



MOUNT OLIVES

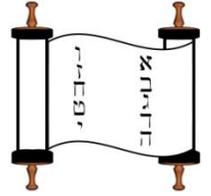
Impalement of the Moshiach

– Written By –

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יְהוָה

Yahuah

The Heavenly Father

יְהוֹשֻׁעַ

Yahushua

Our Moshiach/Messiah

Even in the death of mankind, the devil has merchandised us to profit through greed. In this world every thing is commercialized, so is the death of our Moshiach. The devil has used men to profit off the death of Yahushua and has blasphemed His Word.

Even on the impalement of the Moshiach!

Where was the Moshiach truly taken and impaled at?

The shadows Yahuah has laid before us.

Beresheeth (Genesis) 22:1-2 “And it came to pass after these things, that Elohim **did test** Avraham, and said to him, Avraham: and he said, See, Hinayni (Here I Am).” 2 “And He said, Take now your son, your **only son Yitzchak, whom you love, and get into the land of MoriYah;** and offer him there for a burnt offering **upon one of the mountains of which I will tell you.”**

MoriYah means “Chosen of Yah”

Yahshar (Jasher) 23:2 “And He said to him, Take now your son, your only son whom you love, even Yitzchak, and **go to the land of MoriYah,** and offer him there for a burnt offering **“upon one” of the mountains which shall be shown to you,** for there will you see a cloud and the shechinah (glory) of Yahuah.”

You must ask yourselves before assuming, how many Mountains are in the land of MoriYah? In the land of MoriYah there is Mt. Zion, Mt. MoriYah and Mt. Olives and other minor mountains. But, Yahuah told Avraham to go to the land of MoriYah and there He would show him the Mount to go to and do the burnt offering. Yahuah didn't say do the burnt offering on Mt. MoriYah, but to go to the Land of MoriYah and there I will show you.

Yahuah already told Avraham to go to the land of MoriYah, so why didn't He tell him to perform the sacrifice on MoriYah? Unless, from there Yahuah would show which mount to perform the offering, once he came to the land.

Beresheeth (Genesis) 22:4 “Then on the **third day** Avraham lifted up his eyes, and saw the place far off.”

Yahshar (Jasher) 23:41-42 “And on the **third day** Avraham lifted up his eyes and saw the place at a **distance** that Elohim had told him of.” 42 “And a **pillar of fire appeared to him that reached from the earth to the shamayim** (heavens), **and a cloud of shechinah (glory) upon the mountain**, and the shechinah of Yahuah was seen in the cloud.”

Over and over Yahuah has shown the sign of a pillar of fire to Yisrael. Pillar of fire in the wilderness, upon Mt. Sinai, the consuming fire of EliYahu’s offering and now to Avraham and Yitzchak so they would know where to perform the service of Yahuah.

This is also very important in the day it took place. The 3rd day, shadow of the Moshiach’s offering for mankind and ascension (rebuilding of the Temple made without hands also the 3rd day for the water purification). Also the third day, which is a shadow of Yahuah renewing His covenant with His people, bringing them on a three days journey in the wilderness.”

Beresheeth (Genesis) 22:6 “And Avraham took the **wood of the burnt offering**, **and laid it upon Yitzchak his son**; and he took the fire in his hand, and a knife; and they went both of them together.”

Yochanan (John) 19:17 “**And He bearing His stake** went forth into a place called the **Place of the Skull, which is called in Ivrit (Hebrew); Golgotha.”**

Yitzchak was the promised child of Avraham, shadow of the Moshiach Yahushua the promised Son of Yahuah. As Yitzchak carried the wood for the burnt offering, so the Yahushua carried the execution stake to His impalement, shadow of the wood of the burnt offering.

Beresheeth (Genesis) 22:9 “And they came to the place that Elohim had told him about; and Avraham **rebuilt an altar** there, and laid the wood in order, and bound Yitzchak his son, and laid him on the altar upon the wood.”

Notice it says here that Avraham rebuilt an altar. Which means our fathers before Avraham offered up sacrifices upon this Mount also. This is very important because our fathers would serve and seek Yahuah at this very spot/mount.

Beresheeth 22:11-12 “And the Malach-Yahuah called to him out of the shamayim (heaven), and said, Avraham, Avraham: and he said, Hinayni (Here I Am).” 12 “And He said, Lay not your hand upon the lad, neither do anything to him: for now I know that you fear Elohim, seeing you have not withheld your son, your only son from Me.” - Yahushua

Beresheeth 22:14 “And Avraham called the name of that place **Yahuah-Yireh**: as it is said to this day, **On the mountain Yahuah is seen.**”

Yitzchak was a **shadow of the future coming and now present Yahushua Moshiach**, for the sacrifice and impalement. **But, we know that Yahushua was not impaled at Mt. MoriYah where the temple was built.**

Ivrim (Hebrews) 13:11-12 “For the bodies of those beasts, whose dahm (blood) is brought into the Kadosh-Place by the Kohen HaGadol **for sin, are burned outside the camp.**” 12 “Therefore Yahushua also, that He might set-apart the people of Yisrael with His own dahm (blood), **suffered outside the gate.**” 13 “**Let us go forth therefore to Him outside the camp, bearing His reproach.**”

Just as the Tabernacle was placed outside the camp, so was the Moshiach taken outside the camp/temple (MoriYah). Yahushua is the Tabernacle, He is the High Priest!

If Yitzchak was on Mt. MoriYah to be offered then Yahushua would have been on Mt. MoriYah to be offered and vice versa. We also know that Yahushua was not impaled on MoriYah but was led outside the camp, as the Red Heifer was and sacrificed on a different Mount.

Beresheeth (Genesis) 22:14 “name of that place **Yahuah-Yireh**” “**On the mountain Yahuah is seen.**”

Who will be seen? Beresheeth says that Yahuah will be seen. But, for they that do not understand, no one (man) has seen the Abba. Why? Because Yahuah is Ruach, but through His Son Yahushua you will see Yahuah.

Qolesayah (Colossians) 1:13 & 15 “Who has delivered us from the power of darkness, and has translated us into the malchut (kingdom) of **His dear Son (Yahushua):**” 15 “**Who is the image of the invisible Elohim, the Bachor of all creation**”

“On the mountain Yahuah is seen.” is in reference to Yahushua Moshiach. What mountain will He be seen at and what mountain do we look to?

ZECHARYAH (Zachariah) 14:4 “And **His (Yahushua) feet shall stand in that day upon the Mount of Olives, which is before Yahrushalayim on the east,** and the **Mount of Olives** shall split in the middle toward the east and toward the west, and there shall be a very great valley; and half of the har (mountain) shall move toward the north, and half of it toward the south.

MAASEH SHLICHIM (Acts) 1:11-12 “Who also said, You men of Galil, why do you stand gazing up into the shamayim (heaven)? **This same Yahushua,** who is taken up from you into the shamayim, **shall so come in like manner as you have seen Him go into the shamayim.**”

12 “Then they returned to Yahrushalayim from the Har called Olives, which is from Yahrushalayim a Shabbat day’s journey.”

Who shall stand upon Mt. Olives? Yahushua

Yahushua went in the heavens on Mt. Olives. “**So come in like manner as you have seen Him go into the shamayim**” As He was taken up from Mt. Olives so He will return as ZecharYah states where the Moshiach shall set His feet.

Why is this important? Yahuah gave Yisrael the signs and knowledge to look for so that it could be passed down to us the children. So we would know the truth and proof of our Moshiach. How did the Apostle’s prove to Yisrael and the Gentiles that Yahushua was the promised Son of Yahuah? Through the **Word and Torah** (law) of Yahuah, which shows the path the Moshiach would walk and be taken to. Proving through the Scriptures how **Yahushua was the walking shadow of the Torah. We all need to know the steps of the Moshiach because many are proclaimed to be the Moshiach. But, if it does not fulfill the Scriptures then they are not the Moshiach but a false image of our Savior.**

Where was the Moshiach found at through out the Scriptures?

MattitYahu (Matthew) 24:3 “And as **He (Yahushua) sat upon the Mount of Olives**, the **talmidim (Disciples) came to Him** privately, saying, Tell us, when shall these things be? And what shall be the sign of Your coming, and of the end of this age?”

MattitYahu 26:30 “And when they had sung a shir (song), they went out to the Mount of Olives.”

YOCHANAN MOSHE (Mark) 13:3-5 “And as **He sat upon the Mount of Olives** opposite the Beit HaMikdash, Kepha and Yaakov and Yochanan and Andri asked Him privately,” 4 “Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?” 5 “And Yahushua answering them began to say, **Take heed lest any man deceive you:**”

Luka (Luke) 22:39 “And He came out, and went, as **He was accustomed, to the Mount of Olives**; and His talmidim also followed Him.”

Yochanan (John) 8:1-2 “Yahushua went to the Mount of Olives.” 2 “And early in the morning He came again into the Beit HaMikdash, and all the people came to Him; and He sat down, and taught them.”

Luka 21:37 “And in the **daytime He was teaching in the Beit HaMikdash**; and **at night He went out, and stayed on the mount that is called the Mount of Olives.**”

Mt. Olives is the mountain that we shall see Yahuah/Yahushua descending upon. It's where Yahushua was found at many times and where our fathers sought Yahuah and is still the Mount we look to for His Return.

SCHMUEL BET (2nd Samuel) 15:30,32 “**And Dawid went up by the ascent of Mount of Olives**, and wept as he went up, and had his head covered, And he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.” 32 “And it came to pass, that when Dawid was come to the **top/ roshe** of the mount, where he worshipped Elohim, see, Chushi the Archite came to meet him with his coat torn, and earth upon his head:”

Even Dawid knew the Holy Place to seek Yahuah.

Skull and Golgotha

Luka (Luke) 23:33 “And when they were come to the place, which is called **The Skull**, **there they impaled Him**, with the wicked ones, one on the right hand, and the other on the left.”

Yochanan (John) 19:17 “**And He bearing His stake** went forth into a place called the **Place of the Skull, which is called in Ivrit; Golgotha.**”

If the “place of the skull” is translated “Golgotha” what is Golgotha?

According to Strongs #1115 Golgotha is a skull (in Greek Cranium,head), top, a knoll near Yahrushalayim.

What is a knoll? A knoll means mount or mountain.

We know that just by these two verses that Yahushua was impaled on a mount. But, how do we know that Yahushua was not impaled on Mt. MoriYah other then through the shadow of Yitzchak/Isaac?

Ivrim (Hebrews) 13:11-12 “For the bodies of those beasts, whose dahm (blood) is brought into the Kadosh-Place by the Kohen HaGadol **for sin, are burned outside the camp.**” 12 “Therefore Yahushua also, that He might set-apart the people of Yisrael with His own dahm, **suffered outside the gate.**” 13 “**Let us go forth therefore to Him outside the camp, bearing His reproach.**”

Through the Torah and the writings of our brothers, we know Yahushua suffered outside gate. We need to understand where Yahuah had the Tabernacle set-apart from Yisrael and the distance from the camps of Yisrael. You may ask, why is this important? Because, outside the gate is not just speaking about outside the walls that were around the Temple but the distance the set-apart place was placed from Yisrael. Notice it says “outside the gate” and “outside the camp” showing they are one and the same. So we must understand what He means outside the camp to serve Yahuah.

Shemoth (Exodus) 33:7 “And Moshe took the Tabernacle, and **pitched it outside the camp, far off from the camp**, and called it the Tabernacle of the congregation. And it came to pass, that everyone who sought Yahuah **went out to the Tabernacle of the congregation, which was outside the camp.**”

After Yisrael worshiped the golden calf (false messiah) Yahuah commanded that the Tabernacle was placed outside the camp. If anyone wanted to worship Yahuah they were commanded to come outside their camp. But how was it placed and where was the Tabernacle located?

Bamidbar (Numbers) 2:1-2 “And Yahuah spoke to Moshe and to Aharon, saying,” 2 “Every man of the children of Yisrael **shall camp by his own banner, with the sign of their abba's bayit (house):** at a **long distance** around the Tabernacle of the congregation shall they camp.”

Bamidbar 2:3-9 “....And on the **East side** toward the rising of the sun shall those of the banner of the camp of Yahudah camp throughout their divisions: camping beside Yahudah on the east side is Yissacher then the tribe of Zevulon.”

Bamidbar 2:10-16 “....**South side** shall be the banner of the camp of Reuven and camping beside him shall be the tribe of Shimeon and beside him tribe of Gad.”

Bamidbar 2:18-24 “....**West side** shall be the banner of the camp of Efrayim beside him shall be the tribe of Menashsheh and beside him the tribe of Benyamin”

Bamidbar 2:25-31 “....banner of the camp of Dan shall be on the **North side** by their divisions beside him the tribe of Asher and camping beside him the tribe of Naphtali.”

We can see that the Tabernacle was placed in the middle or amongst the camps of Yisrael.

All 12 tribes were placed all around the Tabernacle but a long distance from it. Now knowing that all the Tribes of Yisrael settled around the Tabernacle, how far was the Tabernacle placed away from all the Tribes to be considered outside the camp?

Yahoshua (Joshua) 3:3-4 “And they commanded the people, saying, When you see the Ark of the Testimony of Yahuah your Elohim, and the Kohanim (Priests), the Lewiyim (Levites), bearing it; then you shall set out from your place, and follow it.” 4 “**Only**, there shall be a **space between you and it, about two thousand cubits by measure**: come not near to it, that you may know the derech (way) by which you must go: for you have not passed by this derech before.”

We know that no unclean thing (animal or person) could come inside the Tabernacle. But, Yahuah commanded that the Tabernacle would be placed outside the camp even though it was amongst the camps of Yisrael. We know that the Tabernacle is a shadow picture of

the heavens above and the Throne of Yahuah/Yahushua. And the Tabernacle is the dwelling place of the Ark of Yahuah. Yahuah set a distance of 2,000 cubits that they could not come near the Ark. This is the first witness of the distance the Tabernacle was to be placed from the camps of Yisrael.

Second Witness

Melechim Alef (1st Kings) 7:23-26 “And he made a cast basin, ten cubits from the one brim to the other: it was circular all around, and the height was five cubits: and a line of thirty cubits measured around it.” 24 “And under the brim of it all around there were ornaments compassing it, ten in a cubit, all around the basin: the ornaments were cast in two rows, when it was cast.” 25 “It stood upon **twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east:** and the basin was set above upon them, and all their back parts were inward.” 26 “And it was a handbreadth thick, and its brim was made like the brim of a cup, with flowers of lilies: it **contained *two thousand gallons* of mayim** (water).”

Shlomo built the brazen sea after the pattern that was shown to Moshe by Yahuah how the tribes of Yisrael would settle around the Tabernacle. The Tabernacle was in the middle, shown by the water of the brazen sea. Then three oxen (12 oxen's, 12 tribes) placed at the north, south, east and west just as the tribes were to be placed in Bamidbar 2ch. Yisrael is the firstborn, this is why all 12 tribes are pictured as 12 oxen. Because, the ox is used to show the chief strength/ firstborn. Though Yisrael is many, Yahuah looks at us as one.

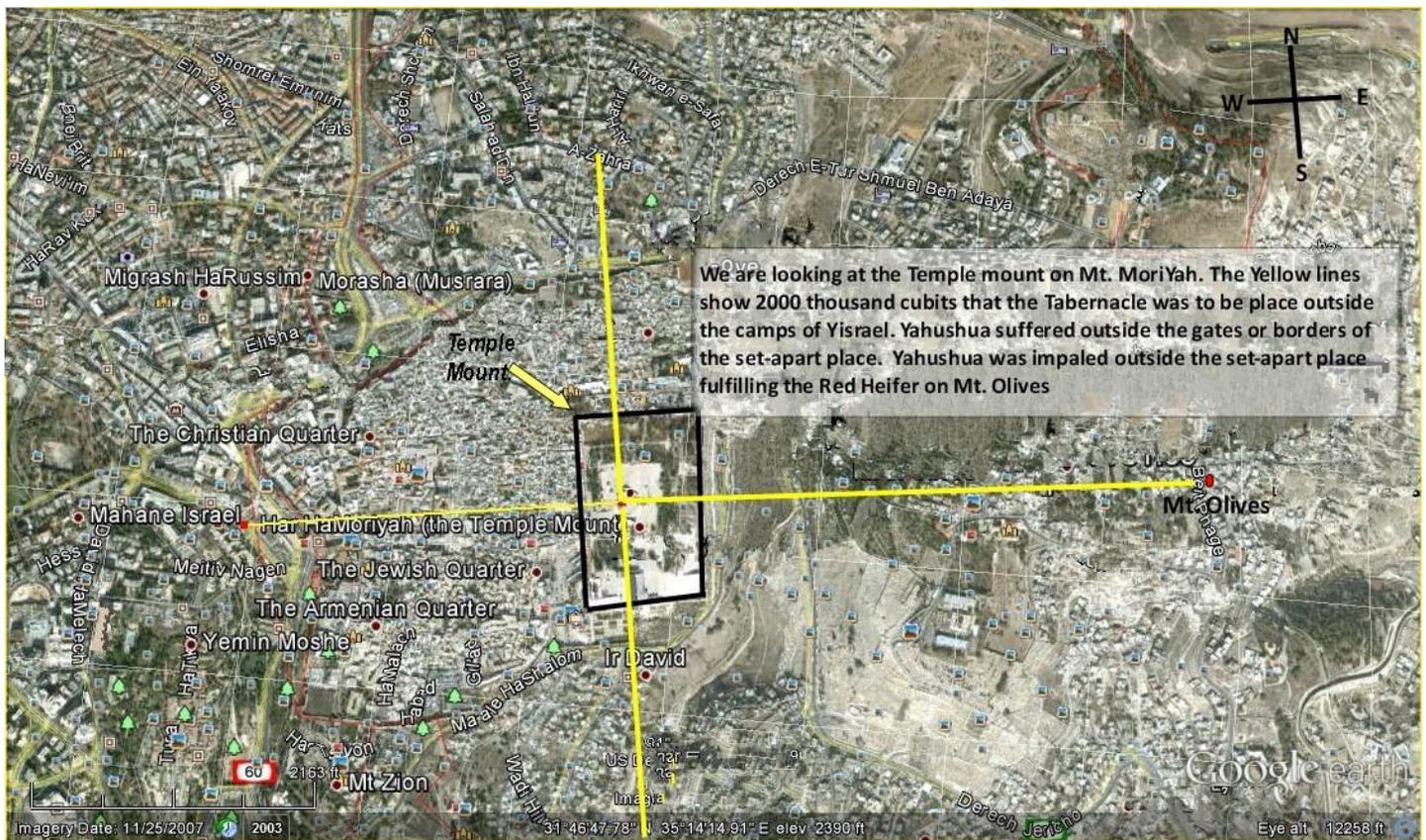
DIVRE HAYAMIM BET (2nd Chronicles) 4:2-5 “Also he made a molten basin of ten cubits from brim to brim, all round, and five cubits in height; and a line of thirty cubits measured all around.” 3 “And under it were **figures like oxen** (oxen, shadow of the first born), all around: ten in a cubit, all the way around the basin. Two rows of oxen were cast, when it was cast.” 4 “It stood on twelve oxen, **three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east:** and the basin was set above upon them, and all their back parts were inward.” 5 “And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and **held three *thousand baths*.**”

Notice that in Melechim Alef that it says gallons when Divre Hayamim says baths. The writing doesn't contradict itself just the translator. In the Hebrew writing the word **“bath” “בַּת”** is used in both books, not **“gallons” “גַּלּוֹן”**.

Lets point out one more matter in Melechim it says “it contained two thousand baths”
But in Divre Hayamim it says “it received and held three thousand baths”
I also do not believe that this is a misleading matter in the Scriptures. I believe that it contained 2000 baths but could hold up to 3000 baths.
But, there is another shadow in this writing.

We know that the Tabernacle was placed outside the camp of Yisrael. But, in fact it was placed among Yisrael as the center point. To fulfill what Yahuah said “I will be among Yisrael”. Just as the Scriptures speaks of the “heart of the earth” meaning Yahrushalayim. All twelve tribes were set in a north, south, east and west direction. But, as the Tabernacle held the Throne of Yahuah/Yahushua or the Ark. When the Ark went forth before the people of Yisrael they were commanded not to come within 2000 cubits by measure. In the same pattern Shlomo built the brazen sea of the first recording of 2000 baths showing the 2000 cubits the distance Yisrael was to be from the Tabernacle/ Ark. Then were the 12 oxen, shadow of the 12 tribes place on the outer edge of the brazen sea at every direction as Yisrael was to settle around the Tabernacle.

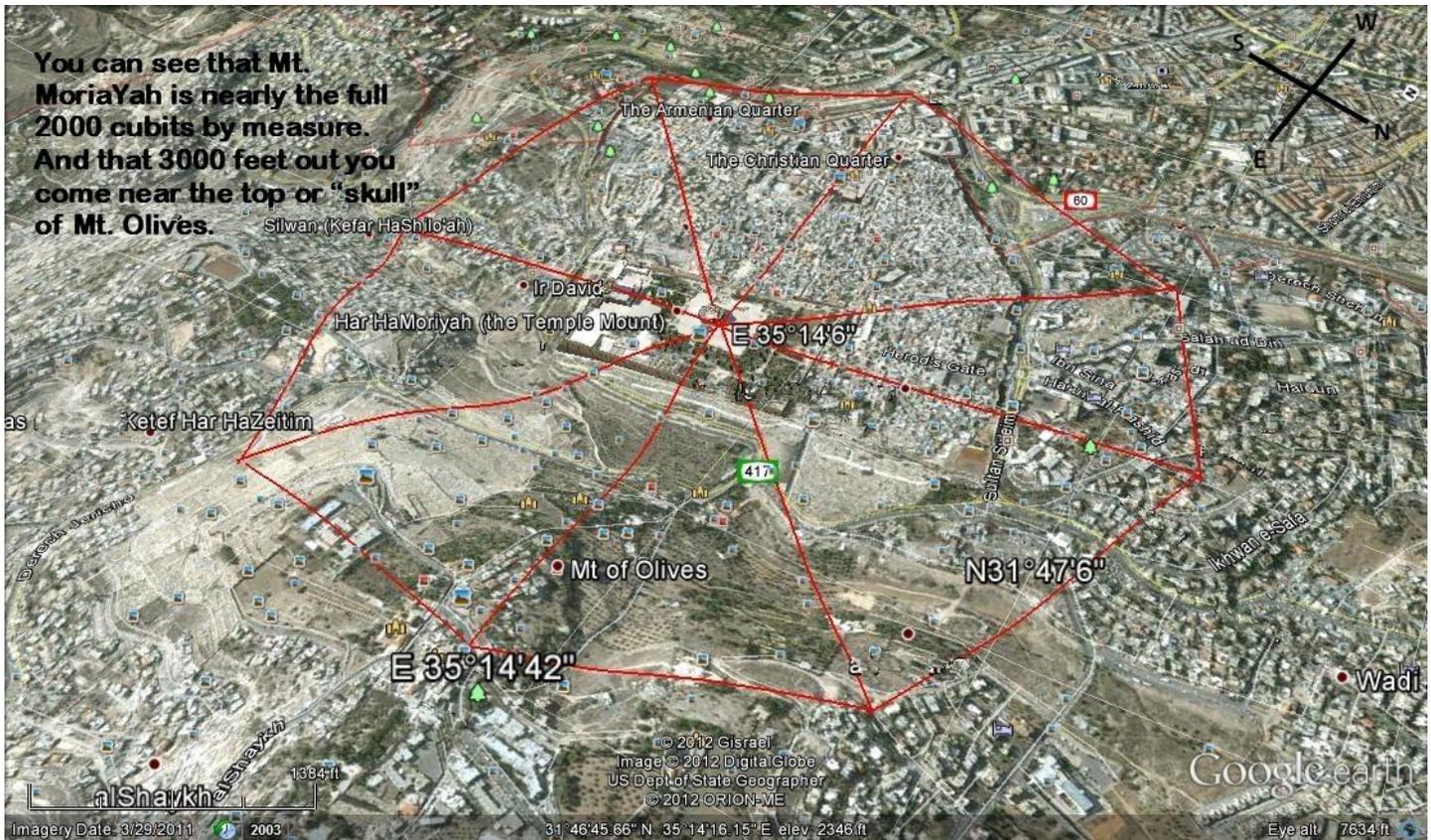
The distance of 2000 cubits is about 3000 feet, which is another shadow of what was written that it could hold 3000 thousand baths.



These lines are showing the distance of about 2000 cubits by measure. Shaul wrote that the Moshiah suffered “outside the gate” so “let us go forth therefore to Him outside the camp, bearing His reproach.” This isn’t talking about the gates of the temple walls but the borders of the set-apart place.

Ivrim (Hebrews) 13:11-12 “For the bodies of those beasts, whose dahn (blood) is brought into the Kadosh-Place by the Kohen HaGadol **for sin, are burned outside the camp.**” 12 “Therefore Yahushua also, that He might set-apart the people of Yisrael with His own dahn, **suffered outside the gate.**” 13 “**Let us go forth therefore to Him outside the camp, bearing His reproach.**”

If the Set-Apart place was put outside the camp just as Moshe did from the camps of Yisrael, then Shaul is saying the same thing just as a shadow. We must leave our present place of living to serve Yahuah. Simple brothers and sisters, if we wish to serve Yahuah then you must not stay in your pass sins; you must come out from your false worship and leave your old ways. (Yahuah doesn't stay in a camp or body of sin) Shemoth 33:5-8



Notice in the above picture that most of Mount MoriYah falls under the 2000 cubit measurement. Through out history many have believe or taught that Yahushua was impaled on Mt. MoriYah or west of the Temple and more common today in a north/north west position of the Temple. But in any case each thought and teaching would and has put the impaling of Yahushua within the “camp” and not “outside the camp”. And according to the Torah, Yahushua would not have followed in this path.

Direction of the Eyewitnesses

MattitYahu (Matthew) 27:50-54 “Yahushua, when He had cried again with a loud voice, He dismissed His ruach (spirit).” 51 “And, see, the veil of the Beit HaMikdash was rent in two from the top to the bottom; and the earth did quake, quake, and the rocks rent;” 52 “And the graves were opened; and many bodies of the Yisraelite kidushim (saints) that slept arose,” 53 “And came out of the graves after His resurrection, and went into the kadosh city, and appeared to many.” 54 “Now when the centurion, and they that were with him, watching Yahushua, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of the Almighty.”

Notice that the veil was rent from top to bottom; this was the first veil in the first holy place and not the veil to the Most Holy Place where the Ark of the Covenant would have been.

Ivrim (Hebrews) 9:2-3 “For there was a Tent of Meeting made; the **first area (first veil)**, where the menorah (lights), and the shulchan (table), and the lechem (bread) of the shechinah (divine presence) was; which is called the Makom Kadosh (Set-Apart Place).” 3 “And after the **second veil**, the area of the Tent of Meeting which is called the Kadosh HaKedoshim (Most Holy, Most Set- Apart);”

Also in MattitYahu it was speaking about the events that would take place days later. When Yahushua would arise first and many from the graves would arise after Yahushua and be presented to Yahuah as the Wave Sheaf. Then it goes back to describing the events that took place at the death of Yahushua.

Luka (Luke) 23:44-48 “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 at the Hekel (Temple) of the Beit HaMikdash was torn in the midst.**” 46 “And when Yahushua had cried with a loud voice, He said, O My Abba, into Your hands I commit My ruach (spirit): and having said this, He gave up the ruach (spirit).” 47 “Now when the **centurion saw what was done**, he esteemed Elohim, saying, Certainly this was a tzadik (righteous) Man.” 48 “And all the people that **came together to that sight**, beholding the things that were done, smote their breasts, and returned.

In both places it said that the centurion “saw” the events of the death of the Moshiach, the earthquake and the veil being torn in half. The death of the Moshiach and the earthquake he would have seen and observe as many did. But, how at the place of the impaling of Yahushua would he “see” the veil torn. Take in **note that the entrance to the Holy Place was **facing East**. And how would the centurion know the veil was torn from over 2000 cubits away in **darkness**?**

47 v. “saw the earthquake, and those things that were done” 48 v “And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned.”

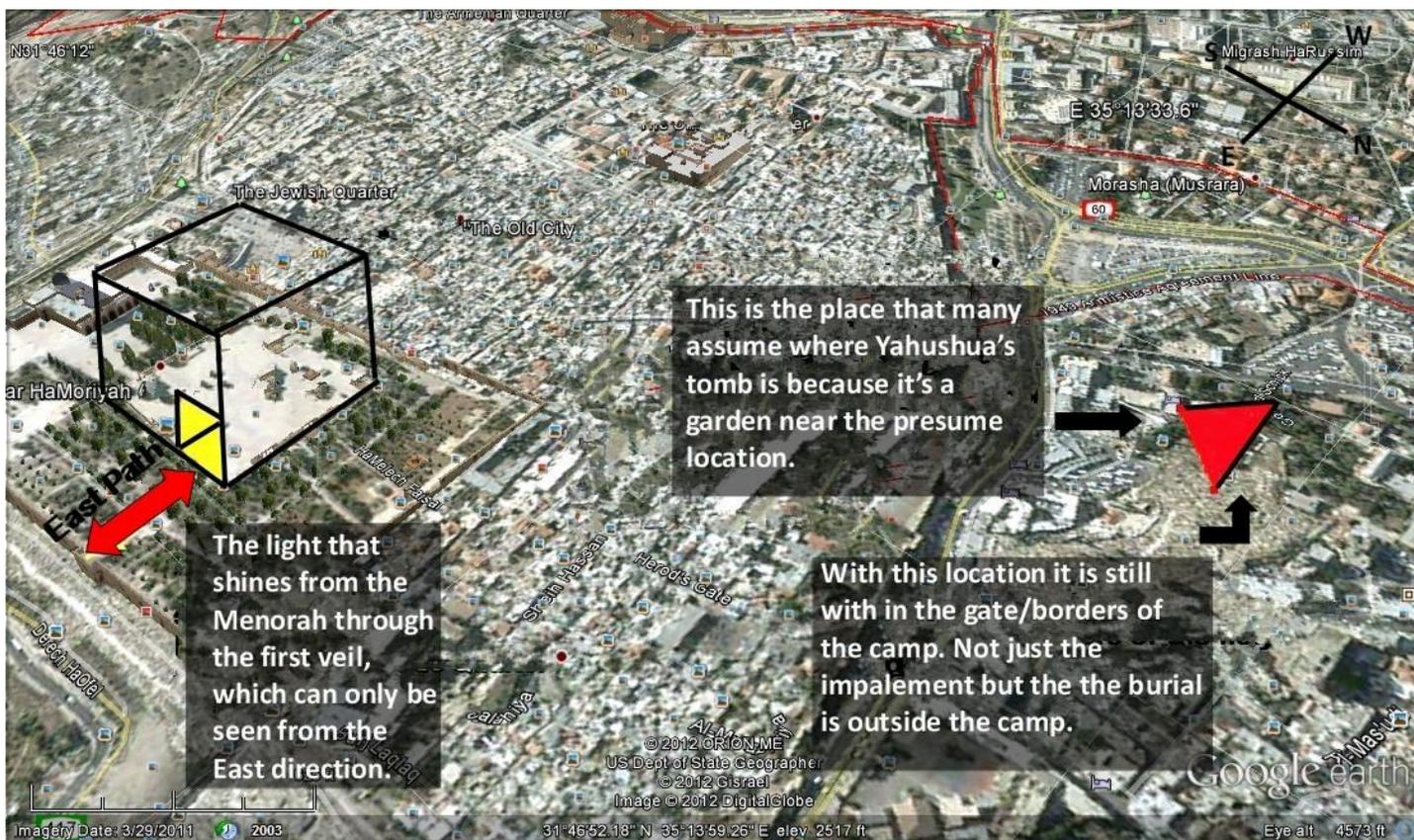
Notice it says when all the people came to that “sight”. What sight are they talking about? The sight where Yahushua was impaled at, they observe the quake and the torn veil of the Temple. This is also very important where the people observed these events. Only from one direction could all of these events be seen at.

YOCHANAN MOSHE (Mark) 15:37-39 “And Yahushua cried with a loud voice, and gave up the ruach.” 38 “And the veil of the Beit HaMikdash was torn in two from the top to the bottom.” 39 “And when the centurion, **who stood opposite Him**, saw that He cried out, and gave up the ruach, he said, Truly this Man was the Son of the Almighty.”



With this location they would not have known that the veil would have been torn. Remember it says they saw the events of the death of Yahushua, the quake and the veil being torn. Also at this location you would not be outside the camp of the Tent of Meetings/Tabernacle. Yahushua followed a path in which we can not fully understand. When it says in Yahushua was found no blemish it means just that. He came and fulfilled every shadow that was spoken of Him.

Luka (Luke) 23:44-48 “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 at the Hekel (Temple) of the Beit HaMikdash was torn in the midst.” 46 “And when Yahushua had cried with a loud voice, He said, O My Abba, into Your hands I commit My ruach: and having said this, He gave up the ruach (spirit).” 47 “Now when the centurion saw what was done, he esteemed Elohim, saying, Certainly this was a tzadik (righteous) Man.” 48 “And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned.



You can see in this picture that many believe that Yahushua was laid in a tomb near the place he was impaled. But, this does not line up kosher with the Word of Yahuah.

Yochanan (John) 19:41 “Now in the place where He was impaled there was a garden; and in the garden a new tomb, where no man was ever laid.” (This would still be within the camp)

Why is the veil so important? It’s what they would have seen behind the veil for them to know that the veil was torn. What do I mean? First Yahuah’s Word states that the land was “dark”.

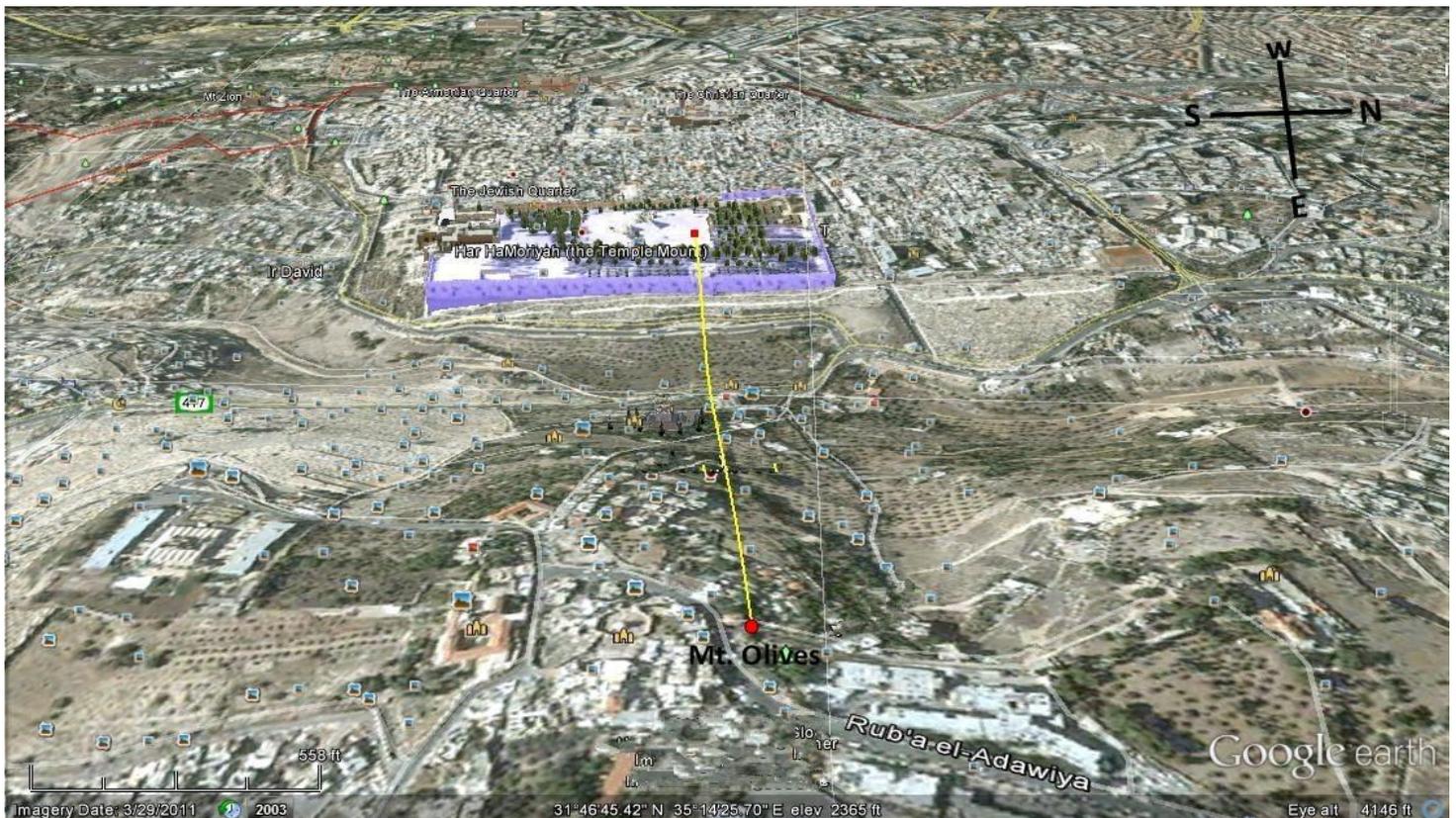
Luka (Luke) 23:44-48 “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.” 45 “And the sun was darkened, and the veil at the Hekel (Temple) of the Beit HaMikdash was torn in the midst.”

So we know that the land was dark and they would have been 2000 cubits outside the Temple or the camp of the Holy Place. At such a distance and the land was dark how would they have seen the veil being rent? It was the light of the Menorah they would have seen. A shadow being, the land (earth) is in darkness/ full, but only in the House of Yahuah is there light. When they looked from their position they saw the light from within the Temple. At the 9th hour this took place, to take note, the last plague that Yahuah brought on Mitzrayim was darkness upon the earth, which was the 9th plague. “And all the people that came together to that sight, beholding the things that were done”



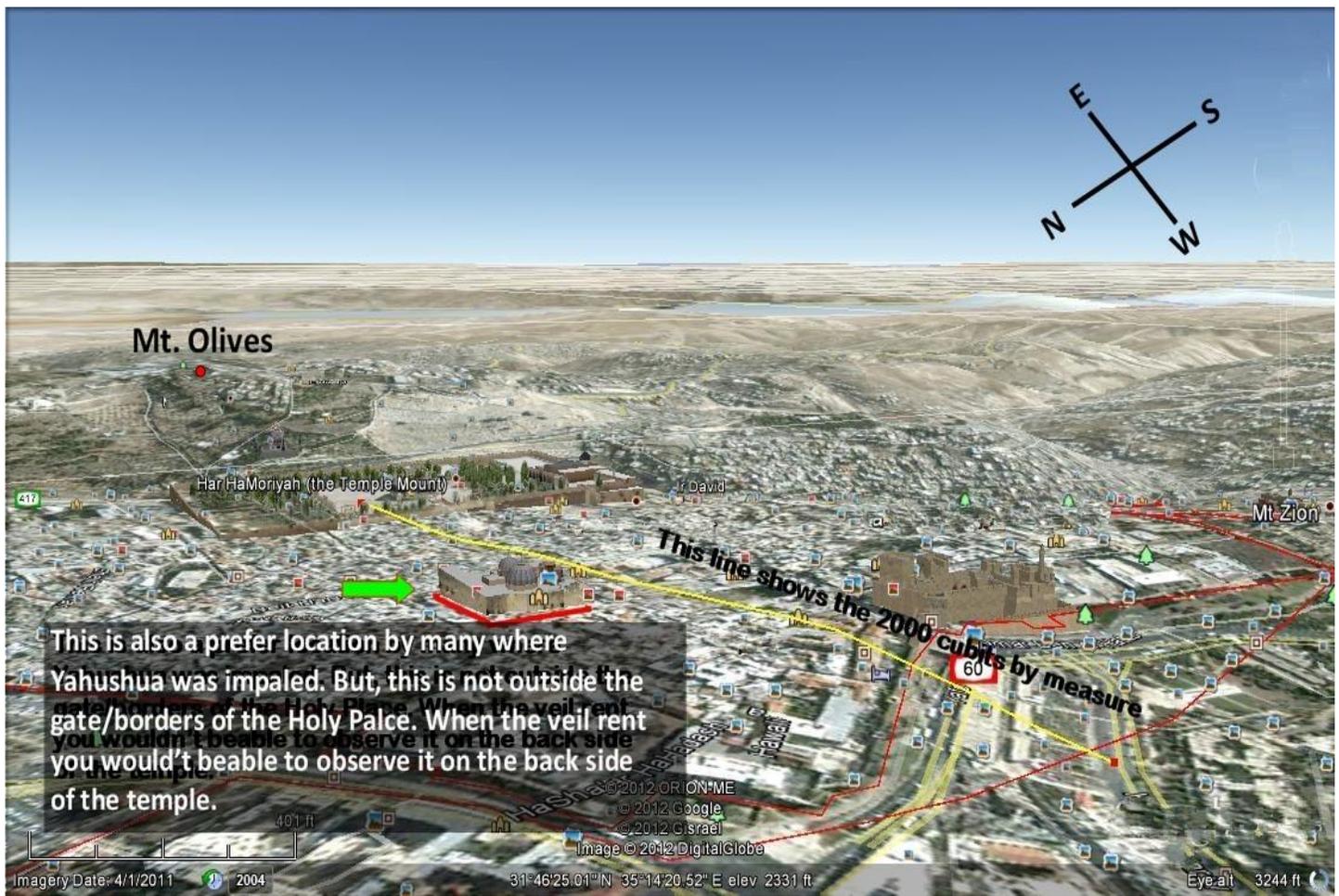
(Sorry for the bad drawing of the temple but I didn't want to show the pagan temple of the muslims)

This is the view from the top of Mt. Olives looking west to the Temple. When the veil was torn the light from the Menorah would shine and would have been seen brightly since the land was in darkness.

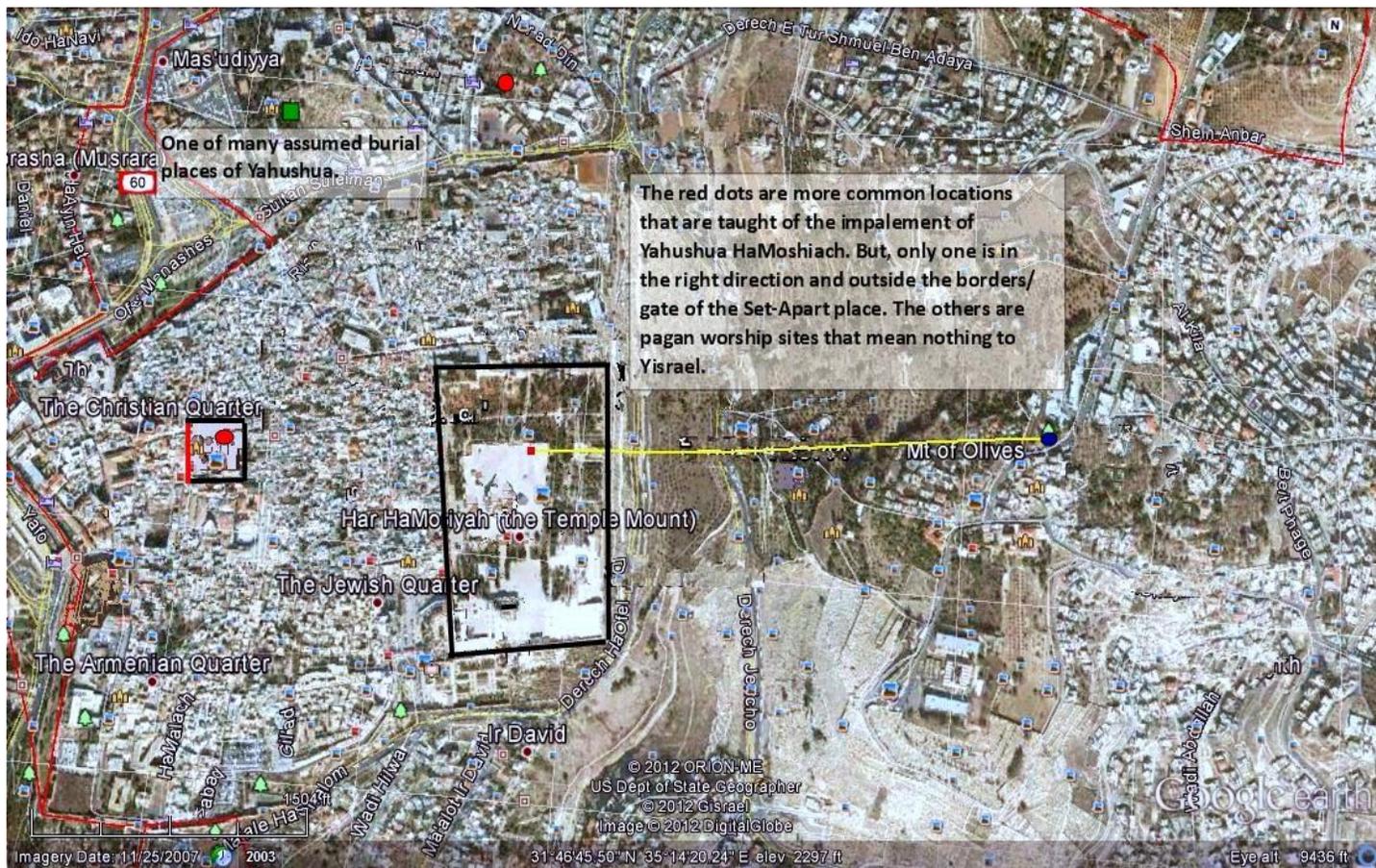


This is another view from Mt. Olives which is east of the Temple. From the East is the only direction a person would be able to see that the veil was torn. With the darkness covering the earth and the distance from the Temple the light from the menorah was shining bright so that they would be able to see inside the Temple.

Yisrael today used the sacrifice and tomb of Yahushua as a way to gain profit through the love of money. Just a little history search will teach you that the alleged location of Yahushua's impalement has changed many times in the last 1000 years.



This location is more commonly known as the holy sepulcher according to history first built by the mother of Constantine but later destroyed and rebuilt and renamed. This house is nothing more than a house of idols and a tourist site for the many that are being deceived by the devil through mankind. This location has nothing to do with Yahushua, located on the back side of the temple and well in the 2000 cubits of the camp. This building though use for worship also has many idols such as the god of Mithras and Ashtoroth.



Many times through out history the location of the impalement and burial has been changed. Very few use the Word of Yahuah to know the sites and land marks. Most uses traditional worship sites, which usually are pagan worship site in the past and now reformed with new paint and changing of a few names and called truth. Why are so many blind to Yahuah? Because simple we don't study, we let someone else study for us and tell us about Yahuah, even if it is false or not.

Yahuah told Avraham that he would go to the land of MoriYah and from there he would show him where to perform the offering. Note that Yahuah never desired a human sacrifice but he does desire us to be a living and holy sacrifice before Him. This has many men done and been killed for. Mount MoriYah wasn't the mount the offering was done on, if it was then why did Yahuah say "go to the land of MoriYah there I will show you the place."

Just as the shadows are there to show us the path of Yahushua. Yahushua Himself was not impaled on MoriYah because He was taken outside of the gates or borders of the camp. As shown, the distance that the Tabernacle was to be placed away from Yisrael, showing the borders of the Holy place. Yahushua suffered outside the gates or border by **measure 2000 cubits**. Thus fulfilling outside the camp, the distance Moshe put the tabernacle away from Yisrael.

Shlomo built the Tabernacle and all things after the wonderful works of Yahuah. All things were for a shadow and hidden parables. Just as the brazen sea was the showing of Yahuah

being among Yisrael and the 12 oxen being on the outer borders of the sea showing the tribes positions surrounding the tabernacle. This was just another shadow of the distance Yahuah commanded the Tabernacle to be put outside.

Yahoshua commanded that Yisrael, when the Ark passed before them that they would keep a distance of 2000 cubits by measure. This is also showing the distance that the Tabernacle which contained the Ark was to be put out from the camps of Yisrael.

Yahushua suffered outside the camp the same place where the Red Heifer/shadow of Himself would be impaled. Outside the camp was the camp of the Tabernacle. Yahushua was led to MoriYah to be judged then He was made to go outside the camp to be impaled fulfilling the Torah of Yahuah. Yahushua came and fulfilled what was written about Him and in every point He did so, more then what we understand.

Today men through the devil has deceived the world of Yahushua's impalement. Promoting the worship of the gods of this world. Truly many of the traditional sites known to man are pagan ground and worship. And they have no part with Yahuah and His Word.

We today must go outside the camp to serve Yahuah and be servants of Yahushua. How do we do this? First the camp we live in today is the world. The teaching, the false doctrine and laws of the world, anything that stands against Yahuah is sin. We must leave the false system and come to observe the Truth of Yahuah. We must not continue in the sins of the flesh, fornication, adultery, lust of the flesh, stealing, false worship etc. We must become submissive vessels to Yahuah by humbling and submitting ourselves day by day through law of Yahuah. Submitting to Yahuah, is submitting to obedience to Yahuah's Word. Only then do we truly believe in Yahuah/Yahushua.

To our shame we have believed a lie because we have put our trust in man. To our shame we have the Word of Yahuah before us and because of this our generation will be judged harsher then Sodom and Amarah. Nothing was left of them, if this is the fate of the world why then do we plan and desire to live as they did. Within this world there is no hope, only through Yahushua by the mercy of Yahuah do we have hope. But we can not live as this world and we must come out it, no matter how young or old, no matter what one feel or is use to. Yahuah word reigns over all even though many don't have this knowledge.

I pray that we may all come out from the sins of the world and worship Yahuah through our Moshiach Yahushua, I pray that we may all be servents of Yahushua and may we all know what Yahuah would have us to do and where we need to be in these end times. Praise Yahuah our Abba and our Master Yahushua HaMoshiach.