHUAHA made you to be a dweller upon the earth, and through you every evil spirit of lies, and through you, wrath, and trials for the generations of unrighteous men; for ALAHAYAM, the Eternal Mighty One, has not permitted that the bodies of the righteous should be in your hand, in order that thereby the life of the righteous and the destruction of the unclean may be assured. Hear this my friend, and begone with shame from me. For it has not been given to you to play the tempter in regard to all the righteous. Depart from this man! You cannot lead him astray. He is an enemy to you, and to those who follow you and love what you desire. For, behold, the vesture which in heaven was formerly yours has been set aside for him, and the mortality which was his has been transferred to you.”

Apocalypse of Avraham 12-13

Have you heard the one regarding all those people who sold their soul to Satan for fame and fortune, though mostly for a quick buck? Esau sold his priesthood for a bowl of soup and bread. So many souls want a slice of cake, and it appears as though the Earth is Satan’s to cut up and divide. Did he not offer co-rulership with Mashiach during the wilderness temptation? Oh man, I could talk about this for hours. What seems evident is that Aza’zel chose the Earth rather than heaven for his dwelling place, as so many sad souls do. The wandering plays an instrumental part in his character. The wilderness is a locale of his own choosing and design.

¹⁴ And the angel said to me, “Know that from henceforth the Eternal One has chosen you. Be of good courage and use this authority so far as I bid you, against him who slanders the truth. **Should I not be able to put him to shame who has scattered over the earth the secrets of heaven,** and has rebelled against the Mighty One? Say to him, ‘Become the burning coal of the furnace of the earth! **Go, Aza’zel, into the inaccessible parts of the earth,**

for your heritage is to be over those who are with you, the ones brought forth with the stars and clouds, and with the men whose portion you are, even those who exist on account of your being. Justification shall be your enemy. Now depart from me by your perdition!

Apocalypse of Avraham 14

So much is going on here, but I will try my best to keep it frank. Aza'zel is given direct blame for scattering the Mysteries of heaven over all the Earth, nothing surprising there. You should at least know it has taken me a lifetime to appreciate **controlled opposition**. There was a time when I'd look around to the various powers *that should not be* and claim everything that they were clutching to their bosom was a spiritual deception and pagan. But then, what do you suppose 'scattering over the Earth the Mysteries of heaven' means, exactly? Aza'zel wasn't simply giving trade secrets away. He was throwing pearls before swine, allowing the holy things to be trampled on the highway. Just because Aza'zel was being contemptuous, turning the Truth into animal lusts, does not mean the Mysteries are to be avoided.

The angel then told Aza'zel that he held a heritage over the ones brought forth with the stars and clouds. That would be a reference to the Divine soul within every man, woman, and child. Yup, he said it. The Sons of ALAHAYAM are directly related to the stars in the firmament. Try to sleep on that thought tonight, why don't you? I might as well drop my [Preexistence](#) paper into the discussion if it hasn't already. The stars are the source of our origin though only a few, the righteous, will return there. Those Aza'zel has no power over. There are other souls however who did not originate with the stars. The angel describes them as "those who exist on account of your being." [Serpent Seed](#), anyone?

¹⁵ And I uttered the words that the angel taught me. And then the angel said to me, "**Answer him not! For ALAHAYAM has given him power over those who answer him.**" And the angel spoke to me again saying, "However much he speak to you, answer him not, in order that he may have no free access to you, because the Eternal One has given him 'weight and will' in this respect." And I did what was commanded to me by the angel, and no matter how much he spoke to me, I answered him nothing whatsoever.

Apocalypse of Avraham 13-15

The same goes for **police officers**, by the way. It's an extremely common tactic to get people who don't know anything about the law to open their mouth and say something, *anything*. That is how they can play the part of the accuser and incriminate you, by getting you to talk. YAHUAHA delivers the **fifth amendment rights** to everyone, particularly his righteous. You are under no obligation to cooperate with Aza'zel, nor Satan, any satan for that matter—not even a police officer. In any way. Ever. We might as well throw Internet trolls into the same bag while we're at it. It doesn't matter who is right or who is wrong, answering their questions puts you under their authority. In simply responding to an online troll, you have fulfilled the restless, wandering desires of their Aza'zel heart. They have already won.

Article 17 of the Geneva Convention ensures that every prisoner of war, when questioned, is bound to give only his surname, first names and rank, date of birth, and army, regimental, personal or serial number, or failing this, equivalent information. After identifying yourself, you have no further obligation to them. Anything more and the satans are fishing for incriminating information. Don't make their job easier. The job being to accuse you and imprison you. If only Cha'uaha had known her rights when being questioned by Aza'zel on the Garden wall.

²⁸ And the Eternal Mighty One said to me, "Avraham! Avraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, **so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Aza'zel. And yet I include Aza'zel in my house.**"

Apocalypse of Avraham 28

Not sure if you noticed but we skipped ahead from verse 18 to 28 and the perspective has changed. Avraham is no longer beneath the stars. He is standing above them, looking down. Having already learned that all souls derive from the stars, the righteous sons of Avraham (*via* the [Divine Conception of Yitschag](#)) were promised to return there. What do we learn

of Aza'zel in all of this? He too is included in YAHUAHA's house. Not really sure what that means, but if I had to take an educated guess, Aza'zel may indeed be a Son of Alahayam just like you and me. I know I have suggested he was a [Seraphim angel](#) in other places, and that is still a very likely option. In fact, I still think it is the case. I'm simply keeping the doors of opportunity open. I want to see where this Aza'zel research takes me. *Continuing.* The next passage is somewhat lengthy but totally worth your time. I'll pause in a few for comment.

²⁹ And I said, "O Eternal Mighty One! Let your servant speak before You and let not your anger be kindled against your chosen one! For lo! before I came up hither, Aza'zel inveighed against me. How then, while he is not now before you, can you constitute yourself with him?"

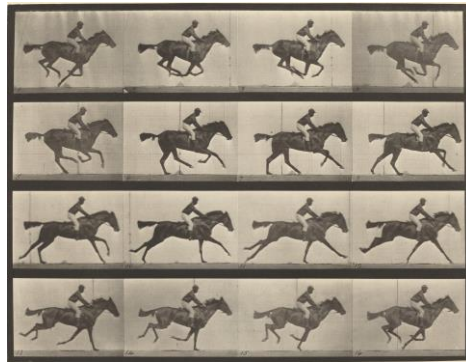
³⁰ And He said to me, "Look now beneath your feet at the firmaments and understand the creation represented and foreshadowed in this expanse, the creatures who exist upon it, and the ages prepared for it."

³¹ And I saw beneath the surface of my feet, even beneath the **sixth heaven** and what was therein, and then the earth and its fruits, and what moved upon it and its animate beings, and the power of its men, and the unrighteousness of some of its souls and the righteous deeds of other souls, and I saw the lower regions and the perdition therein, the abyss and its torments. And I saw the sea and its islands, its monsters and its fishes, and Leviathan and his dominion, his camping-ground and his caves, and the world which lay above him, his movements, and the destructions of the world on his account. And I saw there the streams and the rivers, and the rising of their waters, and their windings in their courses. And I saw there the Garden of Eden and its fruits, the source of the river that issues from it, the trees and their blossoms, and the ones who behaved righteously. And I saw therein their foods and their blessedness. **And I saw there a great multitude, men and women and children, half of them on the right side of the vision, and half of them on the left side of the vision.**

³² And I said, “O Eternal, Mighty One! What is this vision and picture of the creatures?” And He said to me, “This is my will for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word. And so it came to pass that whatever I had determined to be, was already planned beforehand in this **picture-vision** before you, and it has stood before me before it was created, as you have seen.”

Apocalypse of Avraham 29-32

Don't let the fact that Avraham observes the His-Story of the world through a **picture-vision** escape you. Is that not the same thing as describing a motion picture? *It is*. The scene takes place in heaven. Thousands of years ago. Long before motion pictures were invented—or so we're told. And then do recall that the Watchers brought down the Mysteries of heaven. Try this deductive reasoning on for size. The movie projector is a technology which originates in heaven.



I have spoken on the His-Story of the world as shown through the picture frame in other places, though it bears repeating here. We are often told that ‘The Horse In Motion’ is the first ever motion picture. It was released in **1878** by **Eadweard Muybridge**. Well, my research states otherwise. YAHUAHA already had one in his possession long beforehand, and as far as I can tell, Avraham was his first noted audience. It is only one ‘painting’ which Avraham is shown, and yet the animation as well as the characters within keep shifting about and changing. There are people on the left of the frame and people on the right of the frame. Aza’zel stands among them, and what is he doing? Oh wait, we haven’t gotten that far yet. I’m getting ahead of myself again. Let’s keep reading.

³³ And I said, “O Adonai, Mighty and Eternal! Who are the people in this picture on this side and that?” And He said to me, “Those who are on the left side are all those, born before your day and afterwards, some destined for judgment and restoration, and others for vengeance and cutting off at the end of the age. But those on the right side of the picture, they are the people who have been set apart for me, and whom I have ordained to be born of your line and called my people, even some of those who derive from Aza’zel.

Apocalypse of Avraham 33

Among the many questions that I get asked, genealogy ranks among the top. A wife grows concerned at learning how much blue-blooded royalty can be traced through her husband’s parentage and she’s already bred little princes and princesses with him. The assumption is that salvation is lost on Aza’zel’s children, but this is not what I’ve come to learn. Cham was a Qayin and of course Qayin was the original son of Aza’zel, and I’ve already shown in [Nimrod’s Children](#), unrighteous souls filled in the ranks just as assuredly as there were righteous. Which is what Apocalypse of Avraham tells us anyways. Perhaps the push for genetic testing is so that our present Controllers can come to discover who the Wizards and who the Muggles are. Are we all contaminated by this point? On that lovely thought, let’s finish Aza’zel’s part in the Apocalypse.

³⁴ Now look again in the picture, and see who it is who seduced Eve, and what is the fruit of the Tree, and you will know what is to be, and how it shall be with your seed among the people at the end of the days of the age, and all that you cannot understand I will make known to you for you are well-pleasing in my sight, and I will tell you of those things which are kept in my heart.

³⁵ And I looked into the picture, and my eyes ran to the side of the Garden of Eden, and I saw there a man of imposing height and mighty in stature, incomparable in aspect, and he was embracing a woman, who likewise approximated to the aspect of his size and stature. And they were standing under a tree of the Garden of Eden, and the fruit of this tree was like a bunch of grapes of the vine. **And standing behind the tree was one who had**

the aspect of a Serpent having hands and feet like those of a man, and wings on its shoulders, six pairs of wings, so that there were six wings on the right and six on the left. And as I continued looking, I saw the man and the woman eating the fruit from the tree.

³⁶ And I said, “Who are these who are embracing, and who is the one between them who is behind the tree, and what is the fruit that they are eating?” And He said, “This is the council of the world, this one is Adam, and this one, who is their desire upon the earth, is Cha’uaha. But he who is between them represents ungodliness and their beginnings on the way to perdition, even Aza’zel.”

Apocalypse of Avraham 23-36

The fruit of the tree was grapes in case you didn’t know that already. Those same grapes were later planted by **Noach**, *woops*. What are the chances that all vineyards today originate from Eden? I’ve covered those implications in [Noach’s Vineyard](#). Not going there again today. Otherwise, I think the point has been made. Aza’zel is the same Serpent entity who deceived Cha’uaha in the Garden. The defense rests. There is more of the Aza’zel goat to explore but that pretty much sums up what I wanted to cover in Apocalypse of Avraham, and Chanoch has already been spoken for. If I find anything else in either of those two books, you’ll be the first to know of it.