

much as they would have 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 ~~image~~ imagine the very situation in which the crucifixion occurred. In the Church of the Holy Sepulchre everything appears different than it did ~~at~~ in the first century.

The New Testament speaks of ~~this~~ "Decapolis." 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; Lu. 8.32-33), we might wonder what were swine doing in the land of the Jews who were *forbidden* to eat pork. Yet this was the region of the Decapolis. These were pagan Hellenistic cities and it was quite natural to find swine in the area. Thus archeology can help us to understand the local customs and the general geographical situation, and may at various points give us a better understanding of the meaning of particular words or particular situations.

#### F. Derivation.

There have been many attempts to prove that Christianity is merely a development from some pagan cult or other ancient belief. None of these has been more effective in reaching a great number of people than the one that has based itself upon the Dead Sea Scrolls. An American journalist, Edmund Wilson, has written a romantic story of the finding of the scrolls, and has proceeded to draw from the non-Biblical scrolls all sorts of utterly unwarranted conclusions, detrimental to Christianity, and these have been widely publicized. Wilson's book has been translated into many languages. Wilson