

## Redemption 304: Crucifixion Study



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### Crucifixion Study – Part Two

*Redemption, Genesis 3-4, Yom Kippur (the Day of Atonement,) and the Red Heifer*

We have seen how Christ directly and functionally fulfilled the redemptive requirements depicted in Passover. But we are not finished with our study of the biblical account of Christ's atoning work. As we have already discussed, the redemption accomplished by Christ touches not only on material conveyed in the Passover feast, but also on material contained early in Genesis and in sacrificial rituals of the tabernacle and Temple. There is further information that can be discussed regarding Christ's redemptive work and other aspects of the Law of Moses including the institution of feast days and sacrificial offerings. In this section we will turn to a further analysis of Christ's work in relation to the Day of Atonement (Yom Kippur.)

We will begin this section with a look at the Law of Moses' instructions for the Day of Atonement. Smith's Bible Dictionary provides a fairly concise summary of the relevant factors.

**Day of Atonement** – The great day of national humiliation, and the only one commanded in the Mosaic law. [FASTS] **The mode of its observance is described in Leviticus 16**, and the conduct of the people is emphatically enjoined in Leviticus 23:26-32; II. Time.-It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the feast of tabernacles. Tisri corresponds to our September-October, so that the 10th of Tisri would be about the first of October. [FESTIVALS] III. How observed.-It was kept by the people as a high solemn sabbath. **On this occasion only the high priest was permitted to enter into the holy of holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin offering, with a ram for a burnt offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "For Jehovah" was inscribed, and on the other "For Azazel." A phrase of unusual difficulty. The best modern scholars agree that it designates the personal being to whom the goat was sent, probably Satan. This goat was**

**called the scapegoat. After various sacrifices and ceremonies the goat upon which the lot "For Jehovah" had fallen was slain and the high priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the holy of holies he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. At this time no one besides the high priest was suffered to be present in the holy place. The purification of the holy of holies and of the holy place being thus completed, the high priest laid his hands upon the head of the goat on which the lot "For Azazel" had fallen and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high priest after this returned into the holy place bathed himself again, put on his usual garments of office, and offered the two rams as burnt offerings, one for himself and one for the people. IV. Significance. In considering the I. meaning of the particular rites of the day, three points appear to be of a very distinctive character.**

1. The white garments of the high priest. – Smith's Bible Dictionary

Leviticus 16 details the instructions summarized above regarding the rituals to be performed on the Day of Atonement. There are several details that are worth noting regarding Christ's atoning work. First, we want to note that the key ritual involves two goats (verses 5, 7, 8). One goat is designated for the Lord, the other is designated for Azazel (translated as the scapegoat – verse 8). As Smith's noted, Azazel has been sometimes been identified with a satanic angel. In this way both goats are given to personal beings. One goat is given to an angelic being identified here as Azazel. And the other goat is given to the Lord.

What happens to these two goats is of particular importance to our study. The goat that is designated for the Lord is killed as a sin offering (verse 9) and its blood is taken into the Holy of Holies and sprinkled on the mercy seat (verse 15.) This concept of a single sacrifice providing atonement for the sins of the nation of Israel is echoed in remarks from the high priest recorded in John's gospel.

**John 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death.**

The New Testament clearly indicates that Christ's death fulfilled the killing of the goat dedicated for the Lord which provided atonement for God's people. But, in contrast to the goat of the Lord which was killed, the scapegoat was not killed. Instead, the sins of the people are confessed over it and it is released into the wilderness (verses 10 and 21) bearing the guilt of the sins of the people upon it (verse 22.)

**Leviticus 16:1** And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; **2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. 5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat (05799). 9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat (05799), shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat (05799) into the wilderness. 11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: 12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: 13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: 14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the**

**iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. 23** And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: **24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. 25** And the fat of the sin offering shall he burn upon the altar.

05799 לְזֹאֵזַע ‘aza’zel

from 05795 and 0235; n m; {See TWOT on 1593}

AV-scapegoat 4; 4

1) entire removal, scapegoat

1a) refers to the goat used for sacrifice for the sins of the people

1b) meaning dubious

The concept of all the sins being laid upon this one goat seems somewhat paralleled by New Testament statements wherein the unjust killing of the righteous is laid upon the wicked Jewish leadership of Jesus’ day.

**Matthew 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify (4717); and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood (129) shed (1632) upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36** Verily I say unto you, All these things shall come upon this generation. **37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,** how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

**Luke 11:50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias,** which perished between the altar and the temple: **verily I say unto you, It shall be required of this generation.**

Similar judgments are made against the figure identified as the Great Harlot in the Book of Revelation. In our Prophetic Symbols study we connect the Great Harlot with the satanic angels and those men who serve them and their cause. (For more information on this please see our Prophetic Symbols study.)

**Revelation 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. 19:1** And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: **2** For true and righteous are his

judgments: **for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

These passages relate the idea of a particular party that is held responsible or accountable for the sins of many generations of men. A more in-depth consideration of these passages indicates that all of these passages have the same party in mind. Matthew 23 and Luke 11 both mention Abel's death. Genesis 3 informed us of that the seed of the serpent would be at enmity with the seed of the woman. Abel was certainly a seed of Eve. The New Testament depicts Cain as the seed of the devil (1 John 3:10) similar to the way in which Jesus identifies most of the first-century Jewish leadership as the sons of the devil in John 8:44 (which also seems potentially suggestive of Cain's murder of Abel). The conceptual relationship between the seed of the serpent and the sons of the devil is clear. But, all of these passages (Matthew 23, Luke 10, Revelation 18-19, Genesis 3-4, and the goat given to Azazel in Leviticus 16) have in mind God holding accountable the devil and his seed for the sin of mankind, particularly the sin of unjust killing. With these details in mind, the connection emerges between the Day of Atonement, Genesis 3-4, and Jesus' death.

These biblical texts affirm and explain for us the kind of enmity that Genesis 3 first spoke about. Throughout John 8, Jesus is drawing intentional parallels to God's promise of a redeemer in Genesis 3. Both passages discuss the enmity between the seed of the serpent and the promised redeemer. In John 8, the children of the devil seek to kill Jesus in accordance with the will of their father, the devil, whose actions they mirror.

**Genesis 3:14 And the LORD God said unto the serpent,** Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **15 And I will put enmity between thee and the woman, and between thy seed and her seed;** it shall bruise thy head, and thou shalt bruise his heel.

**John 8:31 Then said Jesus** to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; **32 And ye shall know the truth, and the truth shall make you free.** **33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?** **34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.** **35** And the servant abideth not in the house for ever: but the Son abideth ever. **36** If the Son therefore shall make you free, ye shall be free indeed. **37** I know that ye are Abraham's seed; but **ye seek to kill me, because my word hath no place in you.** **38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.** **39** They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. **40 But now ye seek to kill me,** a man that hath told you the truth, which I have heard of God: this did not Abraham. **41 Ye do the deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, even God. **42** Jesus said unto them, If God were your Father, ye would love me: for I

proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer (443) from the beginning,** and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it...59 **Then took they up stones to cast at him:** but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Several additional points should be noted here regarding the rituals of the Day of Atonement. First, note that the scapegoat is released outside of the camp (verse 26). In the times when there was a Temple, “outside the camp” was equivalent to being taken outside the gates of the city of Jerusalem. The idea of being released outside the gate is also conceptually parallel to the idea of Adam and Cain being cast outside the entrance to Eden and the garden of Eden.

Second, the remains of the goat that was designated for the Lord were likewise taken outside the camp and burned (verse 27.)

**Leviticus 16:26 And he that let go the goat for the scapegoat (05799) shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33 **And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.** 34 **And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.****

Two additional factors should be observed regarding these rituals. First, the goat that was designated for the Lord was killed before the Lord in the tabernacle (Temple). In accordance with the tabernacle (and Temple) structure, this animal was, in fact, put to death in the court of the priests just outside the tabernacle (Temple) itself.

Second, while the goat (designated for the Lord) was killed in the court of the priests, its body was taken outside of the camp to be burned. This protocol for burning the body or remains of the animal outside the camp was not a unique instruction solely for the goat of the Lord on the Day of Atonement. As verse 27 indicates, the remains of the bullock that was killed for the sins of the high priest himself was also carried outside the camp and burned. Moreover, the remains of sacrificial animals were typically burnt outside the camp as a common procedure required by the Law of Moses for certain types of offerings. Similar requirements were also instituted regarding animals that were sacrificed to consecrate things to God (such as in a covenant or for priestly service – see Exodus 29:14) or to atone for sin (Leviticus 4:1-8, 12, 21; 6:8-12; 8:13-17; and 9:11.)

**Exodus 29:1** And this *is* the thing that thou shalt do unto them **to hallow them, to minister unto me in the priest's office:** Take one young bullock, and two rams without blemish,..10 **And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.** 11 **And thou shalt kill the bullock before the LORD,** by the door of the tabernacle of the congregation. 12 **And thou shalt take of the blood of the bullock,** and put it upon the horns of the altar with thy finger, **and pour all the blood beside the bottom of the altar.** 13 **And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.** 14 **But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.**

**Leviticus 4:1** And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: 3 **If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.** 4 **And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.** 5 **And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.** 7 **And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.** 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, 9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12 **Even the whole**

**bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.** 13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; 14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. 15 **And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.** 16 **And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: 17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.** 18 **And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.** 19 And he shall take all his fat from him, and burn it upon the altar. 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: **and the priest shall make an atonement for them, and it shall be forgiven them.** 21 **And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.**

**Leviticus 6:8** And the LORD spake unto Moses, saying, 9 **Command Aaron and his sons, saying, This is the law of the burnt offering:** It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. 10 **And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.** 11 **And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.** 12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. 13 The fire shall ever be burning upon the altar; it shall never go out.

**Leviticus 8:13** And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. 14 **And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.** 15 **And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.** 16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. 17 **But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.**



**Leviticus 9:1** And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; **2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.** **3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering;** and a calf and a lamb, both of the first year, without blemish, for a burnt offering; **4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.** **5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.** **6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.** **7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering (07133) of the people, and make an atonement for them; as the LORD commanded.** **8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.** **9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:** **10** But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. **11 And the flesh and the hide he burnt with fire without the camp...** **15 And he brought the people's offering (07133), and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.**

Notice that Leviticus 4:12 refers to a particular location where the remains of sacrificed animals were to be burned. It was to be a clean place, outside of the camp. The singular is used. There is only one place being referred to here, not several places. This fact is also affirmed by Leviticus 6:13, which informs us that at this clean place (which was outside the camp) there was an altar. The existence of an altar at this site makes perfect sense because it was required that the remains of these animals were to be burned to ashes.

**Leviticus 4:12** **Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt...** **21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.**

**Leviticus 6:11** **And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.** **12** And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. **13** The fire shall ever be burning upon the altar; it shall never go out.

These passages are important, because they inform us that there was an altar that was a critical component of Mosaic ritual which was outside of the Temple and

outside the city of Jerusalem. It was on this altar that the remains of animals (sacrificed to make atonement for sin or to consecrate for service to God) were burned.

Paralleling these procedures is the Law of Moses' requirement for the sacrifice of a red heifer. Below are summaries of the relevant biblical factors regarding the red heifer rituals from Jewish Encyclopedia and Encyclopedia Britannica.

**Red Heifer – According to Yhwh's instructions to Moses and Aaron the Israelites prepared for sacrifice a red heifer which was free from blemish and which had not yet been broken to the yoke. It was slain outside the camp, in the presence of Eleazar, representing the high priest; Eleazar dipped his fingers in the blood and sprinkled it seven times in the direction of the tabernacle; then the carcass was burned in his presence—hide, flesh, and blood. The priest himself took cedar-wood, hyssop, and scarlet, and cast them upon the pyre. Another man, ceremonially clean, then gathered up the ashes of the consumed heifer and stored them in a clean place outside the camp, that they might be used in preparing water of purification.** The priest, the man who attended to the burning of the heifer, and the one who gathered the ashes had to wash themselves and their clothes; they remained ceremonially unclean until sunset. **The ashes were dissolved in fresh water, which was sprinkled on those who were contaminated by coming in contact with a dead body or in proximity to the dead.** The one so contaminated remained unclean for seven days; he was sprinkled with the water on the third and seventh days, and at sunset of the last day was clean again. The sprinkling was done by one who was clean, and who, after the sprinkling, washed himself and his clothes and remained unclean until sunset. All who touched the water or the unclean person were likewise unclean until sunset. The one who neglected to observe this law was deprived of religious privileges, for he defiled the sanctuary of Yhwh (Num. xix. 1-22). Spoils of war consisting of metal vessels were to be purified by fire and finally cleansed by the water of purification (Num. xxxi. 21-24)... The sacrifice of the red heifer should be compared with that of the scapegoat, similarly sacrificed outside the camp by one who must purify himself before returning to it. **The bullock as the sin-offering of the high priest and the goat as the sin-offering of the people were likewise burned outside the camp—hide, flesh, and dung (Lev. xvi. 26-27). The red heifer sacrifice is similar to the heifer sacrifice offered for the purpose of purifying the land from the defilement attending an untraced murder, a heifer "which hath not been wrought with, and which hath not drawn in the yoke" (Deut. xxi. 3).** In both cases the heifer was chosen as being a more suggestive offering in a rite associated with death. This view is supported by Bähr, Kurtz, Keil, Edersheim, and others. **The Jewish exegetes point, in addition, to the uncultivated "rough valley" and the wilderness as suggestive of the check to human multiplication caused by natural death and by manslaughter. – Jewish Encyclopedia**

**red heifer – red heifer, Hebrew Para Adumma, in Jewish history, unblemished, never-before-yoked animal that was slaughtered and burned to restore ritual purity to those who had become unclean through contact with the dead**

(Numbers 19). Certain spoils of war and captives were also purified in this way. **After the blood of the red heifer had been sprinkled by a priest, the carcass was totally immolated with cedarwood, hyssop, and a scarlet thread. The ashes were then carried to a clean spot** and mixed with fresh water in an earthen vessel. **A sprinkling of the mixture restored purity to all who had taken part in the ritual.** The significance of the ceremony has been related analogously to the scapegoat, to the heifer sacrificed near the scene of a murder (Deuteronomy 21:3), and to the idolatrous worship of the golden calf (Exodus 32). **In synagogues the command to sacrifice a red heifer to restore ritual purity is read on Shabbat Para, a special sabbath that precedes by a few weeks the festival of Passover (Pesa).** – Encyclopedia Britannica

Notice that the Jewish Encyclopedia and Encyclopedia Britannica emphasize the importance of the red heifer ritual regarding incidents where murder had been committed. Note also that Jewish Encyclopedia indicates that Eleazar represented the high priest presumably because his father Aaron still served as high priest at the time and Eleazar would only hold that office in future settings. Additionally, Encyclopedia Britannica points out that, like the New Testament, modern Jewish synagogues relate the red heifer offering to the Passover feast.

The key biblical text describing this important ritual for sin and purification (consecration) is Numbers 19. As Numbers explains, unlike the goat (designated for the Lord) which is killed in the court of the priests, the red heifer is killed outside the camp (verse 3.) And like the goat (for the Lord) and other sacrifices for sin and consecration, the red heifer was also burned outside the camp. In the case of the red heifer, it is important to note the incorporation of the wood, hyssop, and scarlet which were to be burned along with the body of the heifer itself (verse 5.) These duties (the killing and burning of the red heifer) were to be carried out by the high priest. (Aaron's son, Eleazar, was the high priest.)

**Numbers 19:1** And the LORD spake unto Moses and unto Aaron, saying, **2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: 3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: 4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: 5 And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: 6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7** Then the priest shall wash his clothes, and he shall bathe his flesh in water, **and afterward he shall come into the camp,** and the priest shall be unclean until the even. **8** And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. **9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. 10** And he that gathereth the ashes of the

heifer shall wash his clothes, and be unclean until the even: **and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.**

0499 רזעלא 'El'azar

from 0410 and 05826, Greek 1648 ελεαζαρ and 2976 λαζαρος; ; n pr m

AV-Eleazar 72; 72

Eleazar = " God has helped"

**1) the high priest son of Aaron**

2) Abinadab's son who cared for the ark

3) the priest who rebuilt and dedicated the restored walls of Jerusalem in time of Ezra

4) one of David's mighty warriors

5) a Levite

6) one of the line of Parosh

Before we proceed to details in the New Testament that correlate to these important rituals from the Law of Moses, we will first turn our attention again to information relayed early in the Book of Genesis regarding redemption.

Earlier in this study we discussed Genesis 3 and 4 which present the earliest biblical information on redemption. In those passages we saw that God indicated that a descendent of Adam and Eve would later crush the serpent and redeem the dominion lost to the satanic angels through sin. Immediately after this, in Genesis 4, we are informed of two men (Cain and Abel), the offspring of Adam and Eve, both presenting offerings before the Lord. One of the men is killed and his blood cries out to the Lord (Genesis 4:10, Hebrews 12:24) while the other man, guilty of sin (having murdered his brother) is cast out eastward from God's presence beyond the door of the garden of Eden (paralleling the Temple) where the angels of death and hell held authority over sinful man. (It is worth mentioned that in Genesis 4:14-15, God takes specific steps so that Cain will not be killed but will instead wander in the wilderness.)

We must keep in mind that the Israelites were given the account contained in Genesis by Moses as they came out from Egypt and received the Law. It is clear that they would have related the two goats on the Day of Atonement to Cain and Abel. In both cases, we have offerings presented to the Lord in relation to redemption depicted through two figures (two men and two goats). In both cases, one is killed and their blood is treated as significant by the Lord while the other (who is designated as the guilty party) remains alive and is cast away from God's presence to the power of the devil outside the doors (of the Holy City/Eden). We should also note that the particular sin involved in Genesis 4 is murder (which specifically relates to the red heifer offering).

*The Location of Jesus' Death and the Altar of Burning*

We have been discussing the relationship between Genesis 4, the Day of Atonement, and the red heifer rituals. But the significance of these Old Testament passages and redemption is best explained by viewing them in relation to the events surrounding Jesus' death and the New Testament's discussion of redemption. We will begin with some basic details from the New Testament regarding Jesus' death in relation to this Old Testament material.

The New Testament Book of Hebrews parallels these Old Testament texts and plainly states, that like the red heifer, Christ was also put to death outside the camp.

**Hebrews 13:10** We have an altar, whereof they have no right to eat which serve the tabernacle. 11 **For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without (1854) the camp (3925).** 12 **Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without (1854) the gate (4439).** 13 **Let us go forth therefore unto him without (1854) the camp (3925),** bearing his reproach.

1854 εξω **exo**

from 1537; TDNT-2:575,240; adv

AV-without 23, out 16, out of 15, forth 8, outward 1, strange 1, away 1; 65

1) without, out of doors

3925 παρεμβολη **parembole**

from a compound of 3844 and 1685; ; n f

AV-castle 6, camp 3, army 1; 10

1) **an encampment**

1a) **the camp of Israel in the desert**

1a1) **used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert**

1a2) of the sacred congregation or assembly of Israel, as it had been gathered formerly in camps in the wilderness

1b) the barracks of the Roman soldiers, which at Jerusalem were in the castle of Antonia

2) an army in a line of battle

4439 πύλη **pule**

apparently a primary word; TDNT-6:921,974; n f

AV-gate 10; 10

1) a **gate**

1a) of the larger sort

1a1) **in the wall of either a city**

1a2) a palace

1a3) a town

1a4) **the temple**

1a5) a prison

2) the gates of hell (likened to a vast prison)

3) metaph. the access or entrance into any state

Old and New Testament passages don't indicate the exact location of the altar of burning in relation to the camp or city of Jerusalem. All we know is that it was located outside of the camp in the wilderness (or, in later times, outside the city of Jerusalem.) However, ancient Jewish reports preserved in the Talmud explain that this altar where the red heifer was killed (and the bodies of the other sacrificial animals were burned) was located on the Mount of Olives just east from the Temple and the city of Jerusalem.

**Middot (Talmud)** – Middot (lit. Measurements) is **the tenth Mishnahic tractate** of the Order of Kodashim. It has no Gemara either in the Jerusalem Talmud or the Babylonian Talmud. **The tractate deals with the measurements of the Second Temple in Jerusalem.** – wikipedia.org

**There were five gates of the Temple mount:** the two Huldah Gates on the south, that served for coming in and going out; the Kiponus Gate on the west, that served for coming in and going out; the Tadi Gate on the north that was not used at all; **the Eastern Gate on which was portrayed the Palace of Shushan. Through this [gate] the High Priest that burned the Red Heifer, and the heifer, and all that aided him went forth to the Mount of Olives.** – Middoth 1:3, quoted from Ernest L. Martin, Secrets of Golgatha, p. 31-32

**All the [Temple] walls were high, save only the eastern wall, because the Priest that burns the Heifer and stands atop the Mount of Olives should be able to look directly into the entrance of the Sanctuary when the blood is sprinkled.** – Middoth 2:4, quoted from Ernest L. Martin, Secrets of Golgatha, p. 34

**It is said here [in Leviticus 4:12]: Without the camp, and it is said there [in Numbers 19:3]: Without the camp.** Just as here [in Leviticus] it means outside the three camps [of the priests, of the Levites, and of the Israelites], so does it there [in Numbers] outside the three camps; and just as there [Num. 19:3] it means to the east of Jerusalem, so does it here [Lev. 4:12] to the east of Jerusalem. – Yoma 68b, see also Zebahim 105b, quoted from Ernest L. Martin, Secrets of Golgatha, p. 35

**Just as there were three camps in the wilderness, so there was a camp in Jerusalem.** From Jerusalem to the Temple mount was the camp of the Israelites; from the Temple mount to the Gate of Nicanor [the east gate of the inner Temple] was the Levitical camp; beyond that was the camp of the Shechinah, and that corresponded to [the place within] the curtains in the wilderness. – Zebahim 116b, quoted from Ernest L. Martin, Secrets of Golgatha, p. 43

The eastern location of this altar of burning is necessitated by the fact that the animals were removed directly from the Temple. Since the Temple was located on the eastern side of the city the animals could be taken directly from the Temple outside the gates of the city (that is, outside the camp) in accordance with the Mosaic requirements.

We can see then that various animals offered for sin and consecration purposes (including the goat for the Lord on the Day of Atonement) were killed in the court of the priests within the Temple and then their bodies were burned to ashes at the altar that was east of the Temple. In addition, the red heifer itself was killed and burned to ashes at the altar of burning to the east of the Temple outside the city (camp) on the Mount of Olives.

More importantly, as we have seen the Book of Hebrews indicates that Christ died in the same location where the red heifer was killed and burned. This would place Christ's death somewhere near the altar of burning on the Mount of Olives just east of the Temple and Jerusalem. If we follow the descriptions in the gospel accounts, it is clear that Christ was, in fact, put to death somewhere on the Mount of Olives.

We will begin with some basic facts. First, John plainly states that there was a garden in the place where Jesus was crucified. The Greek word for garden is "kepos" (2779.)

**John 19:41** Now in the place where he was crucified there was a garden (2779); and in the garden (2779) a new sepulchre, wherein was never man yet laid.

2779 κηπος **kepos**  
of uncertain affinity; ; n m  
AV-garden 5; 5  
1) a garden

It is important to note that the broader context surrounding John 19:41 uses the same Greek word for garden to refer to the place where Jesus and his disciples went after the Last Supper where Jesus was subsequently arrested (John 18:1-26).

**John 18:1** When Jesus had spoken these words, **he went forth with his disciples over the brook Cedron (2748), where was a garden (2779), into the which he entered,** and his disciples. **2 And Judas also, which betrayed him, knew the place:** for Jesus oftentimes resorted thither with his disciples.

**John 18:26** One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee **in the garden (2779)** with him?

Note that John 18:1 explains that this garden was located across a brook called the Cedron. This brook flowed through the Kidron valley which separates Jerusalem and the Temple from the Mount of Olives. While John does not identify the garden by name, he clearly informs us that its location was on the Mount of Olives on the other side of the Kidron valley. Matthew and Mark simply state that after they ate the Passover meal together Jesus and his disciples went over to the Mount of Olives. Furthermore, Matthew 26:36 and Mark 14:32 both specify that the name of the garden was Gethsemane.

**Matthew 26:30** And when they had sung an hymn, **they went out into the mount of Olives...36 Then cometh Jesus with them unto a place called Gethsemane (1068)**, and saith unto the disciples, Sit ye here, while I go and pray yonder.

**Mark 14:26** And when they had sung an hymn, **they went out into the mount of Olives...32 And they came to a place which was named Gethsemane (1068): and he saith to his disciples, Sit ye here, while I shall pray.**

1068 γεθσημανι **Gethsemane**

of Aramaic origin, cf 01660 and 08081 תג-ינמש ; n pr loc

AV-Gethsemane 2; 2

Gethsemane =" an oil press"

1) **the name of a place at the foot of the Mount of Olives, beyond the torrent Kidron**

2748 Κεδρων **Kedron**

**of Hebrew origin 06939** קדרק ; n pr loc

AV-Cedron 1; 1

Cedron or Kidron =" turbid"

1) **the name of a winter torrent, rising near Jerusalem and flowing down through a valley of Kidron, having the Mount of Olives on the east, into the Dead Sea**

06939 קדרק **Qidrown**

from 06937, Greek 2748 Κεδρων; ; n pr stream

AV-Kidron 11; 11

Kidron =" dark"

1) **a stream east of Jerusalem**

An additional factor informing us of the location of Christ's death is provided by Matthew, Mark, and Luke. All three gospels clearly record that those present at Jesus' crucifixion site could actually see and were able to report the simultaneous tearing of the veil of the Temple at the moment Jesus died.

**Matthew 27:50** Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 **And, behold, the veil of the temple was rent in twain from the top to the bottom;** and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when **the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done,** they feared greatly, saying, Truly this was the Son of God.

**Mark 15:37** And Jesus cried with a loud voice, and gave up the ghost. 38 **And the veil of the temple was rent in twain from the top to the bottom.** 39 **And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.**



**Luke 23:33 And when they were come to the place, which is called Calvary, there they crucified him,** and the malefactors, one on the right hand, and the other on the left...**44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.** 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 **And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**

The veil of the Temple was located on the eastern side of the Temple house itself. It was certainly visible from the higher portions of the western slope of the Mount of Olives. And other geographic and structural factors prevented this curtain from being visible except from the Mount of Olives. These factors include: the location of the veil on the eastern side of the Temple itself, the walls of the Temple courts, other building structures to the north, west, and south of the Temple within Jerusalem, as well as elevation issues in the geography of the city.

Again, the Talmud confirms that the front of the Temple could be seen by the high priest as he stood near the altar where the red heifer was burned on the Mount of Olives.

**Middot (Talmud)** – Middot (lit. Measurements) is **the tenth Mishnahic tractate** of the Order of Kodashim. It has no Gemara either in the Jerusalem Talmud or the Babylonian Talmud. **The tractate deals with the measurements of the Second Temple in Jerusalem.** – wikipedia.org

**There were five gates of the Temple mount:** the two Huldah Gates on the south, that served for coming in and going out; the Kiponus Gate on the west, that served for coming in and going out; the Tadi Gate on the north that was not used at all; **the Eastern Gate on which was portrayed the Palace of Shushan. Through this [gate] the High Priest that burned the Red Heifer, and the heifer, and all that aided him went forth to the Mount of Olives.** – Middoth 1:3, quoted from Ernest L. Martin, *Secrets of Golgatha*, p. 31-32

**All the [Temple] walls were high, save only the eastern wall, because the Priest that burns the Heifer and stands atop the Mount of Olives should be able to look directly into the entrance of the Sanctuary when the blood is sprinkled.** – Middoth 2:4, quoted from Ernest L. Martin, *Secrets of Golgatha*, p. 34

It is also possible that the stone lintel above the veil was also broken at the time of Christ's death in connection with the tearing of the veil. Matthew 27:54 reports that an earthquake occurred at that point.

**Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 54 Now when the centurion, and they that were with him, watching Jesus, saw the**

**earthquake, and those things that were done**, they feared greatly, saying, Truly this was the Son of God.

The breaking of the stone lintel is reported in the surviving fragments of a second century, Christian text called the Gospel of the Nazarenes, which parallels Matthew's gospel though with some occasional, additional material. In its section paralleling Matthew 27:51, the Gospel of the Nazarenes reports that the stone lintel broke as the veil of the Temple tore at the time of Christ's death.

**Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake**, and the rocks rent;

**Variant to Mt 27:51 – And behold, a massive lintel of the temple broke and split apart.** And the earth shook, and the rocks were split.[20] – Gospel of the Nazarenes, [http://en.wikisource.org/wiki/Gospel\\_of\\_the\\_Nazaraeans#cite\\_note-19](http://en.wikisource.org/wiki/Gospel_of_the_Nazaraeans#cite_note-19)

**Gospel of the Nazarenes** – The Gospel of the Nazaraeans has been lost. **Fragments survive in the form of quotations and allusions. It appears to have been an expanded and slightly rewritten version of the Gospel of Matthew.** As many of these fragments are short, sometimes only a word or two, excerpts from Matthew (WEB translation) are given here, with the text from the gospel in bold The arrangement here follows that in Schneemelcher, New Testament Apocrypha, volume 1, pp. 160-162. – wikisource.org

**Gospel of the Nazarenes** – **The Gospel of the Nazarenes (also Nazaraeans or Nazaraeans) is the traditional but hypothetical name given by some scholars to distinguish some of the references to, or citations of, non-canonical Jewish-Christian Gospels extant in patristic writings from other citations believed to derive from different Gospels...** Concerning its origin, Jerome relates that the Nazarenes believed that the Hebrew Gospel he received while at Chalcis was written by Matthew the Evangelist. In his work On Illustrious Men, Jerome explains that Matthew, also called Levi, composed a gospel of Christ, which was first published in Judea in Hebrew script for the sake of those of the circumcision who believed (On Illustrious Men, 2) Meanwhile, in his Commentary on Matthew, Jerome refers to the Gospel of the Nazarenes and the Gospel of the Hebrews interchangeably, treating them as synonymous. Epiphanius is of the same opinion; he states in his Panarion that Matthew alone expounded and declared the gospel in Hebrew among the New Testament writers: "For in truth, Matthew alone of the New Testament writers expounded and declared the Gospel in Hebrew using Hebrew script." (Panarion 30.13.1) Origen adds to this by stating that, among the four gospels, Matthew, the one-time tax collector who later became an apostle of Jesus Christ, first composed the gospel for the converts from Judaism, published in the Hebrew language. (Eusebius, Historia Ecclesiastica, 6.25)... **The time and place of authorship are disputed, but since Clement of Alexandria used the book in the last quarter of the second century, it consequently predates 200 AD.** Its place of origin might be Alexandria, Egypt since two of its principal witnesses, Clement and Origen, were

Alexandrians.[citation needed] However, the original language of the Gospel of the Nazarenes was Hebrew,[citation needed] suggesting that it was written specifically for Hebrew-speaking Jewish Christians in Palestine, Syria, and contingencies. – wikipedia.org

Similarly, the Talmud reports that the Temple doors themselves opened of their own accord forty years before the Temple was destroyed, which would mean the original occurrence (and perhaps the origin of the report) took place at around the year of Christ's death.

**Our Rabbis taught: During the last forty years before the destruction of the Temple...the doors of the Hekal would open by themselves,** until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself?<sup>5</sup> I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee:<sup>6</sup> Open thy doors, O Lebanon, that the fire may devour thy cedars.<sup>7</sup> - Yoma 39a, 39b, Babylonian Talmud

This earthquake may have been involved in the opening of the Temple doors, the breaking of the lintel, and (possibly) the tearing of the curtain, all of which signaled that through Christ's blood man could once again enter into God's presence.

As we return to the biblical discussion of these matters, we can see that the New Testament plainly indicates that Jesus was killed in a garden on the Mount of Olives that was near the altar of burning where the red heifer was killed. This is what the Book of Hebrews and the gospels report.

John's gospel never uses the actual name of the garden. But, the other gospels do. And, if we are following John's account, the most natural conclusion is that John intended to communicate that Jesus was put to death in the same garden where he was arrested. In fact, according to both Luke and John, Jesus basically lived in that garden on the Mount of Olives whenever he was visiting Jerusalem.

**Luke 21:37 And in the day time he was teaching in the temple; and at night he went out, and abode (835) in the mount that is called the mount of Olives.**

αυλιζομαι **aulizomai**

middle voice from 833; ; v

AV-lodge 1, abide 1; 2

1) **to lodge** in the court-yard, esp. at night

1a) of flocks and shepherds

2) to pass the night in the open air

3) **to pass the night, lodge**

**Luke 22:39 And he came out, and went, as he was wont (1485), to the mount of Olives; and his disciples also followed him.**

1485 εθος **ethos**

from 1486; TDNT-2:372,202; n n  
 AV-custom 7, manner 4, be wont 1; 12  
 1) custom  
 2) usage prescribed by law, institute, prescription, rite

**John 8:1 Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple,** and all the people came unto him; and he sat down, and taught them.

**John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2** And Judas also, which betrayed him, knew the place: **for Jesus oftentimes resorted thither with his disciples.**

Secondary information supporting the location of Christ's death in a garden on the Mount of Olives comes from texts providing information about Roman execution practices. Among these texts is a fourth-century, apocryphal work entitled the Acts of Pilate.

**The Acts of Pilate** – The Acts of Pilate (Latin Acta Pilati Greek Πράξεις Πιλάτου), also called the Gospel of Pilate, is **a book of New Testament apocrypha**.<sup>[1]</sup> The dates of its accreted sections are uncertain, **but scholars agree in assigning the resulting work to the middle of the fourth century**.<sup>[2]</sup> – wikipedia.org

While these apocryphal documents are by no means to be taken as canonical, we must note that to say a work is apocryphal is not the same as saying it is a Gnostic work.

**The New Testament Apocrypha** – The New Testament apocrypha are **a number of writings by early Christians** that claim to be accounts of Jesus and his teachings, the nature of God, or the teachings of his apostles and of their lives. These writings often have links with books regarded as "canonical". – wikipedia.org

The Acts of Pilate is not included among the Gnostic apocrypha.

**The New Testament Apocrypha – Gnostic texts** – In the modern era, many Gnostic texts have been uncovered, especially from the Nag Hammadi library. Some texts take the form of an expounding of the esoteric cosmology and ethics held by the Gnostics. Often this was in the form of dialogue in which Jesus expounds esoteric knowledge while his disciples raise questions concerning it. There is also a text, known as the Epistula Apostolorum, which is a polemic against Gnostic esoterica, but written in a similar style as the Gnostic texts.  
**Dialogues with Jesus – Apocryphon of James (also called the "Secret Book of James"), Book of Thomas the Contender, Dialogue of the Saviour, Gospel of Judas (also called the "Gospel of Judas Iscariot"), Gospel of Mary (also called the "Gospel of Mary Magdalene"), Gospel of Philip, Greek Gospel of**

**the Egyptians (distinct from the Coptic Gospel of the Egyptians), The Sophia of Jesus Christ General texts concerning Jesus – Coptic Apocalypse of Paul (distinct from the Apocalypse of Paul), Gospel of Truth, Gnostic Apocalypse of Peter (distinct from the Apocalypse of Peter), Pistis Sophia, Second Treatise of the Great Seth Sethian texts concerning Jesus** – The Sethians were a gnostic group who originally worshipped the biblical Seth as a messianic figure, later treating Jesus as a re-incarnation of Seth. They produced numerous texts expounding their esoteric cosmology, usually in the form of visions: **Apocryphon of John** (also called the "Secret Gospel of John"), **Coptic Gospel of the Egyptians** (distinct from the Greek Gospel of the Egyptians), **Trimorphic Protennoia** – wikipedia.org

Our interest in the Acts of Pilate is not in regard to its theological content, but rather its attestation that at least some fourth-century Christians understood that Jesus was executed in the garden of Gethsemane on the Mount of Olives where he was arrested. Below is the relevant quote from the Acts of Pilate.

**Then Pilate** ordered the curtain of the tribunal where he was sitting to be drawn,<sup>33</sup> and **says to Jesus:** Thy nation has charged thee with being a king. **On this account I sentence thee**, first to be scourged, according to the enactment of venerable kings, and then **to be fastened on the cross in the garden where thou wast seized.** And let Dysmas and Gestas, the two malefactors, be crucified with thee. – The Acts of Pilate, Chapter 9, <http://www.earlychristianwritings.com/text/gospelnicodemus-roberts.html>

We can see that three hundred years after Christ's death, it was thought that Pilate had crucified Jesus in the garden where he was betrayed by Judas and taken into custody. This conclusion fits with the gospel accounts.

Other documents (from this period and earlier) attest that Roman custom was to execute criminals condemned for capital crimes in one of three places: 1) the place where their crime was committed, 2) the place of their arrest, or 3) (at the very least) a public place so that many could see their punishment and be deterred from committing the same crime. In his book, *Secrets of Golgotha*, author and biblical scholar Dr. Ernest L. Martin provides an excellent summary of the available historical material.

In the quote below Martin discusses relevant passages from several ancient sources. The first is a quote from a historical work entitled "Augustian History" (*Scriptores Historiae Augustae*.) Like the Acts of Pilate, this document is thought to originate during the fourth century. The identity of its authorship is in question. But the work presents a collection of supposedly historic biographies of several Roman Emperors. Our interest in the work has little to do with the authenticity of its biographical material. Rather, it is the incidental report regarding Roman execution protocols that is relevant to our study. (As we proceed we will first become familiar with the documents Martin cites. Then we will look at the material contained in these documents that is relevant to our study.)

**Augustan History – (Redirected from Scriptores Historiae Augustae, Redirected from Vulcaci Gallicanus)) – The Augustan History (Lat. Historia Augusta) is a late Roman collection of biographies, in Latin, of the Roman Emperors, their junior colleagues and usurpers of the period 117 to 284. It presents itself as a compilation of works by six different authors (collectively known as the Scriptores Historiae Augustae), written in the reigns of Diocletian and Constantine I, but the true authorship of the work, its actual date, and its purpose, have long been matters for controversy. Title and Scope – The six Scriptores – "Aelius Spartianus", "Iulius Capitolinus", "Vulcaci Gallicanus", "Aelius Lampridius", "Trebellius Pollio", and "Flavius Vopiscus (of Syracuse)" – dedicate their biographies to Diocletian, Constantine and various private persons, and so ostensibly were all writing c. the late third and early fourth century. The Dating Problem – Major problems include the nature of the sources it used, and how much of the content is pure fiction... In 1889, Hermann Dessau, who had become increasingly concerned by the huge amount of anachronistic terms, Vulgar Latin vocabulary, and especially the host of obviously bogus proper names in the work, proposed the six authors were all fictitious personae, and that the work was in fact composed by a single author in the late fourth century, probably in the reign of Theodosius I.[4] Among his supporting evidence was that the life of Septimius Severus would have appear to make use of a passage from the mid-4th century historian Aurelius Victor, and that the life of Marcus Aurelius likewise uses material from Eutropius. In the decades following Dessau many scholars fought rearguard actions to try to preserve at least some of the six Scriptores as distinct persons and some first-hand authenticity for the content. As early as 1890 Mommsen postulated a Theodosian 'editor' of the Scriptores' work, an idea that has resurfaced many times since.[5] Others, such as Norman H. Baynes, abandoned the early 4th century date but only advanced it as far as the reign of Julian the Apostate (useful for arguing the work was intended as pagan propaganda). – wikipedia.org**

The second document that Martin cites is an ancient Greek novel written by Chariton entitled Callirhoe (or Chaereas and Callirhoe.) This work is suggested to date to the middle of the first century AD.

**Chariton – Chariton of Aphrodisias (Greek: Χαρίτων Ἀφροδισεύς)[1] was the author of an ancient Greek novel probably titled Callirhoe (based on the subscription in the sole surviving manuscript), though it is regularly referred to as Chaereas and Callirhoe[2] (which more closely aligns with the title given at the head of the manuscript). Recent evidence of fragments of the text on papyri suggests that the novel may have been written in the mid 1st century AD, making it the oldest surviving complete ancient prose romance and the only one to make use of apparent historiographical features for background verisimilitude and structure, in conjunction with elements of Greek mythology, as Callirhoë is frequently compared to Aphrodite and Ariadne and Chaereas to numerous heroes, both implicitly and explicitly.[3] – wikipedia.org**

Martin also cites the writings of the Latin historian Justin. In his work the Philippic History of Pompeius Trogus (Historiarum Philippicarum), Justin

provides additional information on Roman execution. This historical work is dated sometime between the mid-second century and the late fourth century AD.

**Justin (historian)** – Justin (Latin Marcus Junianus (or Junianus) **Justinus**) was a **Latin historian who lived under the Roman Empire**. His name is mentioned only in the title of his own history, and there it is in the genitive, which would be M. Juniani Justini no matter which nomen he bore. Of his personal history nothing is known. **He is the author of Historiarum Philippicarum libri XLIV**, a work described by himself in his preface as a collection of the most important and interesting passages from the voluminous **Historiae philippicae** et totius mundi origines et terrae situs, written in the time of Augustus by Pompeius Trogus. His date is uncertain, except that he must have lived after Trogus. He writes that the Romans and the Parthians have divided the world between them; while this is presumably from Trogus, **it would be an anachronism after the rise of the Sassanian Empire in the 3rd century AD. Although Latin changed slowly, Justin's language would also be consistent with a date in the 2nd century AD. Ronald Syme argues for a date around 390**, immediately before the compilation of the Augustan History, and dismisses the anachronism as unimportant; readers would understand that these passages represented Trogus' time, not their own.[1] – wikipedia.org

**Marcus Junianus Justinus, Epitome of the Philippic History of Pompeius Trogus**, translated, with notes, by the Rev. John Selby Watson, London: Henry G. Bohn, York Street, Convent Garden (1853). – forumromanum.org, <http://www.forumromanum.org/literature/justin/english/trans2.html>

Martin's final references come from four other sources. The first is one of the declamations of Quintilian, a Roman rhetorician who lived between 35 and 100 AD. The second is a text supposedly written by Cyprian, the third-century bishop of Carthage entitled "On the Two Mountains Sinai and Zion. The third source comes from the lectures of Cyril of Jerusalem, a fourth-century church theologian. And the fourth is a medieval, text entitled Toledot Yeshu which presents a rabbinic Jewish perspective on Jesus.

**Quintilian – Marcus Fabius Quintilianus (ca. 35 – ca. 100) was a Roman rhetorician** from Hispania, widely referred to in medieval schools of rhetoric and in Renaissance writing. In English translation, he is usually referred to as Quintilian, although the alternate spellings of Quintillian and Quinctilian are occasionally seen, the latter in older texts... In addition, **there are two sets of declamations, Declamationes Majores and Declamationes Minores, which have been attributed to Quintilian.** – wikipedia.org

**Cyprian** – Cyprian (Latin: Thascius Caecilius Cyprianus) (died September 14, 258) was **bishop of Carthage and an important Early Christian writer, many of whose Latin works are extant. He was born around the beginning of the 3rd century in North Africa**, perhaps at Carthage, where he received a classical education. After converting to Christianity, he **became a bishop in 249** and eventually died a martyr at Carthage.... **Writings – The following works are of**

**doubtful authenticity:** De spectaculis ("On Public Games"); De bono pudicitiae ("The Virtue of Modesty"); De idolorum vanitate ("On the Vanity of Images," written by Novatian); De laude martyrii ("In Praise of Martyrs"); Adversus aleatores; **De duobus montibus Sina et Sion (On the Two Mountains Sinai and Zion)**; Adversus Judaeos; and the Cena Cypriani ("Cyprian's Banquet", which enjoyed wide circulation in the Middle Ages). The treatise entitled De duplici martyrio ad Fortunatum was not only published for the only time by Erasmus, but was probably also composed by him and fathered upon Cyprian. – wikipedia.org

**Cyril of Jerusalem** – Cyril of Jerusalem was a distinguished theologian of the early Church (ca. 313[1] – 386)... His famous twenty-three catechetical lectures (Greek Κατηχήσεις), which he delivered while still a presbyter in 347 or 348... - wikipedia.org

**Toledot Yeshu** – Sefer Toledot Yeshu (or Toledoth Jeschu) (ושי תודלות רפס, **The History of Jesus**,<sup>[1]</sup> **Generations of Jesus**,<sup>[2]</sup> or **The Life of Jesus**<sup>[3]</sup>) is a medieval version of the story of Jesus from a Jewish perspective.<sup>[4]</sup> The book concerns Yeshu, son of Joseph and Mary, born in Bethlehem, but also makes this Yeshu a contemporary of Queen Salome Alexandra (139–67 BCE). The work deliberately attacks and parodies the Christian Gospels and refers to Jesus as the illegitimate son of a Roman soldier, devoted to magic powers, a seducer, heretic and the victim of a shameful death.<sup>[5]</sup><sup>[6]</sup> It has been called the counter-gospel, anti-gospel, and anti-evangel<sup>[citation needed]</sup> and according to Van Voorst is popular polemic against Jesus "run wild".<sup>[4]</sup> **The Toldoth Yeshu are not part of rabbinic literature and are considered neither canonical nor normative.**<sup>[7]</sup> There is no one authoritative Toldoth Yeshu story; rather, various medieval versions existed that differ in attitudes towards the central characters and in story details. It is considered unlikely that any one person wrote it, and each version seems to be from a different set of storytellers.<sup>[7]</sup> A very recent study reports that more than 100 manuscripts of the Toledot Yeshu exist, almost all of them late medieval (the oldest manuscript being from the 11th century) and containing some details in the text that seem to be late medieval or even early modern era.<sup>[8]</sup> - wikipedia.org

Now that we are familiar with the sources that Martin refers to in his quote, let's take a look at Martin's quote itself as he summarizes the material these historic documents contain regarding Roman execution practices and Jesus' crucifixion.

What is important is the fact that **Roman jurists held that convicts sentenced to crucifixion, particularly pirates or enemies of the state, must be crucified at the scene of their misdeed** (*Digest* 48:9.19.28.15; cf. *Collectio Legum Nosaicarum et Romanarum*, I.6). This was the manner of crucifixion prescribed by tradition and law that had been followed through the years and it can be seen in various examples. Note some of them. "...he crucified the soldiers in the spot where they had committed their crimes" (*Scriptores Historiae Augustae* 6, Vulcanius Gallicanus, *Avidius Cassius*, 4.1f). Also, the proconsul of Africa punished the priests of Saturn "by crucifying them on the very trees of their temple, in the shadow of which they had committed their crimes" (Tertullian, *Apologetics*,



**9:2). Additionally, there is Chariton, *Chaereas and Callirhoe*, 3:4.18 which says: “A great proportion of the crowd followed Theron as he was led away, and in front of Callirhoe’s tomb he was crucified upon the cross, and from the cross gazed out upon the sea over which he had carried captive the daughters of Heromcrates.”** This shows that Theron’s crucifixion was at the site of his criminal abduction. **These are examples to show that it was common to crucify people where their crimes had been committed (cf. Justinus, *Epitome*, 22.7.8).** There was another method for selecting the spot for crucifixion. **If it were not possible to return the criminal to the site of the crime, then the place where the person was arrested was viewed as proper. We find the following in the *Acts of Pilate*, IX.5: “According to the law of the pious emperors...hanged on the cross in the garden in which you were seized”** (cf. Ps. Cypr., *De Montibus Sina et Zion*, 3; Cyril, *Catechetical Lecture XIV*, 5; *Toldoth Jeshu*, IV.20-25; also cf. *Song of Solomon* 6:11). **If, however, the crucifixion of a malefactor was not feasible at the scene of the crime or the place of arrest, it was also common to select an area of high ground and/or crossroads for the execution. This was done to attract the attention of a large number of people to provide a visible deterrent to others not to commit such crimes...In Quintillian we read: “The crowded roads are chosen...penalties relate not so much to retribution as to their exemplary effect”** (*Declamationes*, 274). See also *Scriptores Historiae Augustae*, 18, Aelius Lamridius. **In *Alexander Severus*, 23:8 we read: “As a deterrent to others he had them crucified on the street that his slaves used most frequently.”** – *Secrets of Golgatha*, Ernest L. Martin, p. 52-54

We can see then that Roman law confirms the details reported in the New Testament. Since the Roman government was complicit in Christ’s execution, their law would have required him to be put to death either at the site of his crime, the site of his arrest, or in a public place. The New Testament record indicates that Christ’s execution at the garden on the Mount of Olives probably met all three criteria. It was certainly at or very near the site of his arrest. But, since Christ was accused of treason with regard to Roman law, executing him in a garden on the Mount of Olives would also fit the criterion for execution to be carried out at the site where the crime was committed. There are two reasons that garden may have been understood by the Romans as the place where Christ had committed the crime of treason against Caesar.

First, the New Testament reports that when Jesus was arrested, his disciples were carrying swords (Matthew 26:51-52, Mark 14:47, John 18:10-11.) In fact, one of the disciples (Peter) attacked one of the servants who accompanied those who were there to arrest Jesus. This was a clear act of aggression. It is important to note that Roman soldiers were present alongside the Jewish authorities. John 18:3 uses the Greek word for a military band. Likewise, Matthew 27:65 indicates that a set of Roman soldiers were regularly given to the charge of the Jewish leadership for conducting their affairs.

**John 18:3** Judas then, having received a band (4686) of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4686 σπειρα **speira**

of immed. Latin origin, but ultimately a derivative of 138 in the sense of its cognate 1507; ; n f

AV-band 7; 7

1) anything rolled into a circle or ball, anything wound, rolled up, folded together

2) **a military cohort**

2a) the tenth part of legion

2a1) about 600 men i.e. legionaries

2a2) if auxiliaries either 500 or 1000

2a3) a maniple, or the thirtieth part of a legion

2b) **any band, company, or detachment, of soldiers**

**Matthew 27:62** Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 **Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.** 65 **Pilate said unto them, Ye have a watch (2892): go your way, make it as sure as ye can.** 66 **So they went, and made the sepulchre sure, sealing the stone, and setting a watch (2892).**

2892 κουστωδία **koustodia**

of Latin origin; ; n f

AV-watch 3; 3

1) guard: used of Roman soldiers guarding the sepulchre of Christ

**A Roman guard was made up of four to sixteen solders.** In combat, they would form a square, and were able to hold off a much larger force.

Luke's account provides additional details regarding the presence of swords among Jesus' disciples at the scene of his arrest.

**Luke 23:34** And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 **Then said he unto them,** But now, he that hath a purse, let him take it, and likewise his scrip: **and he that hath no sword, let him sell his garment, and buy one.** 37 **For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.** 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

In verse 37, Luke provides Jesus' explanation for why he wanted his disciples to carry swords with them. According to Jesus, the swords were necessary to fulfill

the prophecy that he would be reckoned as a transgressor. Furthermore, Jesus states that the reason he must be reckoned as a transgressor was so that the things written about him would be fulfilled (“have an end”). The Greek word translated as “transgressor” is “anomos” (459.) It is formed from the negative particle “a” joined to the Greek word “nomos” meaning “law.”

459 ανομος **anomos**

**from 1 (as a negative particle) and 3551; TDNT-4:1086,646; adj**

AV-without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

1) destitute of (the Mosaic) law

1a) of the Gentiles

2) **departing from the law, a violator of the law, lawless, wicked**

3551 νομος **nomos**

from a primary nemo (to parcel out, especially food or grazing to animals);

TDNT-4:1022,646; n m

AV-law 197; 197

1) **anything established, anything received by usage, a custom, a law, a command**

1a) **of any law whatsoever**

1a1) a law or rule producing a state approved of God

1a1a) by the observance of which is approved of God

1a2) a precept or injunction

1a3) the rule of action prescribed by reason

1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents

1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love

1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

For Synonyms see entry 5918

We can see then that Jesus was arrested amidst circumstances that were deliberately engineered by God to allow the authorities to accuse him of being a lawbreaker. In the accounts that follow, the Jewish authorities accused Jesus before Pilate of having committed treason. Luke’s account provides evidence that the presence of swords among Jesus’ followers was intentional on God’s part in order to allow for his execution in accordance with prophecy and God’s plan of redemption. So, here we have Jesus arrested as a lawbreaker whose disciples were carrying swords and attacked the arresting party which included a band of Roman soldiers. Certainly, the events which occurred in the garden that evening were part of the construction of the crime (or transgression) which Jesus said would lead to his death.

In addition, we have already seen that just days before his arrest, Jesus was hailed as the Davidic king.

**John 12:12** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

John's gospel provides the location where these events took place. On the night before his triumphal entry into Jerusalem (on Palm Sunday,) Jesus stayed in Bethany at the home of Lazarus, Martha, and Mary.

**John 12:1** Then Jesus six days before the passover came to Bethany (963), where Lazarus was which had been dead, whom he raised from the dead. 2 **There they made him a supper;** and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment... 12 **On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.**

The town of Bethany was located just east of the Mount of Olives, less than two miles from Jerusalem and the Temple.

963 βηθανια **Bethania**

of Aramaic origin תיב-יניה ; n pr loc

AV-Bethany 11; 11

Bethany = "house of dates" or "house of misery"

1) **a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho**

2) a town or village on the east bank of the Jordan, where John was baptising

So, after staying at the home of Lazarus, Martha, and Mary in Bethany, Jesus travelled westward toward Jerusalem and the Temple. In order to get from Bethany to Jerusalem and the Temple one would travel on the main road that lead from Jerusalem eastward to the city of Jericho. This is the route specified in the gospel accounts.

**Matthew 21:1** And when they drew nigh unto Jerusalem, and were come to **Bethphage, unto the mount of Olives,** then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 **And a very great multitude spread their garments in the way; others cut**

down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them.

**Mark 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**

**Luke 19:28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he**

answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 41 **And when he was come near, he beheld the city, and wept over it,** 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. 45 **And he went into the temple,** and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

The Book of Revelation confirms that Jesus was killed near this main road. Revelation 11:8 specifically states that the two witnesses will be killed and their corpses lie in the broad roadway leading from Jerusalem where Jesus was crucified.

**Revelation 11:7** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie **in the street (4113) of the great city,** which spiritually is called Sodom and Egypt, **where also our Lord was crucified.**

4113 πλατεια **plateia**  
 from 4116; ; n f  
 AV-street 9; 9  
 1) **a broad way,** a street

4116 πλατος **platus**  
 from 4111; ; adj  
 AV-wide 1; 1  
 1) **broad**

It is important to note that these New Testament accounts plainly declare that Jesus was proclaimed as the Davidic king as he passed over the Mount of Olives on his way from Bethany to Jerusalem along a heavily trafficked roadway leading eastward from the city. John's gospel correlates these details when it reports that Jesus was crucified in a location that allowed many Jews to witness Christ's death. It is conceivable that many of those who saw Jesus' death were pilgrims traveling to Jerusalem or the Temple during Passover.

**John 19:17** And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 **Where they crucified him,** and two other with him, on either side one, and Jesus in the midst. 19 **And Pilate wrote a title, and put it on the cross.** And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 **This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:** and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the

Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

We can see then that Jesus was arrested in a garden on the Mount of Olives as a transgressor (whose followers attacked the Roman contingent which was there to arrest him) just days after having been illegally been proclaimed king as he travelled over the Mount of Olives on the major road leading back towards Jerusalem from Bethany. These New Testament details combined with historic reports about Roman execution provide further corroboration that Christ was executed in a garden on the Mount of Olives. In point of fact, it was the garden of Gethsemane, the very garden where he was arrested. And, it was the very place where he spent most of his time with his disciples when he was in Jerusalem. This location would have fit all of the Roman criteria for the execution of criminals. It was the site (or near the site) where the crime had been committed. It was the place of the arrest. And it was near a very public road which allowed many to witness his punishment. We can add to this that it was only from the Mount of Olives that witnesses to Jesus' execution would have been able to report the simultaneous tearing of the curtain on the eastern side of the Temple. This location was certainly near the vicinity of the altar of burning where the red heifer was killed and the bodies of various sin and consecration offerings were burned.