

Every question you can think of regarding the Scapegoat

Tory St.Cyr (clearandpresenttruth.com)

1. What happened at the end of the Day of Atonement?

“And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.” **Leviticus 16:9-10**

2. What does Scapegoat mean?

In general, a Scapegoat is someone who's innocent but gets blamed for the mistakes of the guilty, however, in the original language, Scapegoat is translated from the Hebrew word, *Azazel*. According to the Brown-Driver-Briggs Hebrew and English Lexicon, *Azazel* can be the proper name of spirit haunting desert, or a fallen angel. According to these definitions, we can see why there's confusion as to who this symbol represents.

According to the Strong's definition, the Scapegoat is the “goat of departure.” Others define it as the goat that escapes, however, you should understand that neither of these definitions line up with the narrative the Bible provides.

According to **Leviticus 16:2**, the Scapegoat was SENT “[away by the hand of a fit man into the wilderness.](#)” This reveals that the Scapegoat didn't escape, nor did it depart; the Scapegoat was exiled!

Many aren't making the connection that if someone is taken to a barren place against their will, they are being banished. And when we look at the actions of the Scapegoat, he wasn't simply let go and wandered around Jerusalem, nor did he have a choice where he was sent. According to the Scripture, he was taken by a fit man, thus we should understand the correct English translation for *Azazel* is The Banished Goat.

3. What does the Scapegoat represent?

Considering what the name *Azazel* can mean, and what happened to the Scapegoat, we conclude the Scapegoat represents Satan.

4. Does the order of the Sanctuary Service match the order of God redeeming mankind?

What should be understood is the order of the sanctuary service matches the order of the events of our atonement. However, if the Scapegoat is Christ, notice how the order no longer lines up with the events of antitypical sanctuary ministrations:

| | Types and Shadows Sanctuary Service | The Antitypical Sanctuary Service |
|---|---|---|
| 1 | Sin Offering chosen in the beginning | Christ was chosen from the beginning |
| 2 | The sins were confessed upon the Sin Offering | The sins of the world were placed upon Christ |
| 3 | The Sin Offering was slain | Christ was crucified |

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| | | |
|---|---|--|
| 4 | The High Priest went into the sanctuary | Christ was resurrected and went into the sanctuary |
| 5 | The High Priest made an atonement with the blood of the sacrifice | Christ made an atonement for the heavenly sanctuary |
| 6 | After the atonement, the High Priest came out of the sanctuary | After Christ finishes His heavenly ministration, He will come out of the sanctuary |
| 7 | The High Priest places the sins upon the Scapegoat | Christ is banished? |

Remember, there are a lot of differences between the type and the antitype. The problem isn't those things that are missing, the problem is for the things we agree are there, the order always matches perfectly....except if we believe Christ is the Scapegoat.

Thus we can see that just the order alone deems the Banished Goat must be Satan.

5. Doesn't the burning of the Beasts after the Day of Atonement confirm the order doesn't matter?

Hebrews 13:11-12 says, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

After the service for the Day of Atonement, the bodies of the sacrificed animals were burned outside the camp. To this event, Paul links to Christ's suffering on the cross outside the gate. If an event that occurred after the Day of Atonement is typified as Christ's crucifixion, then it gives credence to the idea that the events are not in chronological order. However, what you may not see is that the burning of the sin offering doesn't disrupt the order, it confirms the order.

Understand that the Day of Atonement was sandwiched in between the morning and evening sacrifices. The sin offering that was burned, was burned before the evening sacrifice was slain. Thus just as Christ suffered on the cross before he died. The sin offering for the Day of the Atonement was burned before the evening sacrifice was made. Therefore, we confirm the order of events are always in chronological order.

6. What event represents the banishment of the Scapegoat?

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3

At the end of the world, Christ will complete His ministration in the Heavenly Sanctuary. And just like the earthly High Priest came out of the earthly sanctuary, Christ will leave the

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Heavenly Sanctuary. When Christ comes to this earth, the Bible says that the earth will be destroyed. Notice how these texts describe the condition of the earth at the 2nd Coming:

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” **2 Peter 3:10**

“...and every mountain and island were moved out of their places.” **Revelation 6:14**

“The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried.” **Jeremiah 25:33**

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.” **Jeremiah 4:23-26**

In this vision, the prophet Jeremiah saw the earth in its desolate form. Notice Jeremiah’s phrase, “without form and void, and the heavens, and they had no light” is almost the exact description given in **Genesis 1:2**, where it says, “...the earth was without form, and void; and darkness was upon the face of the deep.” However, in Jeremiah, he says the cities were broken down, and the fruitful places were like a WILDERNESS.

In essence, the earth after the Second Coming becomes a wilderness. This wilderness is the same wilderness that was typified by the Scapegoat on the Day of Atonement. Thus Satan’s bottomless pit is a desolate earth, where he wanders around for a thousand years.

7. If Satan is the Scapegoat, does that mean he takes away our sins?

In the types and shadows, **Leviticus 16:22** clearly says, “...And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

Many are opposed to the idea of Satan as the Scapegoat, because if Satan is represented by the Scapegoat, then the verse seems to say that Satan is the one who bears our sins. To this we want to be clear: Only Christ can take away our sins.

Please understand that the Sin Offering and the Scapegoat both took away our sins, but the sins placed on the Scapegoat were completely different from the sins placed on the Sin Offering. Let me explain this to you with a hypothetical scenario:

Scenario: Imagine that a criminal mastermind convinces you to rob a bank. You execute the Mastermind’s plan and you get away with \$100,000. However, years later the authorities trace the crime back to you and you are arrested and convicted of armed robbery and sentenced to ten years in prison.

However, your lawyer, knowing you are guilty, makes a deal with the Judge that he will serve your sentence for you and all you get is probation. And as long as you don’t violate your

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probation, you will never be condemned. But does the Mastermind go free? Of course not! Not only is he the mastermind behind your crime, he's the mastermind behind ALL crime!

Several years later the Mastermind finally gets caught. When he goes before the Judge, the Judge convicts the Mastermind of robbing the bank. The Mastermind then accuses you before the judge, however, the Judge has no record of you doing any crimes—your slate is clean. The Mastermind is found guilty and goes to prison for HIS crimes.

Now ask yourself this question: Who took the penalty from you—The Lawyer or the Mastermind? Clearly, the Lawyer deserves all your love and adoration. He took upon Himself all your punishment and wiped your slate clean. The Mastermind received the penalty because the court now sees the Mastermind as not just behind the crime, but actually committing the crime. He's not paying for your crimes, he's paying for his crimes.

Thus, when we look at the actions that occurred during the Day of Atonement, notice the Scapegoat receives the sins AFTER they are atoned for in the sanctuary:

Leviticus 16:20 says, “[And when he hath made an END of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.](#)”

Thus the sins placed upon the Scapegoat are sins already atoned by the Sin Offering and the High Priest in the sanctuary. And because they are already atoned for, we can see that the Scapegoat is used as a dumping ground for sins that become his sins.

8. Doesn't the Bible declare the Scapegoat made an atonement?

Leviticus 16:10 says, “[But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement WITH HIM, and to let him go for a scapegoat into the wilderness.](#)”

When the text says, WITH HIM, many of our Bible scholars assumed the Scapegoat is making an atonement with the goat of the Sin Offering. However, you must understand that the chapter deems this to be impossible. Why? Remember, vs. 20 says, “[when he hath made an end of reconciling the holy place](#)” is when the Scapegoat received the sins. How can the Scapegoat make an atonement with the Sin Offering, when the atonement for sin was complete BEFORE the scapegoat's part began?

This is why we must understand that the phrase “with him” is a poor translation. The text should say “upon him.” This phrase is not just my opinion but the choice of other translations as well. Notice how other numerous Bible versions translate verse 10:

[But the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement OVER IT, that it may be sent away into the wilderness to Azazel.](#) (ESV)

[But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD,](#)

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to make atonement UPON IT, and to let it go as the scapegoat into the wilderness. (NKJV)

But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make atonement UPON IT, to send it into the wilderness as the scapegoat. (NASB)

But the goat on which the lot for the scapegoat fell shall be presented alive before Yahweh, to make atonement UPON IT, to send it out into the wilderness as the scapegoat. (LSB)

But the goat on which the lot fell for the scapegoat shall be presented alive before the LORD to make atonement ON IT; it shall be sent into the wilderness as the scapegoat. (AMP)

but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement OVER IT, that it may be sent away into the wilderness to Azazel. (NRSV)

These translators realized that because the sins were already atoned for in the sanctuary, it didn't make sense for the sins to have to be re-atoned. Thus they properly translated the original words to reflect that the atonement was made UPON the Scapegoat's head as he became the dumping ground for those sins and was exiled from the camp.

9. Didn't the Scapegoat bear our sins like Christ? How can this be Satan?

1 Peter 2:24 confirms that Christ, our sacrifice, is the one “Who his own self bare our sins in his own body on the tree.” According to the text, Christ bore our sins as the sacrifice, but He didn't bear them just to the cross. In all reality, He bore our sins as the High Priest into the Heavenly Sanctuary!

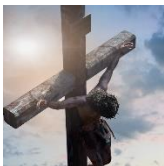
Notice, in the types and shadows, it was the priest who bore the sins: “And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.”

Numbers 18:1

Notice what Moses told Aarons's sons in **Leviticus 10:17**: “Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?”

Hopefully, you see the difference. The sins bore by the High Priest went into the Sanctuary. The sins bore by the Scapegoat went nowhere. This is why **Hebrews 9:28** says, “Christ was once offered TO BEAR the sins of many.” Notice, it didn't say, Christ bore our sins to be offered, it says he was offered to bear them!

Offered to **Bear**



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In other words, Christ was sacrificed so THEN He could bear our sins. Where did He bear them? According to the type, we understand Jesus bore our sins into the heavenly sanctuary, but not as our Scapegoat, He bore them as our High Priest.

10. According to Leviticus 16:5, Aaron was to take two kids of the goats for a sin offering. Doesn't this mean that the Scapegoat was part of the sin offering?

Leviticus 16:5 says, “[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.](#)”

Many commentators believed that the Scapegoat was part of the sin offering because, according to the text, both were taken for a sin offering. As a result, many Christians are taught that both goats combine for one sin offering.

While I understand why many interpret this verse to suggest that two goats combine for one function, it is, unfortunately, unsubstantiated by the Scriptures.

The first problem is that an offering in this context means it's sacrificed. And when we look at the narrative around the Scapegoat, we quickly see that the Scapegoat was never sacrificed. Think about it—How can something be a sin offering...when it was never offered?

The second thing we recognize is that nowhere in the text is the Scapegoat ever called a sin offering. You can read the chapter forward and backward and backward and forward and you'll discover that Azazel is only called the Scapegoat and the Live Goat.

11. How can the Scapegoat be taken for a sin offering and not be a sin offering?

Although the Scapegoat is never called the sin offering and although the Scapegoat was never sacrificed, many still focus on the fact that it was taken for a sin offering and therefore still believe that it was part of the sin offering.

The reason why many are misinterpreting this text is that they don't understand the difference between being picked and being chosen.

We can clearly see this concept in [Acts 1:23:26](#). The setting for these verses is that the Apostles were looking to replace Judas. However, notice how this was done:

“[And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.](#)”

Notice, that two were appointed. In other words, two were picked! However, notice what happens in verse 26: “[And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.](#)”

Do you see it? Two men were picked to join the Apostles. Lots were drawn, but only one of the men was chosen to be numbered with the Apostles. And just like two men were picked for the Apostleship but only one was chosen, we should see that on the Day of Atonement, two goats were taken for the Sin Offering, but only one goat BECAME the Sin Offering.

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12. Aren't two goats needed for this Atonement?

No. The idea that the Atonement needed two animals is a misnomer propagated by many Christians today. A simple analysis of the events occurring on the Day of Atonement reveals that if God desired, He could've easily had the Israelites use one goat on the Day of Atonement. Let me show you:

1. One goat is chosen for the Sin Offering.
2. The sins are confessed over his head.
3. The goat is sacrificed.
4. The goat's blood is brought into the sanctuary by the High Priest
5. **A fit man carries the dead goat and leaves it in the wilderness**
6. The High Priest cleanses the sanctuary with the blood of the sacrifice.

Notice that all the necessary functions can be done with one goat. However, God not only chose to use two goats but He chose to banish one of them AFTER the atonement was made for the sanctuary. This gives credence to the idea that two goats were chosen because they represent two different individuals.

13. Aren't the Two Goats performing one function like the two birds in Leviticus 14?

In Leviticus 14, you will see a service in which two birds were used to cleanse a leper's house. Verse 49 says, "**And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:**"

In verses 50-52, one bird is killed and the house is sprinkled with the blood to cleanse the house. But notice what happens to the live bird: Vs. 53 "**But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.**"

It's obvious that this ceremony has a lot of similarities to the Day of Atonement. Both services have two animals where one dies and the other lives. And because the two birds are combining for one function, the thought is that the two goats in Leviticus 16 are also combining for one function. Essentially, this argument goes back to the notion that both goats are one Sin Offering.

On the surface, this idea seems to have merit, but when we look a little closer at the fine print, we will see that comparing the two goats to the two birds is like comparing apples to oranges. (Ok...maybe oranges to tangerines. It's closer, but still a different!)

Let's look at the fine print so we can understand why the two services with two sets of animals are not the same.

- The conditions for the Day of Atonement were clearly different than on the ceremony for the Leper's house. On the Day of Atonement, one goat was for the Lord, and the other goat was chosen for Azazel. Here in Leviticus 14, neither bird was assigned to a specific designation; both birds were just birds.
- In the ritual with two birds, notice the Atonement wasn't made until the second

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bird was released. Verse 53 says, “But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.” Notice, after examining this ritual, we can see that it wasn’t until the living bird was released that the house was clean. However, notice the difference in ritual mentioned earlier in the chapter: “And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.” **Leviticus 14:7**

Notice, in verse 7, the leper was pronounced clean *before* the living bird was released, but in verse 53, the house wasn’t clean until *after* the bird was released. This tells us that we should not interpret Biblical principles based on similar characteristics. Each ritual should be examined independently to determine if two animals are combining for one function or if they have separate roles. In Leviticus 14 we have both scenarios happening, but in Leviticus 16 we can determine that only one goat performed the atonement.

14. If Satan is the Scapegoat, why is he unblemished?

One of the best arguments in favor of the scapegoat being Christ is the fact that when the Scapegoat and Sin Offering were picked, both of them had to be unblemished. We know they were unblemished because the only way they were distinguished was when lots were drawn for them. Therefore, we understand that both goats were aesthetically identical as far as spots and blemishes were concerned.

We know that unblemished represents purity and sinlessness. Thus we correlate an unblemished goat to Christ because He was perfect without sin and was the only One qualified to be our Perfect Sacrifice. However, how can we ever suggest that an unblemished goat represents Satan?

Many Christians are horrified by the idea that Satan represents an unblemished goat when he is the father of sin. In the eyes of most Christians, this is blasphemy of the highest order.

While I do understand why many feel this way, I also understand that they feel this way because they see the Heavenly Sanctuary just as the place where God dwells. And although we know God dwells in His sanctuary, the Psalmist says, in **Psalms 77:13**, “Thy way, O God is in the sanctuary.” In the original language, “thy way” is translated from the Hebrew word *derek*. This word means *a road, a course of life, or a journey*.

Thus we must understand that the sanctuary was not just a place where God dwelled with his people, but rather the sanctuary also revealed a journey. The journey that God took to redeem mankind from the enemy. If we can understand this concept we can see the sanctuary is more than just God’s dwelling place, the Heavenly Sanctuary is a picture of the controversy between Christ and Satan!

And if we can see this controversy embedded in the sanctuary service, we can see that the earthly sanctuary wasn’t just a prophecy of mankind’s redemption, it was a reenactment of what occurred that resulted in us needing to be redeemed from the beginning.

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Therefore, when we see two clean goats at the beginning of this service, the order deems that one of the clean goats must represent Christ, but the other clean goat must represent Lucifer!

Now, this may seem absurd, but I want you to notice that this narrative perfectly lines up with the events of the conflict between good and evil:

- a) Christ was always one with the Father, therefore He was and is always perfect. Thus he was unblemished from the beginning.
- b) According to **Ezekiel 28:15**, Lucifer was reminded that he was also “**PERFECT in thy ways from the day that thou wast created.**”

Lucifer was not God, but he was created perfect and without sin. In essence, he had neither spot nor blemish.

You must understand that Christ was deemed to be our sacrifice BEFORE sin was ever committed. **1 Peter 1:20** says Christ “...**verily was foreordained before the foundation of the world.**” Understand this: If Christ was foreordained to be our Sin Offering, then Lucifer had to also have been foreordained to be Azazel!

Think about it. If the Plan of Salvation was already set in place from the beginning, then although Lucifer had no knowledge of what he would become, God knew and put a plan in place knowing that this perfect angel would eventually become the Devil. Now do you see it? God’s plan of redeeming mankind was set in place long before sin. Thus, if Jesus was deemed to be the Sin Offering before the world, then Satan HAD to have been designated as the Scapegoat before creation. And this is why the goat representing Satan HAD to be unblemished before being picked as the Scapegoat.

Remember, **Revelation 13:8** calls Christ the “**Lamb slain from the foundation of the world.**” Well, if Christ was slain from the foundation of the world ...then who killed Him? According to the Scriptures, it had to be Satan, who, according to **John 8:44**, “**was a murderer from the beginning.**”

Thus at the beginning, two unblemished goats stood at the sanctuary. One, chosen as our Sin Offering and Savior, the other chosen as Azazel—the dumping ground for those sins.



Then the Lamb of God had the sins of the world transferred to him and was killed outside the gate.

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Then in 31 AD, Christ as our High Priest, ascended to the heavenly sanctuary by His own blood and transferred those sins to the Heavenly Sanctuary.

Christ and His Father met at the Altar of Incense where He Sat on His Father's right hand.

In 1844, He and his father both moved into the Second compartment of the sanctuary and ministered at the Mercy Seat.

At the end of the world, Probation will close and Christ will stand up, but no longer as our Priest, but as the King of Kings.

And due to the Second Coming, the Bible says in Revelation 20 that this earth will be a bottomless pit or an Abyss.

Then Satan, with no one to tempt, will wander this earth as a banished angel for 1000 years, until he and his angels are destroyed in hell's fire at the end of the millennium.

Conclusion: Only one goat was chosen for the Lord. If the Scapegoat was Christ, then both goats would've been chosen for the Lord. Thus we understand Azazel is not the Lord, nor should we ever identify Azazel with Christ. The Scapegoat is the Banished Goat who will ultimately pay for all the sins that he's committed and caused upon this world. Hopefully, you now understand the Clear and Present Truth of the Scapegoat