

their location. There must have been a great many synagogues in Palestine in the time of Christ, but the Romans would seem to have destroyed every one of them. The synagogue at Capernaum was formerly thought to be the one that the centurion built for the Jews (Lk. 7.5). However, it now appears certain that this synagogue comes from the second century A.D. It may have been built on the model of the previous one, though this cannot be proven.

An interesting argument has been carried on for many years about the location of Calvary and of the tomb of Christ. When Constantine's mother visited Jerusalem early in the fourth century she found locations at which she believed these events to have occurred. Constantine ordered a beautiful church erected, with walls that would surround both places. Despite vicissitudes of earthquake, fire, and damage by invaders, the location that Helena selected has been remembered ever since. The church that now stands on the spot was built by the crusaders shortly after A.D. 1100. When Edward Robinson visited Jerusalem in 1838 he rejected the claims of this "Church of the Holy Sepulchre," since the New Testament states that the crucifixion occurred outside the city walls, and the Church of the Holy Sepulchre is inside the present walls of Jerusalem. However, the ardent defenders of the site insist that at the time of Christ the wall was further south than the present wall. Here archeology might well play an important part in the determination of a point of Biblical geography. Unfortunately, the area south of the Church is covered by a crowded city, so that excavation is virtually impossible. It may well be that we will never know with any certainty where the actual tomb of Christ was or where the crucifixion occurred. We know where Constantine thought it to be, but many upheavals had occurred during the previous three centuries, in which Christians showed little interest in preserving knowledge of sacred sites (cf. V.B). If the Lord