Leviticus 16:7–10

And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the SCAPEGOAT. (v. 8)
On the Day of Atonement . . .

Aaron first offered a bullock as a sin offering for himself and his house (Lev. 16:6). This makes an atonement for himself and his house (v. 11).

Aaron then offered a goat as a sin offering for the people (v. 15).

Together, these two sin offerings make an atonement for the holy place (MHP), for the tabernacle of the congregation (v. 16), and for the altar (v. 20).
The Scapegoat . . .

Aaron lays both hands upon the head of the live goat and confesses all the iniquities of the children Israel, all their transgressions, and all their sins, and puts them upon the head of the goat.

The goat is then led away into the wilderness by a fit man.

The goat bears upon him, into a land not inhabited, all the iniquities and is let go in the wilderness.
The bullock for the sin offering and the goat for the sin offering were carried without the camp and burned—their skins, their flesh, and their dung
Scapegoat . . .

- Hebrew word is AZAZEL, and it is only used in Leviticus 16.

- AZAZEL is composed of two Hebrew words—AZE, which means goat, and AZAL, which means gone.

- AZAZEL is the “gone goat,” the scapegoat, and we see this in the fact that this goat is taken away to the wilderness.

- The concept of the scapegoat is in no other place in the Bible.
The scapegoat has nothing to do with the atonement. It is not a representative of Christ. We know this because . . .
The priest had made an end of reconciling (Leviticus 16:20)

The sanctuary and altar had been cleansed (vs. 18, 20)

Atonement had been made (v. 17)

All this was done and ended before the scapegoat was brought to the High Priest.
As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin.
The scapegoat, bearing the sins of Israel, was sent away “unto a land not inhabited”; so Satan, bearing the guilt of all the sins which he has caused God’s people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. (FLB 213.4)
From The Great Controversy, we read:
... while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed.
When the high priest . . . removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ . . . removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.
The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners. (GC 422.2)
The Scapegoat and Satan

The earthly high priest placed the sins from the sanctuary on the scapegoat.

Jesus, the heavenly high priest, removes the sins from the heavenly sanctuary and places them on Satan.
The scapegoat was sent into a land uninhabited.

Satan will be bound in a land uninhabited for 1,000 years and then will be forever destroyed.
... in the presence of the congregation the high priest confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Leviticus 16:21. (GC 658)
LEVITICUS 16:21

- **Iniquities**—*aw-vone*’, perversity, a moral evil

- **Transgressions**—*pesha*, a breach between two parties

- **Sin**—*khat-tawth*’, briefly it is an offense and its penalty, but broadly has many nuances. For example, Judah proposed this if he did not bring back Benjamin from Egypt—he would bear the blame (*Genesis 43:9; 44:32*).
Also in The Great Controversy, we read . . .
After presenting the scenes of the Lord’s second coming and the destruction of the wicked, the prophecy continues:
Revelation 20:1–3
“I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit,
AND SHUT HIM UP, AND SET A SEAL UPON HIM, THAT HE SHOULD DECEIVE THE NATIONS NO MORE, TILL THE THOUSAND YEARS SHOULD BE FULFILLED: AND AFTER THAT HE MUST BE LOOSED A LITTLE SEASON."

Revelation 20:1–3.

(GC 658.2)
Genesis 1:2
That the expression “bottomless pit” represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth “in the beginning,” the Bible record says that it “was without form, and void; and darkness was upon the face of the deep.” Genesis 1:2.
JEREMIAH 4:23–26
Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares:

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, ...
Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. (GC 659.1)
For six thousand years, Satan’s work of rebellion has “made the earth to tremble.” He had “made the world as a wilderness, and destroyed the cities thereof.” And he “opened not the house of his prisoners.” For six thousand years his prison house has received God’s people, and he would have held them captive forever; but Christ had broken his bonds and set the prisoners free. (GC 659.3)
Isaiah 14:18–20
Even the wicked are now placed beyond the power of Satan, and alone with his evil angels he remains to realize the effect of the curse which sin has brought. “The kings of the nations, even all of them, lie in glory, everyone in his own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people.” Isaiah 14:18–20. (GC 660.1)
For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate
THE PART WHICH HE HAS ACTED SINCE FIRST HE REBELLED AGAINST THE GOVERNMENT OF HEAVEN, AND TO LOOK FORWARD WITH TREMBLING AND TERROR TO THE DREADFUL FUTURE WHEN HE MUST SUFFER FOR ALL THE EVIL THAT HE HAS DONE AND BE PUNISHED FOR THE SINS THAT HE HAS CAUSED TO BE COMMITTED. (GC 660.2)
What is happening in heaven during the 1,000 years?
During the thousand years between the first and the second resurrection the judgment of the wicked takes place. . . . Satan also and evil angels are judged by Christ and His people. (GC pp. 661, 662)
Know ye not that we shall judge angels? (1 Corinthians 6:3)
At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of “the judgment written.” (GC 661.2)
Investigative Judgment—Prior to the 1000 years; Determination of who Is Lost. (Jesus does this)

Legislative Judgment—During the 1000 years; Determination of the Punishment. (Man does this)

Executive Judgment—Following the 1000 years; Execution of the Punishment. (The Father does this; Revelation 20:6, 9)
What punishment is placed on Satan?

- Partial punishment for the sins of the righteous—he led them into sin
- Partial punishment for the sins of the wicked—he led them into sin
- Full punishment for his own sins
In other words, Satan will suffer for his own sins and for his influence in causing others to sin.

And likewise, the unrepentant sinner suffers for his own sins and for his influence in causing others to sin.
“The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence” (YI, May 9, 1901).
“No Christian wishes to sin. He abhors it. But Satan tempts him. A thousand times the man resists, and a thousand times Satan comes back. At last the man yields; he sins. But he soon repents; he asks forgiveness. The sin has been recorded in heaven. Now forgiveness is placed against it. The man is happy. He is forgiven. He has placed his sin upon the great Sin Bearer, who willingly takes it upon Himself, pays the penalty, and suffers the punishment due the sinner.
“Then comes the final judgment. The sin is blotted out. The man’s record is clear. But what about Satan’s part in causing him to fall? Has that been atoned for? It has not. Satan must pay for it himself with his life.” (M. L. Andreasen, The Sanctuary Service, p. 193)
“Some have mistakenly concluded that if the sins of Israel are finally placed on Satan, he must have some part in the atonement. This is a great error. Satan has no part whatever in the vicarious atonement; the saints are in no way indebted to him; his bearing of sin is in no way related to salvation; his work is evil and only.
“As the Lamb of God, Christ bore the sin of the world. (John 3:16.) All the accumulated sins of men were placed upon Him. He is ‘the Saviour of all men, specially of those that believe.’ 1 Tim. 4:10” (Ibid. p. 195)
An illustration from Andreasen
A sinner repents, seeks God earnestly, and receives forgiveness. In the day of judgment, the sin is blotted out, and even the record is no more. The sinner stands before God as if he had never sinned, clad in a robe pure and white, a new creature. His sin is washed away.
What has happened? The death penalty which hung over the sinner has been removed. Christ has died for the sinner, died in his place. He has taken upon himself the punishment which was due the sinner. He has suffered for the sinner’s sake, and by his stripes the sinner is healed. Christ has taken his sin with him into the grave; there he paid the penalty; there he made “an end of sin.”
What did become of the sinner’s sin? It simply ceased to exist. When he, by the grace of God, gave up his sin, when he received forgiveness and cleansing, when he heeded the admonition, “Go and sin no more,” sin came to an end. There was no more sin, no more uncleanness, no more transgression. It had all vanished. Christ had done a complete work. At the conclusion of the judgment, even the record is blotted out, and the sin can no more come to mind.
What happened in this supposed case happens in the case of every truly converted person: Christ takes entire charge. He takes the sin and its punishment, he forgives and cleanses, he creates a new heart and mind, and the sinner becomes an entirely new creature. (Andreasen, pp. 203, 204)