

had desired us to know the exact spot He could easily have caused more information on this point to be contained in the gospel narrative.

About 1880 the famous General Charles G. Gordon adopted the view that the real Calvary was a hill, north of the present wall, which looks very much like a skull, and which has now come to be called "Gordon's Calvary." Near it is a rock-hewn tomb, now called "The Garden Tomb." Many people scoff at these identifications, declaring that there is no real ground for accepting them. Yet for help in interpretation more is gained from a place that graphically shows how the place originally appeared, even if it should not be the actual spot, than from one that looks altogether different, particularly since it also may or may not be the actual spot where the events occurred. At the Garden Tomb one can see the city wall and the more distant Mount of Olives, much as they appeared at the time of Christ. One can look at Gordon's Calvary and see the marked resemblance to a skull. Perhaps this place did not look like a skull at that time, and some other did. In any event, we do not know the exact spot, but here we can vividly imagine the very situation in which the crucifixion occurred. In the Church of the Holy Sepulchre everything appears different than it did in the first century.

The New Testament speaks of "Decapolis" (Matt. 4.25; Mk. 5.20; 7.31). This was a group of approximately ten Hellenistic cities in Palestine, most of them east of the Jordan river. At some of these cities remains of Greek theatres and other Hellenistic buildings are visible today. One gets a feeling of the presence of the Greek culture in the midst of the land of Palestine. When we read how Jesus went across the Sea of Galilee, and how there the demons asked to be permitted to go into the swine (Mk. 5.11-13; Lk. 8.32-33), we might wonder how swine came to be in the land of the Jews, who were forbidden to eat pork.