

# NO BONES ABOUT IT

By Rabbi Rob Miller and Taught live by Apstole Moshe Y. Koniuchowsky 3-10-07 Live at BYSW

The official caption of the "Lost Tomb of Jesus" documentary begins: "An incredible archaeological discovery in Israel changes history and shocks the world. Tombs with the names Maria, Jesus son of Joseph, Mariamne e Mara, and Judah, their son, are found and an investigation begins." And so it does!

"This documentary touches on many sensitive issues," said Jane Root, president and general manager of Discovery Channel. "The experts' findings reported in the documentary rely on the application of the most current forensic patina analysis, Paleo-DNA techniques and statistical evaluation. But it is the beginning of a complex archeological journey, not the end. Because of that, we believe that this film should be viewed in the context of a spirited dialogue and viewers should decide their own viewpoints and conclusions."

## **Brought to You By.....**

The Host, Producer, Director, and Writer, Simcha Jacobovici, is an Israeli-born Canadian orthodox Jew, known as the Naked Archeologist. He is an Emmy-winning documentary filmmaker, and a true master of his field, who has expertise that spans the disciplines of politics, journalism and archeology.

The Executive Producer is James Cameron, the Oscar-winning director that gave us such hits as "Xenogenesis" (1978), "Piranha Part Two: The Spawning" (1981), "The Abyss" (1989) and oh, yes "Titanic" (1997), the highest grossing movie in history and winner of 11 Oscars. He is a student of the Kaballah Center out of Las Angeles.

James Cameron has another side: documentaries. Earlier this year he tackled the question of the Exodus in "The Exodus Decoded" for the History Channel in which he used rational thinking to prove the Exodus was true, all be it unmiraculous. But Mr. Cameron has never had that kind of respect for YahShua, remember he brought us the episode: "Dark Angel...and Jesus Brought a Casserole" (2001) TV Episode (executive producer).

An advisor on the film is ex-Church of Christ Seminarian and current B'nei Noach member, Dr. James D. Tabor, Chair of the Department of Religious Studies at the University of North Carolina at Charlotte whom I met at the B'nei Noach Conference in 1991. He no longer considers himself to be a Christian. He is a biblical scholar and author whose current research involves Judaism in the time of YahShua, the Dead Sea Scrolls, and other ancient documents related to understanding the historical YahShua. His new book, "The Jesus Dynasty: The Hidden History of Jesus, His Royal Family, and the Birth of Christianity," was published by Simon & Schuster in April, 2006 to critical acclaim. His undergraduate and M.A. degrees are in Biblical Languages (Pepperdine University), and his Ph.D. is from the University of Chicago in the area of Biblical Studies, with an emphasis on Christian Origins and ancient Judaism. Dr. Tabor made headlines around the world in 2005 with his co-discovery (with archaeologist Shimon Gibson) of an ancient cave connected with the ministry of Rav Yochannan haTivilah (John the Baptist).

The link to get all these men together was Dr. Charlie R. Pellegrino, who has a Ph.D. in paleo-biology from the University of Wellington in New Zealand. He is a best-selling author of several books relating to archaeology, including "Return to Sodom and Gomorrah," "Ghosts of the Titanic," "Unearthing Atlantis," "Ghosts of Vesuvius" and the New York Times best seller "Her Name, Titanic," which in part inspired James Cameron's film Titanic. It was his dinosaur-cloning formula that inspired Michael Crichton's monster hit "Jurassic Park." He introduced Jacobovici and Cameron to each other, making "The Lost Tomb of Jesus," film possible.

As James Cameron said in a press release for the film, "It doesn't get bigger than this. We've done our homework; we've made the case; and now it's time for the debate to begin."

## **The Investigation Begins....**

I watched the documentary and I found it very entertaining. In the panel after the film Ted Koppel moderating with Simcha Jacobovici, Dr. James Tabor, Dr. William Dever, (professor emeritus of Near Eastern archaeology and anthropology at the University of Arizona) and Prof. Jonathon Reed (Professor of Religion, University of La Verne), Prof. Reed, says he has issues with the film because it puts archeology in a bad light, calls it archeo-porn, creating a chain of suppositions upon suppositions. By the end of the discussion, Simcha Jacobovici -- an "investigative reporter" -- came off as a overly ambitious huckster at

best and a hoaxer at worst. I wouldn't trust a reporter who broke into a sealed tomb without government permission. If he wants this to be seen as "journalism" then he needs to adhere to journalism standards which are to shed light, not to specifically portray events in such a way as to bolster one particular view.

### **Here's what we know:**

On March 28, 1980, a construction crew developing an apartment complex in Talpiot, Jerusalem, uncovered a tomb, which archaeologists from the Israeli Antiquities Authority excavated shortly thereafter. Archaeologist Shimon Gibson surveyed the site and drew a layout plan. Scholar L.Y. Rahmani later published "A Catalogue of Jewish Ossuaries" that described 10 ossuaries, or limestone bone boxes, found in the tomb.

Scholars know that from 30 BCE to 70 CE, many people in Jerusalem would first wrap bodies in shrouds after death. The bodies were then placed in carved rock tombs, where they decomposed for a year before the bones were placed in an ossuary.

Five of the 10 discovered boxes in the Talpiot tomb were inscribed in Aramaic Hebrew: YahShua ben Yoseph, Mara, MattiYa, Yose (short for Joseph) and a sixth inscription, translates to "YaHudah bar YahShua." One of the inscriptions is written in Greek: "Mariamene e Mara," which can be translated as, "Mariamene the teacher."

"Such tombs are very typical for that region," Aaron Brody, associate professor of Bible and archaeology at the Pacific School of Religion and director of California's Bade Museum told Discovery News.

Frank Moore Cross, a professor emeritus in the Department of Near Eastern Languages and Civilizations at Harvard University, told Discovery News, "The inscriptions are from the Herodian Period. The use of limestone ossuaries and the varied script styles are characteristic of that time."

Francois Bovon, professor of the history of religion at Harvard University, and a colleague discovered a fourteenth century copy in Greek of a fourth century text that contains the most complete version of the Gnostic "Acts of Philip" ever found, which mentions the apostles and Mariamne, sister of the apostle Philip.

Let me remind you that in the First Century, 60% of Jewish women were named some form of Miriam and the top 3 names for boys were Joseph, YahShua and YaHudah. Mr. Cameron says "the chances of finding that combination of names together was like finding a grave marked Ringo next to others marked John, Paul and George... Mariamene is Mary Magdalene - that's the Ringo, that's what sets this whole film in motion." Mr. Cameron says he has found that "Jesus had a son named Judah and was buried alongside his mother Mary Magdalene, Jesus' wife." Hey James that's already been done. It was called the "Divinci Code." Oh, yea that film returned a whopping \$77 million in its first week of release. That could be a great incentive to produce a documentary.

The Filmmakers then find traces of bone fragments in the "YahShua bar Yoseph" ossuary and in the "Mariamene e Mara" ossuary. The traces of bone fragments were analyzed by Carney Matheson, a scientist at the Paleo-DNA Laboratory at Lakehead University in Ontario, Canada. Mitochondrial DNA examination determined the individual in the "YahShua ben Yoseph" ossuary and the person in the ossuary linked to "Mariamene e Mara" were not related. Simcha Jacobovici then makes the leap - "it is possible Jesus and Mary Magdalene were a couple. "Judah," whom they indicate may have been their son, could have been the "lad" described in the Gospel of John as sleeping in Jesus' lap at the Last Supper." Why didn't they just test the DNA of the "YaHudah bar YahShua" ossuary and settle that supposition? I believe they wanted to leave the impression that YahShua was married and had a child to capitalize on the popular theory set forth in the Divinci Code.

In late 2002, Israeli antiquities dealer Oded Golan publicly announced that he had acquired one of the most amazing religious artifacts ever found: an ossuary with a remarkable epitaph in Aramaic: "Yaakov bar Yoseph Achui de YahShua," that loosely translates into "James son of Joseph, Brother of YahShua."

The filmmakers noticed that when the ossuaries were catalogued and receipted into the Israeli Antiquities Department Warehouse only 9 of the 10 ossuaries are accounted for. Where is the missing ossuary? Simcha Jacobovici then takes another the leap - a space exists (in the tomb) that would have fit the "James" ossuary. So he has the ossuary tested to see if the "patina" (a chemical film encrustation that builds up on the limestone boxes) is consistent with the "Lost Tomb" ossuaries.

Robert Genna, director of the Suffolk County Crime Laboratory in New York, analyzed both the patina taken from the Talpiot Tomb and chemical residue obtained from the "James" ossuary, which surfaced in the antiquities market in 2002. Although controversy surrounds this burial box, Genna found

that the two patinas were consistent, which means that these ossuaries were exposed to the same geography, weather and conditions. Simcha Jacobovici announced. "It's a match!"

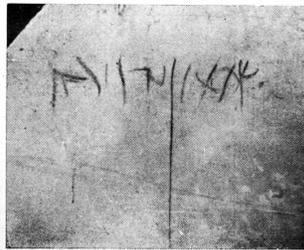
There's one problem with this theory. The tomb was found in 1980, former FBI agent Gerald Richard testified that a photo of the "James" ossuary, showing it in Golan's home, was taken in the 1970s, based on tests done by the FBI photo lab.

To heighten the drama, at the end of the program the filmmaker actually breaks into the sealed tomb and when the Israeli Antiquities Authority shows up to kick him out, he makes it seem like they're trying to hide something.

## The Real Lost Tomb of King Messiah YahShua

Interestingly enough, Simcha Jacobovici takes the viewer to the real tomb of the Messiah. It is located uphill from the Kidron valley next to the Franciscan church called "*Dominus Flevit*" (The Lord wept) on the Mount of Olives. The Catholic Church has known this for years. In 1958, the only book to mention this was written. It was called, "Gli Scavi del Dominus Flevit," by Bellarmino Bagatti (1905-1990) and Jozef Tadeusz Milik (1922-2006). Ask about whether Rev. Bagatti believed in the find, he said, "Yes, I do." Then "But what does the Pope think of all this?" "Well, Father Bagatti said that three years ago he went to the Pope (Pius XII – Hitler's Pope) in Rome and showed him the evidence and the Pope said to him, 'Well, we will have to make some changes, but for the time being, keep this thing quiet'."

The Tomb contains hundreds of ossuaries, 43 which have inscriptions (Hebrew, Aramaic, Greek) incised or traced with charcoal, all with names common in the time of Messiah, as Mary, Martha, Philo the Cyrene, Matthew, Joseph, and YahShua. They were all Netzarim. The early followers of Messiah YahShua wanted to be buried in his tomb because they viewed it as "ground zero" for the resurrection.



Fot. 81.

Aramaic Inscription

שִׁמְעוֹן בֶּר יוֹנָה

Hebrew from Strong's Concordance

שִׁמְעוֹן בֶּר יוֹנָה  
H3124 H1247 H8095  
Jonah Bar Simon  
(Hebrew reads right to left)

Simcha Jacobovici then tells us that here they found an ossuary with the inscription: "Shimon bar Yonah." I thought this brief reference to the finding of this ossuary was far more fascinating.

## Following the Trail to the Lost Tomb

"The place of crucifixion was near a garden, where there was a new tomb, never used before. (John 19:41)"

"...they brought YahShua to a place called Golgotha (which means Skull Hill). (Mark 15:22)"

"...they went out to a place called Golgotha (which means Skull Hill). (Matthew 27:33)"

What "garden" are we talking about? I believe we are talking about the Garden of Eden.

"And Yahweh Elohim planted a garden toward the east, in Eden; and there He placed the man whom He had formed. (Genesis 2:8)"

First, the Garden of Eden was located in the Land of Eden. The Garden of Eden and the Land of Eden are two different things.

The Garden of Eden had two sections. The first or inner area was the place where Yahweh communed with Adam and Chavah (Eve). This area corresponds to the Holy of Holies of the Tabernacle.

"...the man and his wife heard the sound of Yahweh Elohim as He was walking in the garden in the cool of the day (Genesis 3:8)"

This inner area was Mount Moriah the center of Jerusalem. Mount Moriah is profoundly significant in Yahweh's plan. The Zohar says, "Jerusalem is the center of the earth and A HEAVENLY PLACE CALLED ZION IS ABOVE IT, and from this place it is blessed, and the two are indissolubly linked together"... (Zohar, Vayikra 3). It was the first piece of land that rose from the primordial waters of creation. According to the Sages, Adam was created from the dust of Mount Moriah.

Here the Temple was built that housed the Shekinah in the Holy of Holies. Without a doubt, Mount Moriah is of primary importance in Yahweh's redemptive work.

In Ezekiel 28:13-14 we read **“You [Lucifer]...were in Eden, the garden of Yahweh...You were the anointed Karuv who covers, And I [Yahweh] placed you there. You were on the holy mountain of Yahweh...”**

The “holy mountain of Yahweh” is Mount Moriah in Jerusalem! Today, Mount Moriah forms the Temple Mount. Yahweh selected Mount Moriah as the site of His Temple. Therefore, the Holy Scriptures clearly connects Jerusalem to the site of the original Garden of Eden.

It was in this inner section you find the Tree of Life. The Sages taught that Yahweh transplanted the Tree of Life into the Garden of Eden. In Revelation 2:7, YahShua states: “To him who overcomes, I will grant to eat of the Tree of Life, which is in the Paradise of Yahweh.” There are two ways of growing a tree, seeding (zriyah) or implanting (zmihah). **“And Yahweh Elohim made all kinds of trees grow out of the ground-trees that were pleasing to the eye and good for food. In the middle of the garden...the Tree of Life (Genesis 2:9)”** Yahweh made the Tree of Life grow 'out of the ground' (zmihah) which meant that the planting had not been done in this soil of the garden but elsewhere. The Tree of Life had been implanted, or more correctly transplanted. This concept of transplantation of the Tree of Life is highly significant, for it will tie into another profound possibility: that even a branch from this tree could be successfully transplanted later for a most important reason.

"An essential clue relating to the Tree of Life is found in the earliest known name for Mount Moriah, Luz. It means 'almond tree' in Aramaic, Arabic, and Ethiopic. According to The Torah Anthology, the city of Luz was associated with an immense almond tree. (Rod of an Almond Tree - Chapter 5: The Tree of Life p. 113)"

According to Genesis 28:19, **“And (Jacob) called the name of that place Bethel; however, previously the name of the city had been Luz”** Why had Jacob called this place the 'House of El? It had a name, Luz, but he renamed it Bethel, Mount Moriah in Jerusalem was the very site of Jacob's dream.

The mountain opposite Moriah to the east is the Mount of Olives

The second section was the outer remainder area of garden that separated the garden from the rest of Eden. This section correlates to the Holies and the rest of Eden with the Court.

When Adam fell he was expelled from the Garden but was allowed to live in Eden. At the time of Adam's expulsion from the Garden, Yahweh gave a branch of the Tree of Life to Adam. The branch or staff was engraved with the Ineffable Name of Yahweh.

**“So He drove the man out; and at the east of the Garden of Eden He stationed the Keruvim, and the flaming sword which turned every direction, to guard the way to the Tree of Life. (Genesis 3:24)”**

According to *The Torah Anthology*, written by Rabbi Yaakov Culi, one of the greatest Sephardic sages of his time, and first published in 1730, translated by Rabbi Aryeh Kaplan, Adam constructed the first sacrificial altar to **Yahweh Elohim**. The Tree of Life was on Mount Moriah and Adam was expelled EAST of the garden. Therefore, the sacrificial altar must have been constructed on the Mount of Olives. Following this, the same altar was successively rebuilt by Abel, Noah and Abraham (*ibid*, Vol. 1, pp. 287, 375; Vol 2, p. 332). In the passages in Genesis (4:4; 8:20; 22:9) that deal with this subject, the Hebrew word, banah, has been translated “built” in most of the English versions of the Scriptures. However, *The New Strong's Exhaustive Concordance of the Bible* (#1129) indicates that this word may also be translated as “rebuilt” or “restored” -- which, in fact, more accurately describes the reality.

It was in this area just outside the Eastern Gate that later Cain & Abel built their altar to petition Elohim Whom they considered inside the inner garden. This historic altar came to be associated with the Altar of Burnt Offerings located just east of the Holy Place in the Tabernacle and later in the Temple.

The Sages have all commented that the Land of Eden that extended from the River Gihon to the River Pishon was symbolic of the Court of the Israelites in the Tabernacle and later in the Temple to include the extended area around the Sanctuaries, which came to be called the “Camp of Israel.”

The Camp of Israel limits had been set by the Bet Din as being an imaginary circle around the Sanctuary with a radius of 2000 cubits (Roshanah 2:5; Sanhedrin 1:5 and Shebuoth 2:2).

**“And out of the ground Yahweh Elohim caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. The name of the first is Pishon; it flows around the whole land of Havilah (Arabia), where there is gold. And the gold of that land is good; the bdellium and the onyx stone are**

**there. And the name of the second river is Gihon; it flows around the whole land of Cush (Ethiopia). And the name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates. (Genesis 2:8-14)”**

One river that divides into four rivers, the Euphrates to the northeast of Israel flows through Iraq to the Persian Gulf. The Hiddekel or the Tigris which we know flows between Iraq and Iran again flowing into the Euphrates as it joins the Persian Gulf. The other two rivers are unknown to us. One of these rivers, the Gihon, flows from the Euphrates source down through Israel underground, under the Sea of Galilee to the Temple Mount where it forms the Spring of Gihon and continues down the Nile River to Ethiopia which has always been viewed as being south of Egypt. That would place the Pishon flowing from the Euphrates source through the present day Mediterranean Sea, and guess what is at the bottom of the Mediterranean Sea! A rift that is over 10,000 feet deep! In places it is 12,960 ft below sea level, into the Red Sea or the Havilah. The Talmud indicates that all of the water in the world originated in Eden.

Cain was expelled out of the Land of Eden for murdering his brother, Abel, to the east to the “Land of Nod” or land of wanderings which became the Land of the Gentiles outside the sanctified regions of Eden.

Yahweh had warned Cain, **“If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it. (Genesis 4:7)”** To “master” the sin already committed Cain had to make a sin offering. This offering had to be applied alive “at the door.” This “door” was actually at the entrance of the Land of Eden. The “door” where Cain’s sacrifice had to be placed was located at the “eastern” boundary line between the Land of Nod and the Land of Eden. Since Cain viewed Yahweh as manifesting Himself in the inner area of the Garden, Cain’s sacrifice had to be on an altar facing Yahweh in the inner Sanctuary of the Garden.

Adam handed down the branch of the Tree of Life to Enoch and then to Methuselah. From Methuselah, it would have been transferred to Shem, the son of Noah...Shem was also the head of an academy teaching [Yahweh]’s knowledge and was Abraham’s tutor. [Torah Anthology].”

Later Abraham rebuilt the altar. **“[Abraham] removeth from thence towards a mountain at the east of Beth-El, and stretcheth out the tent, and he buildeth there an altar to Yahweh, and preacheth in the name of Yahweh. (Genesis 12:8)”**

It is evident that Abraham returned to this altar on the Mount of Olives at the time Yahweh Elohim made a covenant with him in Genesis 15. “This covenant (promise) was sealed by the blood sacrifice of animals and was symbolic of the greater covenant to come -- the covenant sealed by the blood sacrifice of [YahShua] the Messiah that is available to all who put their trust in him. In making His covenant with Abraham, [Yahweh] revealed significant details of His redemptive plan for humankind, including the PLACE where the ultimate sacrifice would take place” (*The Rod of an Almond Tree in God’s Master Plan*, p. 83).

“According to one account: On Joseph’s death the Egyptian nobles stole some of his belongings, and, among them, Jethro appropriated the staff. Jethro *planted the staff in his garden*, when its marvelous virtue was revealed by the fact that nobody could withdraw it from the ground; even to touch it was fraught with danger to life. This was because *the Ineffable Name of [Yahweh] was engraved upon it*. When Moses entered Jethro’s household he read the Name, and by means of it was able to draw up the rod, for which service Zipporah, Jethro’s daughter, was given to him in marriage (emphasis added). [The Jewish Encyclopedia]”

For forty years Moses lived with Jethro, his father-in-law and Priest of El in the area of Arabia east of Aqaba (Zondervan’s Pictorial Encyclopedia Vol. 4, pg. 222).

At the Burning bush, Yahweh gives Moses his mission, His Name, and the authority to lead Israel. When Moses asked by what sign the people will believe him, Yahweh referred to the Rod. When Moses asked by what name he was to come in, Yahweh referred him to the name engraved on the Rod, Yahweh.

During the spiritual battle between Moses & Pharaoh the Rod once again was used:

“When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to A’aron, ‘Take your rod and cast it before Pharaoh, and let it become a serpent.’” So Moses and A’aron went in to Pharaoh, and they did so, just as Yahweh commanded. And A’aron cast down his rod before Pharaoh and before his servants, and it became a serpent. But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. For every man threw down his rod, and they became serpents. But A’aron’s rod swallowed up their rods. (Exodus 7:9-12)”

As Pharaoh’s heart hardened Yahweh sent 10 plagues to break Pharaoh initiated through the Rod. After the “death of the firstborn” Pharaoh relented and let the Children of Israel go. Then he changed his

mind and chased the Children of Israel to the Red Sea. Again the Rod in the hand of Moses split the Red Sea giving the Children of Israel safe passage while crashing in on the Pharonic forces of Egypt.

During the Exodus, when water was critical.

**"Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt Yahweh?" And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to Yahweh, saying, "What shall I do with this people? They are almost ready to stone me!" And Yahweh said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. (Exodus 17:2-6)"**

Moses hit a rock with the Rod and a spring gushed forth and is still running to this day and is called Ain Musa, or Moses' spring.

While in the desert, the spiritual authority of Moses and A'aron was challenged.

**"Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses--twelve rods. Write each man's name on his rod. And you shall write A'aron's name on the rod of Levi. For there shall be one rod for the head of each father's house. Then you shall place them in the Tabernacle of Meeting before the Testimony, where I meet with you. And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you." So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of A'aron was among their rods. And Moses placed the rods before Yahweh in the Tabernacle of Witness. Now it came to pass on the next day that Moses went into the Tabernacle of Witness, and behold, the rod of A'aron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. (Numbers 17:2-8)"**

So by proclamation, the Rod the Moses and A'aron had used was to be placed in the Tabernacle:

**"...Yahweh said to Moses, "Bring A'aron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die." (Numbers 17:10)"**

**"...Moses saith unto A'aron, 'Take one pot, and put there the fulness of the omer of manna, and let it rest before Yahweh, for a charge for your generations;' as Yahweh hath given commandment unto Moses, so doth A'aron let it rest before the Testimony, for a charge. (Exodus 16:33,34)"**

**"Behind the Second Veil is the sanctuary that is called the Holy of Holies in which is placed the Ark, covered on all sides with gold, with a mercy seat, also [in the Holy of Holies] is the golden bowl of manna and the Rod of A'aron, also the cubes of the Covenant (Hebrews 9:3-4)."**

**"There was nothing in the ark save the two cubes of stone, which Moses put there at Horeb, when Yahweh made a covenant with the children of Israel, when they came out of the land of Egypt. (I Kings 8:9)"**

When the Children of Israel sinned in the Wilderness and spoke against Yahweh and against Moses:

**"...Yahweh sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore the people came to Moses, and said, "We have sinned, for we have spoken against Yahweh and against you; pray to Yahweh that He take away the serpents from us." So Moses prayed for the people.**

**Then Yahweh said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived. (Numbers 21:6-8)"**

This pole or rod was the ancient branch of the Tree of Life that Yahweh had so mightily used down through the ages. The Children needed a miracle fast so Yahweh told Moses to go get the Rod that stood in front of the Presence and fashion a cross beam to it and place a brass serpent on it and if the people looked on it they would be healed. It is interesting to note that the Hebrew word for almond is shkdeem from the root word shakad meaning to hurry.

According to rabbinical commentary and stories passed from generation, the rod transferred from Adam successively down the line to Enoch, Shem, Abraham, Isaac, Jacob, Joseph, Moses and David. According to the Midrash Yehlamdenu:

"the staff with which Jacob crossed the Jordan is identical with that which Judah gave to his daughter-in-law, Tamar...[Genesis 32:10; 38:18]. It is likewise the holy rod with which Moses worked...[Exodus 4:20-1], with which A'aron performed the wonders before Pharaoh,... [Exodus 7:10], and with which, finally, David slew the giant Goliath... [I Samuel 17:40]

The Midrash YalemDanu on Psalms 110 says that when Israel needed another miracle in the form of a fearless lad named David the Rod was once again brought to bring the deliverance.

"Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine. So the Philistine came, and began drawing near to David, and the man who bore the shield went before him. And when the Philistine looked about and saw David, he disdained him; for he was only a youth, ruddy and good-looking. So the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!" Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But **I come to you in the name of the Yahweh T'zevout**, the Elohim of the armies of Israel, whom you have defied. (1 Samuel 17:40-45)"

In I Chronicles 21 we find where David is instructed by "**the angel of Yahweh**" to build an altar to Yahweh on the threshing floor of Ornan the Jebusite – "**the angel of Yahweh commanded Gad to say to David that David should go and erect an altar to Yahweh on the threshing floor of Ornan the Jebusite... Then David said to Ornan, "Grant me the place of this threshing floor, that I may build an altar on it to Yahweh. You shall grant it to me at the full price, that the plague may be withdrawn from the people." ... So David gave Ornan six hundred shekels of gold by weight for the place. And David built there an altar to Yahweh, and offered burnt offerings and peace offerings, and called on Yahweh; and He answered him from heaven by fire on the altar of burnt offering. (1 Chronicles 21:18,22,25,26)"**

This threshing floor of Ornan the Jebusite, purchased by David for *600 shekels of gold* became the site for the Tabernacle; and eventually David's son, Solomon, would replace the portable Tabernacle with the more permanent Temple on Mount Moriah – "**Now Solomon began to build the house of Yahweh at Jerusalem on Mount Moriah, where Yahweh had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. (II Chronicles 3:1).**" Peter A. Michas wrote "It is highly significant that gold was used to purchase this particular site because gold represents deity in the Bible. Indeed, the Divine Presence, as manifested by the Shekinah (Glory Cloud), dwelled in the Holy of Holies on top of Mount Moriah" (*The Rod of an Almond Tree in God's Master Plan*, p.82).

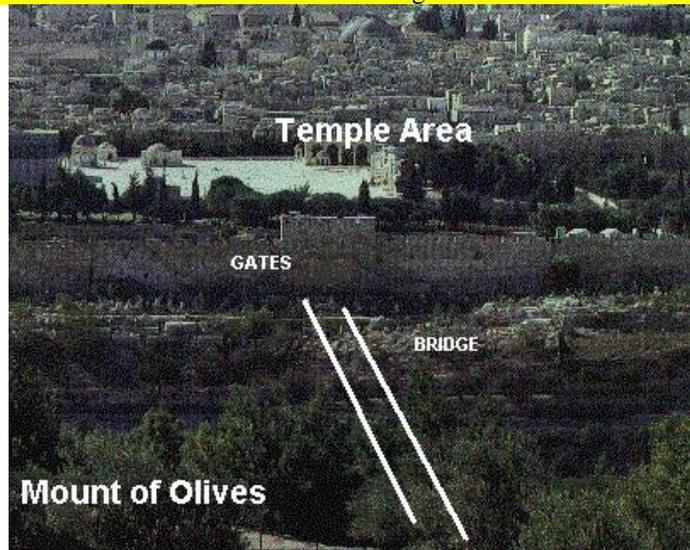
However, this was not the ONLY site that David was instructed to purchase for the express purpose of erecting an altar to Yahweh. "**And Gad came that day to David and said to him, "Go up, erect an altar to Yahweh on the threshing floor of Araunah the Jebusite." ... Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to Yahweh, that the plague may be withdrawn from the people." Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to Yahweh my Elohim with that which costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar to Yahweh, and offered burnt offerings and peace offerings. So Yahweh heeded the prayers for the land, and the plague was withdrawn from Israel. (II Samuel 24: 18,21,24,25)"**

It is clearly evident from these verses that the threshing floor of ARAUNAH (purchased for **50 shekels of silver**) is separate and distinct from the threshing floor of ORNAN, purchased for 600 shekels of gold.

Here, the threshing floor of ARAUNAH, David rebuilt an altar that Ezekiel said was, "**outside the Sanctuary (Ezekiel 43:21).**" This is the least understood of all the altars but it was still an important piece of the Torah sacrificial system. It was on this altar one of the most mystical of all sacrifices was total consumed, "The Ashes of the Red Heifer." Understanding the relation this altar had to Cain, this altar stood outside the ancient boundary of Eden. Geographically, where did this altar stand? It stood near the southern summit of the Mount of Olives just "outside the Camp" of Israel which meant it was outside the

Land of Eden. This place was a Sanctuary unto itself for Ezekiel says it was **“the outer sanctuary that is looking eastward (Ezekiel 44:1).”**

David moved the Tabernacle, once he was made king, to Mount Moriah. Now the wondrous Almond branch had come full circle. The Tree of Life once again stood in the Garden of Yahweh.



The first time we see the Mount of Olives mentioned by name in the Scriptures is when David escapes from Jerusalem during the coup attempt of his son Absalom. David had to flee the city for his life. The account in II Samuel 15 states **“... all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Wadi Kidron, and all the people crossed over toward the way of the wilderness. There was Zadok also, and all the Levites with him, bearing the ark of the covenant of Yahweh. And they set down the ark of Yahweh, and Abiathar went up until all the people had finished crossing over from the city. Then the king said to Zadok, "Carry the ark of Yahweh back into the city. If I find favor in the eyes of Yahweh, He will bring me back and show me both it and His dwelling place. But if He says thus: "I have no delight in you," here I am, let Him do to me as seems good to Him." The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar. See, I will wait in the plains of the wilderness until word comes from you to inform me." Therefore Zadok and Abiathar carried the ark of Yahweh back to Jerusalem. And they remained there. 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...to the top of the mountain, where he worshiped Yahweh. (II Samuel 15:23-30,32)”**

Why had Zadok moved the Ark over to Kidron, because David had taken the Rod up to the Mount of Olives to pray for deliverance. David reassured Zadok that he would keep the Rod within the 2000 cubit radius considered inside the camp (Torah Anthology Joshua pgs. 75-76).

David wept as he crossed over the Mount of Olives:

**“My Elohim, My Elohim, why have You forsaken Me? Why are You so far from helping Me, and from the words of My groaning? O My Elohim, I cry in the daytime, but You do not hear; and in the night season, and am not silent... I am a worm, and no man; a reproach of men, and despised by the people. All those who see Me ridicule Me; they shoot out the lip, they shake the head, saying, "He trusted in Yahweh, let Him rescue Him; let Him deliver Him, since He delights in Him!"... They pierced My hands and My feet; I can count all My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots...(Psalms 22)”**

Wait! This never happened to David, what is he talking about? While David is walking up the Summit he has an Epiphany. David was given a vision of these events and then directed by Yahweh to plant the rod, knowing it would become the instrument of redemption for all humankind. He begins to

transcend time and feel the agony that will take place 1,000 years later. Then he understands as David thrusts the Rod into the ground on the Mount of Olives just a stones throw away from the Third Alter and he says, “**Yahweh is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the House of Yahweh forever. (Psalm 23)**”

The only way David could “pass over” the Kidron Valley was by way of an arched stone bridge which connected the Temple Mount (Moriah) to the Mount of Olives. The *Mishna*, in Parah 3:6, mentions this bridge. A thousand years later the Messiah, the descendant of David, would also walk this same route “over” the Kidron Valley on a single bridge that was part of the Temple complex built by Herod. This arched stone bridge -- and the later one -- provided the only ritually clean path by which the priests could take sin offerings from the Tabernacle or Temple to the summit of the Mount of Olives -- the site of the sin sacrifice altar. According to Peter Michas, “the stone arch-over arch design of the bridge ensued that the priests were protected from ritual uncleanness, such as the remains of dead bodies [below].”

After crossing the Kidron bridge, David followed this pathway which ascended the Mount of Olives “**to ha Rosh THE SKULL, where Yahweh was worshiped. (II Samuel 15:32)**” The Hebrew words “**ha Rosh**” translate in most Scripture translations as “the summit.” However, these words can also be translated as “the head” or “the skull” -- for a very good reason! Notice that the verses in question call this site “the Place of THE Head” or [THE Skull] -- *not* “the Place of A Head’ [or A Skull] -- or heads or skulls plural but a LITERAL and PARTICULAR skull!

Early Messianics held a unique understanding concerning the Mount of Olives. Chrysostom says of it: ‘Some say that Adam died there, and there lieth, and that [YahShua], in that place where death had reigned, there also set up the trophy.’”

Tentzelius’ “Numial Treatise,” quoted in Southey’s *Omniana* (Vol. I, p. 281) records this amazing episode in ancient history: “The tree [of life], with the bones of Adam, was preserved in the ark by Noah, who divided the relics among his sons. The SKULL fell to the share of SHEM [Noah’s son], who buried it in a MOUNT OF JUDEA called from this circumstance CALVARY and GOLGOTHA [the Place of the Skull].” The Aramaic word *Golgotha*, or more correctly the Hebrew word Gulgolet found in Matthew 27:33; Mark 15:22; Luke 23:33 and John 19:17 literally means the “Place of THE Skull.”

That Adam’s skull was buried at Gulgolet on the Mount of Olives was common knowledge. Origen speaks of it as a well known fact in his time; and St. Augustine wrote: “The ancients hold that because Adam was the first man, and was buried there [at Golgotha], it was called Calvary, because it holds the HEAD-SKULL of the human race” (*De Civitate Dei*, cap. 32).

Basil said, “probably Noah was not ignorant of the sepulchre of our forefather [Adam] and that of the first born of all mortals, and in that place, CALVARY, the Lord suffered, the origin of death there being destroyed” (*Isa. Cap. 5*).

Gulgolet is named from Adam’s skull, the summit of the Mount of Olives, the site of the Red Heifer altar, “the place where Yahweh was worshiped”! Even Hebrew translations of the Messianic Scriptures use the words “*haRosh*” to refer directly to the crucifixion site.

“**Thou shalt take the bullock also of the sin offering and he shall burn it in the appointed place of the house, without the sanctuary. (Ezekiel 43:21)**”

The words “*appointed place*” in the Hebrew is the word “*miphqad*.” *Miphqad* comes from the verb *paqad* which means *to number*. The “appointed place” was called the Miphkad Altar.

It was here where the people registered for the Temple tax. Each person [*head count*] was taxed at this location. The word “*gulgoleth*,” used in the Messianic accounts to describe the place of the crucifixion, which means “skull, head, or poll.” It is the place of the *head count*.

**“And the silver of them that were numbered [paqad, to appoint or number] of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man [gulgoleth, head], that is half a shekel, after the shekel of the sanctuary, for every one that went to be numbered [paqad]...(Exodus 38:25-26)”**

In the time of Rebbe YahShua, this place of numbering, or registration, for the Temple tax was called *gulgoleth*. This was the Miphkad area on the Mount of Olives east of the Temple and near the place outside the city where the bodies of sacrifices were burned.

**“The High Priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so YahShua also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. (Hebrews 13:11-13)”**

The Tabernacle and Temple was made up of three main sections, the Holy of Holies, the Holy Place, and the Court. It also had three altars, the Altar of Incense, the Brazen Alter of Burnt Offerings, and a third altar outside the camp.

The innermost section was the Holy of Holies located in the western part of the Sanctuary. This is where the concentrated Presence of Yahweh sitting on the Mercy seat of the Ark of the Covenant faced eastward to view the workings of the Altars.

The second section includes the Holy Place where the A’aronic Priests offer incense on the Golden Alter and the Levites make burnt offerings on the Brazen Altar.

The third Altar is located directly outside the Golden Eastern Gate over a ravine called the Wadi Kidron (1 Kings 15:13; 11 Chronicles 31:14; Jeremiah 31:40 and John 18:1). This Third Altar called the Bet haDeshen, “House of the Ashes,” was a permanent place on the slope of the Mount of Olives that allowed the ashes to drain down the hill into the Kidron and to fertilize the field maintained by the Priests.

**“...the word of Yahweh came to [Jeremiah], saying, "Jeremiah, what do you see?" And I said, "I see a branch of an almond tree." Then Yahweh said to me, "You have seen well, for I am ready to perform My word. (Jeremiah 1:11,12)”**

In the Time of Rebbe YahShua, there was an arched bridge called the “Bridge of the Parah Adamah (Red Heifer) that lead from the Golden Eastern Gate across the Wadi Kidron up to the third Altar on the summit of the Mount of Olives. This causeway was called **“the descent of the Mount of the Olives (Luke 19:37).”**

There is no doubt that YahShua was led, like the Red Heifer, from the Temple through the Eastern gate, across the Kidron bridge and up the ascent of the Mount of Olives to the summit.

**“We have an altar from which those who minister at the Tabernacle have no right to eat. The High Priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so YahShua also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore. (Hebrews 13:10-13)”**

**“...all the rest of the bull-he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the place of the pouring out of the ashes. (Leviticus 4:12)”**

What place **“outside the camp”** are we talking about? It is a special place **outside the camp** where specific sin sacrifices that were not to be consumed by the Priest were taken to be totally burned and ashes poured out. A place **outside the camp**.

“There were five gates to the Temple Mount: the two Huldah Gates on the South that served for the coming in and going out; the Kiponus Gate on the west that served for the coming in and going out; the Tadi Gate to 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 (Talmud, Middot 1:3).”

“It is said in [Leviticus 4:12] outside the camp and it is said in [Numbers 19:3] outside the camp. Just as here it means outside the three camps [of the Priests, Levites and Israelites]...it means to the east of Jerusalem (Talmud Yoma 68a).”

Rebbe YahShua was proclaimed king [HIS CRIME] on the Mount of Olives and later arrested at the Garden of Gethsemane on the Mount of Olives. The Mount of Olives was the place of his arrest. Golgotha (the place of the head count for the Temple tax) was on the Mount of Olives near the place where the bodies of sacrificed Temple animals were burned. This steep slope on the Mount of Olives east of the Temple was outside the east gate of the city of Jerusalem and fits all Scriptural evidence for the location of the crucifixion.

It was here at the summit of the Mount of Olives stood a miraculously budding branch of an almond tree, called A'aron's rod, planted on the Mount of Olives by David and grew into the crucifixion tree. It was here that our Messiah was nailed on a cross beam in the midst of two Zealots. King Messiah YahShua became the fruit of the Tree of Life.

**“The Elohim of our fathers raised up YahShua, whom ye slew and hanged on a tree. (Acts 5:30)”**

**“we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree (Acts 10:39)”**

**“Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Messiah YahShua; that we might receive the promise of the Spirit through faith. (Galatians 3:13,14)”**

### **In the Presence of YAHWEH**

The place where the Jews executed criminals (blasphemers -- which YahShua was judged to be by the Ciaphas' illegal council) was also “outside the camp.”

**“Take OUTSIDE THE CAMP him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him (Leviticus 24:14).”**

**“Then YAHWEH said to Moses, “The man must surely be put to death; all the congregation shall stone him with stones OUTSIDE THE CAMP” (Numbers 15:35).”**

Now since, in the Torah, a person accused of the sin of blasphemy had to be tried, convicted, and killed in the presence of Yahweh, the only appropriate execution place was the summit of the Mount of Olives. Since Yahweh's presence (Shekinah) resided in the Holy of Holies of the Temple, the condemned man had a clear, unobstructed view of the ONLY entrance to the Temple on its EASTERN side. Therefore, the Messiah died on the Mount of Olives facing the Temple and “in the presence of Yahweh.”

As He hung there and died He saw the veil of the Temple tear in two. How could He see it?

**“All the Temple walls were high except the eastern wall because the High Priest that burns the Red Heifer and stands on the top of the Mount of Olives should be able to look directly into the entrance of the Sanctuary when the blood of the heifer is sprinkled. (Talmud Middot 2:4)”**

**“This was the only path from the Temple to the summit that afforded ritual purity necessary for an acceptable sacrifice. And, just as the Red Heifer's face was turned toward the entrance of the Temple as it was sacrificed, so too YahShua died -- the ultimate holy sacrifice -- His face turned toward the Temple! (The Rod of an Almond Tree in God's Master Plan, p. 92).”**

**“YahShua, when he had cried again with a loud voice, yielded up the ghost. 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; and the graves were opened; and many bodies of the saints which slept arose (Matthew 27:50-52)”**

Matthew writes that this event was witnessed by the Roman centurion (and others) -- who were so convicted by it that they exclaimed that the Messiah was the “Ben Elohim.” Since this veil was attached to the front of the Temple, the **only place** the witnesses could see it from was the Mount of Olives -- the **only place** in Jerusalem that afforded the crucial vantage point required to see this event.

Rebbe YahShua was then taken down off the tree they laid Him into a tomb.

**“Rabbi -Joseph took {Messiah YahShua’s} body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. Mary Magdalene and the other Mary were sitting there opposite the tomb. (Matthew 27:59-61)”**

## **Historical Evidence**

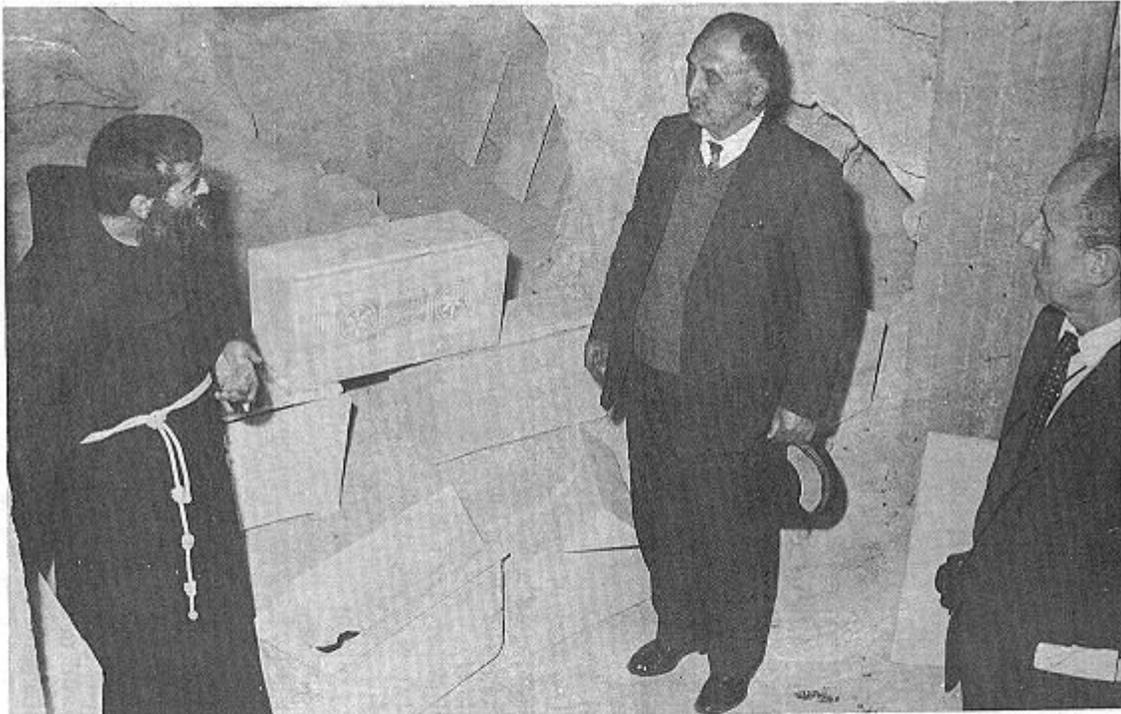
Church records reveal that the early Messianic Believers knew that the Mount of Olives was the site of YahShua’s crucifixion and resurrection. Eusebius (264-340 CE) corroborated historical records, penned some 100 years before his time, that made this claim. And, in his commentary on Isaiah, Eusebius makes the statement that the new Zion -- which he called the Mount of Olives -- was the place where YahShua the Messiah was crucified and resurrected -- see Holy City, Holy Places by P.W.L. Walker, pages 301-305.

In fact, the Mount of Olives was the only place the early Messianics considered to be holy. The summit of the mount (its highest point) became known as Inbomon. This word was clearly derived from the Greek en bommo -- meaning “high place” or “altar.” The crucifixion site is located very close to this place on the Mount of Olives.

The Early Messianics saw great significance in the fact that the Messiah was crucified, buried and resurrected from the dead near the summit of the Mount of Olives. They also saw clear indications of these facts in the prophecies of Isaiah, Micah and Ezekiel, and gave clear and concise statements (showing Yahweh’s signs) **that the Mount of Olives was to become a new Mount Zion for the world.**

Before the time of Emperor Constantine, Messianic pilgrims from all over the known world congregated by a cave-crypt near the site of the crucifixion. They recognized this crypt as the tomb where the Messiah was buried and resurrected. Because of its significance to the early Believers, the Eleona Shrine was erected on top of this cave-crypt some 300 years after the Messiah’s death.

Then, following its destruction by the Neo-Persians (614 CE.), a chapel was rebuilt during the Middle Ages. Also, according to tradition, this site marks the spot where the Messiah taught his disciples the so-called “Lord’s Prayer.” In commemoration, a church was built in 1868 and named Pater Noster -- Latin for “Our Father.”



**Experts stand inside The Lost Tomb of King Messiah YahShua where hundreds of Netzarim ossuaries are housed to include Rabbi Kepha's.**



### **Alternate Sites**

All the evidence we have seen supports the Mount of Olives as the actual site of the Messiah's crucifixion and resurrection. However, Catholic and Protestant traditions point to other sites -- the Church of the Holy Sepulcher and Gordon's Tomb respectively. Let us, then, undertake a comparative analysis of the Scriptural, historical and archaeological evidence to assess the veracity of these competing claims for the true site of the Messiah's death and resurrection.

**For the purpose of this exercise, we should be aware that the sites of the crucifixion and burial are in close proximity to each other -- based upon the Scriptural record (John 19:41).**

### **The Church of the Holy Sepulcher**

In 326 CE, the site of the Church of the Holy Sepulcher was "picked" by the Roman Emperor Constantine "the Great" as the place where YahShua the Messiah was crucified. This selection was based on visions and dreams the emperor's mother had experienced.

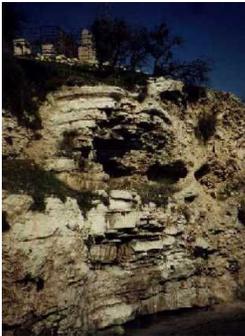
**The location of the Church of the Holy Sepulcher is west of the Temple area -- facing the BACK of the Temple building as it was in the Messiah's time. Not only that, but a wall was located between this area and the Temple at the time of the Messiah's death.**

If the crucifixion had taken place at this particular spot, it would have been IMPOSSIBLE for the centurion, and others, to have seen the veil at the Temple's entrance tear -- as described in Matthew 27:51-54.

For the very same reason, the Messiah would not have been "in the presence" of Yahweh as His sentence was carried out but rather BEHIND YHWH, not BEFORE YHWH, as required by Torah! In other words, he would not have been facing the entrance to the Temple, in line with the Holy of Holies where Yahweh's Shekinah resided.

Another big problem with this particular site is the fact that it lies well within the 2,000-cubit distance from the Temple area. Remember, the crucifixion occurred OUTSIDE the 2,000-cubit perimeter at the place called "outside the camp" -- a SPECIFIC site just outside the city on the Mount of Olives. Also, we should realize that no new tombs or gardens were allowed inside the 2,000-cubit area, referred to as "within the camp" at the time of the Messiah.

### Gordon's Tomb



To be different, the Protestants have their particular site for the crucifixion -- called Gordon's Tomb! This area was proposed in 1883 by the British General Gordon of Khartoum fame, and based upon the strange idea that by superimposing an imaginary skeleton on the city of Jerusalem, the place where the skull fell indicated the crucifixion site! So, with this flawed reasoning, Gordon selected a hill in the area with eye-like openings, asserting that this fit the meaning of "place of the skull." It is interesting to note that these eye-like features in the hill area are the result of erosion that has taken place since the death of the Messiah, and simply DID NOT exist 2,000 years ago!

Also observers could NOT see the huge veil tear from top to bottom from there. This is because Gordon's Tomb is located NORTH of the Temple -- away from the eastern entrance where the veil hung and COULD be viewed.

Be this as it may, the final blow to the authenticity of this site came in the pages of the Biblical Archaeology Review magazine. An article in this magazine points out the fact that Gordon's Tomb is located among others that were hewn during the First Temple period -- some 800 to 900 years before the Messiah. Yet Rabbi Yochannan's account clearly states that YahShua's body was placed in a "new tomb in which no one had yet been laid" -- see John 19:41.

First Temple tombs or burial chambers can easily be differentiated from Second Temple period burial chambers based upon the basic layout of the chambers and distinctive architectural features -- including the type of chisel marks. In addition to this, certain archaeological artifacts closely associated with the original tombs are clearly from the First Temple period. Furthermore, "not a single tomb from Second Temple times has been found in this area" (Barkay, The Garden Tomb: Was Jesus Buried Here?, p. 51). Finally, this area was located within the city limits during the time of the Second Temple, where, according to legal restrictions, no cemeteries were allowed.

The following table provides a comparative summary of the three sites -- clearly demonstrating that the Mount of Olives is the ONLY SITE which satisfies all Scriptural, historical and archaeological criteria:

### Comparison Chart of Three Sites

BASIS & CRITERIA	HOLY SEPULCHER	GORDON'S CALVARY	MOUNT OF OLIVES
Basis of site selection	Constantine's mother's visions and dreams	Gordon's imaginary skeleton	Scriptural, historical and archaeological data
Fits "ha rosh"	No	No, skull-like appearance; due to much later erosion	Yes, "skull" meaning Adam's skull that was buried on the Mount of Olives by Shem.
Could veil be seen?	No	No	Yes
In "the presence of YAHWEH"?	No	No	Yes
Near the place called "outside the camp"?	No	No	Yes
In a "garden" (tree orchard)?	Gardens not allowed within city limits at the time of YahShua	Gardens not allowed within city limits at the time of YahShua	Yes
New tombs nearby?	No	No	Yes (only location where new tombs were allowed at this time)
Possible to witness opening of tombs?	No	No	Yes (tombs nearby and clearly visible)
Satisfies all sacrificial requirements?	No	No	Yes

#### Conclusion:

Simcha Jacobovici ends by saying: "The Lost Tomb Of Jesus" does not challenge the Resurrection. It asks viewers to consider the possibility that the Resurrection occurred from a second tomb. The writer of the Gospel of Matthew (28:12-15) addresses a rumor that was circulating that we suggest can be taken for the truth. That the disciples came by night to remove Jesus' body from the tomb to safeguard his remains from desecrators." He goes on to ask. "Does it have to be a bodily resurrection?"

Rabbi Sha'ul answers that question: **"But if it is preached that Messiah has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Messiah has been raised. And if Messiah has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about Yahweh, for we have testified about Yahweh that he raised Messiah from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Messiah has not been raised either. And if Messiah has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Messiah are lost. If only for this life we have hope in Messiah, we are to be pitied more than all men. But Messiah has indeed been raised from the dead, the firstfruits of those who have fallen asleep... So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (1 Corinthians 15: 12-20, 42-44)" "He is not here; he has risen, just as he said. (Matthew 28:6)"**

