

960923 The Two Goats HLH Co Prk CA

Every composer gets to play his composition, or they have family members to sing along.

I very much appreciate it, that the area that for many years has been very short supply is from time to time filled, and that is where individuals with musical talent are able to create music appropriate both to our culture, which we live, and that can identify ourselves as a people, much as many have been surprised at how the Jews coming from many different countries, when the state of Israel was formed, developed a musical purpose that one can easily recognize as quite distinct from Arabic or other cultures that border on the Middle East, whether they come from Arab countries, whether they come from Russia, whether they came from Europe.

I want to thank all of you on behalf of the work, for the contributions that have been presented at this time of the year, whether through the mails, wherever you may be, or whether at the occasion where you assemble.

At this stage, I would think I am right in answering the question, that is, what has been the per capita response? And without any question, I would say the per capita response has been up, even if the total is down.

Now, that tells me something, something of the attitude of people, and I am reminded of the generosity of the lady who was seated next to my wife and me.

We happened to have attended the services yesterday evening, starting at 6.30 in Pasadena.

There will be some who will be meeting as late as this evening, somewhere around 6 o'clock to 7, but the service is also occurring this afternoon in Pasadena.

I think it's the afternoon, that's irrelevant to this.

Here, normally they meet in the morning, so I don't want to say that I checked the time.

But it was, I would say, a very nice opportunity.

The Jewish community for many, many centuries, millennia, have often met on the eve of certain days such as this.

We did not expect brethren to drive great distances and times past, and so it was always the main part of the day in which we held services.

But anyway, the contributions do make a significant difference, because clearly we have dropped from the beginning of the year slowly but surely in the offerings, contributions that have been made through the mail.

We have a way of generally assessing our income, and I'll just briefly summarize it here and then go along with the subject.

So that you do understand the state of matters, there are about 247 work days in a year in which we receive mail from the post office.

Normally Monday through Friday, there are obviously holidays that are celebrated in different countries.

In this land, you will recognize some as national, some as religious, and then there are days that the church itself has set aside.

So of the 50 weeks, let's say, five times 50 would be 250.

That gives you some idea.

There are about two weeks off out of the 52 in the Roman years we have in the Roman calendar, and then there are a few days in addition to that.

Otherwise, we would have a different method of reckoning.

We started out nearly two years ago at the range of approximately \$400,000 per day, an income of headquarters in Pasadena, per each working day, apart from, quite apart from, any offerings taken up at certain times of the year, or any other means received, such as to prop, property, will, et cetera.

That dropped to somewhere around \$210,000 by the end of last year, and it has dropped down to approximately now \$135,000, that's incorrect, I don't underestimate, \$136,000, which will probably be the characteristic of June, August, and September.

So it is a slow-drip downward, but quite a significant one.

Our annual estimation was that we would have something around \$200,000 to start with, and then we pegged at it around \$165,000, but we have to estimate that it would probably end up somewhere around \$150,000.

That's because it started higher, and it has been dropping down.

The month of July is a much better month, as I think also April was, or May, but this is just the reality.

In a critical period, there are always those who make decisions that lead to departures from a fellowship, a Catholic church, experience such things in the 16th century.

The Protestant churches have experienced such things in succeeding centuries.

There is a time of growth, and sometimes of decline, and sometimes there are very great criticisms, and sometimes there are simply small departures.

Many congregations in the Protestant world, speaking broadly, have been declining.

Others, especially in the Protestant and parts of the Catholic world, where evangelical Christianity has taken root, have generally been increasing significantly.

Ethical Christianity may be seen as within the Protestant tradition, but not as a reform movement.

It is much more likely to have a certain overtone from the Pentecostal movement, and it is the modern outgrowth of fundamentalism.

I have given a Bible study and do plan to do so to our small group meeting on this subject so that you will understand the area in which the Worldwide Church of God is moving, and the relationship to the movement that we call evangelical Christianity to date.

You might like to find the story of what happened in the Worldwide Church of God last year, in a brief summary of evangelical Christianity in the Encyclopedia Britannica Book of the Year.

I cite that because it is a standard reference.

There, this church is discussed under the subject of religion, and also there is a very nice summary of what is meant by evangelical Christianity.

This is not the encyclopedia, this is the yearbook.

We have a yearbook on science, we get one on medicine, we do not get one, and one is generally just the yearbook, and this is for the year 1995, even though it comes out in 1996.

If you do get the yearbook, or if it is in a local library, you will find it there.

Anyway, I would like to tell you just a bit, Mr. Ames said we have reasonable time, and I won't burden you with a very long sermon, but I would like to tell you a bit about the Canoga Park Church, in the sense of the small group meeting, which my wife and I attend and our members, it happens to be that we attend one very near our residence in the town of Sunland.

It is, if I may say plainly, one of the more successful small groups, both within our own Canoga Park Fellowship, and I would say within the church as a whole.

Los Angeles has had some very successful ones, and sometimes there are those that are not.

Every group has a reason for success or a reason for why it isn't as successful.

We happen to be meeting with a very competent person, some of whom you know, who is the facilitator, the black gentleman, Cornel Smith, who is articulate, not necessarily educated at the high academic level, as we might think of as graduates of college.

I don't even know whether we did or not.

He speaks the language that we all understand, the language of the street, and of the street that is educated.

He does not speak as someone who is a classroom professor, and he doesn't speak as in the ghetto.

But the fact is that he has had life experiences of quantity and quality.

He's been a member of the church for quite some time.

He is a man who knows how to get along with people.

He makes us all comfortable.

I think that's important.

There are people who make you comfortable in the pulpit, and there are people who don't.

He makes us comfortable in a small group session, and it's held in a private home, as most might be.

Both the husband and wife are members.

He's home, we meet him.

She is a Mexican-American, came from Mexico.

You might ask later why.

I think my explanation would be sufficient to tell you.

She is articulate in English and Spanish.

So now at least we know we have two ethnic groups, and we have two languages that are, let's say, mentally a part of our discussion.

We don't necessarily use more than one, but we often have reference in terms of the other language and cite things in terms of our experience in our own language.

Very few groups can say the same thing.

The man in whose home we meet happily married a Mexican woman who also had musical talent, so she plays the piano.

You see, we happen to have now the ability to have music, and sometimes we have people who practice.

We meet Wednesday evening.

We have people who come there for the group and practice after it.

So we have the ability to have a certain musical relationship, and I think it's sad when people lack it.

And it's too bad when they go to the other extreme to just have it pumped in here.

You don't know anything else.

This gentleman came from a family migrating from Europe to Mexico to the United States.

Now, when people migrate from one country to another and have a last name named Zager, you are not talking of Irish.

You are talking of a person of Hebrew background.

He knows Yiddish.

He can recognize some things in German.

He knows Hebrew.

You learn Spanish while the family lives in Mexico and they speak English.

My wife and I can communicate in English.

I can communicate to some extent and more readily understand Spanish.

I haven't practiced it, but it's a third language.

And that means we have an ability to communicate regarding culture and music and the arts.

Because Jews are interested in all of those.

So we have access to an understanding of what it's like to be black in the United States, be born in Mexico, to be a Jew who when he arrives at a place makes it his first decision to decide how he's going to leave.

Because they've been persecuted and driven from one land to another.

I was in a library, a philosophical library in fact, in the Los Angeles area with a Jewish friend.

And we were looking at material and he commented what is the first thing that Jews think about when they arrive in a new city, a new town, a new country.

The answer is where they are going next and how to get there.

Because they've had that kind of experience.

So what we have then is at least some very interesting raw materials to work with.

We have an older black lady.

We have two slightly younger, I would say, professional people who are black.

I use that term called an African American.

It doesn't matter to me.

They are both off and on there because their professional time doesn't allow them regularly to meet with us.

But I would say whenever they are, there's something to be learned because they work at a very significant professional level in the educational system and the legal system.

There's a young gentleman who brings an older lady who was born in Arizona in a place called Patagonia, Arizona.

She's a Spanish background, speaks English and Spanish, and she's an elderly woman, a very lovely person.

I think when she's missing, something is missing with a group, even though she contributes verbally very little.

She contributes a great deal by her personality and presence and support.

There's a young man who brings her.

He is from Iran, so he speaks English, Iranian, and understands, obviously, some German and Spanish.

A very capable person.

So we have a Middle Eastern culture that when we discuss things, we can bring thoughts to bear of our own different backgrounds.

We have a man and his wife, he's a locksmith, and then who knows, there are other people who come and go.

We therefore have a remarkable group.

I don't know, you can't call them perhaps quite as many like that, but it does help.

It helps because there is music, possibly not every time, but there's the ability to share in it.

And then we do something that is, I think, classically helpful.

It doesn't have to be done every time, but we do not have any food on some, let's say, table in front of a sofa during our get-together.

This is a time when we communicate verbally and we pray, we study, we comment, but afterwards.

For many come from office, job, to home, and have only a very short time, and then come to the occasion which begins at 7 p.m.

And generally goes formally to around 8.15 to 8.30, depending on circumstances.

So we sit down to a kind of potluck occasion afterwards.

That may last anywhere from a half hour, which is rare, to an hour, which might be rare, but normally around 3 quarters of an hour at least.

Now, what that does is enable us to discuss at another level, in a personal, social way, to change the topic, to continue on the topic, to comment on things, and we see how people learn from one another.

My wife brings certain things.

I will say it is not the normal thing you might take note of.

We have Mexican dishes. We might have something from the Middle East.

We have an artist who is a Jewish background, also a lady who is there.

And there will be dishes that are devoted to, let's say, a stew, a salad.

We have certain beverages, fruits.

It is a very nice chance to become acquainted with one another and to appreciate the creativity that both single and married families are able to convey together.

And I think it has established a very good standard to help others within the church fellowship because there are people who don't meet at all, except maybe once a week.

Anyway, I gave some of these thoughts because you can see that when there is success, there is a reason.

And, happily, we were probably late-comers to the group because we used to attend Pasadena.

It was an ongoing organization, but both my wife and I have been very pleased to get to know people.

As our daughter got to know the dollars.

And I want to extend to the whole family our very best wishes for every success for each one.

In the trials that have occurred within the last year, I would say that it would be appropriate for me also to extend, especially to those who were meeting in San Diego.

In the San Luis Obispo area, in Santa Barbara, our youngest daughter's best wishes and her husband, Robert Rockmire.

We know him by another first name because the father was a Robert.

And our daughter are, I think, making a good contribution to our local congregation in Richmond, Virginia.

She plays the piano, especially for special music.

They will be joining this year for the Festival to Germany.

They are taking care of his parents, not in the ordinary sense of elderly people, but seeing that they get the help they need in grandparents because their two grandparents still living.

And we're very appreciative that they can offer that kind of service when necessary.

The congregation there is a very stable one, for which I'm grateful.

The congregations in the Worldwide Church of God have been quite unstable.

Sometimes it is the result of the local leadership, sometimes the result of the membership.

There have been needless divisions long before any controversy might have arisen from reorienting the church from Pasadena.

So we have various problems that need to be dealt with, and I want to say that when I decided with my wife to come to Canoga Park instead of continuing in Pasadena, we have always lived in the Canoga Park to see the congregation area that were privileged to go to Pasadena because we worked there.

But when Mr. Guy Ames came to be responsible for this area, I decided since I've worked with him, I've been where he was in the Philippines, visiting, of course, not in the office.

I said I would rather go there, and I told him we would like to come there and that I would stand behind him.

And he returned happily to compliment that he would stand behind me.

It doesn't mean that we necessarily have to agree at all points any more than every husband and wife would have to agree at all points.

But I think that he is a responsible, not a radical mind, and therefore creates a certain sense of stability, and stability is very important.

Now today, I would like to take a look at an area of the Bible that has traditionally been part of our examination, though not everybody would turn to this particular area to see why it is we happen to be assembling here on the 10th day of the lunar month, beginning the bottom.

This is essentially the 16th chapter of the book of Leviticus.

Now in looking at the biblical accounts, there are different kinds of translations.

I have chosen to bring a Jewish translation, which is the standard New Jewish Publications Society translation.

And I also have the New King James Version.

I also have a new translation of the Hebrew into English by a particular scholar, the Shokken Bible, Volume 1, the Five Books of Moses, translated by Everett Fox, a very competent person, and one who tends to convey the mood of the Hebrew in English rather effectively.

So this happens to be the 10th day of the lunar month, the one described in the book of Leviticus.

And although today we draw conclusions that the Old Testament has, may I say, varying significance to the membership and the leadership of the church, I can only remind you of those who think that the Old Testament is strictly the law of Moses.

And not for Christians, that Paul addressed the Old Testament, called it the law of Moses, if you like, the whole of the Old Testament, and he said that was inspired Scripture and made Timothy wise.

So if you choose not to use it, that's your choice.

If you choose to use it, remember to use it as Timothy did and not those who abused it.

But we'd like to ask some questions here, because sometimes there are things that I'm astonished with.

When people come to me and say that the church has now discovered grace, I would ask, where were you before? Now, I know some have discovered it, and I know some still haven't.

I know that some had understood it, who are no longer with us, and some hadn't understood it, and no longer with us.

But this leads to a very important question, how much we really were examining the Scripture.

It is very important that we recognize the significance of the fact that the sacrifice of the Messiah, Jesus the Christ, is recorded here in the 16th chapter of the Book of the Messiah.

Jesus the Christ is recorded here in the 16th chapter of the Book of Leviticus in a ceremony.

I think the Christian world would recognize that indeed we have here a very significant matter.

For when the High Priest, who is Aaron, who represented the High Priest to come, offers for himself an offering pertaining to sin, he is showing his mortality.

But there is indeed a remarkable ceremony in which there are two goats.

This is a very special part of the ceremony, which we have addressed in times past.

Some thought in addressing this chapter that the only thing we thought about had to do with what would happen to the devil.

Now, if that's all you got out of it, either the minister wasn't telling you the whole story, or you were not paying attention.

Now, for me to decide which one, you decide that yourself.

After Aaron had taken the responsibility which was his as High Priest, he shall take from the congregation verse 5 of the children of Israel, two kids of the goats, as a sin offering.

Now, I'll skip down. Verse 7 is making the preparations.

He shall take the two goats and present them before the Lord.

This is mostly like the King James, but not entirely, at the door of the tabernacle of meeting.

That's where you met God in the tabernacle.

There were numerous tabernacles, that's just a building.

But this was the tabernacle in which the nation met with God, whose presence was manifest above the ark, in which were the Ten Commandments, at the side of which was the Book of the Law.

And there were overarching images of Cherubim, too.

Aaron shall cast lots for the two goats, one lot for the Lord and the other lot for the scapegoat.

Now, I will not comment at the moment on the scapegoat, because that is something to be found as we read further, but we'll focus on what occurred.

There was one lot for the Lord.

So Aaron shall bring the goat on which the Lord's lot fell.

I don't know what forms they may have used over the many centuries, but let's say if you had a certain slip of leather, papyrus, paper, whatever, one would be written Yahweh and on the other would be written the Hebrew word translated scapegoat.

And they would draw one for one goat and draw the other for the other.

The goat on which the Lord's lot fell was offered as a sin offering.

I'll comment on a sin offering a bit later.

But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord to make the turnment upon it and to let it go with the scapegoat into the wilderness.

And Aaron shall then continue with other ceremonies.

Now, it is these essentially three verses eight, nine, and ten that have been an area of controversy throughout the Christian world.

There may have been a majority view that there has never been a consensus over the centuries that has laid to rest alternatives.

And you can see it by way of the commentary.

Now, the church today, to my knowledge, allows different points of view.

That is, the church officially does not say that it is heresy to believe one view and absolute truth to believe another.

I want to make it plain.

I hope you came here to hear some plain words.

We cannot be wishy-washy.

You're going to be held accountable in the judgment by what you read here and whether you have listened with care.

With what the rest of the Bible says, what the ministry has been asked to say, and to take note of the variations of explanation that may occur.

In any case, we have a very important thing.

There were those who had focused only on the goat that was called the scapegoat.

There were those who thought that on this day, traditionally by the Jews called Yom Kippur, the day of atonement or reconciliation, whatever terms would be appropriate, that the only thing we focused on was what would happen to the devil.

Now, if some sermons may have focused on that as a very important aspect, that should not have been the typical subject only that would be addressed.

For what you discover is that there was a goat also for the Lord which was sacrificed as a sin offering.

Now, it is important then to recognize that we have clearly an understanding that there was a sacrifice that occurred also on the first lunar month, on the 14th day of Nazareth, which was crucified and slain.

On the 14th day of that first month, for the day that followed it was not other than an annual holy day.

There are some who think that Jesus died on the 15th, and that makes no sense because John makes it quite clear that the day that followed was the 15th, the annual holy day, as the law describes.

So theologians themselves are divided between whether or not Jesus died on the 14th or the 15th of the month.

They are mostly unified in thinking that it was Friday, but now altogether there are some varied points of view within theology, which means that for all this time they still haven't settled even the nature of the calendar.

But in any case, the Church of God has never assumed that the death of Christ occurred on the 15th day of the first month.

With that in mind, we recognize that the 14th day of the first month of the year, March, April, was the day on which the Messiah, Jesus Christ, and the word Christ is the English word from the Greek phistos, which is a translation of the Hebrew messiah or Messiah, one who was anointed for a very special task to carry on the work of God by first offering himself for the sins of the world.

The Lamb of God, of whom Abraham spoke, when Isaac asked him, now we have everything necessary, pop up for the sacrifice, but there is no Lamb.

Where is the Lamb? Isaac finally realized that there was one missing thing, and Abraham said, the Lord will provide a Lamb for himself, and he did.

What happens here is significant.

If you want to know whether Jesus is the Messiah, you will need to ask the question, when was the Messiah to die, on what day of the year? Now, today the Christian world couldn't care less because they have communion every day of the year, many hours of the day.

So they're not concerned about commemorating a particular day of the year as the day of his death.

But in any case, they would all recognize in the Christian world that uniquely, either on the 14th or the 15th, there was a significant offering of one who said that he was the Christ, that is the Messiah.

So when we look at the law, we recognize immediately that either the Messiah must yet come and die for the Jewish nation, or has already come and died.

And not only for that nation, and I word it that way, because the Jewish nation has not yet come to an agreement on this.

And if you think that only Jews cannot agree, you should look at the Christian world and all its divisions.

The Jews were divided between those who came to be Messianic Jews and looked for the Messiah and accepted Jesus Christ, or accepted some other person like Barcochba, that was in the early 2nd century, or those that rejected Jesus of Nazareth.

But I will emphasize to you that there is a reason why the Passover lamb was slain on the 14th, because that day of the month, the Passover lamb, the lamb of God, who takes away the sin of the world, also died.

And someday the Jewish nation is going to recognize that the one who returns as Messiah to deliver the Jerusalem multitudes of the Jewish nation is now already gathered there to deliver the people, the city, to protect them when the area is under siege, to deliver the nation of Israel from the armies of all nations.

Now, that's an unusual word, and I will just give a footnote.

There is no way to understand all nations apart from what developed first as the League of Nations and has now been replaced by the United Nations.

United Nations, in fact, is still on duty over there, and it represents all nations in one way or another.

There may be such a kingdom as Tonga that is not politically involved but is culturally involved, but otherwise all nations are represented, and they make deliberation as all nations.

And the one who is going to deliver the Jews in the future at Jerusalem is going to reveal himself and what they are going to find is that he doesn't look like Jesus of the statues, but he is Jesus of Nazareth, born in Bethlehem, and he is going to show himself to them, and they are going to weep and mourn and pray the house of David, the house of Aaron, the house of Judah, the house of Levi, you name it, the men and the women apart, which is a Jewish custom, and they are going to recognize this, a remarkable event for the future described in Zechariah 12.

But now, after the Passover and however you may understand the days of Unleavened Bread or Pentecost, described clearly, of course, in Acts chapter 2, you come to the festival of trumpets, and whether you think this has any meaning today, you at least should note that Paul refers to the last trumpet, the first resurrection, and seven trumpets are referred to in the day of the Lord.

In the book of Revelation, they are recorded, and the tradition of the Jews was that trumpets were blown on every new moon, and seven times there was the blowing of trumpets on that first day of the seventh month, this is the tenth.

So two weekends ago, we gathered together, as usual, in a weekly occasion, but it was also an annual one, Rosh Hashanah, or the Festival of the Blowing of Trumpets.

Now with that in mind, we come here again to a sacrifice.

Jesus was defined as one who offered himself as a sin offering, and that's why he had to suffer outside the city, because the remains of such an offering were to be taken outside.

And so it was without the walls, outside the walls of Jerusalem, that he was crucified.

Now what we have is a ceremony here on the tenth day of this month, which is not the day that the Messiah died.

I want you to know that.

Here is a day on which we read of the goat that was Poyabe, and this particular one was the sin offering.

This is picturing for us, after the story of the actual sacrifice and all the events of Passover, this is a recapitulation of an aspect of sin that we haven't all recognized.

One, that even as time goes by through the year, or time goes by through the centuries, or millennia now, or almost, we have to reflect that Jesus died for the sins of the whole world.

But the whole world has still been committing sin and has not yet recognized God or Jesus Christ, other than those who identify in one way with the Creator and with the God and the Savior in Christianity.

The Christian world is less than two billion if everybody bearing that name is called a Christian.

And there are five and a half billion plus people, so still 60% of the world are non-Christians.

And here nearly 2,000 years have elapsed, and the world is still not reconciled to God, and Christians are at each other's throats in Rwanda, Burundi, and in former Yugoslavia, as Muslims are at each other's throats.

In Pakistan, if you heard the news this morning, shooting people in a mosque who were praying, who weren't part of their faction.

This tells me something very important.

Christ died for the sins of the whole world, called properly the sin of the world, because all collective sin he took upon himself, he bore our sins.

He is that sin offering.

But there's coming a time something else must yet happen that hasn't occurred and didn't happen at Passover, but before we get to that future event, we must not forget what the Messiah did.

And so, on behalf of the people, the nation, this goat was offered.

This was for the Lord.

It turned out to be that the word of the Lord, the Logos, was made flesh, the very mind and will of God, the wisdom of God.

Came to dwell as a human being, Jesus the Christ.

The church indeed had to address a question on the nature of God.

One, it did not adequately explain the Bible before.

This is not a time for that topic, but I have covered it in part.

The church needed to clarify some things and has.

We now understand properly, as a church or an institution, why the Messiah was called the Logos.

And that was not a reference to the term spokesperson, but what a spokesperson speaks.

This is something that you all should carefully re-examine.

Logos does not mean spokesperson.

We assume that because the Logos became a human being and was a spokesman for God, that the word spokesperson was applicable to the word Logos before the event.

When, in fact, the Lord is the Savior, Yahweh is the Savior, and He came to dwell on earth as a human being.

While still being God and what came to dwell on earth was that aspect of Him called in Greek Logos.

The Jews would have used a word, an expression similar to that.

We have constantly the expression, the word of the Lord came to the prophets, but the Jews emphasized the wisdom of God.

So in the Proverbs we have, the wisdom of God was possessed by God from the beginning.

That is a way of explaining that He was never without wisdom.

He was never without understanding.

He was always thinking, and He put His very mind and thought Himself in that sense.

As much as you may be a body, what really distinguishes who you are is, not only that you can think, but what you think.

Because if you could not remember who you are, you wouldn't know who you are.

The Lord of God, as the Lord of God, who dwells in the flesh, it was the very personality of the Father so that Jesus would say to the person, if you have seen me, you have seen the Father, he would be the same in the flesh if God as an eternal spirit, as Father, were himself to appear.

God is the Father.

God is also, not only one able to think, He is also the very thought that He is thought.

He is also Spirit. He is eternal Spirit. He is Holy. He is Holy Spirit.

You cannot imagine God the Father not also being the Holy Spirit.

You would have to have one Spirit that is God the Father and another Spirit that is Holy Spirit, which is nonsense.

In any case, it is important to realize that on this day, there was also a replication of the sacrifice of the Passover.

Someone would die for the sin of the world.

And so that was, in a sense, reminding us of what happened at the Passover, months before, six months before, almost.

So that each year, the Jewish nation, with these ceremonies at the Jerusalem Temple, would be reminded of the fact that they had celebrated Passover to commemorate the time when you should look for the death of someone.

If the Jews want to examine their history, they don't have to examine the events of any other day of the year but the 14th day of the first month.

Because that's when the Passover was to be planned.

But the replication is quite different.

Sin offerings were offered every day as a Sabbath, every beginning of the month, and a certain annual occasion.

But it was only one day where the specific offering called the Passover was offered.

And that's the day on which Jesus himself was offered to die and was buried at the end of it.

So this is not telling us the day of the month.

This is telling us that, at another time, this sacrifice occurred.

But now, on this day, was a unique ceremony that occurred nowhere else in all the law, in all the Old Testament.

There was another goat called here for, well, it's called a scapegoat.

It's called, in this translation, a scapegoat.

Now, I'm not going to define it yet, but I want you to pass the point.

This goat, on which the lost tail, was to be presented alive before the Lord.

Atonement was made on it, and then it was to be let go into the wilderness.

Now, you can find how this was done in further details in this chapter.

That is, the hand of the priest who put on that goat, the sins of the nation were confessed over it, and this goat was to bear sins of the nation into the wilderness.

And then the man who brought that goat was to come back and wash himself, because this was a goat that is treated as one who was a polluted animal.

The blood of the thin offering was what claimed.

This goat did not have to die in this ceremony.

This goat did not shed its blood, but it was on the tenth day of this month.

Now, what we have to recognize is that there must yet be an event.

In this seventh month, on the tenth day of this month, like today, when the ultimate fulfillment of what is here called a lot for the state goat will be fulfilled.

And this, of course, is after the first day of this month, which is the festival of trumpet.

And the trumpet is defined in Revelation very clearly as pertaining to the day of the Lord, culminating in the return of Jesus Christ the Messiah at the last trumpet.

And then something else happens after he returns.

And that is defined in Revelation chapter 20.

Now, there are those today who would say that the traditional Christian view that has not always been the view of every group is probably a majority, but it has never won the kind of consensus nor has any other explanation, because Christians, theologians are divided and confused on this point.

They never have understood it together.

You might as well know it.

The idea that there is only one explanation of every verse in the Bible and only that one is right may be true, but among the many explanations, how do you find the right one is what is your responsibility and mine.

And sometimes there may be more than one explanation.

But what is significant here is that when we look at the story, we find an event on this tenth day where the world is finally, well, let me go back and minimize it first, where the nation of Israel is reconciled to God in a unique way.

And if the nation of Israel is reconciled, what will then be the salvation of the whole world? Today, the Christian world, the Jewish world, the Muslim world is by no means reconciled to each other or God, even with in Judaism our religious quarrels.

And it can be murder of a prime minister.

The Jews were sure that Israelis would never shoot their leader.

And when the book was published, he was shocked.

So, yes, we can see the controversies in the Arabic world, the Muslim world, and it isn't always Arabic.

There are controversies in the Christian world, the tragedies of World War II.

World War II came in Europe out of the Christian world.

It didn't come out of communism.

It spread into that area and the communists were indeed as atheist participants.

But it began in the Christian world.

And sometimes we better think twice when we apply the word Christian to Adolf Hitler.

He was never excommunicated by the church to which he was a member.

Now, when we think of this divided and awful world, we would have to say that though Christ triumphed over sin and death, and as ascended as our high priest, the fact nevertheless remains that the world as a whole has not yet been reconciled.

And when we see that Christ returns in sequence and revelation at the end of the blowing of seven trumpets, and then when we see that after he has returned a very significant event occurs, and that event is that an angel comes down and lays hold of the devil.

And having laid hold of the devil, he is restrained in imprisonment in the realm of spirit for a significant duration of time.

Now, there are many Sabbath keepers called Seventh-day Adventists who believe that the devil will be in fact loose in the world and the world will be empty.

I will not argue that view because that view was argued and discussed in the last century with the Adventists by way of the churches of God Seventh-day.

Here are those who think that when Christ comes back, the world is going to be automatically in harmony because he isn't coming back until all the world is reconciled to him.

If that's the case, I will tell you one thing, he's never coming back.

If you think he's coming back because the world has on its own to whatever they may perceive as the power of the Holy Spirit been reconciled to him, and everybody now as a Christian, including Jews and atheists, Hindus, Muslims and Buddhists, I guarantee Jesus Christ will never return, and if he doesn't, there will be no first resurrection.

Human nature is overlooked by those who think this world is going to be perfect or perfect so that the Christ may come back.

That's the so-called post-millennial view.

But something does happen.

After the Christ, this picture is coming back in Revelation 19.

The devil is put away.

And the saints live and reign with Christ a thousand years.

You can argue over whether a thousand years means what it says or not. That is not the point today.

I don't argue with the scriptures when it's so plain, but you certainly may.

And we can still attend services together, just so you know.

Nevertheless, what happens is that the saints rule with Christ. They live and reign with him.

And we are filled with information when it comes to the time that the eternal Lord returns to the people.

And reigns over the nation. That's throughout the prophets.

So now if we look at this scapegoat and reconciliation and then the fact that after the tenth day of the month is another festival, whether you want to apply it to the time and the kingdom of God reigns and the harvest is brought to a conclusion that is for you to evaluate.

Today the church has no intended, clear explanation of any of the fall festivals or end of summer festivals.

It does not assume that anything that we have said before under previous leadership is necessarily valid or invalid for either trumpets, atonement, or tabernacles of the eighth day.

To be that as it may, I find here a very interesting evaluation.

Because when we recognize that the word scapegoat is simply an English way of trying to understand what the Hebrew is, and when we understand that Christ himself bore the sins of the world, we are dealing here with a very important matter that needs some evaluation.

So I will now turn to the Jewish translation, the Tanakh, which is the new translation.

The original Jewish Publication Society done in 1917. This is an altogether fresh and new one.

Tanakh, the scriptures. The holy scriptures is what is the subhead.

The title Tanakh is simply an abbreviation for the three parts of the Old Testament.

The Torah, the Nebim or the Prophet, and the Ketubim or the Writings.

It just like having ABC, you know. They just took the first letters and strung these vowels in.

Aaron shall bring forward the goat designated by law for the Lord, which he is to offer as a sin offering.

That's clear. We must always be reminded whenever we think of reconciliation that the Messiah laid the groundwork by offering himself so that now as the risen Lord he can function also as high priest and offer that sacrifice on our behalf, that we through the grace of God may be forgiven and that we may receive the spirit of God by which the Father and the Son come to live in us.

He is to offer it as a sin offering.

Now while the goat designated by law, listen carefully, for Azazel shall be left standing alive before the Lord to make expiation with it and to send it off to the wilderness for Azazel.

Now that is simply a statement in which the original Hebrew is not translated.

Whereas it was translated in the English for the scapegoat, the lot for the scapegoat.

This was the lot, let's say, for Azazel.

In the other place where it says the lot fell to be the scapegoat, that goat shall be presented before the Lord verse 10.

That's described here with the word that the goat designated by law for Azazel will be sent off to the wilderness for Azazel.

It's as if it were understood that this goat represents a being who is treated as off in the distance away from the camp in the wilderness.

Whereas the Lord was in the camp of Israel.

Christ was not a scapegoat.

Christ was either thought to be the Lamb of God or he was thought to be a Galilean dreamer, a rabbi who was stirring up trouble.

But in fact the word scapegoat here is not necessarily the way it should be translated.

That this goat was in fact taken away is one thing.

But our word scapegoat, like blaming somebody for a myth deed or myth deed in which others are culpable, is not the whole story.

For very often a scapegoat is a party to the crime and he simply is the one who took the rap and the rest got off.

But a scapegoat is not necessarily one who is without guilt even as we use the term.

The idea that the scapegoat is always the innocent party is nonsense.

I want you to think of these things. We're not always thinking very deep, going by one wind and another.

In this translation, The Shocking Bible, this is volume one, five books of Moses, a new translation by Everett Fox, F.O.X.

Aaron was to take two goats. Now the translation is very little, literal.

He was to take two hairy goats.

That goat was the longer hair like the Angora type. That's just a technical term.

Aaron is to place upon the two hairy goats rocks, one for Yahweh, Y.H.W.H., not otherwise to be pronounced, and always read as the Lord if you speak English or Furios if you speak Greek or Adonai if you speak Hebrew.

The text is Yahweh, but if you would read it, it would be as scrupulous only as Adonai, because they didn't want to take the name of God in vain so they didn't want to repeat it needlessly.

And one goat for Azazel. Aaron is to bring the hairy one for which the lot for Yahweh came up, and it is to designate it as a top offering or a spin offering.

And the hairy one for which the lot of Azazel came up is to be left standing alive before the presence of Yahweh to effect atonement upon it and to send it away to Azazel into the wilderness.

It is as if this goat bears sins but does not shed its blood and is sent off to some kind of, shall we say, spirit in the wilderness who is away from the people.

And the person who takes that goat away when he comes back is to thoroughly watch himself before he enters the camp again. I'm not reading that section.

Azazel, there's now a footnote here. The identification of this name has been a subject of debate essentially, and it isn't over yet.

Proposals include A's, which is the word for goat, and Azazel that escapes.

I thought it was interesting in German if we have, you know, sometimes ancient words come down in different languages.

Easy sound, A's is what we use as the first syllable for a donkey, and Azazel.

But this is used for a goat. It means there's some creature that is strong, and it's a normal word for goat.

A's, Azazel, meaning a goat that escapes, hence the English, a goat, a scapegoat.

But the scapegoat idea today goes far beyond a goat that escapes.

It's one who bears the penalty and who suffers the consequences, whether he was in part guilty or not.

In any case, the word simply means, liberally at most, if pieced together from the Hebrew, a goat that escapes doesn't die.

But on its head, it carries a certain responsibility.

More recent commentators agree in seeing Azazel as the name of a wilderness demon, and hence the right is seen as an ancient vestige of an ancient practice.

Now, there may have been, indeed, religious practices in which the God of this world was propitiated.

But in any case, the view is that the precise meaning of Azazel is somewhat like the idea of get lost.

That is, what this goat has put upon it is that which causes people to tell someone to get lost, or to get out of here.

That is, they don't want this being around.

That's the sense of a modern expression like that, where people don't want to hear a certain thing, they want to get rid of certain problems.

For Azazel, that Azazel has the sense of being sent into the wilderness to bear a responsibility of which he was a perpetrator.

Now, at this point, Grace, the mercy of God, made it possible for us to be reconciled to God, through Jesus Christ, his Son, the Messiah, who was God in the flesh, God as the Logos.

But when we note how the world is going to be reconciled, that has not happened.

It was not possible when Christ was here the first time to complete that.

It has not yet happened, and it is going to happen.

And when we see the book of Revelation in its sequence, and the festivals in this month, in their sequence, it would be very difficult not to see that the devil has a part to play in the sins of the world.

In the sins of Judah, in the sins of Israel as a whole, in the sins of all nations.

So what we have is a clear indication that in addition to what Christ did, he must yet as the High Priest, he was both the sin offering and the High Priest, he must also put certain sins that were the children of Israel.

And for that matter, the Gentiles would be included, but they knew nothing of this ceremony.

The sins of the nation are to be confessed over that animal without the shedding of blood, and he was to be sent away.

And it was for this goat represented a being, a being who dwelt in the desert, in the wilderness.

The kind of view that the Greeks might have had as a satyr.

That's often brought up, who even had in some replications human head and a goat's body or hair.

In any case, what we have is a term that has long since had possible meanings and represents a remarkable thing that in addition to the sin offering, it was necessary to hold one other being responsible for the sins of the nation.

Jesus said of the devil, he has no part in me.

Jesus said of others that you are the sons of the devil.

That is, those works you will do.

This world is motivated by what the people of Bosnia discovered, suddenly people who were neighbors.

Catholics, Orthodox, maybe a few others, Muslims became enemies and no one knew how to stop the murder.

The same tragedy occurred within the two ethnic groups, within the Christian world, many of whom were Catholics and minority were Protestants, in the areas of Rwanda and Burundi, in the central highlands of East Africa.

Once it starts, there was no way to stop it.

So Jesus said that we have to overcome and he overcomes in and through us, not instead only so we don't have any part.

He overcomes because he overcame and he overcomes in and through us because he dwells through the Holy Spirit in us.

And we have to overcome the self, the world and the devil.

And Christ is ultimately the victor, like the high priest who sends this goat away to represent the goat that is removed.

And the people who follow the goat are interestingly defined as goats and those at the right hand are sheep.

The one is cast out and all who follow him are like goats.

So we have to consider that on this tenth day of this seventh month, at some future time in the years, there is going to be an event in which this ceremony, which does not define the date of the sin offering who was claimed for us on the fourteenth of the first month, but this particular ceremony will pertain to one whose blood was not shed, who is held responsible for the way this world has gone.

And that is the devil who has deceived the whole world.

We cannot leave this story without realizing how much yet Christ as high priest, Christ as returning king, must yet do to put an end to the crisis today.

Mr. Halford put it very nicely.

He's been charred for the time being of the work in England on behalf of headquarters.

He said, it is true that what the world needs is Jesus.

But that is not the answer for all of it, because what the world as a whole needs is for Jesus to return.

What he does now, he does in and through the church.

His people, what has yet to be done is something for the future in which peace reigns, because God is here.

Instead of the tragedies that we read about every day or hear about every day in the world, may the peace of God be with all of you for the rest of your life.