

## LAND OF MORIAH

GEN.22.2 Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

Notice that God sends Abraham to the "Land of Moriah" This term Land is referring to a rather large geographical area.

The bible uses phases like land of the Hebrews (Gen.40.15) The Lords land (Hosea 9.3) Holy Land (Zeph. 2.5) and the Promised Land (Deut.9.28)

The point that I feel is important, and that I hope to make clear today, is the understanding that the land of Moriah, is more than just one individual mountain peak.

In fact dictionaries and commentaries often state that the land of Moriah is the whole range of mountains that comprises the area around Jerusalem, consisting of Mount Zion, the Temple Mount area and the Mount of Olives.

4 Then on the third day Abraham lifted his eyes and saw the place afar off. This verse seems to indicate that Abraham saw the specific mountain peak where God told him to go.

And here God gives us a time maker. This was the third day of there journey. Now it says that Abraham was able to see the place from afar. I'm wondering, and this is pure speculation, if they might have arrived at the place of sacrifice towards the end of the following day? Which would have been the 4th day.

Might it be that the reason God gives us this time marker, is to hint to the fact that this sacrifice, was foreshadowing the sacrifice of the Passover. Recall that the Lambs were to be selected on the 10 day and then sacrificed 4 days later at the end of the 14th.

So in this instance, Isaac was selected before there journey commenced, which verse 4 informs us was 3 days prior to this point in time. Verses 7 and 8, may hint to this as well.

7 But Isaac spoke to Abraham his father and said, "My father!"

And he said, "Here I am, my son."

Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?"

8 And Abraham said, "My son, God will provide for Himself "THE" lamb for a burnt offering." So the two of them went together.

Brethren please notice these words carefully. Abraham told Isaac that God would provide THE lamb for a burnt offering. In context with what God told Abraham in verse 2, that Isaac was to be sacrificed. This seems to be a prophetic statement.

9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

10 And Abraham stretched out his hand and took the knife to slay his son.

11 But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

Notice Abraham sacrificed a ram not a lamb. What's the difference. A lamb is generally defined as a sheep that is under 1 year old. And it can be of either sex. A ram is defined as a mature male sheep.

However, again the statement that Abraham made in verse 8 regarding a lamb seems to be prophetic as the next verse confirms.

14 And Abraham called the (name of the place), The-LORD-Will-Provide; as it is said to this day, "In the Mount of the LORD it shall be provided."

A more literal translation of the second phrase would be, "In the Mount of the Lord it will be Seen. As in "seen that it will be done"

And notice that this particular spot is called "The Mount of the Lord" Mount is capitalized to show possession.

So this verse seems to be stating that on this specific spot, the lamb will be provided.

Furthermore, the second phrase states that God the Father will oversee that it's done.

Friends, what I intend to convey today, is what seems to be strong scriptural evidence that this spot where Abraham attempted to sacrifice Isaac, is the same location where Jesus Christ, the Lamb of God would later be sacrificed for us.

Now most bible references define Mount Moriah as the Temple Mount, based on 2 Chron.3.1- Lets read that.

Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

This verse seems to spell out a contradiction, for if Mount Moriah is just the Temple Mount, then Jesus must have been sacrificed there also. And that is not scripturally accurate. For Heb. 13 informs us that Jesus was sacrificed outside of the temple area.

HEB 13.10-13

10 We have an altar from which those who serve the tabernacle have no right to eat.

11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

12 Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

13 Therefore let us go forth to Him, outside the camp, bearing His reproach.

Paul in these verses ties Christ's sacrifice to a specific altar and sin offering. What altar is Paul referring too?

What does Paul mean that Christ suffered outside the gate? What Gate? And what does he mean, we should join him outside the camp?

Today I hope to clarify and expand on these questions as well.

Notice in verse 10, Paul uses the term Tabernacle or tent instead to Temple. Paul is deliberately pointing out that what he is referring too relates back to the sacrifices God instituted thru Moses that were still being carried out by the Levitical priests in Jesus' day.

Before we explore what Paul was referencing, I briefly want to touch on geographical direction in relation to God's earthly dwelling place.

I'll just mention that in Num. 3.38 we find God instructing Moses and Aaron to camp directly in front of the tabernacle, which was on the east side. The entrance of the tabernacle always faced east. In Ezek 47 we find the same pattern.

EZEK 47.1 Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced East; the water was flowing from under the right side of the temple, south of the altar.

The temple and the tabernacle always faced EAST. The Holy of Holies, God's dwelling place with man was always on the extreme west side of the structure. God symbolically sat on the mercy seat looking east out through the ONLY entrance of the tabernacle or temple.

So God figuratively sat on the mercy seat, and from that location God facing East, could observe all of the sacrifices and worship services.

This same pattern of east and west was repeated in the Garden of Eden, God's first dwelling place with man. God doesn't change his plans or designs.

GEN.3.23-24

23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

24 So He drove out the man; and He placed cherubim at the East of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Notice just like the tabernacle and temple, the Garden of Eden, had only one entrance and it was on the east side.

This drives home the fact that we can not worship or even approach God any way we feel like. We must come to God His way on His terms.

He is our Creator, and He loves us, but we must always treat God with the respect He requires and deserves.

And this is the very lesson we learn from Cain. Cain did not honor God with his offering and He did not repent, instead he killed his competition. So what happened?

GEN.4.16 Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the East of Eden.

Notice the pattern that is developing. When Adam and Eve sinned they were removed from dwelling with God in the Garden. They were relocated east of God's dwelling place.

When Cain killed Abel, God moved him even farther away to the east. Now Cain was permanently removed from God's presence. He was no longer allowed to even bring an offering to God.

So we see that the farther east you go, the farther away symbolically you are from God. And this pattern repeats itself throughout scripture. When Israel and later Judah were taken into captivity, out of God's sight, which way did they go? East from the Holy land to Assyria and Babylon.

This pattern again repeats itself with Abraham. God called him out of Ur, the area of Babylon, and told him to go West to the Land of Canaan. Towards the Land of Moriah.

As we saw earlier in Gen.22, the Land of Moriah is more than one mountain peak. This area also includes the Mount of Olives. Let's look at some verses concerning the Mount of Olives. First let's see its location in relation to the Temple Mount.

Zech. 14.4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east.

The Mt. of Olives is directly east of the Temple Mount area, separated by the Kidron valley.

So another point to consider, relating back to the statement that Abraham made in Gen. 22.14.

Where he said that this SPOT where Abraham attempted to sacrifice his son, this spot where God promises that the Lamb will be provided quite possibly, was in the line of sight, from west to east with the Temple entrance.

What I am suggesting is that since the temple entrance faced east, then it would be directly facing the Mount of Olives.

The Mt. of Olives runs north to south for a distance of about 2 miles. The Mt. of Olives at 2900 feet above sea level is also higher in elevation than the Temple Mount area which is about 2400 feet.

So from the area opposite the Temple mount, near the top of Olivet you can look down onto the Temple area. This is important to understand, as we will see later. The distance is about 1/2 a mile, between the two. This distance is also important to keep in mind, as we will see.

Though it's not widely known, a specific area on the Mt. of Olives was considered Holy and a place of worship and sacrifice. This may explain why Jesus spent so much time there.

2 Sam.15.30

So David went up by the Ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up.

Verse 32 Now it happened when David had come to the top of the mountain, where he worshiped God.

Notice David traveled up, that is near the top of Olivet and worshipped in a specific spot.

So we see that a specific location near the Ascent or Top of the Mount of Olives was an important location.

What kind of worship service was generally conducted on the Mount of Olives? The answer to this is the key to understanding what Paul was referring too in Heb. 13.

Just to refresh our minds, I'll read verses 10 and 11 again.

HEB. 13.10 We have an altar from which those who serve the tabernacle have no right to eat.

11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

What altar is Paul referring Too? How many altars did the Israelites use in worshipping God?

The answer is 3. The altar of incense inside the Holy place. Secondly, the altar of burnt offering, also called the Brazen Altar located just outside the temple itself.

And number 3 was called the Altar of the Red Heifer or the "Miphkad" Altar. Miphkad means numbering place.

In fact this is most important Altar of all. On this 3rd Altar, the most important offerings, the sin offerings were taken and burned. This spot was on the Mount of Olives, near the summit, directly opposite the Temple Mount.

It was quite probably in this location that Abraham symbolically sacrificed Isaac, The place where God said the Lamb will be provided.

This important 3rd Altar was where the sin offerings were burned up. There were 3 types of sin offering.

There was the regular sin offering, the sacrifices on the Day of Atonement, and 3rd, the Most Holy Sacrifice, that of the Red Heifer, which also pictures Jesus Christ. All 3 of these different sin offerings were completely burned up on this Miphkad Altar on the Mount of Olives.

First let's look at the connection with the Day of Atonement. LEV. 16  
To save time I'm just going to read a few verses that are most relevant.

Lev. 16.6-10 "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

7 He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting.

8 Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

9 And Aaron shall bring the goat on which the LORD's lot fell, and offer it as a sin offering.

10 But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness.

Jewish tradition states that this "scapegoat" was led East, away from Gods presence into the "wilderness."

This term wilderness in verse 10, helps us to understand why. The word wilderness in Hebrew means desert or wasteland, a desolate and barren place. The term is symbolic of the place of abyss or place where satan and the demons will be held for 1000 years when Christ returns.

This desert area is located east of Jerusalem, on the east side of the Mount of Olives, in the area of the Dead Sea. The winds year round, normally blow to the east off the Mediterranean Sea, bringing rain to the Mount Moriah area. But since the Mount of Olives runs north to south, most of the rain is deposited on the west side of the Mount of Olives. That is why, the east side of Olivet is desert.

So in the manner of Cain, this goat was led east away from God into the Desert. O.K. let's see what they did with the other goat and the bull on Atonement Day.

Lev.16.11 "And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself.

Drop to verses 14-16

14 He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

Notice the blood is sprinkled on the East side of the Mercy Seat, symbolically in God's presence with God facing the High Priest, looking eastward.

15 "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

16 So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so



he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

These animals are killed outside the Holy place, just East of the door of the Temple in God's sight. But notice what they do with these dead animals.

Continue LEV.16.

25 The fat of the sin offering he shall burn on the altar. Notice the fat is the only thing that is burned on the Altar of burnt offering in the Temple Court. What do they do with the rest of the animal?

27 The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make Atonement in the Holy Place, shall be carried Outside the Camp. And they shall burn in the fire their skins, their flesh, and their dung.

This sin offering, picturing Jesus Christ making Atonement for the world, was carried Outside the Camp and completely burned up on this 3rd Altar located on the Mt. of Olives.

The second kind of offering, was the regular sin offering found in Lev. 4. The bull or goat were killed as in the sacrifice on the Day of Atonement, the blood was again sprinkled, this time on the Altar of Incense inside the Holy place.

And the rest of the blood was poured out on the Altar of Burnt offering in the Temple court. And also like the Day of Atonement the fat was taken off and burned on this same Altar of Burnt offerings.

But let's see some more details about the sin offering. Lev .4.11-12

11 But the bull's hide and all its flesh, with its head and legs, its entrails and its dung

12 the whole bull he shall carry Outside the Camp to a Clean Place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

First think about the fact that if the sin committed required a bull to be sacrificed. The priests had to carry this large animal whole outside the camp and up to the top of the Mt. of Olives where it was completely burned up. And as we just read, on the Day of Atonement a bull and a goat were carried whole to that 3rd Altar.

God commanded this to be done to teach the lesson that sin carries a Heavy Burden on the Soul.

Notice Moses twice in verse 12 identifies this place of this 3rd altar as "where the ashes are poured out". God had it recorded twice to make the point that it is One Specific Very Important Location.

This is the location where all the ashes from all the sacrifices of the altar of burnt offering were taken.

We read of that in Lev. 6.10-11

10 And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

11 Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

This clean place outside the camp became known as the place "where the ashes are poured out" that we just read about in Lev.4.12

Ashes in scripture represent repentance and a yielded humble state of being. God required all the ashes from all types of sacrifices to be stored in this one specific location, outside the camp, near the Miphkad Altar.

If we understand that these physical sacrifices represent a Christians life, that of being a living sacrifice, we begin to understand the symbolism of storing the ashes in this clean place, near the Altar of the Red Heifer.

We symbolically die with our Savior at baptism, then given the Holy Spirit, we are then a new creation. We are in the spiritual clean place in our Fathers sight. But just as Christ was rejected by the world, likewise we must symbolically dwell with Him outside the camp, as Paul stated in Heb. 13, bearing His reproach.

Remember what Jesus said in John 15.19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

We are no longer of this world, our citizenship is now in heaven, we are spiritually outside the camp, that is outside Old Jerusalem's city limits, being sojourners and pilgrims awaiting New Jerusalem.

And as we will see more conclusively, this location is very near the spot from which Jesus was not only crucified, but also the location from which He ascended to heaven that is recorded in Acts 1. Reinforcing the meaning of the scripture that as we died with Him at baptism, so likewise will be raised with Him in Glory.

As I stated before, this clean place was one specific location. Ezekiel refers to it as well.

Ezek.43.21

21 Then you shall also take the bull of the sin offering, and burn it in THE appointed place of the temple, Outside the sanctuary.

The phrase "appointed place" is the Hebrew term "Miphkad.  
The place of the 3rd altar. Notice it's outside the Temple area.

Miphkad (4662) means place of numbering. The root word is interesting. It means "to attend to with care" Recall the phrase in Gen.22 That the Lord will see to it.

The Theological Wordbook of the OT states- The basic meaning is to exercise oversight of a subordinate, either in the form of inspection or of taking action to cause a considerable change in the circumstances of the subordinate.

In other words from this location God the Father oversees the sacrifice for sin, their by causing a change to occur in his people. And of course by our excepting Christ sacrifice for our sins, we are given a new nature through Gods Holy Spirit.

Ezek. 43.1 Afterward he brought me to the gate, the gate that faces toward the East.

It was through this East gate that the priests were to travel with the animals that God had instructed to be burned on this Miphkad Altar. This was also the place where the ashes were poured out from the Altar of Burnt Offering.

Ezek. 44.1 Then He brought me back to the outer gate of the sanctuary which faces toward the East, but it was shut.

This gate is the outer gate that leads outside the Temple grounds, this area is said to be Outside the Camp.

This is the gate Paul was referring too in Hebrews 13.

O.K. now let's look at this other offering that Paul was referring too.  
It's the most important of all sin offerings. The sacrifice of the Red Heifer.

Num.19.1-3

1 Now the LORD spoke to Moses and Aaron, saying,

2 "This is the ordinance of the law which the LORD has commanded, saying:  
'Speak to the children of Israel, that they bring you a Red Heifer without blemish,  
in which there is no defect and on which a yoke has never come.

3 You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; Drop to verse 9.

9 Then a man who is clean shall gather up the ashes of the heifer, and store them outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it is for purifying from sin.

This sacrifice was different from all others in the fact that the High Priest led the Red Heifer ALIVE from the Temple to this 3rd Altar on top of the Mount of Olives.

John 19.15-16

15 But they cried out, "Away with Him, away with Him! Crucify Him!"  
Pilate said to them, "Shall I crucify your King?"

16 Then he (Pilate) delivered Him to them to be crucified. Then they (the priesthood) took Jesus and led Him away.

I'm going to suggest, that just like the High Priest led the Red Heifer alive up to the Miphkad altar, so likewise the Sanhedrin led Jesus to this same spot for the crucifixion.

I didn't mention this before, but in order for the priests to carry the dead animals, as well as lead the Azazel goat and the Red Heifer alive from the Temple area up to the Mount of Olives, they build a double arched bridge called the "Bridge of the Red Heifer"

The East gate which we just read about in Ezek.44 led to this bridge. On the other side of the bridge was a path called the Ascent to the Mount of Olives. That was the path David probably took, that we read of earlier in 2 Sam. 15.30.

Let's define what Paul means outside the camp.

The Jewish authorities in the first century wanting to fulfill the letter of the law, as they viewed it, tried to duplicate as much as possible the teachings in the Law of Moses concerning the Tabernacle in the wilderness.

This is why the Jewish authorities established a "camp area" surrounding the Temple and the old city of Jerusalem in the same circular fashion that Moses had ordained.

This area called "The Camp" was a radius of 2000 cubits or about 3000 feet. Thus the eastward direction extended to almost the summit of the Mt. of Olives.

They chose this radius of 3000 feet emanating from the Mercy Seat in the Holy of Holies after the reference in Joshua 3.4.

Recall when Joshua lead Israel across the Jordan River, that the Israelites had to keep a distance of 3000 feet between themselves and the Priests carrying the Ark.

It was outside this 3000 foot radius, directly East of the Temple on the top of the Mount of Olives that this 3rd Altar was placed. It was symbolically outside the Camp of Israel. And was also referred too as the Clean Place where the Ashes were poured out.

The phrase, a Sabbath days journey, although having no biblical foundation was also derived from this same 3000 foot radius found in Joshua 3.

Let's see a reference to this in Acts 1.10-12

10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

Understanding what we have covered, let me also suggest that Jesus ascended into heaven from this same area, in which He had been crucified, just outside the Camp, a Sabbath days journey from the Temple.

Referring back to the sacrifice of the Red Heifer. It perhaps more than any other sin offering represented Jesus Christ's sacrifice.

The animal had to be perfect, virginal in every way. It was led alive by the High Priest to this Altar of sacrifice. Just like Jesus was brought alive to His crucifixion spot.

The Heifer was completely burnt up, along with cedar wood, hyssop and scarlet. Cedar known for its preservation properties, hyssop was used as a cleansing or purifying agent and scarlet was a scarlet dye, probably symbolic of Christ's blood.

This was all completely burned up on the Miphkad Altar, symbolizing Christ's sacrifice completely removing or purifying us of our sins and preserving us in newness of life for our Fathers service.

The reason Paul states that the priests have no right to eat of this sacrifice, is because everything is burnt up, there is nothing left but ashes. Thus representing the fact that sin had to be destroyed, completely burned up.

These ashes of the Red Heifer were mixed with pure spring water flowing from the Gihon Spring and used in all the purification rituals, which of course are symbolic for Christ cleansing us of all unrighteousness. Allowing us to be pure in our Fathers sight.

From this site on the west side of the Mount of Olives, outside the camp, near the summit, the priests had a birds eye view of the Temple area directly to the west, in line of sight with the outer curtain on the east side of the temple.

Remember the Mt. of Olives is about 500 feet higher than the Temple area. But how do we know that there was a direct line of sight?

Luke 23.44-47

44 Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 Then the sun was darkened, and the veil of the temple was torn in two.

46 And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last.

47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!"

Matt.27.54

54 So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

What is this verse referring too regarding the things that had happened? It seems evident that from the spot of the crucifixion the centurion and those with him saw the outer veil of the temple ripped in two from top to bottom. Josephus records that the Temple's outer veil measured 80 feet high by 24 feet wide.

Recall that we read in Acts 1.12 that the Temple was a Sabbath days journey or about a 1/2 mile from the Summit of Olivet, where the disciples had seen Jesus go up into the clouds.

So in order for the centurion to see the veil split in two, their had to be a direct line of sight from the spot Jesus was crucified looking West to the door of the Temple which faced East.

Remember in Gen.22, we read that the Father will see the Lamb killed. The Mercy Seat symbolically is in a direct line of sight with this spot on the summit of Olivet.

So to conclude it seems likely that the very spot of our Saviors crucifixion, was the same spot the Abraham attempted to sacrifice Isaac. The place that he also prophesied that the Lamb would be provided.

And from this spot in the Land of Moriah, near the ascent to the Mount of Olives, in clear view of the Temple, God the Father may have symbolically viewed His own Sons death as well.

For at that place the Lamb was indeed provided. Therefore let us go forth to Him, outside the camp, bearing His reproach.

I'll conclude by reading the next 2 verses Hebrews 13.14-15

14 For here we have no continuing city, but we seek the one to come.

15 Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. [For what He has done for us]

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