

Just Where Was Yeshua the Messiah Crucified?

There are many theories as to where Christ was crucified, but only one stands up to careful examination of the evidence. What are the facts? What does the Bible reveal about this vital question? Of what importance is the sacrifice of the “Red Heifer” in solving this historical mystery? Read here the amazing story hidden from the eyes of millions!

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Just where in Jerusalem was Jesus Christ crucified and put to death?

According to Catholic tradition, the Church of the Holy Sepulchre lies over the spot where the Messiah was put to death on the cross.

The site of the crucifixion is connected with the question of Jesus’ burial site. Ancient tradition going back to Eusebius (born about A.D. 264), states that the spot Jesus was buried was later covered with earth, and a temple to the goddess Venus built over it, and that the place was long since forgotten and given over to oblivion.

Constantine erected a church where the Venus temple stood which is occupied by the present day Church of the Holy Sepulchre. Could this have been the true location? Unfortunately for this theory, Josephus in his Wars of the Jews, states that this location was outside the city walls of Jerusalem. Says the first century Jewish historian of the old wall of Jerusalem:

“Now that wall began on the north, at the tower called ‘Hippicus,’ and extended as far as the ‘Xistus,’ a place so called, and then joining at the council-house, ended at the west cloister of the temple. But if we go the other way westward, it began at the same place, and extended through a place called ‘Bethso,’ to the gate of the Essens; and after that it went southward, having its bending above the fountain Siloam, where it also bends again towards the east at Solomon’s pool, and reaches as far as a certain place which they called ‘Ophlas,’ where it was joined to the eastern cloister of the temple” (Josephus, *Wars*, Bk.5, 4, 2).

Says the *New Westminster Dictionary of the Bible*, “Josephus has been interpreted as implying that the north wall ran to the south of this site” (“Calvary,” p.136). This would rule out the Church of the Holy Sepulchre site. Says *Unger’s Bible Dictionary*, “The Scripture references place the spot outside of the city . . . On the contrary, the place of tradition is quite a distance within the city limits” (“Golgatha,” p.418).

“Gordon’s Calvary”

A number of Protestant churches point to a hill to the north of the Temple, which seems to look like a “skull” at certain angles and times of day, when the sun strikes it just right. But could this site really be the place of the crucifixion?

The idea was first postulated by Otto Thenius in 1849. This is called the Green Hill, or Gordon’s Calvary, in which is Jeremiah’s Grotto, about 250 yards northeast of the Damascus Gate. This hill admittedly rises beyond the course of the ancient wall of Jerusalem, and its rounded summit and two hollow cave entrances present a striking appearance of a skull. In the neighborhood are gardens and rock tombs. However, there is no ancient tradition suggesting this place at all. The arguments for it are not conclusive.

The present appearance of the hill may well not have been true two thousand years ago! In fact, a European traveler to the Middle East in 1610 A.D. drew a picture of the city of Jerusalem, with geographical landmarks around the city. The picture shows the hill outside the Damascus Gate, but it has no features or caves which could represent a human skull. Erosion has changed the topography of the hill, and today it no longer looks much like a skull, as it did in Gordon’s day, either.

Wyatt’s Claim

Ron Wyatt, a well-known traveler to the Holy Land, has revealed astonishing evidence concerning the site of the true Mount Sinai, and the Red Sea crossing of ancient Israel, and even evidence pinpointing the location of the ancient cities of Sodom and Gomorrah. He also claimed, before his death, to have found the site of the crucifixion of the Christ, north of the Temple Mount. He claims to have burrowed a hole in a hill, to the north of Jerusalem, and dug his way through to a spot where he allegedly found the Ark of the Covenant hidden, and evidence of blood having dripped from Jesus’ body through the ground, and upon the mysterious Ark! Alas, none of his photographic “evidence” developed properly, and what exists shows any proof at all of his assertions!

So where was Jesus really crucified? Let’s let the Biblical evidence tell the true story!

The Biblical Evidence

A singular Biblical passage rules out the commonly believed locations for Christ’s tomb – the Church of the Holy Sepulchre and the hill near Jeremiah’s Grotto. The apostle Paul wrote, regarding the crucifixion of Christ’s location, “For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, *suffered outside the gate*. Therefore let us go forth to Him, OUTSIDE THE CAMP, bearing His reproach” (Heb.13:11-13, NKJV).

In other words, Jesus was crucified outside the GATES of the city of Jerusalem – not inside the city itself! His death occurred outside the gate – outside the “camp” or the city of Jerusalem. This fact alone rules out the Church of the Holy Sepulchre, and Jeremiah’s Grotto.

Wherever this true location of the crucifixion was, the gospels identify it by the name of “Golgotha.” Matthew says they brought Jesus to “a place called Golgotha, that is to say, Place of a Skull” (Matt.27:33). Mark says the same thing (Mark 15:22). John says, “And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrews, Golgotha, where they crucified Him” (John 19:17-18)..f

Where or what is “Golgotha”? It was evidently on high ground, because it was easily visible from afar. Mark records, “There were also women looking on [the crucifixion] from afar, among whom were Mary Magdalene, Mary the mother of James the Less and Joses, and Salome, who also followed with Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem” (Mark 15:40-41). Luke tells us, “But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things” (Luke 23:49).

This spot had to be clearly visible from some distance. It had to be high up, so that the centurion at the cross could see the Temple veil being torn in two. We read in the gospel of Matthew, “And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks split. . . . So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, ‘Truly this was the Son of God!’” (Matt.27:50-54).

Luke describes it thus: “Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the *veil of the temple was split in two*. And when Jesus had cried out with a loud voice, He said, ‘Father, into Your hands I commit My spirit.’ Having said this, He breathed His last. So when the centurion saw what had happened, he glorified God saying, ‘Certainly this was a righteous Man!’ And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned” (Luke 23:44-48).

Writes Alfred Edersheim in *The Life and Times of Jesus the Messiah*,

“And now a shudder ran through Nature, as its Sun had set. We dare not do more than follow the rapid outlines of the Evangelistic narrative. As the first token, it records the rending of the Temple-Veil in two from the top downward to the bottom; as the second, the quaking of the earth, the rending of the rocks and the opening of the graves. . . while the rending of the Veil is recorded first, as being the most significant token to Israel, it may have been connected with the earthquake, although this alone might scarcely account for the tearing of so heavy a Veil from the top to the bottom. Even the latter circumstance has its significance. That some great catastrophe,

betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the Temple; and both he and the Talmud refer to a supernatural opening by themselves of the great Temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple" (p.610).

In early writings of the church fathers, Jerome in a letter to Hedibia relates that the huge lintel of the Temple was broken and splintered and fell. He connects this with the rending of the Veil. Says Edersheim, "it would seem an obvious inference to connect again this breaking of the lintel with an earthquake" (p.610, *ibid.*). The lintel was an enormous stone, being at least 30 feet long and weighing some 30 tons!

The Temple Veils were 60 feet long, 30 feet wide, and the thickness of the palm of a man's hand, wrought in 72 squares. They were so heavy that we are told 300 priests were needed to manipulate each one. The Veil being rent from top to bottom was such a terrible portent because it indicated that God's Own Hand had torn it in two, His Presence thus deserting and leaving that Holy Place.

Says the Jewish Talmud in Yoma 39b of the events surrounding the death of the Messiah, in 30 A.D.:

"Forty years before the Temple was destroyed [ie., 40 years before 70 A.D., or in 30 A.D.] . . . the gates of the Hekel [Holy Place] opened by themselves, until Rabbi Yohanan B. Zakkai rebuked them [the gates] saying, Hekel, Hekel, why alarmist thou us? We know that thou art destined to be destroyed . . ."

For the huge doors of the Temple behind the Veil to open, of their own accord, or in association with the great earthquake, would cause them to pull powerfully against the Veil, and with the lintel falling, at the same time, could have torn the great Veil in two from top to bottom. This would have been a staggering sight to witness!

And the Roman centurion was staggered – stunned – at the sight!

Clearly, wherever the site of the crucifixion was, the Roman guard who were there *witnessed the veil of the Temple being torn in two!*

Where could they have done this? It would have been impossible from north of the Damascus Gate – the line of sight would not have been right. It would have been impossible from the Church of the Holy Sepulchre – the vantage point would not have afforded them a view of the Temple veil being torn in two from that location.

The Temple itself was upon Mount Moriah, a high location on the EAST side of Jerusalem, and was surrounded by walls. To see the veil at the entrance of the Holy of

Holies split from top to bottom postulates that the centurion and Roman guards had to be in an elevated position, from which the eastern entrance to the Temple was plainly visible. Since the Temple Mount is located on the eastern side of the city of Jerusalem, and below it is a ravine called the Kidron valley (where many tombs are located), the Roman guards would have had to be on the Mount of Olives, which lies east of the Kidron Valley and overlooks the eastern face of the Temple, with a direct line-of-sight view of the Holy of Holies!

Could the place of the crucifixion have been upon the Mount of Olives?

“Outside the Camp”

The Mount of Olives is outside the city of Jerusalem, and therefore qualifies as being “outside the camp.” The Law of Moses required that those who were administered the death penalty had to be put to death outside the camp. We read in Numbers, “Then the LORD said to Moses, The man must surely be put to death; all the congregation shall stone him with stones *outside the camp*. So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died” (Numbers 15:34-35).

The Mount of Olives was “outside the camp” – that is, the Holy City. It was high enough to overlook the Temple and the tearing in two of the veil from top to bottom. Therefore, it fits these necessary attributes of the site of the crucifixion.

Interestingly, the Mount of Olives was also known as the place of Adam’s skull – the very spot where Adam was buried! Therefore, it qualifies as “the place of q skull,” or the name “Golgatha”!

“Topos”

John gives us further proof that the place of execution was near the Temple itself. We read, “Then many of the Jews read this title [inscribed on the cross over Jesus’ head], for the PLACE where Jesus was crucified was *NEAR* the city . . .” (John 19:20).

The word for “place” here, in Greek, is *topos*, meaning “any portion of space marked off, as it were, from surrounding space,” “an inhabited place, as a city, village, district.” This place was near the city and had to be near the Temple. The Mount of Olives fits this description.

Furthermore, Jesus Christ, our “sin offering” (II Cor.5:21), Paul tells us, was crucified “outside the camp.” Likewise, on the day of Atonement, in ancient Israel, the sin offerings were burnt “outside the camp.” We read in Leviticus, “The bull for the sin offering, and the goat for the sin offering [which typified Christ’s offering of Himself], whose blood was brought in to make atonement for the Holy Place, shall be *carried outside the camp*. And they shall burn in the fire their skins, their flesh, and their offal” Leviticus 16:27).

Similarly, other sin offerings throughout the year were also taken “outside the camp.” God told Moses, “the whole bull he [the priest] shall carry outside the camp to a *clean place*, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned” (Lev.4:12; see also verse 21). Notice that this spot was to be a “clean place.”

These were burnt on an altar. Even so, Paul wrote, “We have an altar from which those who serve the tabernacle [Levitical priests] have no right to eat” (Heb.13:10).

The altar for burning up the animal sacrifices was located on the Mount of Olives. And so that is where Jesus Christ, our “sin offering,” paid the ultimate price for OUR sins, and was sacrificed on the “altar” for us! The ancient sin offerings were burnt upon an altar outside the camp, and the place where Jesus died was “an altar” – that same place or location east of the Temple, at Jerusalem!

The Mystery of the Red Heifer

Where was the “clean place” (Lev.4:12) where the ashes were to be poured out, and the carcasses burned?

According to Scripture, the greatest defilement of all is death. Therefore, the sin offering for its purification was itself the most marked. Sin renders fellowship with God impossible; sin was death; it causes death (Rom.6:23). Death is evidence of its sway.

Therefore the Law of God made exceptional providence for its purification. Says Alfred Edersheim in his book *The Temple: Its Sacrifices and Services*, “A red heifer ‘without spot,’ that is, without any white or black hair on its hide, without ‘blemish, and on which never yoke came,’ was to be sacrificed as a *sin-offering* (Num.19:9, 17), and that outside the camp, not in the sanctuary, and by the son of, or by the presumptive successor to the high priest. The blood of this sacrifice was to be sprinkled seven times with the finger, not on the altar, but towards the sanctuary; then the whole animal – skin, flesh, blood, and dung – burned, the priest casting into the midst of the burning ‘cedarwood, hyssop, and scarlet.’ The ashes of this sacrifice were to be gathered by ‘a man that is clean,’ and laid up ‘without the camp in a clean place.’ But the priest, he that burned the red heifer, and who gathered her ashes, were to be ‘unclean until the even,’ to wash their clothes, and the two former also to ‘bathe,’ their flesh ‘in water’ (Num.19:7, 8).”

The red heifer offering is a sin-offering, yet it differs from all other sin-offerings. Says Edersheim, “The sacrifice was to be of pure red colour; one ‘upon which never came yoke’; and a female, all other sin offerings for the congregation being males (Lev.4:14). These particulars symbolically point to life in its freshness, fullness, and fruitfulness – that is, the fullest life and the spring of life. But what distinguished it even more from all others was, that it was a sacrifice offered once for all (at least so long as its ashes lasted); that its blood was sprinkled, not on the altar, but outside the camp towards

the sanctuary; and that it was *wholly* burnt, along with cedarwood, as the symbol of imperishable existence; hyssop, as that of purification from corruption; and 'scarlet,' which from its colour was the emblem of life. . . . But even this is not all. The gathered ashes with running water were sprinkled on the third and seventh days on that which was to be purified. Assuredly, if death meant 'the wages of sin,' this purification pointed, in all its details, to 'the gift of God,' which is 'eternal life,' through the sacrifice of Him in whom is the fullness of life" (p.279-281).

There is a Jewish tradition that Solomon, who understood all the meanings of all the ordinances of God, was stumped by the symbolism of the red heifer. Jewish tradition itself was unable to understand the meaning of the red heifer; Jews to this day are in ignorance of its symbolism. What does it really signify?

The truth about the Red Heifer sacrifice will reveal the true location of the crucifixion of Christ!

The Awesome Symbolism of the Red Heifer

The sacrifice of the Red Heifer in Israel was a great mystery. Even Solomon in all his wisdom did not grasp the meaning of the Red Heifer sacrifice. Says Alfred Edersheim, in his fascinating book *The Temple: Its Ministry and Services*, "Without some deeper symbolic meaning attached to them, the peculiarities of the sin-offering of the red heifer would indeed be well-nigh unintelligible. This must be substantially the purport of a Jewish tradition to the effect that King Solomon, who knew the meaning of all God's ordinances, was unable to understand that of the red heifer" (*The Temple*, p.282).

A Jewish haggadah maintains that Solomon was speaking of this in Ecclesiastes 7:23, where he says, "All this I have proved by wisdom, I said, 'I will be wise'; *but it was far from me.*"

The story of the Red Heifer is found in Numbers 19. The Red Heifer was, in one sense, the greatest source of purification, as its ashes were used to purify people so long as they existed. The law stated that a red heifer "without spot" – with no black or white hairs on its hide – and without blemish, "on which never yoke came," was to be sacrificed as a *sin offering* (Numbers 19:9, 17) – not in the Temple but *outside the camp*. It was sacrificed by the son of, or the presumptive successor of, the high priest. The blood was sprinkled seven times toward the Sanctuary, with the finger, and then the whole animal burned to ashes. The ashes were to be gathered up and preserved. When required for purification, a clean person was to take of those ashes, put them in a vessel, and pour upon them "living water," then dip hyssop in it, and on the third and seventh day sprinkle the one who was to be purified, on the seventh day that person was to wash his clothes and bathe his flesh, and he became "clean" on the evening of the seventh day. The tent or house, and all the vessels in it, similarly had to be purified.

To the Jews, death was the greatest defilement. The rituals of defilement were

primarily intended as symbols of spiritual truths. All cases of Levitical defilement can ultimately be traced back to death, its two great outward symptoms being corruption in the flesh (such as leprosy), and discharges from a dead body.

Says Edersheim, “As the direct manifestation of sin which separates man from God, defilement by the dead required a *sin-offering*, and the ashes of the red heifer are expressly so designated in the words: ‘It is a *sin-offering*’ (Num.19:7). But it differs from all other sin offerings. The sacrifice was to be of pure red color; one ‘upon which never came yoke’; and a female, all other sin-offerings for the congregation being males (Lev.4:14). These particulars symbolically point to LIFE *in its freshness, fullness, and fruitfulness* – that is, the fullness of life, and the spring of life. But what distinguished it even more from all others was, *that it was a sacrifice offered once for all (at least so long as its ashes lasted)*; that its blood was sprinkled, not on the altar, but outside the camp toward the sanctuary; and that it was *wholly burnt*, along with cedarwood, *as the symbol of imperishable existence*, hyssop as that of purification from corruption, and ‘scarlet,’ which from its color was the *emblem of life*. Thus the sacrifice of highest life, brought as a sin-offering, and, so far as possible, once for all, was in its turn accompanied by the symbols of imperishable existence, freedom from corruption, and fullness of life, so as yet more to intensify its significance” (*The Temple*, page 279-280).

This was obviously a very awesome sacrificial ritual.

The red heifer was sacrificed very rarely, and its ashes served to purify so long as they existed, until they ran out. According to the history of the Jewish people, Edersheim tells us, “altogether, from the time of Moses to the final destruction of the Temple, *only seven, or else nine, such red heifers had been offered*: the first by Moses, the second by Ezra, and the other five, or else seven, between the time of Ezra and that of the taking of Jerusalem by the Romans . We only add that the cost of this sacrifice, which was always great, since a pure red heifer was very rare, was defrayed from the Temple treasury” (p.285).

The Red Heifer Sacrificed on the Mount of Olives

Says Alfred Edersheim in *The Temple: Its Ministry and Services*: “The first object was to obtain a proper ‘red heifer’ for the sacrifice. The *Mishnah* (*Parah*, i., ii.) states the needful age of such a *red heifer* as from two to four, and even five years; the colour of its hide, two white or black hairs springing from the same follicle disqualifying it; and how, if she had been put to any use, though only a cloth had been laid on her, she would no longer answer the requirement that upon her ‘never came yoke’” (p.282-283).

Where was this sacrifice to take place?

The *Mishnah*, the compilation of the Jewish “Oral Law,” tells us:

“Five gates were in the [wall of the] Temple mount: two Hulda gates in the south, serving for entry and exit; Qiponos gate on the west, serving for entry and exit; Tadi gate on the north, serving for entry

and exit; the Eastern gate – on it is a picture of the Walled City of Shushan – through which the high priest who burns the red cow, and the cow, and all who assist in its rite, go forth to the mount of Olives” (*The Mishnah: A New Translation*, by Jacob Neusner, Yale University Press, 1988, Middot 1:3, page 873-874).

The red heifer sacrifice was performed on the Mount of Olives – the very mountain from which Jesus Christ arose into heaven in the sight of His disciples (Acts 1:9-11), and to which He will return at His second coming (Acts 1:11; Zechariah 14:1-4). The very mountain from which He gave the Mount of Olives prophecy of His second coming (Matt.24:3, Mark 13:3-5).

Notice what Alfred Edersheim says regarding the location of the Red Heifer sacrifice and the ritual involved.

“Even more particular are the Rabbis to secure that the sacrifice be properly offered (*Parah*, iii, iv.). Seven days before, the priest destined for the service was separated and kept in the Temple – in ‘the House of Stoves’ – where he was daily sprinkled with the ashes . . . of all the red Heifers ever offered. When bringing the sacrifice, he was to wear his white priestly raiments. According to their tradition, there was an arched ROADWAY LEADING FROM THE EAST GATE OF THE TEMPLE OUT UPON THE MOUNT OF OLIVES – double arched, that is, arched also over the supporting pillars, for fear of any possible pollution through the ground upwards. Over this the procession passed. ON THE MOUNT OF OLIVES the elders of Israel were already in waiting. First, the priest Immersed his whole body, then he approached the pile of cedar-, pine-, And fig-wood which was heaped like a pyramid, but having an opening in the middle, looking towards the west. Into this the red heifer was thrust, and bound, with its head towards the south and its face looking toward the west, the priest standing east of the sacrifice, his face, of course, also turned westwards. Slaying the sacrifice with his right hand, he caught up the blood in his left. Seven times he dipped his finger in it, sprinkling it towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate.”

Notice! Seven days before the red heifer was to be killed, the priest appointed to perform the task was separated and kept in the Temple where he was daily sprinkled with the ashes of the previous red heifers. He was to wear his white priestly garments when bringing the sacrifice. *There was an arched roadway that led from the Eastern Gate of the Temple, across the Kidron Valley, to the Mount of Olives.* It was “double arched, that is, arched over the supporting pillars, for fear of any possible pollution through the ground upwards. Over this the procession passed to the very spot where the red heifers were sacrificed, on the Mount of Olives, overlooking the Entrance to the Temple.

Edersheim continues:

“Then, immediately descending, he kindled the fire. As soon as the flames burst forth, the priest, standing outside the pit in which the pile was built up, took cedarwood, hyssop, and 'scarlet' wool, asking

three times as he held up each: ‘Is this cedarwood? Is this hyssop? Is this scarlet?’ so as to call to the memory of everyone the Divine ordinance. Then tying them together with the scarlet wool, he threw the bundle upon the burning heifer. The burnt remains were beaten into ashes by sticks or stone mallets and passed through coarse sieves; then divided into three parts -- one of which was kept in the Temple-terrace (the *Chel*), the other on the Mount of Olives, and the third distributed among the priesthood throughout the land” (*ibid.*, 283-284).

The cedarwood has a sweet fragrance, depicting the sweetness of the aroma of the sacrifice of the Messiah who died for us; the hyssop depicts the astringent cleansing and purification of His sacrifice, removing all sin. “Purge me with hyssop,” David prayed, “and I shall be clean: wash me, and I shall be whiter than snow” (Psa.51:7). The “scarlet” depicts the red blood, the source of life. The life of flesh is the blood (Gen.9:4). God says: “For the life of the flesh is in the blood . . . it is the blood that makes atonement for the soul” (Lev.17:11).

A Type of Jesus Christ the Messiah

But it is crystal clear that the red heifer sacrifice represents the sacrifice of the Messiah Himself – Yeshua – Jesus Christ!

The blood of the Messiah, poured out for us, atones for our lives. “While we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him” (Rom.5:8-9). God says: “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa.1:18). “If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it” (v.19-20).

The red heifer pictured the sacrifice of God’s “only begotten Son,” Jesus Christ, Yeshua the Messiah (John 3:16). The femaleness of the sacrifice pictured Christ as the perfectly submissive sacrifice.

The colour “red” of the sacrifice pictured His being fully and completely human, having partaken of human nature (John 1;14; Heb.2:14). The very name “Adam” or “man” in Hebrew means “red,” or “ruddy.”

Even so, Jesus Christ “offered *one sacrifice for sins for ever*” (Heb.10:12); we are “sanctified through the offering of the body of Jesus Christ *once for all*” (v.10), “For by *one offering* he hath perfected for ever them that are sanctified” (v.14).

The red heifer was led up to the Mount of Olives, outside the city of Jerusalem, to be sacrificed. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered *without [outside] the gate*. Let us go forth therefore unto him *without the camp*, bearing his reproach” (Heb.13:12-13).

Eastern Temple Wall Lowest

Likewise, Jesus Christ was led from the Temple porticoes to the Mount of Olives, where He was slain for our sins, in full view of the Temple itself (Matt.27:50-54). Note that the Roman centurions “saw the earthquake, *and those things that were done*” (v.54), including the rending of the Temple veil, or massive curtain, from his vantage point at the crucifixion site. This means he must have been standing on the Mount of Olives, just east of the Temple Mount, the only point outside the city where the entrance to the Temple, and the veil, would have been visible.

Says the *Mishnah*, “All the walls [of the Temple] which were there were high, *except the eastern wall [of the Temple mount]*. For the priest who burns the red cow stands at the top of the Mount of Olives and takes his direction, *looking directly at the door of the heikhal* [sanctuary or Holy of Holies], at the time of the tossing of blood” (*The Mishnah: A New Translation*, Middot 2:4, Neusner, page 876).

Clearly, the sacrifice of the Red Heifer on the Mount of Olives portrayed vividly the true sacrifice of the Yeshua the Messiah at the same spot and location, where the Miphkd Altar, the altar of the Red Heifer, was located. Both viewpoints overlooked the Temple from the East, which was the Mount of Olives.

What a perfect picture the red heifer offering is of Christ, the Son of God without blemish or spot, who “became sin [i.e., a sin offering] for us, who knew no sin, that we might become the righteousness of God through him” (II Cor.5:21).

When we look carefully at the mysterious sacrifice of the “red heifer,” it becomes obvious that it is a remarkable portrayal of the only true “sin-offering” of all time, the sacrifice of Jesus Christ, who died for us on the Mount of Olives, in full view of the assembled Jewish leadership, almost 2,000 years ago. The red heifer is a stunning type of the sacrifice of Jesus Christ! The typology would not only refer to the heifer itself, but also to the LOCATION where it was sacrificed!

What more perfect place for the crucifixion of the true Lamb of God, God’s Great Sin Offering for the World, than the very spot where the Red Heifer – a type of Yeshua Ha Moshiach – was itself sacrificed! All the evidence points in this direction.

The myths and opinions of men, which identify the place of the crucifixion with the location of a pagan temple of the goddess Venus (the so-called “Holy Sepulchre”), or a hill north of the Temple Mount and out of a direct line of view with the Eastern Gate of the Temple, don’t make much sense when all the evidence is considered. The only true location for the crucifixion of the Messiah would have to be upon the Mount of Olives, where the red heifer – a type of the sacrifice of Christ – itself was sacrificed.

