

EAST TO THE MOUNT OF OLIVES

By Greg Killian

This study represents the first connection that I have been able to find between Yom HaKippurim, the red heifer, and all of the sin sacrifices offered on behalf of the whole congregation of Israel with the death of Yeshua. The connection is the "place". I intend to show that the goat for THE LORD and the Kohen Gadole's (High Priest's) bull were both burned, along with ALL of the other sin sacrifices, offered on behalf of all Israel, in the same location where Yeshua was crucified. I presumed that Yeshua fulfilled all these sacrifices, I just could not see how. Now, I have a glimmer.

First, I would like to mention a few of the things that happened "in the east" in order to highlight the fact that "east" is God's important direction.

Man expelled eastward out of the Garden Genesis 3:24.

Cain lived east in Nod ("to move"). Genesis. 4:16

Abram pitched his tent here. Genesis 12:8

Lot traveled east towards Sodom Genesis.13:11.

Cherubim Genesis 3:24

Ashes and bird crop (altar) Leviticus.1:16

Yom HaKippurim blood sprinkled eastward on mercy seat. Leviticus 16:14

Tribes on the East go first. Numbers 10:5

Judah camped here. Numbers 2:3 (74,600)

Moses and Aaron camped here. Numbers 3:38

The ten tribes were taken eastward as captives II Kings 17:6.

The two tribes were taken eastward into captivity II Kings 25:21.

Mt. of Olives was a place where people worshipped God. 2 Samuel 15:30-32

The Shekinah Glory of God withdrew eastward Ezekiel 10:18-19 & 11:22- 23.

Mt. of Olives will be split on the Day of THE LORD. Zechariah 14:1-5

Messiah ascended into heaven from the Mt. of Olives. Acts 1:9-12

Red heifer burned on the Mount of Olives. Middoth 1:3

The penalty for sin was east of the Temple altar Leviticus 4:1- 12, 1:16, Ezekiel43:21,

Hebrews 13:11-12

East of the Dead Sea will be a place of foul smell and burying from the battle of Gog and Magog Ezekiel 39:11.

Now, let's examine Yeshua's death and the reasons behind it. Since the location is important, I will be making note of those events which indicate location. Keep in mind that my goal is to connect the sin sacrifices, for all Israel, with the sacrifice of Yeshua on the cross.

A blasphemer was to die "outside the camp":

Leviticus 24:10-16 Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. The son of the Israelite woman blasphemed the Name with a curse; so they brought him to Moses. (His mother's name was Shelomith, the daughter of Dibri the Danite.) They put him in custody until the will of THE LORD should be made clear to them. Then THE LORD said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: 'If anyone curses his God, he will be held responsible; Anyone who blasphemes the name of THE LORD must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death.

Yeshua was condemned for blasphemy:

Matthew 26:63-66 But Yeshua remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." "Yes, it is as you say," Yeshua replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?" "He is worthy of death," they answered.

Yeshua died outside the city gate and outside the camp, which was the penalty for blasphemers:

Hebrews 13:9-14 Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them. We have an altar from which those who minister at the tabernacle have no right to eat. The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Yeshua also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come.

So, where is this altar? On the Mount of Olives?

Where is "outside the camp"?

Well, let's look at an event which took place "outside the camp". Notice that the bull is burned "outside the camp" while the blood is sprinkled towards the front of the Tent of Moed:

Numbers 19:1-9 THE LORD said to Moses and Aaron: "This is a requirement of the law that THE LORD has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke. Give it to Eleazar the priest; it is to be taken outside the camp and slaughtered in his presence. Then Eleazar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting. While he watches, the heifer is to be burned--its hide, flesh, blood and offal. The priest is to take some cedar wood, hyssop and scarlet wool and throw them onto the burning heifer. After that, the priest must wash his clothes and bathe himself with water. He may then come into the camp, but he will be ceremonially unclean till evening. The man who burns it must also wash his clothes and bathe with water, and he too will be unclean till evening. "A man who is clean shall gather up the ashes of the heifer and put them in a ceremonially clean place outside the camp. They shall be kept by the Israelite community for use in the water of cleansing; it is for purification from sin.

The Mishna says something very interesting about this event:

Middoth 2:4 All the walls that were there on the Temple Mount were high, with the exception of the eastern wall, so that the Priest who burned the red heifer stood on top of the Mount of Olives and was able to see directly into the entrance of the Sanctuary when the blood was tossed.

Middoth 1:3 The surrounding wall of the whole quadrangle of the Temple area of the Temple mount had five gates, namely the two Chuldah Gates (named after the prophetess) on the south that served for entrance and exit to the Temple Mount, the Kiphonos Gate on the west that served for entrance and exit, the Tadi Gate on the north which served no purpose, the Eastern Gate whereon the Castle of Shushan was sculptured through which the High Priest who burned the red heifer and all the priests that assisted therewith went forth to the Mount of Olives (the Mount of Installation).

From this we see that outside the camp, in this case, meant on the top of the Mount of Olives. This is also interesting because the kohen on top of the Mount of Olives could see the kohen (priest) in the holy place.

When Yeshua died, notice what people SAW:

Luke 23:44-48 It was now about the sixth hour, and darkness came over the whole land until the ninth hour, For the sun stopped shining. And the curtain of the temple was torn in two. Yeshua called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last. The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man." When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away.

Matthew 27:50-54 And when Yeshua had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. The tombs broke open and the bodies of many holy people who had died were raised to life. They came out of the tombs, and after Yeshua' resurrection they went into the holy city and appeared to many people. When the centurion and those with him who were guarding Yeshua saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"

Mark 15:37-39 With a loud cry, Yeshua breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Yeshua, heard his cry and saw that he so cried out, he said, "Surely this man was the Son of God!"

I believe that the only way that they could say that the curtain was torn at the same "moment" that Yeshua died, was to see it. What made the centurion say that this was "the Son of God"? If the centurion knew how thick the curtain was and how important the curtain was, he might very well understand the significance. He surely did not think that the fact that Yeshua died and cried out would make him the Son of God! So, the only place "outside the camp" where the curtain could be seen was on the Mount of Olives, in the same place where the red heifer was burned by a kohen (priest) who was not Kohen Gadole (High Priest). Incidentally, this also helps us to see that this would have been the same place where Stephen was stoned. Notice:

Acts 6:7-15 So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people. Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)--Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, But they could not stand up against his wisdom or the Spirit by whom he spoke. Then they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God." So they stirred up the people and the elders and the teachers of the law. They seized Stephen and brought him before the Sanhedrin. They produced false witnesses, who testified, "This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Yeshua of Nazareth will destroy this place and change the customs Moses handed down to us." All who were sitting in the Sanhedrin looked intently at Stephen, and they saw that his face was like the face of an angel...

Acts 7:51-59 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him-- You who have received the law that was put into effect through angels but have not obeyed it." When they heard this, they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Yeshua standing at the right hand of God. "Look," he said, "I see heaven open and the Son of Man standing at the

right hand of God." At this they covered their ears and, yelling at the top of their voices, they all rushed at him, Dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. While they were stoning him, Stephen prayed, "The LORD Yeshua, receive my spirit."

Notice where the Yom HaKippurim bull and goat were burned:

Leviticus 16:26-27 "The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up.

Notice what else went "outside the camp". The ordination offering:

Exodus 29:10-14 "Bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lay their hands on its head. Slaughter it in THE LORD'S presence at the entrance to the Tent of Meeting. Take some of the bull's blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar. Then take all the fat around the inner parts, the covering of the liver, and both kidneys with the fat on them, and burn them on the altar. But burn the bull's flesh and its hide and its offal outside the camp. It is a sin offering.

The Tent of Moed (Meeting):

Exodus 33:7-11 Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the "tent of meeting." Anyone inquiring of THE LORD would go to the tent of meeting outside the camp. And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while THE LORD spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshipped, each at the entrance to his tent. THE LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

This place where they worshipped is interesting because of:

II Samuel 15:29-32 So Zadok and Abiathar took the ark of God back to Jerusalem and stayed there. But David continued up the Mount of Olives, weeping as he went; his head was covered and he was barefoot. All the people with him covered their heads too and were weeping as they went up. Now David had been told, "Ahithophel is among the conspirators with Absalom." So David prayed, "THE LORD, turn Ahithophel's counsel into foolishness." When David arrived at the summit, where people used to worship God, Hushai the Arkite was there to meet him, his robe torn and dust on his head.

Unintentional sin by the messiah priest:

Leviticus 4:3-12 "If the anointed priest sins, bringing guilt on the people, he must bring to THE LORD a young bull without defect as a sin offering for the sin he has committed. He is to present the bull at the entrance to the Tent of Meeting before THE LORD. He is to lay his hand on its head and slaughter it before THE LORD. Then the anointed priest shall take some of the bull's blood and carry it into the Tent of Meeting. He is to dip his finger into the blood and sprinkle some of it seven times before THE LORD, in front of the curtain of the sanctuary. The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before THE LORD in the Tent of Meeting. The rest of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance to the Tent of Meeting. He shall remove all the fat from the bull of the sin offering--the fat that covers the inner parts or is connected to them, Both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys-- Just as the fat is removed from the ox sacrificed as a fellowship offering. Then the priest shall burn them on the altar of burnt offering. But the hide of the bull and all its flesh, as well as the head and legs, the inner parts and offal-- That is, all the rest of the bull--he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash heap.

Unintentional sin by the WHOLE community of Israel:

Leviticus 4:13-21 "If the whole Israelite community sins unintentionally and does what is forbidden in any of THE LORD'S commands, even though the community is unaware of the matter, they are guilty. When they become aware of the sin they committed, the assembly must bring a young bull as a sin offering and present it before the Tent of Meeting. The elders of the community are to lay their hands on the bull's head before THE LORD, and the bull shall be slaughtered before THE LORD. Then the anointed priest is to take some of the bull's blood into the Tent of Meeting. He shall dip his finger into the blood and sprinkle it before THE LORD seven times in front of the curtain. He is to put some of the blood on the horns of the altar that is before THE LORD in the Tent of Meeting. The rest of the blood he shall pour out at the base of the altar of burnt offering at the entrance to the Tent of Meeting. He shall remove all the fat from it and burn it on the altar, And do with this bull just as he did with the bull for the sin offering. In this way the priest will make atonement for them, and they will be forgiven. Then he shall take the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the community.

The ashes of all burnt offerings:

Leviticus 6:8-11 THE LORD said to Moses: "Give Aaron and his sons this command: 'These are the regulations for the burnt offering: The burnt offering is to remain on the altar hearth throughout the night, till morning, and the fire must be kept burning on the altar. The priest shall then put on his linen clothes, with linen undergarments next to his body, and shall remove the ashes of the burnt offering that the fire has consumed on the altar and place

them beside the altar. Then he is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean.

The ordination sin offering:

Leviticus 8:13-17 Then he brought Aaron's sons forward, put tunics on them, tied sashes around them and put headbands on them, as THE LORD commanded Moses. He then presented the bull for the sin offering, and Aaron and his sons laid their hands on its head. Moses slaughtered the bull and took some of the blood, and with his finger he put it on all the horns of the altar to purify the altar. He poured out the rest of the blood at the base of the altar. So he consecrated it to make atonement for it. Moses also took all the fat around the inner parts, the covering of the liver, and both kidneys and their fat, and burned it on the altar. But the bull with its hide and its flesh and its offal he burned up outside the camp, as THE LORD commanded Moses.

The sin offering for the people:

Leviticus 9:7-11 Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as THE LORD has commanded." So Aaron came to the altar and slaughtered the calf as a sin offering for himself. His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar; the rest of the blood he poured out at the base of the altar. On the altar he burned the fat, the kidneys and the covering of the liver from the sin offering, as THE LORD commanded Moses; The flesh and the hide he burned up outside the camp.

Think of the "camp" as the Garden of Eden, and notice who is "outside the camp" now:

Leviticus 13:40-46 "When a man has lost his hair and is bald, he is clean. If he has lost his hair from the front of his scalp and has a bald forehead, he is clean. But if he has a reddish-white sore on his bald head or forehead, it is an infectious disease breaking out on his head or forehead. The priest is to examine him, and if the swollen sore on his head or forehead is reddish-white like an infectious skin disease, The man is diseased and is unclean. The priest shall pronounce him unclean because of the sore on his head. "The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp.

Numbers 5:1-4 THE LORD said to Moses, "Command the Israelites to send away from the camp anyone who has an infectious skin disease or a discharge of any kind, or who is ceremonially unclean because of a dead body. Send away male and female alike; send them outside the camp so they will not defile their camp, where I dwell among them." The Israelites did this; they sent them outside the camp. They did just as THE LORD had instructed Moses.

Notice that the sacrifices that went "outside the camp" were the sacrifices which dealt with the sin of the House of Israel. These are the same sins that Messiah came to deal with! This connects Messiah to Yom HaKippurim. The people who were "outside the camp" were the people who were an illustration of sin and the effects of sin. The Mishna also notes that the EAST side of the Beit HaMikdosh (The House of the Holy One - The Temple) was dealt with as a holy place:

Berachoth 9: 5 .. A man must not behave with levity opposite the East Gate because it faces towards the Holy of Holies.

It is also noteworthy that the Mount of Olives is outside the EASTERN gate. If we view Jerusalem as the Garden of Eden, then the Cherubim was stationed at the EAST gate:

Genesis 3:24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Why didn't God have cherubim on all four sides? Were the walls too high? was there only the gate where the water came out? Consider that when the Temple stood there was an arched walkway from the east gate to the Mount of Olives. This walkway was designed to prevent uncleanness when going to the Mount of Olives. This "clean place" was spoken of in some of the scriptures we have already looked at:

Leviticus 4:11-12 But the hide of the bull and all its flesh, as well as the head and legs, the inner parts and offal-- That is, all the rest of the bull--he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash heap.

Leviticus 6:11 Then he is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean.

Numbers 19:9 "A man who is clean shall gather up the ashes of the heifer and put them in a ceremonially clean place outside the camp. They shall be kept by the Israelite community for use in the water of cleansing; it is for purification from sin.

This study was designed to show a relationship between ALL of the sin sacrifices offered on behalf of ALL Israel, with the sacrifice of Yeshua on the cross. I believe that this is an important step in understanding how Yeshua fulfilled these important sacrifices.

Conversely, coming towards God is depicted as Westward:

Abram was called from Ur to journey westward Genesis 11:31.

The tribes returned from captivity going west

II Kings 17:6 & 25:21.

The Holy of Holies was in the west end of the Tabernacle, as well as the First and Second Temples, as it will be in future Third temple. Therefore, coming to the presence of God with the Ark of the Covenant was only possible by going west from the east Numbers 3:38,

Leviticus 16:14, and Ezekiel 43:1-5.

Ezekiel saw the Glory of God returning westward Ezekiel 43:1-5.

The wise men went west to find the baby Yeshua Matthew 2:1-2.

The Messiah will come from the east going west to enter the Temple as King of kings and Lord of lords Ezekiel 44:1-3 and Rev. 19:11-16.

The blood (of the bullocks used as sacrifices) was used westward in the Temple, while the flesh was burned to the east on the Mount of Olives Leviticus 4:7, 11-12, Leviticus 1:16,

Ezekiel 43:21, and Heb.13:10-12.

The Red Heifer was offered on the Mount of Olives, but its ashes were taken west into the Presence of God Numbers 19 & Leviticus 16:27.

The Children of Israel entered the Promised Land over the Jordan River from the east towards the west Josh. 3.

The westerly direction in Scriptures indicates coming towards God, a redemptive process.

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The altar in the Temple is different from the altar on the top of the mount of Olives.

Among the greatest codifiers of Jewish Law is the Rambam (Rabbi Moshe Maimonides). He writes (Hilchot Beit HaBechira 2:1)

"The Altar is in a very precise location, which may never be changed." He then goes on to tell that the Altars that Avraham, Noach, Kayin, Hevel, and Adam sacrificed on were all on this exact location. Offering a sacrifice on any other location is considered to be a grave sin and a desecration.

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