

THE LAMB OF GOD WAS A GOAT! : PART 1

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Offerings Of The Israelites, Sacrificial Animals, Without Spot Or Blemish, Day Of Atonement, Sacrificial Goat, First Passover, Christ - A Sacrificial Goat, Apt To Teach Without Compromise, Sound Doctrine, Daily Sacrifice, The Sabbath Sacrifice, Monthly Sacrifice, The Feast Of Unleavened Bread, Feast Of Firstfruits, Feast Of Trumpets, Additional Day Of Atonement Sacrifices, Feast Of Tabernacles, Purification Of The Altar, Consistent Use Of The Sacrificial Goat For Sin

For a few of my readers, some of the information contained in the following series may possibly come as a shock, and as a surprise. There are a number of ideas and concepts which have become an integral part of our modern Christianity, and which have become engrained in our personal belief system, not because they are necessarily Scripture-based, but rather as a result of the endeavors of those who had power, as well as control, over the translation of the original Hebrew and Greek manuscripts into our English language. In the Gospel of John, we find John the Baptist proclaiming:

"...Behold the Lamb of God, which taketh away the sin of the world." (John 1:29b)

As it will hopefully become obvious to you by the time you have finished reading this revelatory series, Jesus Christ, the Lamb of God who takes away the sins of the world, was consistently symbolized throughout the Old Testament, not as a lamb, that is, not as the offspring of a ewe, that is, a female sheep, but rather as a goat. To fully understand this truth, let us go back in time some three thousand five hundred years, to the days when the Lord first gave Moses the Levitical Laws.

The books of Leviticus and Numbers describe in considerable detail, the various types of sacrifices and offerings which were performed by Aaron the High Priest and his sons, and by the members of the Israelite congregation. These different kinds of sacrifices and offerings bore such names as meat offerings, drink offerings, wave offerings, heave offerings, peace offerings, sin offerings and trespass offerings. With each different type of offering, very specific procedures had to be carried out in order to please the Lord, and to make the proper atonement for sin when the sacrifice was a sin offering.

Most of these hallowed ceremonies involved the sacrifice of certain animals. These included bullocks, or young steers, sheep, goats, turtledoves and young pigeons. In addition to animals, they also included green ears of corn, loaves of bread, a tenth part of an ephah of fine flour, and various amounts of wine. When livestock was used, sometimes it had to be male, while at other times, it had to be female. In

all cases, they had to be without spot or blemish. In other words, they had to be the finest of the flock. Consider the following verses:

"But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land." (Leviticus 22:20-24)

In the twenty-third chapter of the Book of Leviticus, the Lord gave Moses instructions regarding the various feast days which the children of Israel were to observe once they entered into the Promised Land of Canaan. The aforementioned offerings were a part of these special occasions. These holy events included such ceremonies as the seventh day Sabbath, the Passover, the seven-day Feast of Unleavened Bread which began the day following the Passover, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles, which also lasted seven days. Consider the following verses:

"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread...In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation...Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD...The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD... These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD." (Leviticus 23:3-6, 24, 27, 34, 37-38)

As can be seen by the following verses, the sacrifices which were made on the annual Day of Atonement, not only were used to purify the holy sanctuary, the tabernacle and the altar, but they were also used to cleanse the priests, as well as the entire Israelite congregation, of their sins. It is for this reason that this event was not taken lightly; it was a

very serious ceremony; during which time, everyone confessed their sins before the Lord:

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses." (Leviticus 16:29-34)

As was mandated by the Mosaic Law, on the Day of Atonement, a bullock, a ram and two goats were to be used by Aaron the High Priest, as a part of the sin offering which he had to make before the congregation, in front of the door of the Tabernacle. This is described for us in considerable detail, beginning in the fifth verse of Leviticus chapter sixteen. As will be noted in that chapter, the bullock was used as an offering for Aaron's own sins, as well as for those of his house, while the goat upon which the lot fell, was used as an offering for the sins of the people. Consider the following verses:

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering ...Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:" (Leviticus 16:5-9, 15)

While the Scriptural truth contained in the previous verses may be hard for some of you to accept, it is something which none of us can deny. The Lord specifically instructed Aaron to take 'two kids of the goats'; and then to use one of the goats as a sin offering for the people. The word 'kids' is derived from the Hebrew word 'sa`iyar', pronounced saw-eeer', which means hairy, he-goat or buck. The word 'goats' is derived from the Hebrew word 'ez', pronounced aze, which means a female goat, she-goat, goat or kid.

Contrary to what is clearly being stated in the previous verses, some Christians have assumed that Jesus Christ has always been symbolized in the Bible by a sacrificial lamb, or young sheep; thus, He is referred to as the Lamb of God. Like myself, perhaps some of you have embraced this idea, based upon the traditional belief that Jesus' Sacrifice was foreshadowed in the Old Testament, by an unblemished lamb which was killed during the night of the first Passover in Egypt; however, a close reading of the following verses reveals a startling truth:

"...In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb."

(Exodus 12:3-4)

Thus far, the idea of Jesus Christ being typified by a lamb during the night of the first Passover, seems to be upheld by the Scriptures; however, please take note of what the next verse states:

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:" (Exodus 12:5)

As you can quickly discover, I have separated verse five for a good reason. It speaks a truth of which some Christians are not aware. Before I offer an explanation, let us take a look at a condensed version of the story a few verses later in the same chapter:

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (Exodus 12:21-23)

Please notice that in the previous verses, the word 'lamb' is derived from the Hebrew word 'seh', or 'sey', pronounced say, which refers to either a young sheep or a young goat. It is for this reason that when the Lord is giving Moses his instructions regarding the first Passover, He tells him 'ye shall take it out from the sheep, or from the goats'. There should be no doubt then, that the unblemished lamb could be either a sheep or a goat. While many Christians have become comfortable with the idea of Jesus Christ being represented by a soft, white, unblemished lamb which was killed during the Passover, this hallowed belief stands upon rather shakey ground; because the Lord accepted either a young sheep, or a goat; depending upon what was available to each Israelite family at the time of the first Passover.

Many artistic renditions of the Lamb of God have contributed to this false belief that Jesus has always been represented by a lamb in the Bible; because few artists have taken the time to understand what the Hebrew word for 'lamb' actually means in some places in the Old Testament. We have clearly seen that the Passover 'lamb' was either a young sheep or a young goat; and that in the case of the most hallowed event of the entire Jewish year, the Day of Atonement, Jesus, our beloved Sacrificial Lamb, was actually represented by the kid of a goat, which was slain as an atonement for sin. We will be discussing the Passover observance of the New Testament era in part two of this series.

Believe me; if this is difficult for you to accept, I will be candid and admit that I also resisted this truth; and tried to find some other way to explain it. I have been so conditioned into imagining our Lord as a soft, little, white lamb, and viewing a goat as something evil and satanic, that this revelation from His Word took the better part of a day for me to finally accept. However, as a serious teacher of God's Word, I must be faithful to teach what is contained in the Scriptures. I will not compromise the truth of the Word of God for anyone; because I have no doubt that the Lord holds me accountable for teaching the truth contained in the Scriptures, as best as I know and understand it. At the same time, I am sure that He is faithful to forgive me for the things in which I am still ignorant. The Apostle Paul wrote the following words regarding being an able teacher of God's Word:

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;" (1 Timothy 3:2)

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient," (2 Timothy 2:24)

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15)

In the previous verses, the word 'apt' is derived from the Greek word 'didaktikos', pronounced did-ak-tik-os', which means apt and skilful in teaching. As I explain in 'Speak The Pure Language Of Truth', as the servants of the Lord, God holds us accountable for preaching the full Truth of the Gospel. We are not to water it down, or to compromise its message in order to not offend people; or in order to simply tickle their ears with what they want to hear, as seems to be the common practice with many preachers today. We need to tell the whole truth, come what may. We must carefully study the Scriptures and make sure that our doctrine is sound; and not a false invention or tradition of men. This thought is made clear by verses such as the following:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:" (Ephesians 4:14-15)

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." (Hebrews 13:9)

"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."
(1 Timothy 1:3-4)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" (1 Timothy 4:1)

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"
(2 Timothy 4:3)

Taking into consideration the startling revelation from the previous verses regarding the sacrifice of a goat on the Day of Atonement, and the fact that the Passover 'lamb' was in reality a lamb or a goat, we must ask ourselves, exactly how did the idea evolve that Jesus has always been represented by a cute, little, white lamb in the Bible? The answer can be found by studying in detail, the Mosaic Law and the various offerings and sacrifices which were mandated by it. As I mention in 'The Kings Of The North And The South', as well as in 'Once Upon A Time: A True Story', because it is mentioned in the prophetic Book of Daniel, perhaps one of the sacrifices with which most Christians are familiar, is the daily sacrifice; which is also known as the continual burnt offering, or as the morning and the evening oblation. Consider the following verses found in Daniel's writings which mention this sacrifice:

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Daniel 8:11-13)

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." (Daniel 9:21)

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." (Daniel 11:31)

"And from the time that the daily sacrifice shall be taken

away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

(Daniel 12:11)

In the previous verses, the word 'oblation' is derived from the Hebrew word 'minchah', pronounced min-khaw', which means gift, tribute, offering, present, oblation, sacrifice, or meat offering. This offering was ordered by the Lord in the Book of Exodus, as well as in the Book of Numbers. It is called a continual burnt offering because, aside from the fact that the animal was completely consumed in the fire, it was performed twice daily throughout the year; in addition to the various other sacrifices which had to be performed. These two sacrifices were known appropriately as the morning and the evening oblation. Consider the following verses:

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee."

(Exodus 29:38-42)

"And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD."

(Numbers 28:3-6)

Based upon the actual Hebrew word used in these verses, the sacrificial animals which were used in these offerings were young sheep. The word used is 'kebes', pronounced keh-bes', which means lamb, sheep or young ram. In this same chapter where the daily sacrifice is described, the Lord also gave Moses instructions regarding the weekly sabbath sacrifice, as well as the monthly sacrifice, which was performed at the beginning of each month throughout the year. In both cases, the sacrificial animals which were used, were sheep; taken from the Hebrew words 'ayil', meaning ram, and 'kebes', which as we have already seen, means young sheep. However, the Lord continues by telling Moses to use a goat for the sin offering. Consider the following verses:

"And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. And in the

beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;...And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering."
(Numbers 28:9-11, 15)

This same pattern is followed in describing the sacrifices which were made daily during the seven days of the Feast of Unleavened Bread. As with the monthly sacrifice, the animals used were two bullocks, a ram and seven lambs. In addition to these, a goat was used for the atonement of sin:

"And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:...And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering." (Numbers 28:17-19, 22-24)

The offering for the Feast of Firstfruits followed this very same pattern. This feast occurred following the harvest, and is described for us in the Book of Leviticus, as well as in the Book of Numbers. Let us take a look at the verses found in the Book of Leviticus first:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD." (Leviticus 23:10-12)

Following this burnt offering, the Israelites were to wait an additional jubilee of fifty days past this offering, and then offer a second meat offering. In verse seventeen below, the Lord states 'they are the firstfruits unto the LORD'; so this seems to be an indication that this offering was really a continuation of the Feast of Firstfruits:

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two

rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (Leviticus 23:15-19)

"Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;...And one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."
(Numbers 28:26-27, 30-31)

The Feast of Trumpets which occurred on the first day of the seventh month was no exception. It followed the same pattern by using one young bullock, one ram, seven lambs and one kid of the goats to make an atonement for sin:

"And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:...And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD."
(Numbers 29:1-2, 5-6)

In addition to the annual Day of Atonement offerings which were performed on the tenth day of the seventh month, the Lord instructed Moses to make other sacrifices on that day as well. These were identical to those which Aaron performed during the sacrifice at the beginning of each month, during the Feast of Unleavened Bread, during the Feast of the Firstfruits, and during the Feast of Trumpets. Like them, it required two bullocks, a ram, seven lambs and a goat for the sin offering; which was used in addition to the goat which was used for the annual Day of Atonement sacrifice. In other words, it appears that there were at least two goats which were used as an atonement for sin on the Day of Atonement. This is made clear by the following verses:

"And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:...One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings." (Numbers 29:7-8, 11)

Five days later, on the fifteenth day of the seventh month,

when the seven-day Feast of Tabernacles began, we again see this same pattern being followed. The only difference was that on the first day of the feast, thirteen bullocks were offered; and on each of the six days which followed, one bullock less was offered; so that on the seventh day, only seven bullocks were offered. In addition to the bullocks which were offered on each day, there were also offered two rams, fourteen lambs, and the one goat for the sin offering on each of the seven days. The following verse accompanies each of the seven days of the Feast of Tabernacles:

"And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering." (Numbers 29:16)

On the eighth day following the Feast of Tabernacles, there was a solemn assembly, during which time, another sacrifice was made. This consisted of one bullock, one ram, seven lambs, and the one goat for an atonement of sin:

"On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:...And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering." (Numbers 29:35-36, 38)

Hundreds of years later, after the destruction of the First Temple by the forces of Babylonian King Nebuchadnezzar, the Lord gave the Prophet Ezekiel new instructions regarding the Second Temple and the Altar. These would be built under the leadership and inspiration of men like Zerubbabel, Ezra and Nehemiah. In describing the seven-day purification process of the Altar, the Lord also instructed that a goat be used for the atonement of sin:

"And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD." (Ezekiel 43:22-27)

Several chapters later, in describing the seven-day Feast of Unleaven Bread which followed the Passover, while the number of bullocks and rams being offered had changed from earlier years when first instituted by Moses, the kid of the goats was still being used as an atonement for sin, as we see in the following verses. Not only that, but the Lord instructed

Ezekiel to use the very same procedure for the seven-day Feast of Tabernacles which occurred in the seventh month as well:

"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil."

(Ezekiel 45:21-25)

What we can plainly see from all of the various feast days and sacrifices which were mandated by the Lord in the Old Testament, is that while bullocks, rams and lambs were used a great deal in all of these offerings, the Bible is very consistent in stating that a goat, and not a lamb, was to be used as an atonement for sin. The Scriptures speak clearly regarding this point. As final proof of this, consider the fact that in Numbers chapter seven, we find the following verses:

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle."

(Numbers 7:1-3)

Following these introductory verses, this lengthy chapter of eighty-nine verses describes a twelve-day period, during which time, one head of each of the twelve tribes of Israel, referred to as a prince, offered up his sacrifices each day. On each day, a goat was offered as an atonement for sin; so that in this chapter, we find the following identical verse twelve different times:

"One kid of the goats for a sin offering:" (Numbers 7:16)

It should be clear then, that the sacrificial 'lamb' for the atonement of sin, is actually a goat. In part two of this series, we will continue to study the mystery regarding how Jesus Christ has come to be symbolized by a white lamb in our modern times. This will include taking a look at such topics as our Lord's connection to the Feast of Firstfruits and the peace offerings, the wicked children of darkness, the two Passovers, two Egypts and the two Moseses, spiritual freedom through Christ, Isaiah's Messianic prophecy, the

Parable of the Prodigal Son, and defining the word 'lamb' in the New Testament. I trust that you will join me.

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THE LAMB OF GOD WAS A GOAT! : PART 2

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Feast Of Firstfruits, Firstfruits Of The Resurrection, Jesus Is Our Final Peace Offering, Jesus Is Our Passover Lamb, The Children Of Darkness, Two Passovers, Two Moseses, Two Egypts Spiritual Freedom Through Christ, Isaiah's Messianic Prophecy Defining Lamb In The New Testament, Parable Of Prodigal Son

In trying to understand how Jesus came to be represented by an unblemished lamb in the New Testament, as well as in our modern age, even though the Mosaic Law clearly mandated that a goat be used as an atonement for sin, it seems that part of our answer may be found in the Feast of the Firstfruits. Allow me to share with you once again the following verses found in the Book of Leviticus regarding this holy Jewish ceremony:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD." (Leviticus 23:10-12)

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (Leviticus 23:15-19)

In the previous verses, the word 'lamb' is derived from the Hebrew word 'kebes'; which as we saw in part one, means a lamb, sheep or young ram. It is not derived from the Hebrew word 'seh'; which can mean either a young sheep or a young goat. Thus, this unblemished lamb which was sacrificed on the first day of the Feast of Firstfruits, was definitely a young sheep. In like manner, those which were offered up to the Lord fifty days later, were also young sheep, and not goats. However, let us not forget that a 'kid of the goats'

was still used for the sin offering; and that in the Hebrew language, 'kid' is derived from the word 'sa`iy'r', which means hairy, he-goat or buck.

One fact which we know with all certainty, is that in the New Testament, Jesus is referred to as the Firstfruits of the Resurrection; which makes a clear association with this annual feast. Not only that, but we are likewise referred to as the firstfruits of Him who is the Firstborn of the Dead. Consider the following verses which verify these facts:

"But now is Christ risen from the dead, and become the firstfruits of them that slept...But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." (1 Corinthians 15:20, 23)

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Romans 8:22-23)

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."
(James 1:18)

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."
(Revelation 14:4)

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29)

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:...And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."
(Colossians 1:12-15, 18)

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," (Hebrews 12:23)

It seems then that the New Testament Apostles made a clear association between the unblemished lamb which was killed during the first day of the Feast of Firstfruits, and the Lord Himself, who is the Firstfruits of the Spirit. Perhaps the fact that additional lambs were sacrificed fifty days later, has some deeper significance which may be related to our own glorious future, in some way which we do not yet understand. Time will certainly tell.

While this relationship appears to provide us with some

evidence as to why Jesus may now be associated with a lamb instead of a goat, by itself, it is still a weak argument. That is because this is not the only feast which the early Disciples associated with the Lord. If you are familiar with the writings of the Apostle Paul, you may also know that he made an association between Jesus and the unblemished lambs which were sacrificed during the peace offerings as well; however, as you will now see, these 'lambs' were not always real offspring from sheep. As we saw a moment ago, the two lambs which were offered for a peace offering during the Feast of Firstfruits, definitely were two young sheep, based upon the actual Hebrew word used in the verses; however, in the third chapter of Leviticus, where the Lord also gives instructions regarding peace offerings, we are told that they can be lambs or goats. Consider the following verses:

"And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD...If he offer a lamb for his offering, then shall he offer it before the LORD...And if his offering be a goat, then he shall offer it before the LORD." (Leviticus 3:1, 7, 12)

In the following instructions found in the Book of Ezekiel, which were received by the Prophet about nine hundred years after the Laws were first given to Moses, and approximately six hundred years before the Sacrifice of Christ, the Hebrew word translated here as 'lamb', is actually 'seh'; which as you may remember, can refer to either a lamb or a goat. This is the same word which was used to describe the Passover lamb. Thus, based upon this evidence, we cannot conclusively say that all peace offerings were made with the offspring of sheep; even though this is what was used in the case of the Feast of Firstfruits:

"And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel." (Ezekiel 45:15-17)

Notice though that the key point being made in the previous verses, is that the purpose of the peace offerings was 'to make reconciliation for the house of Israel'. As the Apostle Paul tells us in the following verses which come right after his discussion on the Firstfruits, Jesus Christ was also a peace offering, because He brought peace between us, and God the Father, by His own Blood on the Cross. In fact, both Isaiah, and Jesus, tell us that He gives us this peace when we believe in Him, and trust in His Name for our Salvation. We can have this peace in our hearts, knowing that Jesus has already made the necessary Reconciliation with the Father. It is for this reason that Paul also tells us that we are now able to boldly approach the Throne of Grace. Consider

these verses:

"For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:"

(Colossians 1:19-22)

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3)

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

(Philippians 4:7)

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

(Hebrews 4:15-16)

Thus we can have peace with God the Father, through the Lord Jesus Christ, our Prince of Peace; who, like the unblemished lamb, or goat, of the Old Testament, also offered up Himself as a final Sacrifice of Peace.

As I stated in part one, one of the most obvious reasons as to why Jesus is viewed as being a small, white lamb, is due to the misconception involving the first Passover in Egypt. As we have already seen, the Passover 'lamb' was actually a goat or a lamb. This connection between our Lord and that first Passover meal in Egypt is even more profound than you may realize. Upon reading the accounts found in the four Gospels, we discover that our Lord was also sacrificed on the first day of the seven-day Feast of Unleavened Bread; which began with the slaying of the Passover lamb on the evening of the fourteenth day of the first Jewish month; that is, the month Abib.

Please don't forget that in ancient Jewish life, and even according to the Book of Genesis, the day actually began in the evening, and continued until the next sundown. In other words, when the ancient Israelites slew the Passover lamb on the evening of the fourteenth day of the month of Abib, they were actually beginning the fifteenth day. It was during the first hours of this fifteenth day, that they began to eat the unleavened bread, as well as the Passover lamb, and continued to eat the lamb all through the night until the morning hours of the fifteenth day. Consider the following verses which prove these points:

"The feast of unleavened bread shalt thou keep. Seven days

thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt." (Exodus 34:18)

"Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."
(Deuteronomy 16:1)

"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening...And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it...And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire...In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."
(Exodus 12:6, 8, 10, 18)

As you will easily see from the following verses, it was at the same time that the ancient Israelites ate the roasted lamb, or goat, along with unleavened bread in the land of Egypt, that approximately fifteen hundred years later, Jesus would be in Jerusalem sharing the very same Passover meal with His Disciples:

"And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"
(Mark 14:12)

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:14-20)

"...Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:53b-57)

It was during the same hours that the Lord was smiting the firstborn of Egypt beginning at midnight, that the wicked Jewish Elders sent their Temple guards to arrest Jesus by night as He prayed on the Mount of Olives in the company of

His Disciples. As Jesus had prophesied only hours earlier, when the shepherd was smitten, His followers fled the scene in fear. As both Jesus and Paul stated, the reason that the Jews performed this act during the dead of night, aside from the fact that it was the safest time to avoid an uproar with the people, was because those Jewish Elders were children of the night, and workers of darkness, who were afraid to come to the Light, lest their evil works should be exposed by it. Consider the following verses:

"And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men."
(Exodus 12:29-33)

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matthew 26:31)

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him...Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off."
(Luke 22:52-54)

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:19-20)

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."
(1 Thessalonians 5:5)

Notice the stark contrast in the previous verses. Just as the Lord smote the wicked unbelieving Egyptians with death during the darkness of the night in order to liberate His children, the wicked unbelieving Jews also smote the true Son of God during the night with a sentence of death as well. After an all night trial at Caiaphas' house, in the early morning hours, we are told that the Jewish Elders brought Jesus before the Roman procurator, Pontius Pilate, at the hall of judgment. We all know what happened after

that. Just as the Lord had told the ancient Israelites to destroy in the fire any meat which remained in the morning from the Passover meal, fifteen hundred years later, the wicked Jews also destroyed Jesus on the Cross between the hours of about twelve noon and three o'clock; after they had beaten, slapped, whipped and spit upon the meat of His flesh earlier in the day through their proxies the Romans:

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." (John 18:28)

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,...And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate...And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time...And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 22:66, 71, 23:1, 7, 44-46)

The sharp contrast in these parallel Passover stories is quite amazing. In the original Passover, the Lord sent His Prophet Moses to free His children from physical bondage in Egypt. After performing many mighty miracles, this mission was finally accomplished; but not before the Lord had taken the lives of the firstborn of the Egyptians. Now consider the parallel which occurred during the First Century. First of all, remember that Moses had prophesied that the Lord would send another Prophet similar to himself. I discuss this topic in a number of other articles, such as 'The Two Sackcloth Witnesses', and 'Famous Forties: One Of God's Special Numbers?':

"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" (Deuteronomy 18:15)

Some fifteen hundred years later, some of the descendants of these very same Israelites, would kill their Liberator who sought to free them from the bondage of sin, death, and the Mosaic Law. Just as the Lord smote the firstborn in the land of Egypt, the unbelieving Elders smote the Firstborn of the Dead; who was also the Firstfruits of the Resurrection. Just as the first Moses had performed many mighty miracles prior to their liberation, we are told that the latter day Moses, that is, Jesus Christ, also performed many mighty miracles during the time of His Earthly Ministry, before He also gave us true liberation by His Death on the Cross.

In other words, while the ancient Israelites were liberated from physical bondage in Egypt, the latter Jews rejected the truth, and thus their liberation from the spiritual Egypt of being enslaved to the Mosaic Law. The Apostle Paul seems to

clearly indicate that this is why the Apostle John refers to Jerusalem as the spiritual Egypt in the Book of Revelation. They were, and are, still enslaved to the letter of the Law for their Salvation, and have never experienced the freedom of the Spirit which comes only through faith in Jesus Christ. This is why Paul tells us that Jerusalem is still in bondage with her children. What an amazing truth! Consider the following verses which clearly explain all of these things:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free...If the Son therefore shall make you free, ye shall be free indeed." (John 8:31-32, 36)

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," (Luke 4:18)

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:15, 21)

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:" (Galatians 2:4)

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Galatians 4:9)

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." (Galatians 4:21-26)

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1)

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where

also our Lord was crucified." (Revelation 11:8)

Having now thoroughly explained the deep significance of the Passover meal, let us return now to our discussion on sheep, lambs and goats. Several hundred years before Ezekiel, about the time of the Assyrian invasion, Isaiah was inspired by the Lord to write the Messianic fifty-third chapter of his book. As some of us are aware, this prophetic chapter deals with the sufferings of Christ, our Passover Lamb. Allow me to bring verse seven to your attention:

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7)

In the above verse, the word 'lamb' is translated from the Hebrew word 'seh'; which as we already know, can mean either a lamb or a goat. In the same verse, the word 'sheep' comes from the Hebrew word 'rachel', pronounced raw-kale', which means a female sheep; that is, a ewe. The fact that these two words are used in the same verse, may imply that 'lamb' is meant to be understood as being a young sheep, and not as a goat. This may indicate that by Isaiah's time, the coming Messiah was beginning to be symbolically viewed more as a young sheep, and not as a young goat. The fact that Isaiah was inspired by the Lord's very own Spirit, may also be an indication that Jesus Himself was showing His personal preference for being viewed as a lamb, and not as a goat.

Regardless of when this change may have occurred, one thing is for certain; in the New Testament, the word 'lamb' is derived from the Greek word 'arnion', pronounced ar-nee'-on, as well as from the Greek word 'amnos', which is pronounced am-nos'. Both of these words mean a lamb, or a young lamb. It does not seem likely that these words are referring to a young goat; because the one time that the word 'kid' is used in the New Testament, it is derived from the Greek word 'eriphos', pronounced er'-if-os, which means a young goat. This is in the following verses found in the Parable of the Prodigal Son:

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."
(Luke 15:27-30)

The more I study the Word of God, the more I am amazed by how many precious jewels are hidden within its pages. I must admit that for the first time, I fully understand what the above verses are all about. You see, perhaps like some of you, I have always assumed that this man simply held a party because his wayward son had come to his senses and returned home; however, there is much more to this story than what

meets the eye. Based upon everything that we have studied thus far in this series, I believe that what the Lord may really be describing in the previous verses, is that this thankful father offered a sacrifice and an atonement for the sins of his foolish son, who had abandoned the ways of his Father in Heaven. Remember, Jesus is using this Parable in order to show the contrast between a repentant sinner, like the common people who received Him, and the self-righteous people, like the Scribes and the Pharisees, who did not accept Him as their much-needed Savior. This is verified by simply looking at the verse which leads into this Parable:

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

(Luke 15:10)

In the Parable of the Prodigal Son, the 'fatted calf' is none other than the sacrificial bullock which we find being used throughout the Old Testament, as well as in the New Testament; and the 'kid' which the man killed, was for the sins of his son. It is easy to see that the Lord was using it to represent Himself; who as we already know, was indeed the Sacrificial Goat who was slain for the atonement of our sins. Notice that the jealous son makes a clear connection between the goat and the sins of his brother with the phrase 'neither transgressed I at any time thy commandment: and yet thou never gavest me a kid'; as well as with the phrase 'which hath devoured thy living with harlots'.

Can you see the profound lesson in the Lord's words? He is actually showing how deeply deluded the Jewish Elders really were. The elder son was basically saying 'Father, my younger brother is just a dirty sinner; yet you have gone and killed both the fatted calf and the kid for him! He doesn't deserve it!'. He was so blind to the truth, that he didn't even know that this is precisely why his father had killed the goat; because it was necessary to make atonement for his brother's sins. In like manner, the Scribes and the Pharisees didn't understand why Jesus had to die for their sins either.

You see, in his pride, just like the self-righteous Scribes and the Pharisees, the elder son was very careful to keep all of the rules laid down by his father. Perhaps like them, he felt that he didn't even need a sin atonement, because he was so perfect; yet the minute his father killed the goat in order to atone for the sins of his younger son, the elder son became jealous. In like manner, God the Father sent His Son to die for our sins; and we humbly and gratefully accept it; while the foolish unbelievers of the world believe that there is nothing wrong with them. It is the deceptive New Age belief of 'I'm okay; you're okay. There is no right and wrong. There is no such thing as sin. There are really no absolutes. Just do what feels good, and seems good, in your own eyes'. Only too late will these fools realize the folly of their ways when we are happily received by the Father, because we have accepted the Sacrifice of His Son, while they have rejected it, and have felt that it wasn't even necessary, because they think they are okay just the way they are.

In the final part of this series, we will conclude our

discussion of this subject by taking a look at such topics as defining the Greek word 'probaton', the Law of Moses in the New Testament, goats in the New Testament, being dead to the Law, targetting God's sheep, the hungry sheep versus the unbelieving goats, our true Shepherd, being bought with a Price, the Lamb of God, our eternal High Priest, prayerful study of God's Word, sanitization of the KJV Bible, slaves and goats, and the strong delusion of the Antichrist and the final Temple. I trust that you will join me.

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Defining 'Probaton', The Law Of Moses Still In Effect, Goats In The New Testament, We're Dead To The Law, Targetting The Sheep, Hungry Sheep Versus Unbelieving Goats, Rebellious Goats Of Ancient Judah, Our One True Shepherd, Bought With A Price, Lamb Of God, Our Eternal High Priest, Prayerful Study Sanitization Of The KJV Bible, The King James Translators, Slaves And Goats, Strong Delusion Of Antichrist And Temple

Let us continue now with our main discussion. In the New Testament, the word 'sheep' is derived from the Greek word 'probaton'. The Greek lexicon states that this word means any four-footed, tame animal which is accustomed to graze. It refers to small grazing animals, as opposed to larger cattle, horses, etc. It is most commonly used to mean a sheep or a goat. After this definition, the lexicon then states that 'probaton' always means sheep in the New Testament.

To be honest, I was rather taken back by this discovery; not only because I had assumed that the word 'sheep' in the New Testament always means exactly that; that is, a sheep, but also because it seems that 'probaton' is as nebulous as the Old Testament word 'seh'; which, as we have already seen, can also refer to either a sheep or a goat. The fact that the Greek lexicon makes the claim that 'probaton' always means 'sheep' in the New Testament, bothers me even more; and I questioned upon what basis this claim is made. As I looked through the New Testament, I quickly discovered a number of verses where it could easily mean either sheep or goats, or even both. Consider the following:

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matthew 9:36)

"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" (Matthew 12:11)

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matthew 18:12)

"And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;" (John 2:14-15)

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches." (John 5:2)

Obviously, a flock of goats can just as easily be scattered on the mountainsides as a flock of sheep. Not only that, but it is quite normal for sheep and goats to be mixed together. As we will see shortly, it is for this very reason that the time is coming when the Lord will have to divide the sheep from the goats. In like manner, a caring shepherd will just as quickly pull one of his goats out of a pit, as he will one of his sheep. In addition to this, being as it is his means of earning an income, a man will just as quickly look for a goat lost in the hills, as he will for one of his sheep; even if it means leaving the other ninety-nine in safe hands.

Finally, we have already seen that oxen, or bullocks, goats, sheep, doves and pigeons, were all a part of the sacrifices which were mandated by the Lord through the Law of Moses. These offerings were not terminated with the commencement of the New Testament era. This is clearly evident in the four Gospels, as well as in the Book of Acts. For example, after Mary's period of purification following the Birth of Jesus, notice what we are told by the writer Luke:

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons." (Luke 2:22-24)

During the course of His Earthly Ministry, Jesus Christ also plainly indicated that the Mosaic Law, and the sacrifices which were mandated by it, were still in full effect. This becomes quite evident by the following example found in the Gospel of Matthew, where the Lord heals a man of leprosy:

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." (Matthew 8:2-4)

In the Old Testament, the final chapters of the Book of Ezekiel are the last place where instructions regarding the various sacrifices are mentioned. In those verses, which I shared with you in part one, a goat was still being used for the atonement of sin. What that means is that unless some unrecorded revelation was received from the Lord during the final hundreds of years prior to the birth of Christ, goats were still being used for the required sin offering in the New Testament. Therefore, when we read of the sheep market which was located by the Pool of Bethesda, it could very easily, and in my opinion, most likely did refer to a place where both sheep and goats were kept and sold to outsiders, who required them for their Temple sacrifices. This would be

in perfect agreement with the true meaning of the Greek word 'probaton'.

This same possibility applies to when Jesus drove the sheep and the oxen from the Temple grounds. The oxen, or bullocks, were present; the sheep were present; the doves were also present; so where were the goats? In my view, the truth of the matter is that there were goats present; it is simply that in the translation, the word 'probaton' was made to mean just sheep, when it should have been translated as sheep and goats. It doesn't seem likely that the Lord would just drive out the sheep, and allow the goats to remain, does it?

The only way to deny these truths, would be to suggest that goats were no longer being used for the Temple sacrifices during the New Testament era; however, as I have now clearly demonstrated, such an idea is totally contrary to everything we have seen regarding the sacrifices and offerings which were mandated by the Mosaic Law; which were still in effect up until our Lord's Sacrifice. Not only that, let us not forget that Jesus did mention the kid in His Parable of the Prodigal Son; which was a sin offering. The Jewish Disciples continued to observe the Jewish feast days, even after our Lord's Crucifixion. The primary difference was that they no longer depended upon certain practices, such as the need for animal sacrifices, and circumcision, for their Salvation; but rather they placed their faith in the one-time Sacrifice of Jesus Christ; for as the Apostle Paul wrote in several different places:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Romans 7:4)

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."
(Hebrews 9:11-15)

"For it is not possible that the blood of bulls and of goats should take away sins...For by one offering he hath perfected for ever them that are sanctified."
(Hebrews 10:4, 14)

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."
(Galatians 5:6)

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."
(Galatians 6:15)

As we dig deeper into the New Testament, it becomes obvious that during His Earthly Ministry, Jesus did make a clear distinction between the spiritual sheep who believed in Him, and the rebellious spiritual goats who rejected Him. While we could assume that the following verses refer to sheep or goats, it seems to me that the Lord is specifying an exact target. In other words, either He was telling His Disciples to go to the sheep, or else to the goats; either He Himself was sent to the sheep, or else to the goats; and finally, the only ones who could be offended, and thus be scattered, could be those who actually followed Him in the first place; that is, the sheep:

"But go rather to the lost sheep of the house of Israel."
(Matthew 10:6)

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel." (Matthew 15:24)

"And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." (Mark 14:27)

The fact that the Lord was specifically targetting the hungry sheep as opposed to the unbelieving, rebellious goats, becomes absolutely clear when we read the following Parable found in the twenty-fifth chapter of the Gospel of Matthew. Here we see that while sheep and goats were used in the animal sacrifices, and while sheep and goats are mixed in the herds of men, just as the wheat grows along side of the tares until the day of harvest, someday soon, there will be a definite separation of the flocks; and they will be going to two very different places:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:...Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:... And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:31-34, 41, 46)

Please note that in the previous verses, the word 'goats' is derived from the Greek word 'eriphion'; which in turn is a derivative of the word 'eriphos'; which we saw earlier in the Parable of the Prodigal Son. It is interesting to note that the Lord's reference to the rebellious unbelievers as goats is not only found in the New Testament. In the Book of the Prophet Zechariah, while describing the waywardness of the inhabitants of Judah, the Lord also inspired the Prophet

to refer to them as rebellious goats whom He had to punish:

"Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." (Zechariah 10:1-3)

Because the Lord did make a clear distinction between the hungry sheep and the rebellious goats in the previous examples, although the same word 'probaton' is used in the following verses, which could mean sheep or goats, it only seems to make sense that the Lord is identifying Himself as the Shepherd of the sheep, and not as the Shepherd of the goats:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers...Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture...I am the good shepherd: the good shepherd giveth his life for the sheep...I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:1-5, 7-9, 11, 14-16)

As I point out in such articles as 'The Blood Atonement: In Jesus' Own Words', the Holy Scriptures clearly tell us that we are all bought with a Price; and that Price is the very Blood of the Lamb of God; Jesus Christ Himself. Please consider the following verses which establish this point:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
(1 Corinthians 6:19-20)

"Ye are bought with a price; be not ye the servants of men."
(1 Corinthians 7:23)

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."
(Matthew 20:28)

"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5-6)

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25-27)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," (1 Peter 1:18-20)

In addition to the fact that the Prophet Isaiah appears to have been describing Jesus as a sheep, and not as a goat, as well as the fact that Jesus Himself clearly aligned Himself with the sheep, as opposed to the goats, in His Parables, from the beginning of the Gospel of Matthew, to the very end of the Book of Revelation, we are repeatedly told that Jesus Christ is the Lamb of God. Consider the following verses:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world...And I saw, and bare record that this is the Son of God...And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (John 1:29, 34, 36)

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:" (Acts 8:32)

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth...And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints...Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."
(Revelation 5:6, 8, 12-13)

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see...And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:"
(Revelation 6:1, 16)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb...And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb...For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:9-10, 13-14, 17)

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8)

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads...These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb...The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:" (Revelation 14:1, 4, 10)

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." (Revelation 15:3)

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Revelation 17:14)

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready...And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Revelation 19:7, 9)

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife...And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had

no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof...And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Revelation 21:9, 14, 22-23, 27)

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:" (Revelation 22:1-3)

Taking into consideration everything we have now discovered in this series, rather than be adamant and insist that Jesus should absolutely be viewed as a symbolic lamb, that is, as the offspring of a ewe, allow me to suggest that it may be wiser to accept the true Scriptural view, in which the word 'lamb' really means a young goat or a young sheep, which was slain during the various Jewish feast days. We can still refer to Him as the Lamb of God, for indeed He truly is, but let us keep in mind the true meaning of the word according to its Biblical context. Like the Apostle Paul, let us bear in mind that while Jesus is symbolized as a goat which was offered as an atonement for sin, what is most important, is that He can die no more; because He offered up Himself as the Final Sacrifice for sin; and thus He has become the High Priest of a better Covenant. Consider some of the key verses found in the ninth and tenth chapters of Paul's Epistle to the Hebrews:

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood...Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...So Christ was once offered to bear the sins of many; and unto them that look

for him shall he appear the second time without sin unto salvation." (Hebrews 9:11-18, 22, 25-26, 28)

"For it is not possible that the blood of bulls and of goats should take away sins...By the which will we are sanctified through the offering of the body of Jesus Christ once for all...For by one offering he hath perfected for ever them that are sanctified." (Hebrews 10:4, 10, 14)

Before concluding this series, I feel it is important to offer a few admonitions. The first one is this: In studying God's Word, it is extremely important that we are Spirit-led in our understanding and interpretation of it. While I have always cautioned my readers to not accept any doctrine or tradition of men unless it can be fully backed by the Holy Scriptures, we must also be very careful in regards to our usage of extra-Biblical resources, which serve to enhance our understanding of the Scriptures. Not only does this apply to secular resources, but it also applies to the information contained in the various study Bibles one might use, as well as in the Bible dictionaries, and even in the Hebrew and Greek lexicons one might utilize. Of course, I include my own writings in this category as well.

Just because certain information is found in such resources, does not guarantee that it is necessarily accurate or true. As with my own writings, some of it is quite doctrinal in nature; and is written from the personal perspective of a particular author, priest, minister, church or organization. Such seems to be the case with the Greek word 'probaton'. As we have seen, while the Greek lexicon clearly states that it can mean sheep, goats, or any small grazing animal, whoever wrote the lexicon, took the liberty to state that 'probaton' always means sheep in the New Testament. Everything I have shared in this series seems to indicate otherwise. As such, it seems to me that this comment was based upon the personal bias of the writer; and is an attempt to steer the reader in a certain direction regarding their understanding of the Scriptures, instead of allowing God's Spirit to be their guide.

To be honest, while it is easy to attribute such things to human error, because of the information we have discovered in this series, I have begun to wonder if this very minimal mention of goats in the Books of the New Testament, might not be a deliberate attempt by the translators, to sanitize the New Testament. In other words, is it possible that they intentionally removed most indications that Jesus Christ was associated with a sacrificial goat; by always translating 'probaton' as 'sheep', so that they could replace the goat image with the more acceptable image of a sacrificial pure, white lamb? If we consider for a moment how the British Isles have long been steeped into such occultic practices as witchcraft, satanism, necromancy, druidism, etc., and that the goat plays an important role in some of these practices, it is easy to understand why the dear translators may have felt it necessary to disassociate our Lord with such things as much as possible; and thus also avoid offending the sensitivities of the puritanical court of King James.

While we can all agree that the KJV Bible is a work of the

inspiration of God's Spirit, we would be fools to deny that there were political and religious forces which controlled its translation within the court of King James. In other words, while the KJV Bible is indeed an inspired work, and the only Bible which I personally trust, the dear men who translated it into our English tongue, were just as human as you or I; which means that they were not perfect. So while the KJV Bible is an inspired work, that does not necessarily mean that it is a perfect work; because those who translated it were not perfect. Every single word is not 'Thus saith the Lord'. Given the puritanical spirit which was prevalent in England at that time, it seems quite possible to me that the translators may have been the victims of a certain degree of political correctness; because they had to produce a 'clean' work which would be acceptable to the King.

Before you outright reject my comments as being blasphemous or heretical, allow me to remind you of a similar situation which I mention in the series 'The International Jew And The Protocols Of Zion'. While the Greek word 'doulos' is used one hundred and twenty-seven times in the New Testament, not one single time do we find it translated into its primary English equivalent; and that is the word 'slave'. For your information, one hundred and twenty times it is translated as 'servant', six times as 'bond' and one time as 'bondman'. Why is it never translated as 'slave' in the New Testament of the Authorized King James Bible?

The Old Testament follows the very same pattern. Even though we are all aware of the fact that slavery was a very common practice during Biblical times, just as it still is today, although it is now cleverly called by different names, not one single time do we find the Hebrew word 'ebed' translated as 'slave' in the Old Testament; and that is its primary definition. The word 'ebed' is used eight hundred times; yet not once is it translated as 'slave'. Of those eight hundred times, seven hundred and forty-four times, it is translated as 'servant'. For example, consider the following verse where Noah curses Ham's son, Canaan. Surely Noah was cursing his grandson, and his descendants the Canaanites, into a life of absolute slavery; yet look at how the verse has been translated for us:

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." (Genesis 9:25)

For your information, as noted above, that phrase 'servant of servants' is actually translated from the Hebrew word 'ebed', which is repeated twice, in order to emphasize the absolute lowly state of subjection and slavery to which Canaan was cursed. In other words, the verse actually reads 'ebed ebed'. Could it be that the reason that we don't find the word 'slave' in the Authorized King James Bible, except for one time in italics in the second chapter of the Book of Jeremiah, (meaning it was inserted by the translators as a means to clarify what the verse means), is because it was, and still is, a politically sensitive word? Could it be due to the fact that England was indulged heavily in slavery at that time, and using such a word in the Bible might have been offensive to the King, as well as to others?

Concerning the goat issue, let us carefully weigh the evidence. In the Old Testament, the word 'goat' is mentioned thirty-five times. The word 'goats' is mentioned ninety-one times. The word 'kid' is mentioned forty-two times. That is a total of one hundred and sixty-eight times. In addition to this, the word 'lamb' is used seventy-four times, and the word 'lambs' is used seventy-nine times. In some cases it means a goat, while in others, it means a sheep. Even if we choose to ignore the words 'lamb' and 'lambs', we still have one hundred and sixty-eight examples which emphasize the importance of sacrificial goats in the Old Testament, as an atonement for sin; and we know that they were still being sacrificed prior to Christ's Final Sacrifice in the New Testament. In fact, those stubborn Jewish Elders probably kept up animal sacrifices until 70 A.D., when Roman General Titus completely destroyed the Temple; exactly as Jesus had prophesied forty years earlier:

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."
(Matthew 24:1-2)

Despite these facts, in the New Testament, this mysterious lack of the mention of sacrificial goats is very obvious. In fact, in this series, I have mentioned the only examples where goats are even found in the New Testament. The first one is found in the Lord's Parable regarding the division of the sheep from the goats at the end of the world. In that parable, the word 'goats' is used twice; but please notice that it is used in a negative context, and that is in no way associated with the image of Christ as a Sacrificial Goat. Perhaps it is for this reason that it was left intact.

The second example is found in the Parable of the Prodigal Son; however, Jesus actually mentions a kid; and unless the reader fully understands the story as I have explained it in this series, he will not make any association with Christ being represented by a Sacrificial Goat. Finally, in the verses I shared earlier from Paul's Epistle to the Hebrews, Paul uses the word 'goats' four times in order to show how the sacrificial goat is no longer necessary. This is the only time where we see a close association between Christ and the sacrificial goat in the New Testament.

That, my friends, is the evidence. I am sure the disparity is quite obvious to you. In my view, the fact that goats are clearly mentioned at least one hundred and sixty-eight times in the Old Testament, and only three times in the Books of the New Testament, seems to indicate possible manipulation, for the purpose of molding people's minds, and branding the politically-correct, more acceptable, and more respectable image of a little, soft, white sacrificial lamb in the minds and hearts of the believers. It is a cleaner, more sanitized version of our faith. Could there be any truth to this speculation? I will leave it up to you to decide.

The final warning I wish to offer is this: Beware of the future! Watch out for the coming strong delusion! Being as I

have already discussed this topic in great detail in many of my Endtime articles, I will not belabor the point here. Let me simply state that when we see the construction of a final Temple in Jerusalem, possibly in the very near future, and when we see the daily sacrifices, the atonement sacrifice, and any other offerings begun anew, and when we see the false messiah sit in the Temple claiming to be 'God', do not believe one single bit of it; because it will all be a total lie and deception of Satan! Let me repeat once again the words of the Apostle Paul:

"For it is not possible that the blood of bulls and of goats should take away sins...For by one offering he hath perfected for ever them that are sanctified."

(Hebrews 10:4, 14)

With these verses, I am going to bring another series to a close. I pray that it has been instructional, and a blessing in your life. If you have an interest in reading other articles which are related to this one, may I suggest that you read 'The Blood Atonement: In Jesus' Own Words', as well as 'Judgment Of Azazel: Scapegoat Of The Hight Priest', and 'Child Of The Lamb Or Child Of The Goat?'.

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