

**EAST TO THE MOUNT OF OLIVES**

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This [study](study.html) represents the [first](one.html) [connection](connection.html) that I have been able to find between [Yom HaKippurim](kippur.html), the red [heifer](heifer.html), and all of the [sin sacrifices](sinsac.html) offered on behalf of the whole [congregation of Israel](gen-jew.html) with the death of [Yeshua](yeshua.html). The [connection](connection.html) is the “place”. I intend to show that the goat for [HaShem](hashem.html) and the [Kohen Gadole’s](kohen.html) (High [Priest’s](priests.html)) bull were both burned, along with ALL of the other [sin](sinsac.html) sacrifices, offered on behalf of all Israel, in the same location where [Yeshua](yeshua.html) was crucified. I presumed that [Yeshua](yeshua.html) fulfilled all these sacrifices, I just could not see how. Now, I have a glimmer.

East is the direction that starts the day as the [sun](hachama.html)’s light shines from the east to the west. East is the source of light! Therefore, in the Torah, east is a [spiritual](physical.html) direction, [first](one.html) and formost. It is not a [physical](physical.html) direction.

The traveling from the east[[1]](#footnote-1) (‘m’kedem - מִקֶּדֶם), in the story of the tower of Babel, is understood as a movement away from something, as opposed to being a move towards something. They were traveling away from the “kedem”. Kedem is related to the word Kadmon and means ancient. The travel of the people was specifically their distancing themselves from God, and their attempt to remove themselves from Divinely ordained natural order. Their intent was to create an environment immune from natural law, and all its destructive powers, the likes of which was recently seen by the flood.

[First](one.html), I would like to mention a few of the things that happened “in the east” in order to highlight the fact that “east” is an important direction.

*Those who go east are going away from* [*HaShem*](hashem.html).

**To The East – Away from** [**HaShem**](hashem.html)

Man expelled eastward out of the [Garden](eden.html)

Bereshit (Genesis) 3:24.

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

The Tower of [Bavel](bavel.html) was built in the east.

Bereshit (Genesis) 11:2

Lot traveled *FROM* the east towards Sodom. Bereshit (Genesis).13:11.

[Cherubim](angels.html) are in the east. Bereshit (Genesis) 3:24.

The [ten](ten.html) [tribes](tribes.html) were taken eastward as captives

II Melachim (Kings) 17:6.

The [two](two.html) [tribes](tribes.html) were taken eastward into captivity II Melachim (Kings) 25:21.

The Shechinah Glory of [HaShem](hashem.html) withdrew eastward.

Yechezkel (Ezekiel) 10:18-19 & 11:22- 23.

The penalty for [sin](sin.html) was east of the [Temple](temple.html) altar. Vayikra (Leviticus) 4:1- 12, 1:16, Yechezkel (Ezekiel)43:21, [Bereans](bereans.html) ([Hebrews](bereans.html)) 13:11-12

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

**To The West – Towards** [**HaShem**](hashem.html)

Yom [HaKippurim](kippur.html) [blood](body.html) sprinkled eastward on mercy seat. Vayikra (Leviticus) 16:14

[Tribes](tribes.html) on the East go [first](one.html). Bamidbar ([Numbers](nchart.html)) 10:5

Judah camped here. Bamidbar ([Numbers](nchart.html)) 2:3 (74,600)

Moses and Aaron camped here. Bamidbar ([Numbers](nchart.html)) 3:38

Mt. of Olives was a place where people worshipped [HaShem](hashem.html).

2 Shmuel (Samuel) 15:30-32

**The Mount of Olives (הר הזתים) – As close as we can get to** [**HaShem**](hashem.html)

Mt. of Olives will be split on the [Day of HaShem](hashem.html). Zechariah 14:1-5

[Mashiach](mashiach.html) ascended into [heaven](heaven.html) from the Mt. of Olives. II Luqas (Acts) 1:9-12

[Red heifer](heifer.html) burned on the Mount of Olives. Middoth 1:3

Look carefully at these examples. Notice that whenever we go to the east we are moving away from [HaShem](hashem.html)! When [Adam](adam.html) was expelled from the garden,[[2]](#footnote-2) where he walked with [HaShem](hashem.html), he is cast out of the presence of [HaShem](hashem.html) and moved further *east*, further from ‘The Light’. The [Cherubim](angels.html)[[3]](#footnote-3) were placed at the eastern gate because when man moves towards [HaShem](hashem.html) (travelling west) he will encounter the eastern gate.

Cain killed Abel and is sent even further to the east as his crime distances him from [HaShem](hashem.html). Rashi[[4]](#footnote-4) says that the easterly direction always offers assylum for murderers:

**Rashi’s Commentary for: Bereshit (Genesis) 4:16 to the east of Eden** --There his father was [exiled](galuyot.html) when he was driven out of the [Garden of Eden](eden.html), as it is said[[5]](#footnote-5) “and He stationed at the east of the [Garden of Eden](eden.html), etc., to guard” the way of approach to the Garden, from which we can learn that [Adam](adam.html) was there. And we find that **the easterly direction always offers asylum for murderers,** as it is said:[[6]](#footnote-6) “Then Moses separated, etc.” [[three](three.html) [cities of refuge](elul.html)]in the direction of the sunrise”.[[7]](#footnote-7) Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the [one](one.html) who killed his brother”.[[8]](#footnote-8)

When Lot separated from [Avraham](avraham.html),[[9]](#footnote-9) whom [HaShem](hashem.html) loved, he moved himself to the east. He moved himself away from The [One](one.html) to whom [HaShem](hashem.html) [spoke](mashal.html). He moved himself away from ‘The Light’.

When our [sins](sin.html) forced the Shechinah to leave the [Temple](temple.html), the Shechinah also went east to go into [exile](galuyot.html) with us.

In every case, going east means to move away from [HaShem](hashem.html) and to move away from ‘The Light’.

*Going to the east is* ***not*** *a good thing. Those who go east are going away from* [*HaShem*](hashem.html).

[Coming](coming.html) from the east, by going west, we move closer to [HaShem](hashem.html). Going from the east, towards the west, is to move closer to [HaShem](hashem.html).

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

A blasphemer was to die "outside the [camp](stages.html)":

***Vayikra (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*](stages.html) *between him and an Israelite. The son of the Israelite woman blasphemed the* [*Name*](name.html) *with a curse; so they brought him to Moses. (His mother's* [*name*](name.html) *was Shelomith, the daughter of Dibri the Danite.) They put him in custody until the will of* [*HaShem*](hashem.html) *should be made clear to them. Then* [*HaShem*](hashem.html) *said to Moses: "Take the blasphemer outside the* [*camp*](stages.html)*. All those who heard him are to lay their* [*hands*](fourteen.html) *on his* [*head*](body.html)*, and the entire assembly is to stone him. Say to the* [*Israelites*](gen-jew.html)*: 'If anyone curses his God, he will be held responsible; Anyone who blasphemes the* [*name*](name.html) *of* [*HaShem*](hashem.html) *must be put to death. The entire assembly must stone him. Whether an* [*alien*](aliens.html) *or native-born, when he blasphemes the* [*Name*](name.html)*, he must be put to death.*

[Yeshua](yeshua.html) was condemned for blasphemy:

***Matityahu (Matthew) 26:63-66*** *But* [*Yeshua*](yeshua.html) *remained silent. The* [*high priest*](priests.html) *said to him, "I charge you under oath by the living God: Tell us if you are the* [*Mashiach*](mashiach.html)*, the Son of God." "Yes, it is as you say,"* [*Yeshua*](yeshua.html) *replied. "But I say to all of you: In the* [*future*](future.html) *you will see the Son of Man* [*sitting*](mashal.html) *at the right* [*hand*](mashal.html) *of the Mighty* [*One*](one.html) *and* [*coming*](coming.html) *on the clouds of* [*heaven*](heaven.html)*." Then the high* [*priest*](priests.html) *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](yeshua.html) died outside the [city](city.html) gate and outside the [camp](stages.html), which was the penalty for blasphemers. He died in a place removed from [HaShem](hashem.html) and His Presence:

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

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

**Where is "outside the** [**camp**](stages.html)**"?**

Well, lets look at an [event](feasts.html) which took place "outside the [camp](stages.html)". Notice that the bull is burned "outside the [camp](stages.html)" while the [blood](body.html) is sprinkled towards the front of the Tent of [Moed](settimes.html):

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

The [Mishna](orallaw.html) says something very interesting about this [event](feasts.html):

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

***Middoth 1:3*** *The surrounding wall of the whole quadrangle of the* [*Temple*](temple.html) *area of the* [*Temple*](temple.html) *mount had* [*five*](five.html) *gates, namely the* [*two*](two.html) *Chuldah Gates (named after the prophetess) on the south that served for entrance and exit to the* [*Temple*](temple.html) *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*](priests.html) *who burned the red* [*heifer*](heifer.html) *and all the* [*priests*](priests.html) *that assisted therewith went forth to the Mount of Olives (the Mount of Installation).*

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

When [Yeshua](yeshua.html) died, notice what people SAW:

***Luqas (***[***Luke***](luke.html)***) 23:44-48*** *It was now about the* [*sixth*](six.html) *hour, and darkness came over the whole land until the* [*ninth*](nine.html) *hour, For the* [*sun*](hachama.html) *stopped shining. And the curtain of the* [*temple*](temple.html) *was torn in* [*two*](two.html)*.* [*Yeshua*](yeshua.html) *called out with a loud voice, "Father, into your* [*hands*](fourteen.html) *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*](gather.html) *to witness this sight saw what took place, they beat their* [*breasts*](body.html) *and went away.*

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

***Marqos (Mark) 15:37-39*** *With a loud* [*cry*](mashal.html)*,* [*Yeshua*](yeshua.html) *breathed his last. The curtain of the* [*temple*](temple.html) *was torn in* [*two*](two.html) *from top to bottom. And when the centurion, who stood there in front of* [*Yeshua*](yeshua.html)*, heard his* [*cry*](mashal.html) *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](yeshua.html) died, was to **see** it. **What made the centurion say that this was "the Son of God"?** If the centurion [knew](daat.html) 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](yeshua.html) died and cried out would make him the Son of God! So, the only place "outside the [camp](stages.html)" where the curtain could be see was on the Mount of Olives, in the same place where the [red heifer](heifer.html) was burned by a [Kohen](priests.html) ([priest](priests.html)) who was not [Kohen Gadole](kohen.html) ([High Priest](priests.html)). Incidentally, this also helps us to see that this would have been the same place where Stephen was stoned. Notice:

***II Luqas (Acts) 6:7-15*** *So the word of God spread. The* [*number*](nchart.html) *of disciples in* [*Jerusalem*](city.html) *increased rapidly, and a large* [*number*](nchart.html) *of* [*priests*](priests.html) *became obedient to the faith. Now Stephen, a man full of God's* [*grace*](grace.html) *and power, did great wonders and miraculous* [*signs*](signs.html) *among the people. Opposition arose, however, from members of the* [*Synagogue*](synagog.html) *of the Freedmen (as it was called)--*[*Jews*](gen-jew.html) *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*](mashal.html)*. Then they secretly persuaded some men to say, "We have heard Stephen* [*speak*](mashal.html) *words of blasphemy against Moses and against God." So they stirred up the people and the elders and the* [*teachers*](teacher.html) *of the* [*law*](law.html)*. They seized Stephen and brought him before the Sanhedrin. They produced false witnesses, who testified, "This fellow never stops* [*speaking*](mashal.html) *against this holy place and against the* [*law*](law.html)*. For we have heard him say that this* [*Yeshua*](yeshua.html) *of Nazareth will destroy this place and change the* [*customs*](orallaw.html) *Moses handed down to us." All who were* [*sitting*](mashal.html) *in the Sanhedrin looked intently at Stephen, and they saw that his* [*face*](body.html) *was like the* [*face*](body.html) *of an* [*angel*](angels.html)*.*..

***II Luqas (Acts) 7:51-59*** *"You stiff-necked people, with* [*uncircumcised*](circumcz.html)[*hearts*](body.html) *and* [*ears*](body.html)*! You are just like your* [*fathers*](fathers.html)*: You always resist the Holy Spirit! Was there ever a prophet your* [*fathers*](fathers.html) *did not persecute? They even killed those who predicted the* [*coming*](coming.html) *of the Righteous* [*One*](one.html)*. And now you have betrayed and murdered him-- You who have received the* [*law*](law.html) *that was put into effect through* [*angels*](angels.html) *but have not obeyed it." When they heard this, they were furious and gnashed their* [*teeth*](body.html) *at him. But Stephen, full of the Holy Spirit, looked up to* [*heaven*](heaven.html) *and saw the glory of God, and* [*Yeshua*](yeshua.html)[*standing*](mashal.html) *at the right* [*hand*](mashal.html) *of God. "Look," he said, "I see* [*heaven*](heaven.html) *open and the Son of Man* [*standing*](mashal.html) *at the right* [*hand*](mashal.html) *of God." At this they covered their* [*ears*](body.html) *and, yelling at the top of their voices, they all rushed at him, Dragged him out of the* [*city*](city.html) *and began to stone him. Meanwhile, the witnesses laid their clothes at the* [*feet*](heel.html) *of a young man named Saul. While they were stoning him, Stephen* [*prayed*](prayer.html)*, "The Lord* [*Yeshua*](yeshua.html)*, receive my spirit."*

Notice where the [Yom HaKippurim](kippur.html) bull and goat were burned:

***Vayikra (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*](stages.html)*. The bull and the goat for the* [*sin offerings*](sin.html)*, whose* [*blood*](body.html) *was brought into the Most Holy Place to make* [*atonement*](atonemen.html)*, must be taken outside the* [*camp*](stages.html)*; their hides, flesh and offal are to be burned up.*

Notice what else went "outside the [camp](stages.html)". The ordination [offering](korbanot):

***Shemot (***[***Exodus***](exodus.html)***) 29:10-14*** *"Bring the bull to the front of the Tent of* [*Meeting*](settimes.html)*, and Aaron and his sons shall lay their* [*hands*](fourteen.html) *on its* [*head*](body.html)*. Slaughter it in* [*HaShem's*](hashem.html) *presence at the entrance to the* [*Tent of Meeting*](mikdash.html)*. Take some of the bull's* [*blood*](body.html) *and put it on the horns of the altar with your* [*finger*](body.html)*, 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*](body.html)*, and both* [*kidneys*](body.html) *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*](stages.html)*. It is a* [*sin offering*](sin.html)*.*

The Tent of [Moed](settimes.html) (Meeting):

***Shemot (***[***Exodus***](exodus.html)***) 33:7-11*** *Now Moses used to take a tent and pitch it outside the* [*camp*](stages.html) *some distance away, calling it the "tent of meeting." Anyone inquiring of* [*HaShem*](hashem.html) *would go to the tent of meeting outside the* [*camp*](stages.html)*. 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*](important.html) *would come down and stay at the entrance, while* [*HaShem*](hashem.html)[*spoke*](mashal.html) *with Moses. Whenever the people saw the pillar of* [*cloud*](important.html)[*standing*](mashal.html) *at the entrance to the tent, they all stood and worshipped, each at the entrance to his tent.* [*HaShem*](hashem.html) *would* [*speak*](mashal.html) *to Moses* [*face*](body.html) *to* [*face*](body.html)*, as a man speaks with his friend. Then Moses would return to the* [*camp*](stages.html)*, but his young aide Yehoshua (Joshua) son of Nun did not leave the tent.*

This place where they worshipped is interesting because of:

***II Shmuel (Samuel) 15:29-32*** *So Zadok and Abiathar took the* [*ark*](ark.html) *of God back to* [*Jerusalem*](city.html) *and stayed there. But David continued up the Mount of Olives,* [*weeping*](mashal.html) *as he went; his* [*head*](body.html) *was covered and he was barefoot. All the people with him covered their* [*heads*](body.html) *too and were* [*weeping*](mashal.html) *as they went up. Now David had been told, "Ahithophel is among the conspirators with Absalom." So David* [*prayed*](prayer.html)*, "*[*HaShem*](hashem.html)*, 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*](rock.html) *on his* [*head*](body.html)*.*

From the above pasukim we can see that when we want to move closer to [HaShem](hashem.html), we move towards the west. *When we arrive at the Mount of Olives, we have moved as close to* [*HaShem*](hashem.html) *as we can*, given the [sin](sin.html) in our lives.

Unintentional [sin](sin.html) by the [priest](priests.html):

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

Unintentional [sin](sin.html) by the WHOLE [community](community.html) of [Israel](gen-jew.html):

***Vayikra (Leviticus) 4:13-21*** *"'If the whole Israelite* [*community*](community.html)[*sins*](sin.html) *unintentionally and does what is forbidden in any of* [*HaShem’s*](hashem.html)[*commands*](cmds613.html)*, even though the* [*community*](community.html) *is unaware of the matter, they are guilty. When they become aware of the* [*sin*](sin.html) *they committed, the assembly must bring a young bull as a* [*sin offering*](sin.html) *and present it before the* [*Tent of Meeting*](mikdash.html)*. The elders of the* [*community*](community.html) *are to lay their* [*hands*](fourteen.html) *on the bull's* [*head*](body.html) *before* [*HaShem*](hashem.html)*, and the bull shall be slaughtered before* [*HaShem*](hashem.html)*. Then the anointed* [*priest*](priests.html) *is to take some of the bull's* [*blood*](body.html) *into the Tent of Meeting. He shall dip his finger into the* [*blood*](body.html) *and sprinkle it before* [*HaShem*](hashem.html)[*seven*](seven.html) *times in front of the curtain. He is to put some of the* [*blood*](body.html) *on the horns of the altar that is before* [*HaShem*](hashem.html) *in the Tent of Meeting. The rest of the* [*blood*](body.html) *he shall pour out at the base of the altar of* [*burnt offering*](korbanot) *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*](sin.html)[*offering*](korbanot)*. In this way the* [*priest*](priests.html) *will make* [*atonement*](atonemen.html) *for them, and they will be forgiven. Then he shall take the bull outside the* [*camp*](stages.html) *and burn it as he burned the* [*first*](one.html) *bull. This is the* [*sin*](sin.html)[*offering*](korbanot) *for the* [*community*](community.html)*.*

The ashes of all [burnt offerings](offering.html):

***Vayikra (Leviticus) 6:8-11***[*HaShem*](hashem.html) *said to Moses: "Give Aaron and his sons this* [*command*](cmds613.html)*: 'These are the regulations for the* [*burnt offering*](korbanot)*: The* [*burnt offering*](korbanot) *is to remain on the altar hearth throughout the night, till morning, and the* [*fire*](fire.html) *must be kept burning on the altar. The* [*priest*](priests.html) *shall then put on his linen clothes, with linen undergarments next to his* [*body*](body.html)*, and shall remove the ashes of the* [*burnt offering*](korbanot) *that the* [*fire*](fire.html) *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*](stages.html) *to a place that is ceremonially* [*clean*](purity.html)*.*

The ordination [sin](sin.html) [offering](korbanot):

***Vayikra (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* [*HaShem*](hashem.html) *commanded Moses. He then presented the bull for the* [*sin offering*](sin.html)*, and Aaron and his sons laid their* [*hands*](fourteen.html) *on its* [*head*](body.html)*. Moses slaughtered the bull and took some of the* [*blood*](body.html)*, and with his finger he put it on all the horns of the altar to* [*purify*](purity.html) *the altar. He poured out the rest of the* [*blood*](body.html) *at the base of the altar. So he consecrated it to make* [*atonement*](atonemen.html) *for it. Moses also took all the fat around the inner parts, the covering of the* [*liver*](body.html)*, and both* [*kidneys*](body.html) *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*](stages.html)*, as* [*HaShem*](hashem.html) *commanded Moses.*

The [sin](sin.html) [offering](korbanot) for the people:

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

Think of the "[camp](stages.html)" as the [Garden of Eden](eden.html), the place where [HaShem](hashem.html) puts His Presence. Think of the [camp](stages.html) as the [Tabernacle](mikdash.html) or the [Temple](temple.html). Notice who is "outside the [camp](stages.html)" now:

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

***Bamidbar (***[***Numbers***](nchart.html)***) 5:1-4***[*HaShem*](hashem.html) *said to Moses, "*[*Command*](cmds613.html) *the Israelites to send away from the* [*camp*](stages.html) *anyone who has an infectious skin disease or a discharge of any kind, or who is ceremonially unclean because of a dead* [*body*](body.html)*. Send away* [*male and female*](male%2Bfemale.html) *alike; send them outside the* [*camp*](stages.html) *so they will not defile their* [*camp*](stages.html)*, where I* [*dwell*](dwelling.html) *among them." The* [*Israelites*](gen-jew.html) *did this; they sent them outside the* [*camp*](stages.html)*. They did just as* [*HaShem*](hashem.html) *had instructed Moses.*

Notice that the sacrifices that went "outside the [camp](stages.html)" were the sacrifices which dealt with the [sin](sin.html) of the House of Israel. These are the same [sins](sin.html) that [Mashiach](mashiach.html) came to deal with! This [connects](connection.html) [Mashiach](mashiach.html) to [Yom HaKippurim](kippur.html). The people who were "outside the [camp](stages.html)" were the people who were an illustration of [sin](sin.html) and the effects of [sin](sin.html). The [Mishna](orallaw.html) also notes that the EAST side of the [Beit HaMikdash](mikdash.html) (The House of the Holy [One](one.html) - The [Temple](temple.html)) 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 (הר הזתים) is outside the EASTERN gate. If we view [Jerusalem](city.html) as the [Garden of Eden](eden.html), then the [Cherubim](angels.html) was stationed at the EAST gate:

***Bereshit (Genesis) 3:24*** *After he drove the man out, he placed on the east side of the* [*Garden of Eden*](eden.html)[*cherubim*](angels.html) *and a flaming sword flashing back and forth to guard the way to the* [*tree of life*](eternal.html)*.*

Why didn't [HaShem](hashem.html) have [cherubim](angels.html) on all [four](four.html) sides? Were the walls too high? was there only the gate where the water came out? Consider that when the [Temple](temple.html) 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. Clearly, when we are attempting to draw near to [HaShem](hashem.html), we will move towards the west and encounter the eastern gate [first](one.html). The eastern gate is the access point for those who are moving closer to [HaShem](hashem.html).

So why does [HaShem](hashem.html) put [Cherubim](angels.html) at the eastern gate? To preserve [Gan Eden](eden.html) until we are ready, until we have repented of our [sins](sin.html).

This "[clean](purity.html) place" was spoken of in some of the scriptures we have already looked at:

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

***Vayikra (Leviticus) 6:11*** *Then he is to take off these clothes and put on others, and carry the ashes outside the* [*camp*](stages.html) *to a place that is ceremonially* [*clean*](purity.html)*.*

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

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

Conversely, [coming](coming.html) towards [HaShem](hashem.html) is depicted as Westward:

[Abram](avraham.html) was called from Ur to [journey](stages.html) westward Bereshit (Genesis) 11:31.

The [tribes](tribes.html) returned from captivity going west

II Melachim (Kings) 17:6 & 25:21.

The Holy of Holies was in the west end of the [Tabernacle](mikdash.html), as well as the [First](one.html) and Second Temples, as it will be in [future](future.html) [Third](three.html) [temple](temple.html). Therefore, [coming](coming.html) to the presence of God with the [Ark](ark.html) of the [Covenant](covenant.html) was only possible by going west from the east Bamidbar ([Numbers](nchart.html)) 3:38,

Vayikra (Leviticus) 16:14, and Yechezkel (Ezekiel) 43:1-5.

Yechezkel (Ezekiel) saw the Glory of [HaShem](hashem.html) returning westward Yechezkel (Ezekiel) 43:1-5.

The wise men went west to find the baby [Yeshua](yeshua.html) Matityahu (Matthew) 2:1-2.

The [Mashiach](mashiach.html) will come from the east going west to enter the [Temple](temple.html) as King of kings and Lord of lords.

Yechezkel (Ezekiel) 44:1-3 and Rev. 19:11-16.

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

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

The Red [Heifer](heifer.html) was offered on the Mount of Olives, but its ashes were taken west into the Presence of [HaShem](hashem.html). Bamidbar ([Numbers](nchart.html)) 19 & Vayikra (Leviticus) 16:27.

The Children of Israel entered the Promised Land over the [Jordan](stages.html) River from the east towards the west. Yehoshua (Joshua) 3.

The westerly direction in Scriptures indicates moving towards [HaShem](hashem.html), a [redemptive](redemption.html) process. Going to the east indicates movement away from [HaShem](hashem.html).

**\* \* \***

The altar in the [Temple](temple.html) is different from the altar on the top of the mount of Olives.

Among the greatest codifiers of [Jewish Law](law.html) is the Rambam (Rabbi Moshe Maimonides). He writes[[10]](#footnote-10):

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

\* \* \*

[Yeshua](yeshua.html) also used the Mount of Olives for [praying](prayer.html):

***Yochanan (John) 22:39*** *And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them,* [*Pray*](prayer.html) *that ye enter not into temptation. 41 And he was withdrawn from them about a stone’s cast, and kneeled down, and* [*prayed*](prayer.html)*, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

\* \* \*

Finally, Rashi, on Bereshit 4:16, offer the following [insight](insights.html) into the “east”:

**to the east of Eden** --There his father was [exiled](galuyot.html) when he was driven out of the [Garden of Eden](eden.html), as it is said (3:24) “and He stationed at the east of the [Garden of Eden](eden.html), etc., to guard” the way of approach to the Garden, from which we can learn that [Adam](adam.html) was there. And we find that **the easterly direction always offers asylum for murderers,** as it is said (Deut. 4:41): “Then Moses separated, etc.” [[three](three.html) [cities of refuge](elul.html)]in the direction of the sunrise”-[Mid. Devarim Rabbah, Lieberman, p.60; Tan. Buber ad loc.]. Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the [one](one.html) who killed his brother” [Mid. Tan., Bereishith 9].

\* \* \*

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1. Bereshit (Genesis) 11:2 [↑](#footnote-ref-1)
2. Bereshit (Genesis) 3:24 [↑](#footnote-ref-2)
3. Bereshit (Genesis) 3:24 [↑](#footnote-ref-3)
4. To Bereshit (Genesis) 4:16 [↑](#footnote-ref-4)
5. Bereshit (Genesis) 3:24 [↑](#footnote-ref-5)
6. Debarim (Deuteronomy) 4:41 [↑](#footnote-ref-6)
7. Midrash Devarim Rabbah, Lieberman, p.60; Tanchuma Buber ad loc. [↑](#footnote-ref-7)
8. Midrash Tanchuma, Bereshit 9 [↑](#footnote-ref-8)
9. Bereshit (Genesis).13:11 [↑](#footnote-ref-9)
10. Hilchot Beit HaBechira 2:1 [↑](#footnote-ref-10)