

9 The Mystical Bitter Water Trial

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9.1 Golems as Archetypes of the Trial's Supernaturally Inseminated Seed

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9.2 Lilith as the First Sotah

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9.3 Lilith and Samael as Animating Forces in Golems

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9.4 Azazel as the Seed of Lilith

No study of Lilith would be complete without a discussion of the demon Azazel. This is true because several clues in many ancient texts - including the Torah, the Zohar, and the First Book of Enoch - indicate that Azazel was the seed of Lilith. The texts further hint that Azazel was not the product of Lilith mating with any ordinary man, but rather he was the firstborn seed resulting from her illicit mating with Semjaza, the leader of a group of fallen angels called Watchers. As the seed of the Watchers, Azazel was the first born of the *Nephilim*, a race of powerful angel-man hybrids who nearly pushed ordinary mankind to extinction before the flood. But Azazel was much more than just a powerful *Nephilim*. Regular *Nephilim* were the products of the daughters of Adam mating with Watchers. Azazel was the product of Lilith mating with the Watchers. He is thus less human than all, and the most powerful, even more powerful than the Watchers who sired him. Azazel's role in the Yom Kippur ceremony of Leviticus 16 indicates he is a rival to Messiah and God. This identifies Azazel as the legendary seed of the Serpent of Eden. God declared in his curse against the Serpent that this great seed would bruise the heel of Eve's promised seed (Messiah), but Eve's seed in turn would crush the head of the Serpent Lilith and destroy her seed. Upon the Serpent's seed God heaped all the curses associated with the sins of Lilith and Lucifer in causing man to fall. This heaping of all sin is repeated in ancient references to Azazel. In Leviticus all the sins of Israel are placed on the scapegoat sent to Azazel. In First Enoch it is said, "ascribe to him the whole sin".

Identifying Azazel as the seed of Lilith is a revolutionary revelation. He has long been considered a demon or fallen Watcher by scholars and laymen. In first Enoch, when Azazel suddenly appears after the Watchers began cavorting with women, readers naively assume he is late appearing Watcher. This is an easy mistake to make. For although Azazel appears late, when he does show up his acts are always listed at the forefront of all the Watchers' sins, and Azazel does seem to take a dominate position over the Watchers, even over Semjaza their leader. Scholars even go so far to explain how Azazel jumped to prominence over Semjaza by claiming two versions of the story were clumsily pieced together by later editors. In one version Semjaza was the leader, in the other Azazel was the leader. However, no such editing was done. No where does First Enoch state Azazel was a Watcher. Close examination of the text reveals he is treated differently than the Watchers, and his treatment is consistent with him being a seed of the Watchers, an incredibly powerful seed.

The Zohar of Kabbalah associates Azazel with the Serpent Lilith. It even implies he is the seed of Lilith. A few old legends hint at this possibility also. But the most conclusive evidence for identifying Azazel as the seed of Lilith comes from the Bible itself. Leviticus 16 states that the scapegoat of the Yom Kippur ceremony was given "to Azazel". By carefully studying the Yom Kippur ceremony and its spiritual and mystical significance, one reaches the conclusion that Azazel must be the infamous seed of the Serpent. This seed featured prominently in God's curses against the Serpent in the garden. And since Lilith is the serpent, it is clear that Azazel is her son.

9.4.1 Azazel in First Enoch

The ancient work that undoubtedly illuminates the most details on Azazel's background is the First Book of Enoch, or 1 Enoch (sometimes called the Ethiopian Enoch). The book is an ancient Jewish tome, dating to at least the first century BCE, and most likely much earlier. It chronicles the tales of the prophet Enoch and the Watchers, a certain group of angels that God had assigned to watch over the affairs of man after Adam's fall and Jehovah's subsequent departure from earth.¹ The book holds that in the course of time the Watchers became so infatuated by the beauty of the daughters of men, they gave up their first estate in heaven in order to descend to earth and have illicit sexual relations with women. This unholy union led to the creation of the *Nephilim*, a race of giants that roamed the pre-flood earth. According to 1 Enoch the *Nephilim*'s supernatural strength and evil aggressive nature threatened to push ordinary man to extinction. Interestingly enough, it is during the time of the *Nephilim* that Azazel suddenly appears on the scene in 1 Enoch. 1 Enoch reveals that Azazel was a major figure in corrupting man. He taught men the art of warfare, and taught women lust and instigation of adultery. It is for these reasons that God, seeing the imminent disaster against Adam's lineage, intervened and destroyed the *Nephilim* with Noah's flood. At that time God imprisoned Azazel and the Watchers in the earth, so that they might not repeat their mischief, and so that Noah and his seed might inherit the post-flood earth.

Although 1 Enoch is considered an apocryphal work by most churches today, it is perhaps the most highly regarded and accepted of all an apocryphal works. As we shall see, its rendition of events concerning the *Nephilim* and Noah's flood are consistent with events discussed in Genesis and rabbinic tradition. Although 1 Enoch is not the part of the Canon of Scripture of most Jewish synagogues or Christian Churches, the Ethiopian Orthodox Church does regard it as inspired Scripture. 1 Enoch's acceptance by the first century Jewish Essene sect at Qumran is confirmed by fragments from multiple copies being found in the Dead Sea scrolls. 1 Enoch was also accepted by some early Christian fathers. In Jude 1:14 the writer reminds his audience of the prophecies of Enoch. His statement presumes that a record of these prophecies were known and circulated among his audience. Since no such prophecies are written in the Bible, the source to which Jude referred was quite possibly the version of 1 Enoch handed down to us today. Critical elements of events laid out in 1 Enoch are also confirmed by Jude 1:6, 2 Peter 2:4, and 1 Peter 3:19, 20. Jude 1:6 confirms 1 Enoch's and Genesis's version of events regarding the Watchers leaving heaven to cavort with women. It states, "And the angels which kept not their first estate, but left their own habitation, he [God] hath reserved in everlasting chains under darkness unto the judgment of the great day." These Watchers are apparently referred to again in 2 Peter 2:4-5, which warns that God will not show mercy to false prophets, just as he "spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah." In 1 Peter 3:19-20 there is another apparent reference events portrayed in 1 Enoch. It refers to Jesus visiting and preaching to spirits cast in prison since before the days of Noah's flood. This is apparent reference to the imprisoned Watchers. In 1 Enoch they begged the prophet to petition on their behalf to Jehovah, in order to secure forgiveness for their actions. But Enoch complained he was but a man, and who was he to petition for angels who were sent to look after man? Enoch's inability to petition for the angels stands in contrast to Jesus, who 1 Peter 3:19-20 reminds us visited these angels with authority to preach and forgive sin.

Given the above apparent references to the Watchers in the New Testament, it certainly seems like the early church fathers certainly agreed with 1 Enoch's main tenants concerning the *Nephilim* and Watchers. Several modern scholars had noted the remarkable similarity between 1 Enoch and the theistic language and terminology found in the New Testament.² This similarity is so strong, for many centuries it was presumed that Enoch was penned in the New Testament era. However, copies found at Qumran now prove that Enoch pre-dates Christianity by at least hundreds of years. If anything, the New Testament borrowed from 1 Enoch or an earlier source common to both.

Let us now review the two main accounts we have available concerning the Watchers and the *Nephilim*. The first is the most detailed account available, which is 1 Enoch. We shall then compare this account to a

¹ The Watcher's name is thus derived from their mission to "watch" over man.

² R. H. Charles, editor and translator, *The Book of Enoch*, Oxford Clarendon Press, 1893. Also, for a comprehensive comparison between the terminology of Enoch and the New Testament, see *Fallen Angels and the Origins of Evil*, Elizabeth Clare Prophet, Summit University Press, 2000.

careful reading of Genesis version. We shall see that although Genesis has less details concerning the events, Genesis supports every major element of the 1 Enoch account of the Watchers and the flood.

9.4.1.1 The Account of the Watchers in 1 Enoch

The main passages in 1 Enoch describing the fall of the Watchers encompass chapters 6 through 8. These rather brief chapters are listed in their entirety below. Chapter 6 reveals how the Watchers saw the beauty of the daughters of men, and how they purposed to descend to earth, have sexual relations, and beget children with them. Semjaza, the leader of the Watchers, met with his brethren upon mount Hermon, and He initiated an oath among all that they would go in unto the women and to take for themselves wives. Verse 3 explains that Semjaza extracted this oath because he feared his fellow Watchers would abandon their plan after he had committed some “great sin”, and he alone would end up paying the penalty. What this great sin is unspecified. One may suppose that it was the act of sexually going unto a woman, but why Semjaza would have to act before his compatriots is unclear from. Based just on the text of 1 Enoch, the exact nature of the great sin Semjaza had to commit must remain at least a partial mystery. However, as we shall see, a complete analysis of all available material suggest that Semjaza had to sexually mate with Lilith before he and the other Watchers could mate and bear seed with the daughters of Adam.

Chapter 7 reveals the Watchers did as they pledged upon Mount Hermon. They went unto women and bare giants with them. These giants spread, and began to devour and displace mankind upon the earth. It is at this point that Azazel suddenly appears for the first time. 1 Enoch 8:1-2 reveals that Azazel taught men the art of war and women the ways of harlotry. Because of him there arose much ungodliness. Azazel’s corruption of man apparently greatly exceeded that of any Watcher, even that of Semjaza, who is listed after Azazel. Only three words are used to describe Semjaza’s feats in corrupting man. This is in contrast to the two whole verses dedicated to Azazel’s acts.

1 Enoch 6– 8 (translated by R. H. Charles)

6:1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'

3. And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'

4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'

5. Then sware they all together and bound themselves by mutual imprecations upon it.

6. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.

7. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokabel, Tamlal, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel.

8. These are their chiefs of tens.

7:1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.

2. And they became pregnant, and they bare great giants, whose height was three thousand ells:

3. They consumed all the acquisitions of men. And when men could no longer sustain them,

4. the giants turned against them and devoured mankind.

5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.

6. Then the earth laid accusation against the lawless ones.

8:1. And Azazel taught men to make swords, and knives, and shields, and breastplates, 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 colouring tinctures.

2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.

3. Semjaza taught enchantments, and root-cuttings, Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araziel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon.

4. And as men perished, they cried, and their cry went up to heaven

Much can be said about these critical chapters in 1 Enoch. But for now, lets compare these passages against their counterparts in Genesis.

9.4.1.2 The Parallel Account of the Watchers in Genesis 6

The only direct mention in the Tanach of the events involving the Watchers comes in Ge 6:1-8. Those passages provide a very brief summary of events that are expounded in greater detail in 1 Enoch. As we shall see, the two accounts in 1 Enoch and Genesis are in complete harmony. Verses 1 and 2 of Ge 6 reveal that as man began to populate the earth and have daughters, the *Beni Elohiym* ("sons of God") saw that these women were fair, and they took them for wives. These *Beni Elohiym* are generally acknowledged by most scholars to be angels³, although various other explanations have been put forth with little success⁴. I hold that *Beni Elohiym* referring to angels in Ge 6 can be firmly established from the term's other usages in the Tanach. Every time *Beni Elohiym* is used in the Tanach, it clearly refers to angels.⁵

Ge 6:1-9

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.
- 3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.
- 4 There were **giants** <*Nephilim*> in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
- 5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- 8 But Noah found grace in the eyes of the LORD.
- 9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

Verse 3 of Ge 6 confirms that the *Beni Elohiym* taking wives of man was a momentous event in God's eye. The verse relates that after this happened, Jehovah begins to display displeasure with man. According to the KJV translation, Jehovah apparently declares that he wearies of contending with man, for man is but flesh, and for that reason God limits man's life to 120 years. But a more precise translation of the underlying Hebrew is even more profound. This underlying Hebrew is difficult, but my best literal translation is given below. It reads that Jehovah would not always strive or judge man, because hidden in the wayward erring of the angels (i.e. "their wayward erring") was flesh. By this the verse is saying that Jehovah's spirit would no longer judge or abide within the lineage of Adam, because the wayward errings of the angels had become "flesh" or become manifest in the lineage of Adam. This manifested flesh is the *Nephilim* seed, which verse 4 goes on to elaborate in great detail.⁶ Verse 3 concludes that for reason of this corruption of Adam's lineage that God cut off the life of man at 120 years. The lineage of Adam had become defiled by the angels, and God shortened the lives of man to mitigate the damages being spread.

³ It is thought that the term *Beni Elohiym* came to be used to designate angels because all creatures directly created by Jehovah could generally be considered the "sons of God". Thus angels, being created directly by God, are considered "sons of God". Likewise Adam, whom was also directly created by Jehovah, can also be called a son of God (albeit ordinary men fathered by Adam might not).

⁴ Some Midrashes try to explain the terms "sons of God" and "daughters of men" refer to differing societal classes or to lineages of mankind (where the "sons of God" refers to the godly line of Seth, and "daughters of men" to women from the line of Cain). However, these highly alagorized explanations have no basis, and they hardly explain the giant stature and foreboding prowess of this union's offspring. Both the Midrash and Tanach admit that the post-flood *Nephilim* had unusual prowess, and their proffered explanations on who the sons of God were provide no explanation for this unnatural prowess.

⁵ *Beni Elohiym* is used four other times in the Tanach. The first comes in Daniel 3:25. There king Nebuchadnezzar looks into the fiery furnace, sees four men, and declares that "the form of the fourth is like the son of God." This fourth man was an angel sent by God. The second use of *Beni Elohiym* comes in Job 38:7, which states that the "sons of God" shouted for joy when God laid the foundations of the Earth. Clearly this could only refer to angels, since man had not yet been created. The final uses of *Beni Elohiym* come in Job 1:6 and Job 2:1, which relate how the "sons of God" came to present themselves before God in Heaven. This is in clear reference to angels. It is interesting to note that among these sons of God is Satan -- a confirmation that *Beni Elohiym* can even refer to fallen angels.

⁶ As with Lilith, perhaps the *Nephilim* are referred to here as flesh and not spirits, because they are not fully animated in the image of God like Adam.

Ge 6:3 (My Literal)

And Jehovah said, “Not shall strive my spirit in adam⁷, for evermore hidden in their wayward erring itself is flesh. Therefore shall be his days one hundred and twenty years.”

ל:עלם For hidden / for evermore	ב:אדם in adam	רוח:י my spirit	ידון shall strive / shall judge ⁸	לא not	יהוה Jehovah	ו:יאמר And said
שנה years	ו:עשרים and twenty	מאה one hundred	ימיו his days	ו:היו And shall be	בשר is flesh	הוא itself / of that ⁹
						ב:שגם in their wayward erring ¹⁰

Table 1: A Literal Translation of Ge 6:3

There exist two remarkable words in verse 3 that shed additional light upon situation. ל:עלם is traditionally understood by the KJV and others to be *l'owlam*, which is a *lamed* (ל) propositionally prefixed form of the root *owlam* (עולם - Strongs 5769), which means ‘perpetual’ or ‘evermore’. Thus ל:עלם is understood as *l'owlam* and means “forever.” However, ל:עלם could also understood as *l'alam*, which is a propositionally prefixed version of *alam* (עלם – Strongs 5956), which means ‘to hide’ or ‘secret’. Thus ל:עלם could be understood as *l'alam*, which means “for hidden.” Ge 6:3 could then be understood as stating that Jehovah would not judge in adam, “for hidden” in the Watcher’s wayward erring was flesh. Note in my literal translation above, I poetically combine the meaning of both *l'owlam* and *l'alam* into the powerful, “for evermore hidden”.

The second word play in the verse comes from the Hebrew word for “wayward transgression” in verse 3, which is *shagah*. *Shagah* almost always refers to hidden or secret sins in the Tanach. This, along with the wordplay for *l'alam* meaning ‘hidden’ in the same verse, implies the relationships between the angels and women were kept secret or hidden, at least in the beginning. This is consistent with the version of events laid out in Enoch. Remarkably, the first use of *shagah* and *alam* in the Torah come in the same verse in Le 4:13. There is written the commandment that if Israel *shagah* (commit sin), and it is *alam* (hidden or unknown), then when the sin is known they must deal with it through a sacrifice.

In summary, verse 2 established that angels descended to earth to take wives of men. Verse 3 established that God’s spirit departed from man and no longer judged in him because the angles’ secret sin had forever stained man’s flesh or lineage. For this reason also God cut short the lives of men. Verse 4 goes to elaborate much more on the seed of this corruption. The verse relates that the *Nephilim* (rendered “giants” in the KJV) began to exist in the earth because of the sons of God. *Nephilim* (נפלים - Strongs 5303) means ‘fallen ones’. It comes from the root *naphal* (נפיל - Strongs 5307), which means ‘to fall’. According to Rashi they were given this title because they fell and they caused others to fall.

Ge 6:4 (My Literal)

The Nephilim came to exist in the earth in the days of them; and also afterward. After had come the sons of God unto the daughters of adam and they had birthed to them, they were the Gibborim which from old were men of the name.

⁷ *adam* here is a reuse of Adam’s name in a generic since that applies to all mankind. This is a common idiom in the Tanach. Its use here is doubtlessly intended to emphasis the lineage of the patriarch Adam being corrupted.

⁸ The word is *diyn* (דין - Strongs 1777). It can be understood as meaning ‘to judge’, ‘to plead the cause’, or ‘strife’.

⁹ *Huw* (הוא - Strongs 1931) is a difficult translation here. *Huw* is genderless and can mean either ‘it’, ‘him’, ‘itself’, ‘himself’, or ‘that’. Thus the verse could also be understood as saying, “In their wayward erring itself is flesh.”

¹⁰ ב:שגם here is clearly the root *shagah* (שגה – Strongs 7686) -- or one of its many variant roots with the same meaning -- which means ‘to err’ or ‘to go astray’. In the Tanach *shagah* and its sister roots often refer to secret sin or that done through ignorance (and hidden from the sinner’s knowledge). In Ge 6:3 *shagah* is clearly prefixed with a *beit* (ב) inseparable preposition meaning ‘in’, and appended with a *mem* (ם) plural masculine pronominal suffix meaning ‘their’. Thus *b'shag'm* means “in their wayward erring”, where “their” refers to the Sons of God, or the Watchers. YLT and ILB also share this translation of Ge 6:3. Note the KJV presumes ב:שגם to be some fantastic modification of *gam* (גם - Strongs 1571), which means ‘also’ or ‘again’. This is completely erroneous.

ה:אלהים	בני	יבאו	אשר	כן	אחרי	ו:גם	ה:הם	ב:ימים	ב:ארץ	היו	ה:נפלים
of God	sons	had come	when	After	after that.	and also	of them	in days	in the earth	came to be	The Nephilim
ה:שם	אנשי	מ:עולם	אשר	ה:גבורים	המה	ל:הם	ו:ילדו	ה:אדם	בנות	אל	
of the name	were men	from old	which	the Gibborim	they were	to them	and they had birthed	of adam	daughters	to	

Table 2: A Literal Translation of Ge 6:4

The language of verse 4 is very careful to impart some very specific information concerning the *Nephilim*. The verse is comprised of essentially two statements. The first relates that the *Nephilim* came to exist in the earth “of them”. This “them” refers to the *Beni Elohiym* or sons of God in the previous verses. The first statement concludes by quite clearly asserting that the *Nephilim* came to exist again in the earth “afterwards”. The second statement of verse 4 clarifies that this “afterwards” refers to a time after when the *Beni Elohiym* or Watchers had finished consorting with women. Thus the *Nephilim* somehow returned to earth after the consorting between angels and women had stopped. This unexpected development is all consistent with 1 Enoch, which states the Watchers were imprisoned just before Noah’s flood, putting an end to their sexual relations on earth, but that giants sired by Noah returned to the earth after the flood.

Verse 4 gives different titles to the pre-flood and post-flood *Nephilim*. Before the flood the *Nephilim* were known as *Enowsh Hashem* (“Men of the Name”) and that afterwards they were known as *Gibborim* (‘Mighty Men’).¹¹ The two titles imply a lessen prowess for the *Nephilim* post flood. *Enowsh Hashem* implies a closeness to the angelic powers of heaven. *Hashem* (“The Name”) is a term often used in place of the name of Jehovah.¹² Thus this term implies the pre-flood *Nephilim* were associated with the holiness of Jehovah’s name. As we shall see, there is good reason for this. The angels were able to conceive these sons by the power of the Jehovah’s name given to them by Lilith. *Gibborim* means ‘mighty men’. It is the plural form of *gibbowr* (גבור - Strong’s 1368), which means mighty. This post-flood term for the *Nephilim* suggests they had a lesser stature from their pre-flood brethren. This is because the term *Gibborim* is also applied to humans. Many mighty warriors of mankind were termed *Gibborim* post-flood. These include the elite *Gibborim* of King David’s army. An explanation for this apparent decline is given by 1 Enoch. The *Gibborim* were not the direct spawn of the Watchers as were their pre-flood counterparts. Rather the *Gibborim* were the result of the fornications of men with lineages tinted by the *Nephilim*. Hence the *Gibborim* suffered from a diluted bloodline.

That the *Nephilim* somehow returned is obvious. There are many references to the post-flood *Nephilim* tribes in the Bible. These tribes include the Emim (‘Terrors’), Repha’im (‘Weakeners’), *Gibborim* (‘Mighty Ones’), Zamzummim (‘Achievers’), Anakim (‘Long-necked’), and Awwim (‘Devastators’ or ‘Serpents’). The title most often used in the Israelite era for the post-flood *Nephilim* is *Raphaim* (רפאים - Strong 7497),

¹¹ That the *Enowsh Hashem* in Ge 6:4 refer to pre-flood *Nephilim* is also supported by a remarkable mystical evidence. The evidence is based on the PFA (Principle of First Appearances) of the Hebrew term for “from old” in the passage. The notion of PFA asserts that the first time a word is used in the Tanach, it connotes a mystical definition on the word based on the context in which the word is used in the first appearance. The term “from old” in Ge 6:4 is the Hebrew word *m’owlam*, which comes from the root *owlam* (עולם - Strong’s 5769), meaning ‘old’, plus a mem (מ) inseparable preposition meaning from. The PFA of *m’owlam* is defined by its first exact spelling elsewhere in the Tanach. This comes in Jos 24:2. There *m’owlam* refers to the time before a flood of waters when existed the fathers of sons who would come to exist on the other side of the flood. This is the same mystical meaning to be applied to the word in Ge 6:4, thereby confirming that the *Enowsh Hashem* in the verse refers to pre-flood *Nephilim*.

¹² The PFA (see note 11) for *Hashem* denotes the holy name of Jehovah that cause to be slain the sons of women who blaspheme against it. This PFA is defined by the first exact spelling match of *hashem* elsewhere in the Tanach. This comes in Le 24:11. There *Hashem* refers to the name of Jehovah as it is blasphemed by a woman’s son, who in turn is stoned to death for his act. Note that the PFA for *Hashem* even suggests that the pre-flood *Nephilim* blasphemed against God’s name and for that reason were slain.

meaning ‘giants’ All these tribes possessed unusual stature and prowess. Nu 13:33 recounts that the spies which Israel sent into the promised land were dismayed and felt as small as grasshoppers at the sight of the sons of Anak, whom the verse states are in the lineage of the *Nephilim*. De 9:2 links the Anakim to the sons of Anak, thereby firmly establishing the post-flood link between the *Nephilim* and the entire race of *Repha’im* (giants) mentioned in the time of Israel. The last five giants mentioned in the Bible come in 2Sa 21:16-22 (account is repeated in 1 Ch 20:4-8). There is noted that David and his men slew four sons of a fifth giant residing in Gath. The ultimate fate of this fifth giant is unknown. However, giants are no longer mentioned in the Tanach after this episode.

How Did the Nephilim Return after the Flood?

The return of the *Nephilim* after the flood presents a conundrum. How could they return if the Watcher’s were imprisoned and all the pre-flood *Nephilim* were destroyed by the flood? This problem is discussed in detail in section 9.5. For now suffice it to say, the *Nephilim* lineage was almost certainly aboard the Ark, and that it was most likely Naamah, the wife of Noah’s son Ham, bore the polluted lineage across the flood.

9.4.2 Evidence from 1 Enoch for Azazel as the Firstborn Seed of the Watchers

We have already briefly covered the main passages describing the fall of the Watchers in 1 Enoch chapters 6 through 8. As we shall see, a careful study of these passages and others will conclude that Azazel was not an angel or a Watcher, but that rather he was the firstborn seed of the Watchers. We shall also see that there are some intriguing hints that his mother was not a daughter of man, but Lilith.

The first clue to Azazel’s identity comes from his sudden prominent appearance only after the Watcher’s had committed their fornications with women. When the Watchers gave their oaths upon Hermon in 1 Enoch 6, a list of all their major leaders is given. As many scholars have noted, Azazel is pointedly not on the list. However, after the Watchers had sexual relations with women and raised giants upon the earth, Azazel suddenly appears in chapter 8 as a major leader. 1 Enoch 8:1-2 condemns Azazel for teaching men the art of war and women the ways of harlotry. Because of him there arose much ungodliness. Azazel’s corruption of man apparently greatly exceeded that of any Watcher, even that of Semjaza, who is listed after Azazel. Two entire verses are dedicated to describing Azazel’s dastardly acts. This is in contrast to Semjaza, who has only three words used to describe his feats in corrupting man.

From where did Azazel suddenly come? He is not listed as a top twenty leader at the time of mount Hermon before the fornication with women. However, after his sudden appearance in chapter 8, Azazel is preeminent over all the Watchers throughout the rest of 1 Enoch. The next example of this comes in 1 Enoch 9:6-8, where the angels Michael, Uriel, Raphael, and Gabriel witness the bloodshed of man upon the earth, and testify to God. They testify foremost against Azazel, more so than any Watcher. Azazel’s sins are mentioned first even over Semjaza’s. Perhaps most importantly, the angel’s accusations against Azazel do not include fornication with women. This is the primary accusation against Semjaza and his associates in the next two verses. Thus Azazel does not appear to have had sexual relations with the daughters of man, something which all Watchers pledged to do by solemn oath upon Mount Hermon. Also, Azazel is judged separately in verse 6 from Semjaza and his associates, indicating that Azazel is not under the authority of Semjaza, whom is the leader of all Watchers. In verse 7 Semjaza is declared the leader of the all the Watchers, and he is lumped with them in the condemnation of defiling themselves with women. But Azazel being judged separately in verse 6 is consistent with him not being under the authority of Semjaza, and thus not a Watcher at all.

1 Enoch 9:6-8 (translated by R. H. Charles)

6. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn:
7. And Semjaza, to whom Thou hast given authority to bear rule over his associates.
8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins.

The prominence of Azazel continues in 1 Enoch 10:8, where God ascribes all the sins of the Watchers unto Azazel (Richard Laurence’s translation states, “To him therefore ascribe the whole crime”). And only Azazel is called out for special punishment. In 1 Enoch 10 God commands the angel Raphael to bound

Azazel hand and foot, cast a mountain of rocks upon him, and cover him in darkness in a place called Dudael. God then instructs a second angel, Gabriel, to slay the Watcher's *Nephilim* seed of fornication with women. Gabriel is not to listen to the pleas of the Watchers to save their children. After this God sends a third angel, Michael, to punish Semjaza and his Watcher associates. God instructs Michael to bind Semjaza and his associates as they witness the death of their seed at the hands of the second angel Gabriel. Then Michael was to bind them in the valleys of the earth until the day of judgment.

1 Enoch 10:4-12 (translated by R. H. Charles)

4. And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein.'

5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, 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 Azazel: to him ascribe all sin.'

9. And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have.'

10. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.'

11. And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness.'

12. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated.

The entire sequence of events suggests Azazel is a seed of the Watchers. First, Azazel is punished at the beginning with the rest of the Watcher's seed. This is consistent with Azazel being a seed of the Watchers. The Watchers would have to witness Azazel's punishment just like the rest of their seed. Also, Azazel being punished first is inconsistent with him being a Watcher. If Azazel were a Watcher, then his early punishment would have given him a measure of mercy from the other Watchers, in that Azazel would not have had to witness the demise of his seed. Such mercy is not consistent with the severe punishment to Azazel, upon whom is ascribed the entire sin. Another fascinating clue pointing to Azazel being a seed of the Watchers comes in verses 6 and 7, which indicate that when Azazel is cast into the lake of fire, this will heal the earth of the angel's corruption upon it. What is the manifestation of their corruption upon the earth? It is their *Nephilim* seed. This thus again indicates Azazel is a seed of the Watchers. This identification is consistent with verse 8, which states that the accusation against Azazel is that he taught man sin. Mating with women is not listed as a crime of his, but it is for Semjaza and his associates in verse 11. This is all consistent with Azazel being a seed of the Watchers.

The fact that Azazel is punished before the Watchers' other seed and by a separate angel indicates his prominent role. But is also suggestive of something else. The seed of the Watchers to be slain by Gabriel are specifically called out in verse 9 to be "the children of fornication".¹³ This fornication refers to the illicit sex between the angels and the daughters of Adam. Azazel not being punished in this group implies he is not the seed of the angels' illicit fornication with the daughters of Adam. However, his early punishment does indicate he is a seed of the Watchers. These two apparently contradictory ideas can best be rectified if Azazel is considered a seed of the Watchers, but not as a result of their relations with the daughters of man. But then who else then could have mothered Azazel? There is no other possibility than Lilith. She alone is outside the lineage of Adam and the daughters of man. With Lilith as his mother, Azazel would then be a seed of the Watchers which God intends to destroy, but he would not be a seed from the fornications of the angels with the daughters of Adam, which was directly polluting Adam's lineage. Being a seed of Lilith could also explain Azazel's extraordinary powers. He was none other than the long foretold mythical seed of the Serpent of Eden, Lilith.

¹³ This is maybe better seen by Richard Laurence's translation, "Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men."

There are a final two chapters from 1 Enoch which re-enforce the notion that Azazel is the seed of the Watchers. They are chapters 12 and 13. Chapter 12 opens with Enoch worshipping God in heaven with the angels. He receives a command to go down to the fallen Watchers on the earth and announce their upcoming punishments. They were going to witness the murder of their children. In chapter 13 Enoch goes down, and meets first with Azazel alone. Enoch tells Azazel that a great punishment is heaped upon him to be put in bonds. The charge against him is that he taught unrighteousness, godlessness, and sin to man. Once again, Azazel is not charged with having sex with the daughters of man. This is the charge which God gave to Enoch for the Watcher in 1 Enoch 12:4. In 1 Enoch 13:3 Enoch then departs from Azazel. He goes unto all the Watchers who were gathered together, and he tells them of their punishment. Azazel is not present at this meeting, as the verse is clear that Enoch departed from Azazel to go unto the gathering of all the Watchers.¹⁴ Since all the Watchers were gathered together there, and Azazel was not present, Azazel was not considered one of the Watchers.

1 Enoch 12:1 – 13:10 (translated by R. H. Charles)

12:1. Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him.

2. And his activities had to do with the Watchers, and his days were with the holy ones.

3. And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me -Enoch the scribe- and said to me:

4. 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth:

5. And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children,

6. The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

13:1. And Enoch went and said: 'Azazel, 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 request¹⁵ granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.'

3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them.

4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven.

5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned.

6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length.

7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep.

8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding I to tell it to the sons of heaven, and reprimand them.

9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in 'Abelsjail, which is between Lebanon and Seneser, with their faces covered.

10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

Identifying Azazel as the seed of Semjaza with Lilith also provides a possible explanation for the strange events atop mount Hermon in 1 Enoch 6:3. Recall that Semjaza was very concerned that the other angels may back out of their intentions to mate with women, and that he alone would be guilty of a great sin. Therefore Semjaza gathered all the angels together atop a mount Hermon so that they may swear an oath to one another.¹⁶ The passages implies that before the other angels could mate with women, there was some great sin that Semjaza had to commit. This sin goes unspecified, but it must have been required to allow the angels to mate with the women, or otherwise Semjaza would have had no fear about being required to performed this deed before the others mated and sinned. But Semjaza obviously fears that after committing this great sin, the other angels may back out and leave him alone in a disgraced state. What could this great

¹⁴ Richard Laurence's translation of verse 3 is perhaps most clear on this; it states, "Then departing from him I spoke to them all together."

¹⁵ As R.H Charles notes, "request" in verse 2 is almost surely a corruption of "rest". The Greek translators most likely mistook the Hebrew שָׁלוֹם, which means 'rest', for שְׂאֵלָה, which means 'request'.

¹⁶ This event, recorded only in 1 Enoch, is the apparent source of the Biblical name for the mount. Hermon means 'utterly devoted one'. Hermon is *Chermown* (חֶרְמוֹן - Strongs 2768). It comes from the root *charam* (חָרַם - Strongs 2763), which means 'utterly', 'devot'e, or 'dedicate for destruction'.

sin have been? One cannot say for sure, but there are several hints in ancient literature that suggests the sages thought the great sin involved Semjaza mating with Lilith.

Consider the following story concerning Semjaza (spelled “Shemhaza” here) from **Legends of the Jews**. In it Louis Ginzberg sites ancient Midrashes. The story relates that when Semjaza first descended to earth, he was ensnared by a maiden named Istehar. She tricked in him into teaching her the Ineffable Name of God, by which means she ascended into heaven

Legends of the Jews (by Louis Ginzberg)

When the angels came to earth, and beheld the daughters of men in all their grace and beauty, they could not restrain their passion. Shemhazai saw a maiden named Istehar, and he lost his heart to her. She promised to surrender herself to him, if first he taught her the Ineffable Name, by means of which he raised himself to heaven. He assented to her condition. But once she knew it, she pronounced the Name, and herself ascended to heaven, without fulfilling her promise to the angel. God said, "Because she kept herself aloof from sin, we will place her among the seven stars, that men may never forget her," and she was put in the constellation of the Pleiades.

There is a similar very of the story in the Midrash Bereshit Rabbati. Here the maiden’s name is Asterah. Margi B. and others assert that Istehar and Asterah are clearly linked to the Ishtar, and hence Lilith.¹⁷ Indeed, the use of the Ineffable Name and wings are certainly suggestive of the Lilith legend. But it appears the sages tell the story in exact opposite. At the time of the Watchers descent, Lilith already possessed the name of God. A key part of her legend is that she shouted this name when she underwent the sudden transformation into a winged serpent that fled the garden. It was the angels who knew not the secret name of God. And Lilith was certainly no pure saint. God would not reward her with a place as a constellation in the heavens. Margi asserts that these Midrashes on Istehar and Asterah are mirror images to those of the darker Lilith and Ishtar. Indeed, if the story is exactly flipped, we have the right story for Lilith. Semjaza and his angels descended to earth, and Lilith ensnared them. She promised to give them the secret name of Jehovah to Semjaza if he would mate with her.

Midrash Bereshit Rabbati (ed. H. Albeck; Jerusalem: Mekitze Nirdamim, 1940) 29-31

Immediately they descended (to earth), and the evil impulse gained control of them. When they beheld the beauty of mortal women, they went astray after them, and were unable to suppress their lust, as Scripture attests: 'and the sons of God saw, etc.' (Gen 6:2). Shemhazai beheld a maiden whose name was 'Asterah. He fixed his gaze upon her (and) said to her: 'Obey me!' She answered him: 'I will not obey you until you teach me the Inexpressible Name, the one which when you pronounce it you ascend to Heaven.' He immediately taught her, she pronounced it, and she ascended to Heaven. The Holy One, blessed be He, said: 'Since she has kept herself pure from sin, I will make her an example so that she might be remembered in the world.' Immediately he fixed her (in the heavens) among the seven stars of the Pleiades.

Why was the Ineffable Name of God so important in the angel’s mating with women? In order for the angels to conceive children with women with them, they needed the secret name of Jehovah. Angels were creatures of spirit, and not intended by God to procreate. In order to reproduce like Adam, they needed the secret name of God. This secret name is required to animate life. We have already seen this notion in the creation of golems. The written name of God placed in the golem’s mouth was an essential ingredient to animating the creature. Likewise, the dissolved name of Jehovah in the bitter waters given to the Sotah was an essential ingredient in animating the dust in her belly to the mystical seeds of adultery and promise. The angels likewise needed the secret name of Jehovah to conceive seed. Lilith was in possession of this name, and she was in search of a rival seed to Eve’s.

In order for Lilith to raise seed with Semjaza, she would have to give the secret name to Semjaza during their mating. This is true because the male spirit must speak the name of Jehovah for conception to take place. This may partly explain why the Watcher’s power of speech was stripped from then in 1 Enoch shortly before their imprisonment, and why the pre-flood *Nephilim* were called *Enowsh Hashem* (“Men of the Name”). They were literally men conceived by the angels speaking the *Hashem* (“The Name”) of Jehovah. The need for Semjaza’s deal with Lilith also explains his great sin and odd oath atop mount Hermon. Semjaza agreed to mate with Lilith, such that when she revealed the name of Jehovah during the act, he would utter the name and conceive seed with her. He would then be in possession of the secret name and be able to impart it to his fellow Watchers, who he had constrained by an oath not to back out of the deal he had made with them prior to mating with Lilith. Thus equipped with Jehovah’s secret name, the Watchers were ready to mate with the daughters of man. Note that having Azazel being the resulting seed of Semajaza’s “deal” with Lilith explains why the entire sin of the Watchers is ascribed to him. Through

¹⁷ <http://www.geocities.com/mabcosmic/index.html>, Margi B

this deal of Semjaza's to conceive Azazel, the entire episode of the *Nephilim* upon the Earth was initiated. Thus the entire sin of the event is placed on Azazel.

Lets be clear. Practically every ancient Midrash assumes Azazel is a fellow Watcher with Semjaza. However, all these Midrashes are just commentary from ancient sages. They don't pretend to be divine scriptures. The only written work posing to have the weight of divine scripture, 1 Enoch, implies Azazel is not a Watcher. Also, as we shall see, the most important Midrash of all, the Zohar of Kabbalah, implies Azazel is no fallen angel, but rather the seed of Satan and Lilith.

And lets also be clear, the many ancient Midrashes that suggest Azazel is a demon are still consistent with him being a seed of the Watchers. This is because the Midrashes teach that the slain seed of the Watchers, the *Nephilim*, became disembodied spirits after the flood. On this side of the flood they are demons that can possess people. Azazel would certainly fall into this pseudo-angelic category. Albeit, it appears that of all the *Nephilim*, he alone might be strictly imprisoned such that he cannot wander about and possess people.

Explaining The Book of Parables within 1 Enoch

All these evidences I have listed for Azazel being the seed of the Watchers comes from the first book of 1 Enoch, the Book of the Watchers. There is a second book to 1 Enoch called the Book of Parables. It makes three more references to Azazel. In one reference, in Chapter 69, Azazel is included in a list of angels and thus appears to be an angel. However, Parables is now generally acknowledged to be a separate work that was written in the Christian era. It was not originally a part of the much older and original work in the Book of the Watchers. This is an important point. R.H. Charles identifies the Parables text mentioning Azazel (in grey below) as a corrupt insert from the Christian era from an unknown editor using material from the Book of Noah. The text includes Azazel in a list of angels. As can be seen, the list mentioning Azazel is clearly corrupt. It interrupts an original list of Satans (angels who fell with Lucifer) in the Parables text with a list of Watchers.¹⁸ The result is the mixing of Satans with Watchers into a combined list, something the original text did not intend to do. Also as a result of this clumsy insert there are also two "first angels" (Semjaza and Jejon) specified in the text, along with two "second angels" (Artaqifa and Asbeel), etc. The insert of 21 Watchers in verse 2 is a mainly a relist of the 19 leaders first given in Chapter 6. However, there are many corruptions. The biggest are that Turel is erroneously listed twice (in the 15th and 19th positions), as is Azazel (in the 10th and 21st positions). Azazel's listing in the 10th position is apparently a corruption of Asasel in the 10th position of chapter 6. Recall that Azazel was not mentioned at all in the original chapter 6 list of Watchers.

1 Enoch 69:1-8 (The Book of Parables), translated by R.H. Charles

1. And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.
2. And behold the names of those angels the first of them is Semjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumael, the nineteenth Turel, the twentieth Rumael, the twenty-first Azazel.
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 Jejon: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men.
5. And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men.
6. And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, 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 for evermore.
8. And the fourth was named Penemue: ...

¹⁸ It is readily apparent from the supplied text of 1 Enoch 69 that the original list of angels beginning in verse 4 do not refer to Watcher, but angels who fell with Satan long before the time of the Watchers. The first two, Jejon and Asbeel, are credited with bringing about the seduction of the Watchers by the daughters of man. The third, Gadreel led astray Eve, and was thus fallen long before the advent of the Watchers.

I hold that the contradictions and problems in the Book of Parables concerning Azazel stem from the fact that Parables is not part of the original Book of Enoch (the Book of the Watchers), and that furthermore, the added Parables suffered considerable corruption from later editors in the Christian era. Thus the portions of Parables mentioning Azazel are not authentic, as is clearly seen by the clumsy editing performed, and should not be trusted.

9.4.3 Evidence from Book of the Giants for Azazel as Lilith's Seed with the Watchers

There is a tantalizing incomplete evidence from the Dead Sea scrolls that suggests Azazel was a seed of the Watchers, and not a Watcher himself. It comes from the fragmentary *Book of Giants*. If it had not been for the agonizing misfortune that damage to the scroll destroyed the critical phase that may have sealed the deal concerning Azazel's origins, Azazel's identify might be correctly established today. Giants elaborates on the exploits of the pre-flood giants, especially the two children of Semjaza, Ohya and Hahya. Since no complete manuscript exists of Giants, its exact contents and their order remain a matter of guesswork. The critical fragment which suggest Azazel may have been the seed of the Watcher's comes is below.¹⁹ Brackets ([. . .]) indicate missing text. As can be seen, only one word remains from line 3. None of line 4 survives. In the surrounding text the giants Ohya and Hahya are discussing their demise. Based on the interpretation of certain troubling dreams the giants had been having, they had come to realize that a terrible destruction from God was heading their way. In the passage, Hahya tries to suggest the destruction is not for them, but is for Azazel. Remarkably, Hahya is implicitly equating Azazel to themselves as both being seed of angelic beings. Ohya and Hahya are not discussing the fate of their fathers, the Watchers, but of themselves. So when Hahya is suggesting God's punishment will not be directed at them, but at Azazel, this is implying Azazel will be the lone victim. Enough of the text remains to establish the main basis of Hahya's argument that they would not be targeted. It is that "[... the children of the] angels are the giants, and that they (God's good angels) would net let all their l[oved ones] be neglected." So basically, Hahya is arguing that their lineage is unique and different from Azazel's, and that the angels will show them mercy because of this.

Book of Giants: 4Q530 Frag. 7

Line 3 [. . .] your strength [. . .]
Line 4 [. . .]
Line 5 Thereupon Ohya [said] to Hahya [. . .] Then he answered, It is not for
Line 6 us, but for Azaiel, for he [. . . the children of] angels
Line 7 are the giants, and they would not let all their l[oved ones] be neglected [. . . we have] not been cast down; you
have strength [. . .]

I have not seen the photographic plates of this Dead Sea scroll excerpt from the Book of Giants. However, it is apparent from the translation that at least 12 to 20 letters are missing inside the bracket of line 6. This is sufficient for the reconstruction below to be plausible. As can be seen, a very coherent argument for Hahya can be derived from the fragmentary text by using the notion that Azazel's lineage is from Lilith mating with angels, whereas the giants lineage is from the daughters of Adam mating with angels. Hahya argues they will find favor with the angels serving God, because they share in Adam's lineage.

Book of Giants: Possible Reconstruction of 4Q530 Frag. 7

5 Thereupon Ohya [said] to Hahya [. . .] Then he answered, "It is not for
6 us, but for Azaiel, for he [is the seed of Lilith with angels, but the children of the daughters of Adam with] angels
7 are the giants, and they would not let all their l[oved ones] be neglected." [. . . we have] not been cast down; you have
strength [. . .]

Perhaps at some future date this fragment of the Book of Giants will be reconstructed completely. If it ever is, I would be somewhat surprised if the name of Lilith or title of Serpent was actually used. The whole notion of Azazel being the seed of Lilith appears to be purposely hidden in all ancient books that broach the topic. However, in any event I would expect some disparaging remark indicating that Azazel and his kin were of a more polluted lineage than of the giants, who where born of the daughters of Adam and the Watchers.

¹⁹ http://www.gnosis.org/library/dss/dss_book_of_giants.htm

9.4.4 Evidence from the Zohar for Azazel as the Seed of Lilith

The Zohar is the one ancient work that most firmly establishes the identify of Azazel as the seed of Lilith. As we have seen in our discussion on Lilith, the Zohar is a collection of Kabbalistic Midrashes (Kabbalistic commentaries) on the Torah, and as such, the Zohar largely defines Kabbalistic beliefs.

In the Zohar Azazel is nearly as prevalent as Lilith. The Zohar mentions him by name in 19 separate passages and by indirect reference 9 more times, for a total 28 references. This is in comparison to Lilith, which the Zohar mentions by name in 27 separate passages and by indirect reference in a further 29, for a total of 56 direct references. As we have already seen, the Zohar's commentary on Lilith is consistent with her being the first created woman with Adam from the ground, who became the Serpent of the garden upon rebelling against Adam and God. And as we shall see, the Zohar's passages on Azazel are consistent with him being Lilith's firstborn seed.

The most important passage in the Zohar establishing Azazel as the seed of Lilith comes in Vayetze 116 below. The passage is a bit difficult to understand on first reading, as the Zohar is a highly mystical work which is difficult to comprehend for outsiders unschooled in its principles. However, a little study reveals its message.

Vayetze 116 (Vol 9: "And Ya'akov went out of Be'er Sheva," part two)²⁰

From the north side, the grades spread until the dross of gold reaches down TO BRIYAH, YETZIRAH, AND ASIYAH of the unholy side. The unholy filth grasps THE MALE above and THE FEMALE below. Here, male and female join together. They are the rider ON THE SERPENT and the serpent, which is the secret of the male and female. This is the secret of Azazel, WHICH INCLUDES THE MALE AND FEMALE OF DEFILEMENT.

Vayetze 116 states that the secret of Azazel is that he is the "unholy filth" in whom is "joined together" the male rider of the Serpent with the female Serpent. Azazel grasps hold the male aspect of Samael and joins it together within himself with the aspect of the female Serpent. We already seen that the female Serpent is Lilith, and the male rider is the spirit of Samael.

Calling Azazel "unholy filth" is suggestive of him deriving from a sexual act of Samael. Filth is associated with defiled semen of Samael and/or the defiled lineage of the Serpent. For example, Acharei Mot 359 below accuses the Serpent of casting filth (i.e. semen or defiled lineage) into Eve, causing her to conceive Cain. This is repeated in Pekudei 203 and several other passages. When Vayetze 116 says Azazel is the unholy filth in which the Serpent and her rider Samael are "joined together", this is suggestive of him being the seed of their union. Just as the DNA and physical characteristics of a human father and mother are joined together in their seed, so too is Azazel the focal point of the joining together of the characteristics of the Serpent Lilith and her rider Samael.

Acharei Mot 359: Lilit and Na-amah

We have learned that when Adam descended with the supernal image, a holy form, and those on high and below saw him, they approached him and crowned him ruler over this world. Later, when the serpent came upon Eve, it injected its filth in her. Following this, she gave birth to Cain; SHE DELIVERED CAIN FROM THE FILTH OF THE SERPENT. From that genealogy were the subsequent generations of the world's evildoers and the habitations of demons and spirits come from there and his side. For this reason, all spirits and demons in the world are partly of people below and partly of the angels on high, AS THEY ARE BORN HALF FROM THE FILTH OF THE SERPENT, UPON IT WHICH THE ANGEL SAMAEL RODE. THEREFORE, HALF STEM FROM THE ANGELS. THEIR OTHER HALF IS HUMAN, BECAUSE THEY WERE BORN FROM CAIN WHO WAS HUMAN. These other DEMONS born from Adam THROUGH TWO FEMALE SPIRITS, AS MENTIONED ABOVE, are all similar as they stem half from below and half from above.

Pekudei 203: Breastplate and Efad

After Adam and his wife sinned, and the serpent had intercourse with Eve and injected filth into her, Eve bore Cain. He had the shape from above and FROM below in the secret of the filth of the Other Side, and from the side below OF THE EXTERNAL FORCES. Therefore, he was the first to bring death into the world, caused by his side, AS HE CAME OF THE FILTH OF THE SERPENT. The nature of the serpent is to lurk so as to kill, and his issue, CAIN, learned his ways. And so it is written, "and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" (Bereshheet 4:8).

²⁰ Translation from <https://www.kabbalah.com/k/index.php/p=zohar/zohar>. ALL CAPS text are clarifications and commentary added by later translators of Zohar.

Many of the other mentions of Azazel in the Zohar concern his role in the Yom Kippur ceremony. Some of the more note-worthy passages that confirm assertions in the previous section about Azazel's role in the ceremony are as follows.

Tzav 42 confirms the notion that the goat to Azazel is a rejected sacrifice that is unable to rise to Jehovah as an atoning sacrifice. The reason for this inability to rise is that it is burdened by all the sins of Israel cast upon it. This goat carries away Israel's sins. The passage also equates the goat to Jehovah, the accepted sacrifice, to the "perfect man". This confirms the archetype of Christ in the goat to Jehovah.

Pinchas 681 confirms that in the goat to Azazel, Samael is separated from everything and bears all the transgressions of Israel upon him. Jehovah is said to be "forgiving (bearing) iniquity", meaning that he temporarily "bears" the burden of sin so that he might remove it utterly from Israel and place it upon Azazel, upon whom it shall be forever more. This confirms the previously laid-out notions of the Yom Kippur ceremony.

9.4.5 Evidence from Leviticus that Azazel's Role in the Yom Kippur Ceremony Indicates he was the Infamous Seed of the Serpent

The strongest evidence that Azazel was not a Watcher, but rather the seed of the Serpent Lilith, comes from none other than the Bible. Leviticus 16 specifies a peculiar role for Azazel in Israel's Yom Kippur ceremony. As we shall see, this ceremonial role identifies Azazel as the infamous seed of Serpent of God's cursing in the garden.

As we have seen, 1 Enoch strongly hints that Azazel was not a fallen Watcher, but rather the firstborn seed of those fallen angels. Certain other clues in 1 Enoch further hint that Azazel was specifically the firstborn seed of Semjaza, the leader of Watchers, mating with Lilith. But besides Azazel's proclivity to teach man evil ways, 1 Enoch provides little other insight into Azazel's nature and role in mythology. However, if 1 Enoch is silent on these issues, the Bible is not. Leviticus 16 specifies Azazel's amazing role in Israel's Yom Kippur ceremony. That role equates Azazel and his hosts as the counterpart to Israel as the sons of God in a bitter water trial. As such, Azazel is none other the infamous seed of the Serpent, who is locked in eternal conflict with Eve's promised Messianic seed. Azazel would bruise the heel of that promised seed, but the Messiah would crush the head of Azazel and his mother, the Serpent.

In Leviticus 16 Azazel plays a critical role in Israel's Yom Kippur high holiday. On this most important day Jews believe they are cleansed of all their sins. Their sins are "covered" from God's sight, and thus they achieve atonement for their sins.²¹ In the ancient Temple ceremony outlined in Leviticus 16 the congregation brought two goats to the Temple. There the high priest cast lots upon each to determine which one would be given "to Jehovah" and which would be given "to Azazel" (i.e. the "scapegoat" of the KJV). The goat "to Jehovah" was sacrificed upon the Temple altar, and its blood was sprinkled upon the mercy seat to achieve atonement for the priest and then Israel. However, the goat to Azazel suffered a very different fate. The priest laid his hand upon its head and confessed, or literally placed, all the sins of Israel. The priest then tied half a piece of red cloth to the goats horn and had the goat given to a ready man, who led it to a particular remote spot in the wilderness. There the ready man pushed it backwards down a jagged cliff, killing it. In the instant the goat died, the red cloth tied to its horns turned white, as well as the remaining half that remained at the Temple. It was in this moment that the cloth turned white that the sins of Israel were cleansed.

Azazel's role in the Leviticus 16 is controversial. Many scholars, both ancient and modern, refuse to accept the notion that the name in those passages refers to the popular demon. This is because the religious implications become almost too terrible to fathom. The passages would then seem to indicate that in offering the demon Azazel a sacrificial goat, Israel achieved atonement. In an attempt to down-play the ceremony's demonic aspects and to not confuse people with such seemingly idolatrous (and worse) notions, Talmudic writers apparently only referred to Azazel as a place in the desert (i.e. this place being Dudael where Azazel was bound in 1 Enoch). The Sages described the commandment to send a goat to Azazel as a *choq* (צוה), or a decree that is beyond human intelligence.²² Even modern Christian scholars, who view the

²¹ Yom Kippur means "Day of Atonement", or even more literally, the "Day of Covering".

²² The Stone Edition Chumash, Vayikra 20-22.

Yom Kippur ceremony as a prophetic archetype of Christ's sacrificial atonement, see equal difficulty in the goat to Azazel. Alfred Edersheim, in scrambling to rectify the symbolism of the two goats in light of Christ's redemptive act, concludes both goats symbolize Christ.

However, all the disharmony brought about by the goat given to Azazel can be relieved by understanding how the Yom Kippur ceremony parallels the bitter water trial. In doing so the peculiar roles of Azazel and the goat given to him becomes clear. Azazel mirrors the defiled Sotah, and Israel mirrors the innocent woman who undergoes the trial. The goat given to Azazel mirrors the defiled seed of adultery in the trial, which is a rejected sacrifice that carries the woman's defilement back to her and brings curses of death. But the goat given to Jehovah mirrors the mystical first promised seed of the trial, which is an accepted sacrifice that when slain brings atonement from the curses. Edersheim's confusion in assigning both goats' roles to Christ stems from that the fact that he correctly identifies that the sins which the goat to Azazel bears are also the sins which the slain promised seed temporarily bears for Israel. But the slain promised seed is revised, and the sins it bore away from the people are permanently placed on the head of the Sotah's adulterous seed, which is modeled by the goat given to Azazel in the Yom Kippur ceremony. The goat to Azazel and the goat to Jehovah are very different and opposite creatures. The one thing they share in common is that they bear the curses of the ceremony. The goat to Jehovah bears the curses for but a brief time before it is revived and elevated to the seat of Jehovah, where it atones for all sins of Israel. The goat to Azazel bears the curses for eternity while bound in the pit of hell with its wayward Sotah, Azazel.

9.4.5.1 The Yom Kippur Ceremony

According to Lev 16:1, the Yom Kippur ceremony was initiated after Aaron's sons erred in their priestly duties in the Temple's Holy of Holies. They had offered incense with a strange fire (inappropriately kindled), and were immediately burned to death in the Temple by a flame which erupted from Jehovah (Le 10:1). After this incident, Jehovah forbid all priests from entering into the Holy of Holies, except for the high priest one day each year, on Yom Kippur. And even then the high priest could only enter after going through the elaborate series of sacrifices and rites specified in Lev 16. Edersheim describes this in great detail from Rabbinic sources. The ceremony began with the high priest entering the court of the priests with a young bullock and two goats. The bullock would be a sin offering for himself, so that he might complete his duties. One of the goats would be selected to be an atonement for all the people, including the priest himself. The priest confessed his and Israel's sins over the head of the bullock, which stood between the temple-porch (beyond which was the Holy of Holies) and the altar. He then moved to the eastern part of the Court of Priests, which was close to the worshippers. There stood an urn, called *Calpi*, in which were two lots of the same shape, size, and material. In the second Temple they were of gold; the one bearing the inscription *l'Yahweh* ("for Jehovah") and the other *l'Azazel* ("for Azazel"). The two goats stood north of the altar facing the sanctuary (westwards), with their backs to the people. The high-priest faced the people and stood between the goats as he shook the urn, thrust his two hands into it and simultaneously withdrew the two lots, one in each hand. He then placed each hand's lot upon the goat on that hand's side. It was deemed good augury if the right-hand lot had fallen "for Jehovah", which was the goat closest to the altar. The high-priest immediately tied a scarlet cloth to the horns of the goat for Azazel so that it would not be confused with the one whose lot was to Jehovah. The goat for Azazel was then turned round towards the people, and waited there facing the people as the next part of the ceremony unraveled.

The high-priest returned once more towards the sanctuary, and there he slew the young bullock and caught its blood in a vessel. He handed this vessel to an attendant who kept this blood stirring so it would not coagulate. The priest then carefully entered the Holy of Holies, bearing a censer and incense. Tradition has it a rope was tied around one of his ankles, so if he was stricken down dead by Jehovah, his body could be retrieved without subjecting anyone else to danger. Once inside the he emptied the incense on the coals of the censer, and waited till the smoke had filled the Holy of Holies. He then exited, took the blood of the bullock, returned, and sprinkled the blood within the Holy of Holies. He exited again, and deposited the vessel with the blood upon a golden stand before the veil of the Holy of Holies. The high priest then killed the goat set apart for Jehovah and entered the Holy of Holies a third time. He sprinkled the goat's blood as before, and upon exiting he set the vessel with goat's blood upon a second golden stand. He then took blood from the goat's and then the bullock's vessel, and sprinkled the veil of the Holy of Holies. He then did a very profound act. He poured the bullock's blood into the bowl which contained that of the goat, and

mixed the two thoroughly together. He then sprinkled the altar of incense with this mixture. This mixing of blood showed that the two sacrifices had become one in their expiatory power.

What was left of the blood the high-priest poured out on the west side of the base of the altar of burnt offering. And at this point the high-priest had cleansed the sanctuary in all its parts from the defilement of the priesthood and the worshippers. The Holy of Holies, its veil, the golden altar of incense in the Holy Place, and the altar of burnt-offering in the court of the priest were now clean alike. Both the priesthood and the people were now atoned for in their relationship to the sanctuary. Yet the ceremony was not over. The goat to Azazel, which had stood confronting the people with its scarlet scarf, remained.

All the peoples own personal guilt and sins were now to be removed from them, and placed upon the goat. The high priest laid both his hands on the goat's head and pleaded:

Ah, Jehovah! they have committed iniquity; they have transgressed; they have sinned -- Thy people, the house of Israel. Oh, then, Jehovah! cover over (i.e. atone for), their iniquities, their transgressions, and their sins, which they have wickedly committed, transgressed, and sinned before Thee. As it is written in the law of Moses, Thy servant, saying: "For on that day shall it be covered over (i.e. atoned) for you, to make you clean from all your sins before Jehovah you shall be cleansed."

The priests then removed half the scarlet wool cloth from the goat's horns and affixed it to the Sanctuary door. They then led the sin-burdened goat out through Solomon's Porch and then through the eastern gate. Here an arched bridge spanned the intervening valley, and they brought the goat over this to the Mount of Olives, where a ready man, specially appointed for the purpose, took charge of the goat. After a substantial journey, passing through several stations where others would accompany him for awhile, he finally reached a rocky cliff area at the edge of the wilderness known alternatively as Dudael, Beth Hadudo, or simply Azazel. He then pushed the animal backwards over the rock ledge. The goat plummeted below, and before reaching the half-way point its limbs would be ripped off. In the final years of the Temple, after 30 CE, the slaying of the goat was immediately telegraphed, by the waving of flags, from station to station, so that a few minutes after its occurrence it was known in the Temple. However, tradition has it that in years when the sacrifice was accepted, this was not done as the people immediately knew the result because the half the scarlet wool cloth affixed to the Sanctuary door had turned white the moment the goat had hit the bottom of the cliff.²³

9.4.5.2 The Goat to Azazel

In the KJV, the goat given "to Azazel" is rendered "Scapegoat". This is in keeping with the KJV's tendency to render the names of demons as common animals. However, the lamed (ל) inseparable preposition meaning "to" that is attached to *Azazel* makes it clear that the goat is given *l'Azazel* (ל:עִזָּאֵזֶל), or "to Azazel". Furthermore, there is consensus from the Kabbalah and Talmud that *Azazel* refers to either a demon, a place in the wilderness, or both.

Lev 16:10 (KJV)

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

Lev 16:10 (My Literal)

But the goat that ascended upon him the lot for Azazel, he will continue to live to the face of Jehovah, for an atonement is upon him for letting him go to Azazel of the wilderness.

²³ Talmud Yomah 6 state that the rabbis taught that formerly the tongue of crimson wool used to be tied to the door of the porch, on the outside so that all should see. When it became white, the people rejoiced; when not, all became out of spirits and ashamed. Therefore it has been reformed that it should be tied to the door of the porch inside. However, the people used to take a look at it even then. It was then reformed that half should be tied to the rock at the cliff in the wilderness, another half to the horns. These later reforms may have come late, after the miracle of scarlet wool cloth stopped in 30 CE, as the priests did not wish to distress for the people.

חי to live	יעמד he will continue	ל:עזאזל to Azazel	ה:גורל the lot	עליו: upon him	עלה ascended	אשר which	ו:ה:שעיר And the goat
ה:מדבר:ה: of the wilderness	ל:עזאזל to Azazel	אתו: him	ל:שלה for letting go	עליו: upon him	ל:כפר for atonement	יהוה of Jehovah	ל:פני to face

Table 3: A Literal Translation of Lev 16:10

The most natural reading of Lev 16:10 suggests Azazel is a demon or god. This is due to the parallelism of roles with the goat given “to Azazel” with the goat given “to Jehovah”. However, many writers of the Talmudic period, including the notable Rashi, write only of Azazel as being a place to which the goat was taken and killed. But as we shall see, Azazel most likely refers to both a person and a place. It refers to the demon Azazel, and at the same time may be understood to mean that place where that demon was buried under a great mountain of rock and bound by the angel Rafael in the Book of Enoch. This is the same place where the goat to Azazel was taken on Yom Kippur. So when the goat was taken “to Azazel”, Azazel could be understood as referring to the demon trapped in that dread place, or the locale itself. As already mentioned, many Talmudic writers may have wished to downplay the demonic role of Azazel, and simply referred to Azazel as the name of the place where the goat was taken.

9.4.5.3 Azazel and His Place of Binding

The etymology of Azazel (עזאזל - Strongs 5799) is not entirely agreed upon. The KJV and others presume it to be derived from a combination of *ez azal* (עז אזל), which the KJV understands as “goat sent away” -- with *ez* (עז - Strongs 5795) meaning “goat”, and *azal* (אזל - Strongs 235) meaning “sent away”. However, *ez* might best be understood as having the literal meaning of its underlying root.²⁴ This underlying root is *azaz* (עזז - Strongs 5810), which means “prevalence”, “strengthened”, or “impudence” in the sense of being strengthened against someone. Thus Azazel may be understood to be more properly derived from the roots *azaz azal* (עזז אזל), and a better literal translation of the name might be “prevalence sent away” or perhaps “impudence sent away”.²⁵ This name makes sense if Azazel were the seed of Lilith. She would name her son after her and his circumstances, namely that in her perception a “prevalence” against God, which was her and her seed, had been sent away from the garden. Lilith’s key feature is that she in rivalry against Eve and her seed, God’s select, and that Lilith believes she and her seed should be prevalent on earth, just as Lucifer believed he should be prevalent in heaven.

Although the etymology of Azazel is in doubt, there is some confirming evidence to suggest that *azaz azal* (‘prevalence sent away’) is on the right track. This evidence comes from the name of Azazel’s place of imprisonment, Dudael, mentioned in 1 Enoch 10:4-8. Dudael is most likely derived from *dadah el* (אל דדה), meaning “submission to God”. *Dadah* (דדה - Strongs 1718) is rendered “to go softly” by KJV, but it is clear from its two uses in the Bible (Ps 42:4, Isa 38:15) that it more properly means ‘to submit’. Gesenius holds this meaning also, noting that it comes from a related Arabic root meaning ‘to waver’ or ‘to totter’ in going. So we see that being bound in Dudael, Azazel was bound in a place of “submission to God”. This is in perfect contrast to his boasting name, which was ‘prevalence sent away’ or ‘impudence sent away’. So in judgement the impudent against God is bound in submission to God’s power.

Dudael is sometimes referred to by other names. Yoma 6:8 of the Mishnah refers to the place as *Beth Hadudu* (בית הדודו), which literally means ‘house of his piercing.’ The second word comes from the root *hadad* (הדרד - Strongs 2300), meaning ‘to be sharp’. As Conick points out, *Beth Hadudu* is probably based on some clever Hebrew wordplay, for in Enoch 10:5 Azazel is tossed upon rough and jagged rocks, and the root *hadad* sounds similar to *dadah*.²⁶

²⁴ The tendency for understanding the *ez* root as meaning “goat” instead of its literal interpretation doubtlessly draws heavily upon the fact a goat is used in the ceremony.

²⁵ Some hold that Azael may be derived from *azaz el* (עזז אל), thus meaning “Prevailed of God” or “Impudence to God”. However, this is dubious as the supposed *el* root (אל) is interrupted by a *zahyin* (ז).

²⁶ **Paradise Now: Essays on Early Jewish and Christian Mysticism**, by April D. De Conick.

9.4.5.4 Azazel's Role in Yom Kippur

Azazel's role in the Yom Kippur ceremony begins to make sense when we realize that Yom Kippur is just another incarnation of the most prominent judgement mystery in the Bible – the bitter water trial. As we have seen, the first bitter water trial formulation in the Bible was the infamous judgement between the Serpent and Eve. Another critical formulation of the trial was Israel's golden calf judgement at the foot of mount Sinai. And of course, the most straight forward formulation was the Sotah's bitter water trial in Numbers 5 for the wayward woman suspected of adultery by her husband. Yom Kippur is just another formulation.

All the formulations shared common features summarized in Table 4. There is always of a "Wayward Woman" element of the judgement. She is the guilty idolater who shall be punished. This is the Serpent in Eden, the Israelites who worshipped the calf at Sinai, and the defiled adulterous of the Sotah trial. This is Azazel and his host and unrepentant Israel in Yom Kippur.

There is always the "Innocent Woman" element of the judgment. She is woman granted relieve from the curses. This is Even in the garden, the Loyal Israelites who followed Moses at Sinai, the innocent wife of the Sotah trial, and Repentant Israel at Yom Kippur.

All the formulations shared a "Seed of Idolatry" element. This was the seed of sin which bore the curses of the judgment. It is rejected as an acceptable sacrifice to Jehovah, and it returns its curses unto the Wayward Woman for her destruction. This is the Serpent's seed in Eden, the Golden Calf at Sinai, the seed of adultery in the Sotah trial, and Azazel and the goat given to him in Yom Kippur.

All the formulations have a "Slain Promised Seed" element. This is the mystical seed of God, which is the incarnate manifestation of God himself, which is an acceptable sacrifice to God. This seed is able to carry away the curses of the judgment from the Innocent Woman, and when its sacrifice is accepted by God, the curses are not returned to her. This is Eve's bruised promise seed in Eden, Moses in Sinai, the mystical seed golem formed from the dust of the water in the Sotah trial, and the high priest and the goat given to Jehovah in Yom Kippur.

Finally, all formulations have a "Revived Promise Seed" element. This the slain promised seed restored to life. This is Eve's promised seed in Eden, which although bruised returns to slay the Serpent and her seed. This the return of Moses from his extended stay atop mount Sinai. This the seed promised to the innocent woman of the Sotah trial, and this is the high priest who is cleansed by the blood of the goat to Jehovah, who walks into the Holy of Holies and achieves atonement for Israel on Yom Kippur.

Episode	Wayward Woman	Innocent Woman	Seed of Idolatry	Slain Promised Seed	Curses	Revived Promise Seed
Serpent and Eve in Eden	Serpent	Eve	Serpent's Seed	Eve's bruised seed	The Serpent eats dust and goes upon her belly. She is cursed to be lowest of all beasts and shall be slain by Eve's seed.	Eve's promised seed, who although bruised, shall slay the Serpent and her seed.
Golden Calf at Sinai	Idoltrous Israelites who worshiped calf & were slain by plague of bitter waters	Loyal Israelites who followed Moshe and did not worship the calf	The Golden Calf	Moses prolonged stay on the mount, making Israel think he was dead.	The people against whom are no witness are forced to eat the calf's golden dust suspended in holy waters. A great plague slays the guilty.	Return of Moses from the mount
Sotah Trial	The adulterous wife who perished	The innocent wife who lived and was granted a son	The seed of adultery	Mystical seed sacrificed in the woman's offering to Jehovah	The woman eats dust suspended in holy water. Her belly swells and she is consumed by fiery curses.	The seed promised to the innocent woman
Yom Kippur	Azazel & his host; and sinful, unrepentant Israel who shall be cast with Azazel into the pits of hell on judgment day	Repentant, cleansed Israel	The goat to Azazel	The goat to Jehovah	All the sins of Israel are placed upon the goat to Azazel, which is slain in the place of Azazel's confinement.	The high priest who is cleansed by the accepted sacrifice of Jehovah's goat and enters Holy of Holies to atone for all of Israel.

Table 4: Comparing Various Biblical Formulations of the Bitter Water Judgment

In Yom Kippur the goat to Jehovah, the high priest, and Jehovah are all manifestations of God. The goat to Jehovah is the slain promised seed, whose blood and sacrifice allow the high priest, the revived promise seed, to ascend to Jehovah in the Holy of Holies and make atonement for all of Israel. This is the Christian understanding of the ceremony, where Christ is both the sacrifice, the high priest, and God. By parallelism who expect the same imagery on the other side. Then why is one goat "to Jehovah" while the other is "to Azazel" and not "to Lucifer"? The accepted sacrifice is "to Jehovah" because God accepts the sacrifice and takes on the curses of the judgment himself. However, the rejected sacrifice to returned "to Azazel" and the curses of the judgment return to him and his hosts. Indeed, in the Yom Kippur ceremony lots and cast, and the goat on whom the lot to Azazel falls is rejected as a sacrifice in the Temple. It is sent away back to Azazel with the sins and curses of Israel heaped upon it. This is the same sequence of events in the Sotah trial. The sacrifice of the defiled adulterous takes the curses away from her first drinking. But when this sacrifice is rejected upon the altar, when the woman drinks a second time from the bitter waters, the curses return to her again. And they do not depart again, but consume her in fiery curses.

9.4.5.5 The Miracles of the Temple

Further clues linking Yom Kippur and Azazel to the bitter water trial and Lilith can be seen in the history of the only two miracles take took place in the Temple on a regular basis. These miracles were the Sotah's bitter water trial and the changing of the scapegoat's scarlet woolen cloth to white on Yom Kippur. Tradition has it that the Sotah trial never failed to deliver its miraculous curses against the adulterous woman, and that the scarlet cloth never failed to turn white on Yom Kippur, at least until 30 CE. After that date, the same year of Christ's crucifixion, the miracles suddenly ceased. For the 40 remaining years of the Temple's existence, the bitter water and scarlet cloth miracles were replaced by three other ill foreboding miracles. The first was that the main lamp of the menorah could not be maintained lit by the priests. Despite their best efforts, every night for 40 years it went out. This main lamp was the mother lamp from which all the others were lit. Its fires were always to be kept burning. The second ill-boding miracle the Talmud relates is that the Temple door to the Holy Sanctuary opened of their own accord each night. This

exposed the Holy Place. Yohanan ben Zakkai, the leading Jewish authority leading up to the time of the Temple's destruction, declared that this was a sign of impending doom. The third ill-boding miracle concerned the lots for the Scapegoat. For the last 40 years of the Temple's existence, during every Yom Kippur ceremony the lot was always found in the priest's right hand. It was considered a good omen if the lot for the Scapegoat was found in the priest's left hand. The odds of this happening by chance are astronomical.

Why did the bitter water and scarlet cloth miracles stop? Edersheim explains that the scapegoat's scarlet cloth miracle ceased because the ultimate atoning sacrifice, of which the Yom Kippur ceremony was just a prophetic foreshadowing, was completed. This was Christ's crucifixion. And now we see that the bitter water trial stopped for much the same reason. The story of the trial's supernatural promised seed and its atoning sacrifice was now completed.

9.4.6 Summary List of Evidences that Azazel was Lilith's Firstborn Seed with the Watchers

Below I have compiled twenty evidences from 1 Enoch, the Book of the Giants, Leviticus 16, and the Zohar that Azazel was not a Watcher, but rather the firstborn seed of the Serpent Lilith with the Watchers.

1. 1 Enoch never explicitly states that Azazel is a Watcher or angel.
2. Semjaza mating with Lilith provides an explanation for the mysterious sin Semjaza must commit and the strange oaths he extracts from the other Watchers atop mount Hermon in 1 Enoch 6:3. This is especially valid when one considers the anti-parallels of the events with the legend of Asterah.
3. In 1 Enoch 6:7 Azazel is not listed as one of original leaders of the Watchers before their fornications with women.
4. In 1 Enoch 8:1-2, immediately following the Watcher's sexual relations with women, Azazel is listed as the foremost figure in the Watcher's sin. Azazel being a Watcher cannot explain his sudden prominent appearance.
5. In 1 Enoch 10:8 all the sin of the Watcher's crime is ascribed to Azazel. This is not consistent for a Watcher who was not even present at the start of Watcher's downfall. However, this is consistent with Azazel's role in the Bible's Yom Kippur ceremony, which identifies him as the infamous seed of Eden's Serpent, Lilith, upon whom all the sins of Israel are placed.
6. In 1 Enoch 9:6, Azazel is testified against by God's angels first and separately from "Semjaza and his associates" in the next two verses. This implies Azazel is not under the authority of Semjaza, who the next verse reminds us is the leader of the Watchers. Thus Azazel cannot be a Watcher, and he sin is again more prominent than the Watchers.
7. In 1 Enoch 9:6, the angels do not accuse Azazel of fornication with the daughters of man, but Semjaza and his fellow Watchers are accused of this in the next verses. Azazel is merely blamed for instructing man in unrighteousness. This is consistent with Azazel not being an angel or Watcher, since all Watchers pledged by solemn oath upon Mount Hermon to go onto the daughters of man. Note that if Azazel was the seed of the Watchers and had sexual relations with women, he still would not have been accused of this act by the angels, because any seed of the Watchers would not be under any heavenly prohibition as their fathers were.
8. In 1 Enoch 10:4-6, the angels punish Azazel before the Watchers, along with the Watcher's other seed. This early punishment is consistent with him being the seed of the Watchers. A key element to the Watcher's punishment was to witness the demise of all their seed.
9. In 1 Enoch 10:4-6, Azazel's special and heavy punishment being first before all other seed of the Watchers, is consistent with him being a firstborn seed of the Watchers.
10. In 1 Enoch 10:4-6, Azazel being the first punished precludes him from being a Watcher. He would not be able to witness the demise of his seed, per the judgement laid out against the Watchers.

11. 1 Enoch 10:6-7 states that when Azazel is cast into the lake of fire, this will heal the earth of the angel's corruption upon it. The manifestation of the angel's corruption upon the earth is their *Nephilim* seed. This thus again suggests Azazel is the foremost seed of the Watchers.
12. In 1 Enoch 10:8, Azazel is once again not accused of fornication with the daughters of man, but Semjaza and his associates are in just a few verses. Azazel is only accused of teaching man unrighteousness. (See #6)
13. In 1 Enoch 10:9, Azazel suffers an individual punishment at the hand of an angel who is different from the one commissioned to punish all the Watcher's seed of "fornication". This fornication is specifically the sexual acts of the Watchers with the daughters of Adam. Note that given Azazel is a seed of the Watchers, his not being included in this category suggests Azazel's mother was not a daughter of Adam. In which case she could only be Lilith.
14. In 1 Enoch 10:11 Azazel is once again not included with "Semjaza and his associates". This again implies Azazel is not a Watcher.
15. In 1 Enoch 13:1, when Enoch is commanded by God to confront the fallen Watchers and their seed, Enoch confronts Azazel separately and first from the Semjaza and his fellow Watchers.
16. In 1 Enoch 13:1-2, Enoch does not charge Azazel with the sin of having sexual relations with women, as God earlier commanded Enoch to do to the Watchers on his mission. Rather, Enoch accuses Azazel only of teaching man unrighteousness. This is consistent with Azazel not being a transgressing Watcher.
17. In 1 Enoch 13:3, Azazel is not present at a gathering where all the Watchers are said to be present.
18. In a fragment from the Dead Sea Scrolls' Book of the Giants, Azazel is equated as a peer to the *Nephilim* seed of the Watchers. The fragment implies that Azazel's lineage is more polluted and deserving of punishment than the giants' lineage, which was the product of Watchers mating with the daughters of Adam. From this it may be inferred that Azazel was the product of Lilith mating with the Watchers.
19. Vayetze 116 of the Zohar indicates that the secret of Azazel is that he is the "unholy filth" in whom is "joined together" the male rider with the female Serpent, Lilith. "Unholy filth" suggest the result of sexual acts. This indicates that Azazel is the resulting seed of the Serpent Lilith mating a male inseminating spirit.
20. Azazel's role in Yom Kippur ceremony of Leviticus 16 indicates he is the infamous seed of the Serpent. This is because of the parallelism between the Yom Kippur ceremony and the bitter water trial of the Sotah, of whom the first archetype was the Serpent, Lilith.