

### 1: Revisiting Golgotha and the Garden Tomb | Religious Studies Center

*Where is Golgotha? Was the Church of the Holy Sepulchre, the traditional site where Jesus was crucified, located within or outside of the city walls when it was built in the fourth century C.E.?*

The Second United States Cavalry, one of four new regiments approved by Congress on March 4, 1836, was organized specifically for service on the Texas frontier. It was an elite organization. The troopers rode the finest horses and were issued the latest equipment and firearms. Lee commanded the regiment on three occasions—first during the spring of 1836, when the unit was organizing; second during the fall of 1836, when Colonel Johnston was reassigned to campaign against the Mormons in Utah; and finally in the winter of 1837. The Second Cavalry was commanded by Robert E. Lee. The regiment left Jefferson Barracks, near St. Louis, and Hardee took a detachment of four companies to establish Camp Cooper on the Clear Fork of the Brazos in what is now Throckmorton County, and the rest of the regiment continued south to establish regimental headquarters at Fort Mason in January 1837. During its stay in the Lone Star State, companies of the regiment were involved in some forty engagements along the western and northern frontiers of Texas and along the Rio Grande, fighting Apaches, Comanches, Kiowas, and Mexican marauders. Using Texas as a base of operations, the Second Cavalry staged two major raids against the Comanche villages north of the Red River in Kansas Territory, one in October and the other in May. The most significant engagement fought by the regiment in Texas was the battle of Devils River, July 20, 1837. On that date Lt. Hood led a party of fifty warriors and nine Indians were killed and at least double that number injured. The cavalymen counted seven casualties. Hood himself suffered a painful wound when an arrow pinned his hand to his saddle. As a result of the secession crisis the regiment was ordered out of Texas in late February and left the state via Indianola during March and April. Upon its return north the Second Cavalry, now under the command of Maj. Thomas, was assigned to Carlisle Barracks, Pennsylvania. When the mounted units of the United States Army were reorganized in the fall of 1856, the Second Cavalry became the Fifth Cavalry, the designation by which it is known today. The Second Cavalry had five years of distinguished service on the Texas frontier and border. It had driven the Indians far beyond the fringes of settlement and had attacked and defeated the Comanches deep in their heartland. It had also helped the Texas Rangers to combat Juan N. Cortina, and to bring peace to the lower Rio Grande valley. Thorough in reconnaissance, persistent in pursuit, and successful in battle, the Second United States Cavalry made a significant contribution to Texas frontier history. Van Nostrand, J. G. rpt. Cavalry in Texas Hillsboro, Texas: Hill Junior College Press,

### 2: 2nd Cavalry Regiment (United States) - Wikipedia

*The 2nd Cavalry Regiment, also known as the 2nd Dragoons, is an active Stryker infantry and cavalry regiment of the United States Army. The Second Cavalry Regiment is a unit of the United States Army Europe, with its garrison at the Rose Barracks in Vilseck, Germany.*

Additional data from OpenBible. In three references Matthew Four reasons have been suggested for the name Golgotha or "skull": This tradition apparently originates with Jerome A. Against it may be urged that there is no shadow of evidence that there was any special place for Jewish executions in the 1st century, and that, if there were, the corpses could have been allowed burial Matthew No early or Greek writer suggests such an idea, and there is no evidence from the Gospels that the Crucifixion occurred on a raised place at all. Indeed Epiphanius 4th century expressly says: Guthe combines 2 and 3 and considers that a natural skull-like elevation came to be considered, by some folklore ideas, to be the skull of the first man. One of the strangest ideas is that of the late General Gordon, who thought that the resemblance to a skull lay in the contours of the ground as laid down in the ordinance survey map of Jerusalem. The first mention of this is by Origen A. This tradition was afterward referred to by Athanasius, Epiphanius, Basil of Caesarea, Chrysostom and other later writers. The tomb and skull of Adam, still pointed out in an excavated chamber below the traditional Calvary, marks the survival of this tradition on the spot. This is by far the most ancient explanation of the name Golgotha and, in spite of the absurdity of the original tradition about Adam, is probably the true one. This is only mentioned to be dismissed as incompatible with history and common sense. With regard to the position of the site of the Crucifixion with which is bound up the site of the Tomb the New Testament gives us no indication whatever; indeed, by those who abandon tradition, sites have been suggested on all sides of the city-and West Two views hold the field today: It is impossible here to go into the whole question, which requires minute and long elaboration, but excellent review of the whole evidence may be consulted in "Golgotha and the Holy Sepulcher," by the late Sir Charles W. Here only a few points can be touched upon. Although it is true that Jews and Christians were driven out of Jerusalem after the second great revolt A. Indeed there are traditions that this site was deliberately defiled by pagan buildings to annoy the Christians. Eusebius, at the time of Constantine, writes as if it were well known that a Temple of Aphrodite lay over the tomb. He gives an account of the discovery of the spots still venerated as the Golgotha and the Tomb, and of the erection of churches in connection with them Life of Constantine, III, From the time of Constantine there has been no break in the reverence paid to these places. Of the earlier evidence Sir C. There is no insurmountable difficulty in believing that the site of the Crucifixion may be where tradition points out. Wilson says at the end of his book, "No objection urged against the sites i. Golgotha and the Tomb is of such a convincing nature that it need disturb the minds of those who accept, in all good faith, the authenticity of the places which are hallowed by the prayers of countless pilgrims since the days of Constantine" loc. Conder and of the late Dr. The arguments for this site are mainly: The very greenness of the hill-it is the first green spot in the neighborhood of the city-may influence the subconsciousness of those who have been brought up from childhood to think of the "green hill far away," as the popular hymn puts it. When, however, we consider the question historically, there is not the slightest reason to expect that the crucifixion of Jesus, one of many hundreds, should have been dramatically located in a setting so consonant with the importance with which the world has since learned to regard the event. There is no evidence whatever that the crucifixion was on a hill, much less on such a conspicuous place. Probably the whole formation of the hill, the sharp scarp to the South and the 10 or more feet of earth accumulated on the summit are both entirely new conditions since New Testament times. It is only if the present North wall can be proved to be on the line of the second wall that the argument holds good. This so-called tradition is worthless, and not a trace of it can be found outside interested circles, and even if it were the "place of stoning," it would be no argument for its being "Golgotha.

### 3: The Miracles of Calvary | [www.enganchecubano.com](http://www.enganchecubano.com)

*Western architecture: Second period, after ad The site of Golgotha, open to the sky, was preceded toward the east by a martyrium, a five-aisled basilica with tribunes, or raised platforms, intended for gatherings of the faithful.*

Altar at the traditional site of Golgotha. The altar at the traditional site of Golgotha. The church fathers offer different interpretations for the name; either deriving it from a topographic feature resembling a cranium Pseudo-Tertullian , [9] or alternatively as the site where the skull of Adam was said to be buried Origenes , or from skulls of those executed there Jerome , locum decollatorum. According to Hebrews Hebrews Thus, locating the crucifixion site involves identifying a site that, in the city of Jerusalem some four decades before its destruction in AD 70 , would have been outside the city walls and well visible to passers-by. Church of the Holy Sepulchre[ edit ] Christian tradition since the 4th century has favoured a location now within the Church of the Holy Sepulchre. Those opposing it doubt this. That means, this place [was] outside of the city, without any doubtâ€œ", [15] thus maintaining that there are no scientific, archaeological grounds for rejecting the traditional location for Calvary. Essentially, for the traditional site to have been outside the wall, the city would have had to be limited to the lower parts of the Tyropoeon Valley , rather than including the defensively advantageous western hill. Since these geographic considerations imply that not including the hill within the walls would be willfully making the city prone to attack from it, some scholars, including the late 19th century surveyors of the Palestine Exploration Fund , consider it unlikely that people would build a wall that cut the hill off from the city in the valley. The traditional location of Golgotha derives from its identification by Helena , the mother of Constantine I , in In , the Pilgrim of Bordeaux , entering from the east described the result: On the left hand is the little hill of Golgotha where the Lord was crucified. There, at present, by the command of the Emperor Constantine, has been built a basilica ; that is to say, a church of wondrous beauty. Temple to Aphrodite[ edit ] Jerusalem after being rebuilt by Hadrian. Christian tradition claims that the location had originally been a Christian place of veneration, but that Hadrian had deliberately buried these Christian sites and built his own temple on top, on account of his alleged hatred for Christianity. While the positioning of the Temple of Aphrodite may be, in light of the common Colonia layout, entirely unintentional, Hadrian is known to have concurrently built pagan temples on top of other holy sites in Jerusalem as part of an overall Romanization policy. Rockface[ edit ] Natural stone of Golgotha in the Chapel of Adam below site During â€œ restoration works and excavations inside the Church of the Holy Sepulchre and under the nearby Muristan , it was found that the area was originally a quarry, from which white Meleke limestone was struck; [35] surviving parts of the quarry to the north-east of the chapel of St. Helena are now accessible from within the chapel by permission. Virgilio Corbo , a Franciscan priest and archaeologist, present at the excavations, suggested that from the city the little hill which still exists could have looked like a skull. These often attempt to show the site as it would have appeared to Constantine. However, as the ground level in Roman times was about 4â€œ5 feet 1. The height of the Golgotha rock itself would have caused it to jut through the platform level of the Aphrodite temple, where it would be clearly visible. The reason for Hadrian not cutting the rock down is uncertain, but Virgilio Corbo suggested that a statue, probably of Aphrodite, was placed on it, [41] a suggestion also made by Jerome. The Itinerarium Burdigalense speaks of Golgotha in Here the Lord was crucified. All around that hill, there are silver screens. Eusebius in [49]. In , heavily relying on the research of Edward Robinson , a German theologian and biblical scholar from Dresden named Otto Thenius was the first to publish a proposal that the rocky knoll north of Damascus Gate was the biblical Golgotha. The location, usually referred to today as Skull Hill , is beneath a cliff that contains two large sunken holes, which Gordon regarded as resembling the eyes of a skull. He and a few others before him believed that the skull-like appearance would have caused the location to be known as Golgotha. The Garden Tomb contains several ancient burial places, although the archaeologist Gabriel Barkay has proposed that the tomb dates to the 7th century BCE and that the site may have been abandoned by the 1st century. Outside Lions Gate[ edit ] The hill having the appearance of a cranium the skull-pan of the head , approx. He claims that the location of Golgotha is just outside the Lions Gate. Unlike Skufion skull , Kranion in English - cranium [58] is the upper part of the

skull excluding the face bones. Since the temple faced east, [59] the curtain in front of the entrance [60] of the temple would have been in direct view of those gathered on this mount at the northeast corner of the Temple Mount , just outside the city wall. And to testify that the curtain ripped at the very moment when Jesus died, [61] there must have been eyewitnesses. The Gospel of John refers to Golgotha as being very near the city, so near that all who passed by could read the inscription [ Considering also the prophecy in Psalms And just as Eusebius comments in Onomasticon concerning Golgotha as being a hill just outside Jerusalem, north of the ancient Mount Zion , this hill fits his description.

## 4: Calvary - Wikipedia

*Calvary, or Golgotha (Biblical Greek Ἰερὺσὺλὺμ ἡ ἐκκεντρωμένη, Golgotha[s], traditionally interpreted as reflecting Syriac (Aramaic) golgolta, as it were Hebrew gulg'leá' "skull"), was, according to the Gospels, a site immediately outside Jerusalem's walls where Jesus was crucified.*

The place where Jesus was crucified Since Constantine I the Christian world has been led to believe that Golgotha, the mount on which Jesus was crucified, is beneath the site where today the Holy Sepulcher Church is built. Helen, the mother of Constantine herself, is credited for identifying its location and instigating the building of the Church upon its site. But Golgotha, often named Calvary, is on the other side of Jerusalem, just outside the eastern wall, northeast of the Temple Mount. And coming to a place named Golgotha, which is called Cranium Place, they gave him vinegar to drink mixed with gall. Matt 27,a And they brought him to the place Golgotha, which is translated, the place Cranium. Mk 15,22 And when they were come to the place which is called Cranium, there they crucified him and the criminals, one on the right side, and the other on the left. Lk 23,33 And he bearing his cross went forth into a place called Cranium Place, which is called in the Hebrew Golgotha. Joh 19,17 There is only one mount near Jerusalem which looks like a cranium, i. And this mount is only meters from where the Temple Entrance once stood. The Ripping of the Temple Curtain. As Jesus died, three of the four Gospels testify that the temple curtain ripped. But Yeshua cried again with a loud voice, and his Spirit departed. And at once the curtain entrance of The Temple was ripped in two from top to bottom. Mt 27,a Peshitta But Yeshua cried with a loud voice, and he expired. And the curtain of the entrance of The Temple was ripped in two from the top unto the bottom. Mk 15, Peshitta The Gospels also testify that the centurion and those with him on Golgotha saw the curtain rip. And Yeshua called out in a loud voice and he said, "My Father, into your hands I lay down my spirit. And that would have been from the top of Golgotha, just outside the eastern wall of Jerusalem. By lowering the wall which today exists, all those gathered on Golgotha could testify that at the very moment Jesus died they saw the curtain rip. Because of the location of the Holy Sepulchre Church, on the western side of of the temple, nobody from there could possibly have seen the temple curtain rip. In fact they would not have even seen the front of the temple, for the temple has always faced east. This has led to the belief that nobody gathered on Golgotha actually saw the curtain rip, but it later became known that this happened. Unknown to many Christians, in the temple made by Herod standing at the time of Jesus there were two curtains separating the Holy of Holies from the sanctuary, with a space of one cubit between them. There were thirteen curtains in the Sanctuary, seven facing the seven gates, two [more], one of which was at the entrance to the Hekal, the other at the entrance to the Ulam; two to the debir; two, corresponding to them, in the loft. Yoma 54a The inner curtain is referred to as the second curtain of the temple. And within the second curtain, the tabernacle which is called the Holiest of all; Heb 9,3 In the earliest Gospel harmony, the Diatessaron of Tatian - AD it is also testified to that the curtain of the temple which was at the door of the temple ripped, and not the two inner curtains. And immediately the face of the door of the temple was rent into two parts from top to bottom And the officer of the footsoldiers, and they that were with him who were guarding Jesus, when they saw the earthquake, and the things which came to pass, feared greatly, and praised God, and said, This man was righteous; and, Truly he was the Son of God. And all the multitudes that were come together to the sight, when they saw what came to pass, returned and smote upon their breasts. Diatessaron 52,2 The Journey to Golgotha. After hours of being mocked and having his face buffeted, he was brought in the morning to Pilate. During the night his beard had been plucked out and his head repeatedly stricken. Now his battered face was full of open wounds; covered with blood mixed with spit. All day long the leaders of Israel had plagued him. In the morning Pilate chastized him. Yet the crowd continued to cry out for his death. Pilate tried to appease them by scourging him with thirty-nine lashes of a whip. But that was not enough for them. The High Priest Caiaphas, together with the other Chief Priests, required of Pilate that Jesus be delivered them, that he might lead him out of the city to be crucified. Until going out of the city and reaching Golgotha, he had been carrying his cross himself. Yet as he went through the Sheep Gate he was now very weak. And He went out bearing His cross, to the place called Of a Cranium

which is called in Hebrew, Golgotha, Joh 19,17 All the way up the hill Simon the Cyrenian followed behind Jesus, carrying these heavy pieces of cedar wood. There were also with Jesus two common criminals, transgressors sentenced because of robbery. Behind them there was a great multitude of people. All were now gathering together on Golgotha to witness this spectacle. And all of them, as they saw his face, were appalled at its appearance, for it had been sorely disfigured. This place just outside the Sheep Gate was called Cranium Place, for it appears as the top part of a skull. It was especially convenient for crucifixions, being near the Roman quarter of the city. Pilate had placed a centurion to oversee the crucifixion and four of his men were appointed to crucify Jesus. As Caiaphas brought Jesus to Pilate it was Friday, early in the morning, on the preparation day of the Passover. Hundreds of thousands of Israelites had already come to Jerusalem to sacrifice their Passover lambs. Many had been sprinkled the third and the seventh day with the water mixed with the ashes of the Red Heifer, and had washed their clothes on the seventh day, that they might be immersed in one of the many Mikwehs about the temple and become clean. Anyone who was not an Israelite and who had not performed this purification rite was strictly forbidden, under the penalty of death, from bringing their lambs to the northern side of the altar in the Temple court. During their seven day purification they were talking with one another about Jesus. From the top of Golgotha, however, they could see everything that happened on the Temple Mount. The time had come to prepare the evening daily sacrifice. After tasting it and realizing it was vinegar mingled with gall he would not drink it. The four soldiers responsible for crucifying Jesus nailed the inscription concerning his charge upon the top part of the cross. Everyone who passed by could read the inscription, for Golgotha was directly at the Sheep Gate, just outside the city. Then, removing his garments, they placed Jesus on the cedar wood of the cross, with his head to the south. Then they nailed him to the wood, piercing his hands and his feet. Just above the wall he could see the north side of the altar and the temple entrance. Were they not of the entrance door to their homes, that they might find protection under the blood of the lamb against the angel of death. Were they not commanded to sacrifice a lamb on the eve of the Passover? As the angel of death went over the whole land of Egypt, those who remained under the protection of the cross of blood on their doors were spared and on that same day were freed from their slavery. It was the deputy High Priest himself that had led Jesus outside the city. Finally Jesus had been given over to him. It was now over two years since John openly revealed to Israel that he was the Messiah. And after Jesus came to Judah and was baptized by him, the neck of John was stricken. John the Baptist was a son of Aaron, belonging to the family of Abia, one of the twenty-four priestly courses which served at the temple and sprinkled with the water mixed with the ashes of the Red Heifer. Now in the third year, after John had been beheaded, the time for this special event had arrived. Months earlier preparations for this sacrifice had already taken place. The time had come, the High Priests asked of the Israelites, that if anyone knew of his whereabouts, they should inform them. It was Caiaphas who was the High Priest of that year, although he was more known as the deputy High Priest. For Annas, now an old man, had been appointed High Priest at the age of 37 in 6 A. It was to Annas that the Israelites first brought Jesus. And after his examination Annas bound him and delivered him over to Caiaphas for the final examination and to lead him outside the city. They had accomplished that which they had been plotting for months. How certain they were that he was getting what he deserved. But what sin or unrighteous act had he done? As Caiaphas asked him directly, did he not claim to be the Messiah, the Son of God? Was it not because of blasphemy, his claim of being the Messiah, that he was crucified? Was he not deceiving and enticing the people? As they crucified him, they nailed him on it with his head towards the south. Then they lifted the cross up and secured it to the ground. His face was looking west, towards the city. The two criminals who were taken with him were also crucified, one to his right and one to his left with Jesus in the middle. The High Priest Caiaphas was behind Jesus, facing west, where both Jesus and the temple entrance were in his view. As the soldiers had finished crucifying him, they started dividing his garments amongst themselves. But his vesture had no seam. Instead of tearing it, the soldiers agreed to throw dice to determine who would get it. Did not this marred man claim to be the Messiah? But now he was about to die! Would not even the remembrance of him quickly pass away? On that very same day Jesus had celebrated the Passover Feast with his disciples. He told them that he was now going to leave them and that they could not follow him. Simon Peter said to him, Lord, where are you going? Jesus answered him, Where I

go, you can not follow me now; but you shall follow me afterwards. Joh 13,36 He said to his disciples that he was leaving them and going to prepare a place for them, that they might be with him there. Neither Peter nor the other disciples understood at the time what he was saying.

### 5: Golgotha - Warhammer 40k - Lexicanum

*Golgotha "Place of the skull" was located outside the second wall. The actual site of the Cross is still under discussion. CAL'VARY (Grk. kranion, a "skull," but having its English form from the translators' having literally adopted the Lat. word calvaria, a bare "skull"; the Gk. is the.*

Skull feature of Golgotha, Jerusalem. Photo courtesy of Jeffrey R. The Garden Tomb in Jerusalem is a site of significant interest to many Latter-day Saints and religious educators. In the last thirty years, tens of thousands of Latter-day Saint visitors to Israel have spent time at the pleasantly landscaped site. Many of these, if not most, have come away impressed, both by the sincere explanations of the volunteer guides and by the peaceful spirit of the place. Visitors have often left with the feeling that this was where Jesus Christ rose from the dead on a Sunday morning nearly two thousand years ago. Hinckley, standing at the Garden Tomb, made the following statement: Archaeological soundings show that the site of the Hadrianic temple and Holy Sepulchre was a stone quarry in the seventh century B. The site remained without vegetation thereafter, and the bare bedrock became the location of tombs carved there during a later period. Tombs similar to those found elsewhere and dated to the C1 B. The scenario he presents makes no sense when compared to the setting described in the New Testament. Because of the lack of arable soil, the Holy Sepulchre site could not have been a garden in the time of Jesus. But the New Testament account calls not just for a real working garden. Two kokhim burial vaults at the Church of the Holy Sepulchre in Jerusalem. Those burial niches probably date to the third or second centuries B. From the tenth century B. The only exceptions were tombs located over one thousand meters west of the city walls. By and large, the west was simply avoided as a burial area. The primary reason for this seems to have been connected with the prevailing winds. In Jerusalem, like most other areas in the land of Israel, the wind blows almost exclusively from the west. Exceptions are during short transition periods in spring and fall when hot desert winds called sharav blow from the east or southeast. But more than days a year, the wind is from the west—“from the sea. Jews did not embalm dead bodies prior to burial; and corpses were left exposed in the tomb to desiccate, which could take over a year. Tombs to the west of the city presented two problems: The prohibition on burial to the west of Jewish cities, including Jerusalem, is noted in both the Talmud and the archaeological record. I will consider first the Talmud. A quote from the Mishnah, the portion of Talmud that was put into writing about A. None place a tannery other than to the east of the city. The same was true for tanneries, where dead animals were processed for leather—“in fact, tanneries were located only east of the city. The sages then refer to an earlier authority, Rabbi Akiva, to explain older practices upon which theirs were based. Akiva had grown up in the late first century A. He was killed by the Romans in A. His words, recalled to harmonize the two prior statements in the Mishnah, reflect the first century A. The sages who compiled the Mishnah often crafted preliminary statements in a way that allowed them to be harmonized or summarized by a preexisting statement from an earlier authority. The Mishnah is indicating, in its own peculiar way, that Jews did not place tombs on the west side of their cities during the first century A. That Jerusalemites constructed their tombs only to the east, north, or south of the city is also evident from archaeological research. But no tombs of the first century A. University of Haifa archaeologist Rami Arav and researcher John Rousseau have demonstrated that Pharisee tradition, the basis for most Jewish practice in the Herodian period, would not have permitted tomb construction anywhere directly west of the expanded Temple Mount because wind passing over western tombs would also have passed over the sacred temple enclosure, thus defiling it and anyone in it. The likely answer is that when the burial niches there were initially constructed, the area actually lay to the north of the city. Until the first century B. Those niches were most likely carved out during the third or second centuries B. However, later, during the first century B. Scholarly opinion on just when is divided, but sometime between 63 B. In other words, at the time Jesus died in A. Jerusalem during the Hasmonean period, —“63 B. The dotted line represents the present Old City wall line. Jerusalem during the mid-Herodian period, 20 B. The exact reasoning behind the original placement of the Church of the Holy Sepulchre is not known. But it is clear that the Byzantine Christians of the fourth century who built the shrine were essentially uninformed concerning

Jewish tradition and practice at the time of Jesus as well as the historical geography of Herodian Jerusalem, or else they would not have chosen the site they did. But inside or outside, the tombs there would have been emptied of all human remains when the city expanded northward in the first century B. It was in extremely close proximity to the western side of Jerusalem and west of the Temple of Herod and the expanded Temple Mount platform, thus disqualified as a new tomb site by the prevailing west winds. And, as discussed above, the site was a barren stone quarry, not a working garden, and would have needed no gardener. The Holy Sepulchre site fails on all counts. It should be noted that the New Testament does not say Jesus was executed on top of a hill, and no hill is mentioned in connection with the Crucifixion. The tradition of a hill seems to have first appeared with the building of the Holy Sepulchre church itself and the identification of a small bedrock knoll as the crucifixion site. Arav and Rousseau reach the same conclusion in relation to the temple. To the question of whether Roman soldiers would have given regard to Jewish concerns for ritual purity, it must be pointed out that Pontius Pilate and other governors found it necessary to do so, in order to work with the local Jewish leadership at keeping civil order the Romans seem to have been closely allied with the Sadducees, from which were chosen the high priest and chief priests who administered the temple complex. The ritual purity of the city and the temple would have been no less a concern; thus, the Romans would have avoided capital punishment west of the city. The skull feature is a naturally occurring rock formation in the southern scarp of a large hill called el-Edhemieh by local Arabs. The toponym is derived from the name of Ibrahim el-Edhem, a Muslim mystic who lived in the eighth century. The top of the hill has been a Muslim cemetery for nearly two centuries. When viewed from the south, the center cave of the three is not visible, and the two outside caves have the uncanny resemblance of slitted eye sockets in a human skull. When viewed from the west from the Garden Tomb platform, the westernmost cave blends visually with the rock around it, but the center and eastern caves give the same impression—the two eye sockets of a skull. No matter how you look at it, it looks like a skull. A slightly protruding piece of stone that slopes downward from between the two easternmost caves gives the optical illusion of a skeletal nose bridge, and horizontally fissured layers of limestone below the nose bridge lend a jawlike quality to the whole picture. As early as 1848, the German scholar Otto Thenius suggested the skull feature site as Golgotha. Photographs from the late 19th and early 20th centuries, when ground level of the area in front of the stone formation was lower and void of buildings, show a stone image that is skull-like from jaw to forehead—a grim cranial visage staring off to the south see photo at beginning of article. But even today, from the top of the Old City wall, or even from the parking lot of the bus station, the skull-like appearance of the escarpment is easily discernable from below the nose bridge to the top of the brow. This natural formation has probably not changed significantly in the last three thousand years, though the areas around it were extensively cut away in biblical times. The type of bedrock in this part of Jerusalem is called meleke, a medium-hard Turonian limestone excellent for quarrying because it withstands natural erosion very well. Like the stone building blocks anciently cut away, the quarry itself remains uneroded after thousands of years. The skull feature, of that same meleke limestone, but never quarried away, has also resisted erosion. That Aramaic-speaking Jewish inhabitants of Herodian Jerusalem would call this feature golgotha is not at all improbable; in fact, it is to be expected. Other instances come to mind of Jews calling sites after their resemblance to certain physical things. Given the plausibility that the skull feature would have been called golgotha, the next question is whether crucifixions could have been carried out at the site. The answer to that is also positive. Romans crucified their capital convicts in conspicuous places near cities and towns, generally at crossroads or along the sides of other well-traveled roads, so that the public would be able to see the executed convicts without hindrance. This was thought to act as a deterrent against crime and rebellion. At that time, the open area below the skull face was a natural plaza and junction of two major roads leading away from the gate. The road going north was on the west side of el-Edhemieh and followed essentially the same route as modern Nablus Road. This northward road passed through an abandoned cemetery from the eighth and seventh centuries B. Archaeological research has demonstrated that burials were not interred on the west side of el-Edhemieh during the time of Jesus, not even at the Garden Tomb. The active necropolis cemetery to the north of Jerusalem in the early first century A. The grisly scene of execution would have been all the more ominous because of the giant stone face of death in the background behind the

crucified victims. The Garden Tomb The burial cave known as the Garden Tomb was unearthed around by a local land owner who lived in Jerusalem. Because of its close proximity to the skull feature, it was soon suggested as the tomb of Jesus by a variety of different parties, including, for a time, General Gordon. At the time, there was no real archaeological expertise as we know it today—no one then could have accurately dated the tomb on the basis of content or design. The earliest descriptions of the cave were brief reports prepared in and by Conrad Schick, a German missionary who lived in Jerusalem and who studied antiquities. Throughout the twentieth century, the burial cave has gained popularity, among Christians uncomfortable with the Holy Sepulchre site, as a candidate for the tomb in which Jesus was laid. Many Latter-day Saint tourists and students visiting Jerusalem have become convinced that the Garden Tomb was the sepulchre provided by Joseph of Arimathea for the burial of Jesus. Since President Harold B. It was reused for burial purposes in the Byzantine period fifth to seventh centuries A. Although still maintaining that Barkay could have argued his case better by using more convincing parallels and visuals, I must now agree that on every issue Barkay addressed concerning the Garden Tomb, he was right. Here is how that realization came to be. Upon completing a Ph. The investigation turned into a multiyear project see note 2 and included careful examination and consideration of all the physical remains outside the Garden Tomb as well as inside and the production of updated drawings of all the architectural features of the site. The data gathered were compared with published archaeological descriptions of other tombs in Jerusalem and the vicinity. The research was essentially complete by but was supplemented with clarification visits to several sites in The results of the project seem irrefutable, although the conclusions are just the opposite of what I had presupposed.

### 6: Secrets of Golgotha Index Page

*(4) The highly improbable theory that the Capitolium of AElia Capitolina (the name given by Hadrian to his new Jerusalem) stood where the Church of the Holy Sepulcher now is, and gave rise to the name Golgotha, is one which involves the idea that the site first received the name Golgotha in the 2nd century, and that all the references in the.*

Any one of these miracles alone would be astounding, but linked together they form an unbreakable chain of evidence that authenticates and declares Jesus Christ as truly the Son of God and the redemptive Savior of the world. Five miracles are recorded in this passage. The miraculous darkness that settled over the land. The rending of the veil in the temple. The shaking of the earth and the rocks splitting. The opening of the tombs. The raising of many saints who had died. The Miraculous Darkness The darkness from 12 noon until 3 p. The words for darkness and light occur approximately times in Scripture over times for darkness and times for light. It is not without meaning that the first act of God in Genesis was the removal of the darkness by the creation of light. Background of this Miracle Six trials were now over three Jewish and three Roman. Christ had been illegally condemned and turned over to the Roman soldiers to be crucified between the two thieves. Christ was nailed to the cross at the third hour 9 a. This was a time of contrasts with a lot of activity taking place. There was the gross iniquity and activity of His malefactors who were parting his garments, casting lots for His seamless coat, watching, mocking, shaking their heads and hurled abusive language at the Lord as he hung on the cross for their sins and the sins of the whole world. These were also busy hours for the Savior--hours of activity which stood out in striking contrast to those of His enemies. Though suffering horribly at the hands of men, His focus was on others rather than himself. It was in these first three hours of light that He utter his first three sayings. For the Jews it was an eye for an eye. For the Romans revenge was God. Together these had nailed Him to the cross. They had spit on Him, slapped Him, brought false accusers against Him, mocked Him and beat His face to a pulp so that His features were unrecognizable according to Isaiah He had come to die for their sin so they as well as you and I might be forgiven. This was a request to lay their sin upon Him. Christ was there to assume their debt and ours. He was there to die judicially and literally for the moral guilt of man Isa. Indeed, it was not just the Romans and the Jews who put Him on the cross, but the sin of the world, yours and mine. In this He was executing His last will and testament, yet He was also thinking of you and me. She was the mother of His humanity, but as she stood before Him while on the cross, she was just a woman who, as with anyone else, had to believe in Him for salvation The first three hours were hours of hate, rejection, mockery and cruelty on the one hand, but on the other they were hours of love, intercession, and mercy. The Darkness and the Silence It is now noon, the sun is high in the sky--and suddenly total, dismal darkness falls over the land accompanied by a somber silence. The darkness was sudden, not gradual. It was just like someone had turned out the lights. But we do know it was at least over the entire land of Palestine. Can you imagine the scene? What must have become the mood of the moment? There was no abusive language now, no wagging of heads, no more jeering, only horror, amazement, shock, fear, suspense, and the anxious whisperings of the onlookers. Listen to the words of 1 Samuel 2: It is not by strength that one prevails; those who oppose the Lord will be shattered. Listen to what we read in Job 5: Darkness comes upon them in the daytime; at noon they grope as in the night. The Source and Cause of the Darkness Where did the darkness come from? This was the time of the Passover and the time of a full moon. According to what I have read, an eclipse was impossible at this time. An eclipse never occurs suddenly as did this incident and an eclipse only lasts for a few minutes--never three full hours. Could it be a darkness like that associated with an earthquake or a volcanic eruption? Perhaps, but probably not. This darkness covered the entire land and it came suddenly. Also there is no record of an earthquake prior to this, only after this recorded event. What about a dark cloud cover which suddenly rolled in or perhaps a very heavy dust storm? Again, this seems unlikely because of its suddenness. The only proper answer is that this event was a miraculous solar eclipse or a cosmic sign. God the Creator who placed the sun, moon, stars and planets in their place caused it. This was God directly intervening in nature. As a miracle, we do not understand it, we only have the evidence that it occurred. But above all, the darkness was a fitting symbolic act of God. Through out Scripture, God

uses darkness as a vehicle through which to express certain truth to sinful man cf. The Credibility of the Record Since it does not appear to have been caused by any of the normal phenomenon of nature, we should say a word about the credibility of this account before we go on to its significance. Recorded by Three Authors of Inspired Scripture For the person who believes the Bible, this immediately settles the question. For others, there is the tremendous evidence for the uniqueness and incredible accuracy of Scripture which stands behind this record. They were living at that very moment in that very place. They saw the darkness and talked to others who saw it as well. Jesus hung between heaven and earth--the bridge from one to the other--and suddenly darkness covers the land. This miracle was a providential act of God both to 1 authenticate and 2 to interpret the death of His Son to the world. And other signs would soon follow like reverberating peals of thunder echoing the world-wide importance of this historic event. The Roman centurion standing close by got the picture. But to do that, God had to face the blackness of doom for us in the person of His incarnate Son. It showed that a holy God had turned His face away from His Son in a judicial sense, not a relational sense, and had poured out His wrath of divine justice on Christ who was there bearing our penalty, taking our place. This was the point in time when Christ bore our sin and when God the Father and the Holy Spirit had to turn their backs on the suffering Savior. The darkness demonstrated that: God is of purer eyes than to behold sin Hab. But this does not mean that Christ was utterly forsaken by the Father. He was not, for the Father heard His prayers and delivered His Son from the cross and the tomb. But for a while the darkness spoke of Christ separated from God by the sin of the world and smitten for us as He bore our sin. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. Think about your sins--fornication, pride, gossip, hate, lying, indifference or complacency, unfaithfulness, rebellion, etc. It was in this dark hour that God put our sin upon Christ. It was the time He bore the iniquity of us all. Was this the exact moment when our sin was placed upon Christ? Or was this cry because He could endure no longer our sin and the spiritual separation from God and He cried out for deliverance? Light has come into the world, but men loved darkness instead of light because their deeds were evil. In the early morning hours, another trial was held to make it all legal. Then came the Roman trials, another travesty on justice. This was followed by the first hours on the cross in the daylight with the sneering and insults--acts which demonstrated the darkness of the human soul--the very reason God had to send His Son. Then suddenly the darkness came--a fitting picture of why Christ had to go to the cross. Thus, just as suddenly as it had come, the darkness was dispelled by the light of day and Christ was then heard to speak again. Interestingly, this word was used in the Papyri of a son reporting to his father that the job he had been sent to do was done, accomplished. So let us put aside the deeds of darkness and put on the armor of light. There is a cause-and-effect relationship between Matthew Regardless, it is important to note both of these last words of Christ summed up by Matthew as the final loud voice present the death of Christ as occurring immediately afterward with the rending of the veil occurring at that point cf. Even so, Luke closely associates His final words and death with the rending of the veil. They dealt with His person and showed Him to be the sinless God-Man Savior--the only one qualified to die for our sin. Satan had been defeated. Jesus Christ had successfully born the sin of all mankind--both yours and mine. Here we have the victorious Son, of His own volition, releasing His spirit in death. This was the final act of the cross. Christ entrusted Himself to the Father knowing he had paid the penalty for sin and that His resurrection was assured.

### 7: Bible Map: Golgotha (Jerusalem)

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Golgotha Golgotha is the biblical name for the place where Jesus was crucified. It was probably a small hill just outside the walls of ancient Jerusalem. According to Christian tradition, it was within the area now occupied by the Church of the Holy Sepulchre. But some biblical scholars doubt that this is the correct location. The name "Golgotha" is derived from the Aramaic word *gulgulta*. One common suggestion is that the site was on a hill or near a rock that had the shape of a skull. But these are just suggestions, and no one really knows how the site got its name. But it does give three specific clues: This indicates that the site was probably near a cemetery. The second clue is consistent with a traditional Jewish religious requirement that all executions had to take place outside the city, a requirement which the Romans appear to have generally honored. And the third clue is consistent with the fact that the Romans often crucified people on elevated spots near major roads, to serve as a warning of the probable fate of anyone who challenged their authority. Some scholars have suggested that Golgotha was probably near the northern section of the city, because this would put it close to the administrative area, where the main public buildings were located. At the time of the crucifixion, the northern section of the city was bounded by the so-called Second Wall. Unfortunately Jerusalem was destroyed twice by the Roman army during Jewish revolts in the first and second centuries, and this makes it difficult to determine the exact boundaries of the ancient city. However, the approximate location of the Second Wall is known. During the first destruction of Jerusalem, most Christians fled the city, and the second destruction dispersed almost the entire population. Because of these upheavals, and because Christian writers rarely mentioned Golgotha during the next two centuries, some scholars think that knowledge of its location was probably lost. But other scholars argue that local traditions could have been strong enough to preserve the knowledge despite the upheavals. The scarcity of reliable information from these early centuries makes it impossible to know for sure. Better information is available in writings from the fourth century onward, starting from the time of Constantine the Great. During his reign he and his mother, Empress Helena, became interested in building a church near the locations of Golgotha and the tomb in which Jesus was placed. The idea was especially appealing to the Empress, and in AD she made a trip to Jerusalem to explore the possibilities. The map shows the traditional site of Golgotha as identified by Empress Helena. The Church of the Holy Sepulchre was built on this site. When the Empress reached Jerusalem, she was told that Golgotha and the tomb were in the vicinity of an old Jewish cemetery located on the northwest side of the city. The original source of this information is uncertain. One story, found in a fifth-century book called the Acts of Judas Cyriacus, says that Christians had learned about the cemetery from an old Jew who had to be tortured before he would reveal its location. But many scholars doubt this story, and in fact there is a good possibility that the cemetery was well-known to the people of the city. In any case, the Empress was told that Golgotha and the tomb were in the vicinity of this old Jewish cemetery. But the exact locations of the two sites were still unknown. One problem was that the Romans had built a pagan temple over part of the cemetery, and in the process they probably destroyed parts of it. Shortly after her arrival, the Empress ordered the demolition of the pagan temple and the excavation of the area beneath it. Several later accounts also say that three crosses were found, either in the tomb or a nearby cistern, and that one of them was identified by its healing powers as the true cross. Thus, there is some uncertainty about what was actually found during the excavation. The first churches built at the location were later destroyed, once by Persian invaders, and once by Arabs. After the Crusaders gained control of Jerusalem in the eleventh century, they constructed the present Church of the Holy Sepulchre, although part of it had to be rebuilt after it was damaged by a fire in . It encloses both the tomb of Jesus and a small rocky outcrop called the "rock of Golgotha". According to church tradition, Jesus began his walk to Calvary from the Antonia Fortress, which housed the main Roman military garrison in the city. The traditional route, called the Via Dolorosa, covers a distance of about 0. This would be a shorter distance. The church is northwest of the ancient city, probably just outside the ancient wall, and apparently in the area of an

old cemetery. Thus it may very well mark the correct location, or at least be near it. But some scholars have expressed doubts, and several other possible sites have been proposed.

### 8: GOLGOTHA / CALVARY - True Location And Original Meaning (Photos)

*At Second Calvary Baptist Church our mission is a community church with a global vision. Church Community We are a congregation focused on local missions and evangelism; with this, we impact the local community surrounding our church through various programs and initiatives.*

Symbolism The color of the facings of the old dragoon regiment was orange, which is used for the field of the shield; the insignia was an eight-pointed star of gold, two of them conforming with the numerical designation are placed on the shield. It was amended to change the 6 pointed stars to 8 pointed stars to conform to the old dragoon star on 28 April The coat of arms was redesignated for the 2d Cavalry Reconnaissance Squadron on 31 July On 26 November , it was redesignated for the 2d Constabulary Squadron. The coat of arms was redesignated for the 2d Armored Cavalry on 1 September The insignia was redesignated effective 16 April , for the 2d Cavalry Regiment. The insignia was amended to change the 6 pointed star to an 8 pointed star to conform to the old dragoon star on 28 April On the 23 March , it was amended to prescribe the method of wear. It was redesignated for the 2d Constabulary Squadron on 21 January It was redesignated for the 2d Armored Cavalry Regiment on 1 September The distinctive unit insignia was amended to change the description on 20 August It was redesignated effective 16 April , for the 2d Cavalry Regiment. These two regiments were consolidated on 30 March into the Regiment of Light Dragoons but this new unit was dissolved on 15 June Here Captain Charles A. Their bravery proved that the 2, American soldiers under Zachary Taylor had enough self-confidence and pluck to shatter the Mexican force of 6, and eject it forever from Texas. Armstrong, second lieutenant, 2nd Dragoons, ; served in the Mexican War at Vera Cruz and Mexico City, 1848; died , aged 26, daguerreotype c. D Company was organized from a detachment of the 1st Dragoons and served in Florida immediately. In April , the regimental headquarters was moved to Jefferson Barracks , Missouri , where the new recruits and their instructors participated in the School of the Trooper, and learned the tactics and ways of being a dragoon, while some of their compatriots were battling the Indians in Florida. In January , the troopers were engaged by the Seminoles at Fort Mellon only two days after their arrival. On 9 September , three Dragoon companies and two companies of Florida militia surrounded and attacked a hostile village, capturing King Philip , an important chief. The 2nd Dragoons brought the fight to the hostile Seminoles, rather than wait to be ambushed inside a fort like other units did. This act was repealed on 4 April and the regiment reverted to its previous designation. The remainder of the regiment stayed in Florida to patrol for hostile bands of Seminoles. They soon established Fort Texas , near modern-day Brownsville, Texas. The regiment conducted aggressive patrolling along the Rio Grande , and on 25 April , they received word that Mexican troops were crossing the river. Two companies of the 2nd Dragoons were ambushed by , Mexican troops accounts vary , and all were either killed or captured. May were ordered to eliminate a battery of Mexican guns. Prior to the charge, May issued a simple order; "Remember your Regiment and follow your officers. The attack destroyed the enemy battery and captured a Mexican general. Harney , and he was lauded for his bravery at the Battle of Monterrey. COL Twiggs commanded the 2nd Dragoons for the rest of the war, and by the end, the regiment was one of two regiments in the Army that had elements participate in every major battle. Reaching for their carbines , SGT Miller urged them to charge with only their sabers. In the ensuing battle, 6 Mexicans were killed, 13 were wounded, and 70 were captured at the cost of 1 wounded Dragoon and 3 wounded horses. These years were spent patrolling the frontier in order to protect American settlers heading west from hostile Indians. George Cooke , joined a 2, man expedition and began the march to Utah, and in response, Brigham Young , the Mormon leader, mobilized the Nauvoo Legion to combat this force. Peace talks succeeded before much blood was shed, but the 2nd Dragoons still had to complete a long and arduous winter march across the frontier. The Utah War ended in July On 14 June , William S. George Cooke was made the 3rd Colonel of the 2nd Dragoons. In the summer of , a group of Dragoons pursued a number of Comanche who had captured a white child, but soon were ambushed by 25 braves. The firefight escalated and the Dragoons and Texas Rangers fought off a band of roughly Comanches, and killed 70 after five hours of fighting. The captured child was rescued in the end, and the engagement

became known as the Battle of the Wichita Village. Civil War[ edit ] At the onset of the Civil War in , the regiment was recalled to the Eastern theater and redesignated on 3 August as the Second Cavalry Regiment. Wood was named the fourth Colonel of the regiment, but was promoted out of the job shortly after. For much of the war, it was a key part of either the "Reserve Brigade" or the "Regular Brigade" of the Cavalry Corps of the Army of the Potomac and served in numerous campaigns and battles. This raid is regarded as the "resurgence of the Union Cavalry. Here, the regiment dismounted and skirmished the Confederates in a delaying action until the main Union force could reach the battlefield. Rodenbough led the charge and was wounded, but earned the Medal of Honor for his heroism in this brief but savage charge. Returning to duty in September , he led the regiment in another charge during the Third Battle of Winchester. He was wounded again and lost his mount and right arm. First Sergeant Conrad Schmidt of K Company bravely rode back under fire to rescue his regimental commander. A former lieutenant of the regiment, Colonel Orton Williams , C. A who had been commissioned into the regiment on the recommendation of Robert E. Lee , was hanged as a spy by the federal authorities in Indian wars[ edit ] When the Civil War ended, the 2nd Cavalry Regiment was sent west to fight against hostile Indian tribes and protect American settlers. With US troops focused on fighting Confederate forces in the east, the Indians of the frontier grew bolder. The vastness of the American frontier meant that the regiment was seldom together, and was spread out, often with only one troop occupying a post. Fetterman in his expedition against Chief Red Cloud. In northern Wyoming , these 81 men were engaged by a force of roughly 1, Indians, where they were all massacred in a desperate battle. Making their way to Fort Wallace , the troopers were set upon by a band of Lakota and Cheyenne warriors near present-day Goodland, Kansas. The 12 cavalymen and scout were surrounded and killed to a man, and their bodies were scalped and mutilated. However, they managed to kill an enemy chief, Yellow Horse, in the fight known as the Kidder massacre. After this massacre, Federal Indian policy changed under President Grant , and more peaceful solutions were sought. A band of 50 Indians surrounded this detachment and the men raced for cover and made a fortified position with their two dead horses. One trooper, PVT Thomas Hubbard, was wounded, but they managed to hold the Indians at bay and inflicted several casualties. When the hostile band retreated after an hour of fighting, the troopers left, took a settler family under their charge and returned safely. During the Battle of Powder River , the cavalymen attacked, but were repulsed, and the 2nd Cavalry lost 1 man killed and 5 wounded. By April , most of the US cavalry was in the west, fighting against bands of hostile Indians. During the intense battle, PVT William Leonard of L Company became isolated, and defended his position behind a large rock for two hours before he was rescued by his comrades. Phillips of H Company both earned the Medal of Honor for their gallantry in this battle. While searching the ruined village, the troopers found many uniforms, guidons, and weapons from the 7th Cavalry Regiment, and they left knowing that they had avenged those fallen at Little Bighorn. After a hard ride, the Indians were overtaken and a fierce battle ensued. CPL Harry Garland, wounded and unable to stand, continued to direct his men in the battle until the Indians withdrew. Today, the annual award for the most outstanding trooper in the 2nd Cavalry is called the Farrier Jones Award. The ensuing engagement was brief, but violent, and resulted in the capture of the Indians and their mounts. Lt McClernand was awarded the Medal of Honor for his gallantry. Clark who had earned a special rapport with the Indians were sent to negotiate with these stalwarts. Glover took 10 men of B Troop and charged the numerically superior enemy, forcing them to surrender, and SGT Glover received the Medal of Honor for this action. Chief Little Wolf eventually surrendered his band when the party returned to Fort Keogh. In the winter of , the 2nd Cavalry Regiment was charged with preventing Indians from crossing the border from Canada and protecting settlers in Montana and Wyoming. In the fierce battle that followed, the cavalymen killed many braves and captured 46 of their horses. Huggins and 2LT Lloyd M. Brett both earned the Medal of Honor during this battle for their intrepid leadership and courage. This action forced the Sioux to flee back to Canada. During the armistice period, the women and children of Santiago were sent out of the city and into American lines to a camp in El Caney. D Troop was in charge of feeding and policing these 22, refugees. From 23 January July , they participated in the Cavite Campaign , working to root out insurgents and secure the surrounding countryside. Their next clashes were during the Moro Rebellion on Jolo island. The regiment continued patrolling and security operations until they arrived home in June When they

returned to the US in , the 2nd Cavalry was sent to the border of Mexico to enforce border laws and prevent raids by banditos. The troopers were busily engaged in the duties of border surveillance and border security. The 2nd Cavalry Regiment, while at Fort Ethan Allen, was split into thirds; one third remained as the 2nd Cavalry, and the other two became the 18th Cavalry Regiment and the 19th Cavalry Regiment. These "skeletons" of cadre were then recruited to full strength. Later in the year, the 18th Cavalry was redesignated as the 76th Field Artillery Regiment , and the 19th Cavalry was redesignated as the 77th Field Artillery Regiment. The 76th Field Artillery served with the 3rd Infantry Division during the war and their unit heraldry still bears the insignia of the 2nd Dragoons. The 77th Field Artillery served with distinction with the 4th Infantry Division. April saw the rest of the 2nd Cavalry arrive in France. The regiment was sent to the Toul sector and was initially used to manage horse remount depots and as a military police unit. Troops B, D, F, and H were formed into a provisional squadron and were the last element of the regiment to engage the enemy as horse-mounted cavalry.

### 9: Second Calvary Baptist Church in Columbia, Sc

*Golgotha is the biblical name for the place where Jesus was crucified. It was probably a small hill just outside the walls of ancient Jerusalem. According to Christian tradition, it was within the area now occupied by the Church of the Holy Sepulchre.*

A very different cemetery. It consists of a single mass grave. The surface is weathered from millennia of exposure to the elements. Can you read it? What does it say? How can there be only one name over such a mass grave? I promised you a mystery; I will disclose part of it now. It is yours also. Here are the remains of humanity. When our father died, we perished in him and with him. The corpse of our sad race was blanketed here beneath the sands of sin and the dirt of death. How did we get here? Turn around and walk with me backwards into a world freshly made. Today creation will reach its zenith as the children for whom the Father crafted the whole cosmos will be formed. I promised you a mystery; I will disclose more of it now. This king and queen, our father and mother, and we in them, stood beneath the branches of the tree of knowledge. Our hands reached up to pluck the fruit forbidden to man. We filled our mouths and Eden spat us out. We devoured fruit and digested death. The Friday of our creation was followed by the day of our decimation. We made the grave our home. But our journey is far from over. Walk back with me to that mass grave, that headstone, and look now what has been erected over the top of that morbid mound. Look at that tree whose trunk is sunk into the soil of our tomb. Look at those two naked branches painted red with the blood of the Lamb. Look at him who is nailed as a criminal but reigns as a king. And look at your calendar and tell me what day it is. It is the sixth day, is it not? It is a Friday, the Friday we call good. I promised you a mystery; I will disclose all of it now. That man you see on the treeâ€”he is the re-Genesis of the world. He has come to remake us alive and free and beautiful on the Friday of his crucifixion. In this new beginning it is finished, all is finished. The mass grave beneath the cross unburies its dead. The blood of God, dripping on this earth, is the key that unlocks the chains that bind us. Adam, made on Friday, is remade on Friday, and we in him. In fact, if you look at most icons of the crucifixion, you will see a skull and crossbones at the foot of the cross. Those belong to Adam. His skull is at the foot of this new tree of life. Upon the skull of Adam, and all of us in him and with him, the Spirit has placed blood and flesh and skin once more. This massive Golgotha grave in which Adam and Eve, you and me, and all humanity were once buried has in fact been emptied. Dig, dig as deep as you like, and you will find no bones. The corpse of our sad race, once blanketed here beneath the sands of sin and the dirt of death, has been raised when Christ was raised. On this day all is good again. On the sixth day, a Friday, the God who made the first Adam, recreated us all in the second Adam. Is it a good Friday? No, it is a very, very, good Friday. Welcome to the new world, a new beginningâ€”in him who makes all things new Rev

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