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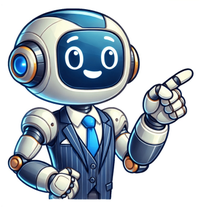

En este artículo, exploraremos el significado del Gólgota en la Biblia. El Gólgota es un lugar mencionado en el Nuevo Testamento como el sitio de la crucifixión de Jesús. A lo largo de los siglos, ha adquirido un profundo significado simbólico y espiritual para los cristianos. En este artículo, analizaremos tanto el significado literal del Gólgota como su significado espiritual y su relevancia para la fe cristiana. ÍNDICE El Gólgota, también conocido como el Calvario, es un monte ubicado en las afueras de Jerusalén. Según los evangelios, fue el lugar donde Jesús fue crucificado. Descripción geográfica del Gólgota: El Gólgota se encuentra en una colina que se eleva a unos 15 metros sobre el nivel del suelo circundante. Es visible desde cierta distancia y tenía forma de cráneo, de ahí su nombre en arameo "Gólgota", que significa "lugar de la calavera". Investigaciones arqueológicas sobre el Gólgota: A lo largo de los años, se han realizado investigaciones arqueológicas para determinar la ubicación exacta del Gólgota. Aunque no hay un consenso absoluto, muchas de estas investigaciones apuntan a la ubicación actualmente conocida como el Calvario como el sitio más probable de la crucifixión de Jesús. El Gólgota como lugar de crucifixión El relato bíblico de la crucifixión de Jesús en el Gólgota es una parte fundamental de la fe cristiana. Según los evangelios, Jesús fue llevado al Gólgota después de ser condenado a muerte y allí fue crucificado junto a dos criminales. Significado teológico de la crucifixión de Jesús en el Gólgota: La crucifixión de Jesús en el Gólgota tiene un profundo significado teológico para los cristianos. Con su muerte en la cruz, Jesús ofreció un sacrificio redentor por los pecados de la humanidad, permitiendo así la reconciliación del hombre con Dios. Otros episodios bíblicos relacionados con la crucifixión en el Gólgota: Además de la crucifixión de Jesús, la Biblia menciona otros episodios relacionados con el Gólgota. Por ejemplo, en el Antiguo Testamento se mencionan sacrificios y rituales realizados en lugares similares. El significado espiritual del Gólgota El Gólgota como lugar de redención La muerte de Jesús en el Gólgota es considerada por los cristianos como un sacrificio redentor. Jesús se ofreció a sí mismo como el sacrificio perfecto para la redención de los pecados de la humanidad. A través de su muerte en la cruz, los cristianos creen que pueden obtener perdón y reconciliación con Dios. La importancia de la cruz en la fe cristiana: La cruz, como símbolo del Gólgota, es un símbolo central en el cristianismo. Representa el sacrificio de Jesús por la salvación de la humanidad y sirve como un recordatorio constante del amor y la misericordia de Dios. El Gólgota como símbolo de esperanza y perdón: Para los cristianos, el Gólgota también representa una fuente de esperanza y perdón. A través del sacrificio de Jesús en la cruz, las personas pueden encontrar consuelo, perdón y una nueva vida en Dios. El Gólgota como lugar de salvación La resurrección de Jesús y su relación con el Gólgota: Después de su muerte en el Gólgota, Jesús resucitó al tercer día, lo que confirma su divinidad y el cumplimiento de las profecías bíblicas. La resurrección de Jesús es considerada por los cristianos como un evento vital para la fe y la salvación. El mensaje de salvación asociado con el Gólgota: El Gólgota es el lugar donde se manifestó el amor de Dios por la humanidad a través del sacrificio de Jesús. La crucifixión y resurrección de Jesús en el Gólgota ofrecen salvación y vida eterna para aquellos que creen en él como su Señor y Salvador. La relación entre la cruz y la vida eterna: Los cristianos creen que a través de la cruz y el sacrificio de Jesús en el Gólgota, pueden recibir el regalo de la vida eterna. La fe en Jesucristo como el único camino a la salvación es un componente fundamental de la fe cristiana. La relevancia del Gólgota en la fe cristiana La importancia del Gólgota en la liturgia cristiana En la liturgia cristiana, el Gólgota ocupa un lugar central. Hay celebraciones litúrgicas especiales, como la Semana Santa, que se centran en la pasión de Jesús y su crucifixión en el Gólgota. El uso de la cruz como símbolo en la adoración cristiana: La cruz, como símbolo del Gólgota, se utiliza ampliamente en la adoración cristiana. Se encuentra en iglesias y hogares cristianos como un recordatorio constante del sacrificio de Jesús y como un símbolo de fe y esperanza. El Gólgota como inspiración para los creyentes Reflexiones personales sobre el Gólgota: El Gólgota puede ser una fuente de profunda reflexión espiritual para los creyentes. Invita a reflexionar sobre el amor incondicional de Dios y el sacrificio de Jesús por la humanidad. Cómo el Gólgota puede fortalecer la fe cristiana: Conocer y comprender el significado del Gólgota puede fortalecer la fe cristiana al recordar constantemente el amor, la gracia y la compasión de Dios hacia la humanidad. El Gólgota como motivo de devoción y adoración: Para los creyentes, el Gólgota es un motivo de devoción y adoración. Es un lugar al que acuden para orar, reflexionar y buscar la presencia de Dios. El Gólgota es un lugar mencionado en la Biblia que tiene tanto un significado histórico como espiritual. Como sitio de la crucifixión de Jesús, representa el sacrificio redentor y la promesa de salvación para los creyentes cristianos. A lo largo de los siglos, el Gólgota ha sido una fuente de inspiración y adoración para los seguidores de Jesucristo, y su relevancia en la fe cristiana sigue siendo significativa en la actualidad. El Gólgota nos recuerda el amor y la misericordia de Dios y nos invita a reflexionar sobre el sacrificio de Jesús en la cruz por nuestra salvación. El nombre Gólgota tiene un profundo significado bíblico y es ampliamente reconocido como el lugar donde Jesús fue crucificado. En la Biblia, Gólgota es mencionado en los Evangelios como el sitio donde Jesús fue llevado para ser crucificado, lo que lo convierte en un lugar sagrado para los cristianos. La etimología del nombre Gólgota proviene del hebreo "Gûlgôleṯ", que significa "cráneo". Esta referencia al cráneo es debido a la forma del lugar, que se asemejaba a un cráneo humano. La palabra "Gûlgôleṯ" también puede ser traducida como "lugar de la calavera". En la Biblia, Gólgota es mencionado en los Evangelios de Mateo, Marcos, Lucas y Juan. Según estos relatos, Jesús fue llevado a Gólgota después de ser arrestado y llevado ante el gobernador romano Poncio Pilato. En Gólgota, Jesús fue crucificado junto a dos criminales y murió en la cruz por los pecados de la humanidad. El origen de Gólgota como lugar de crucifixión se remonta a la época del Imperio Romano, cuando la crucifixión era una forma común de castigo. Aunque la Biblia no proporciona detalles específicos sobre la ubicación exacta de Gólgota, se cree que estaba cerca de Jerusalén, fuera de las murallas de la ciudad. Es importante tener en cuenta que, si bien Gólgota es un lugar bíblico de gran importancia para los cristianos, no todos los nombres o lugares mencionados en la Biblia tienen un origen bíblico. Algunos nombres pueden haber sido añadidos posteriormente o haber sido influenciados por tradiciones y leyendas no bíblicas. En resumen, Gólgota es un nombre con un profundo significado bíblico. En la Biblia, se refiere al lugar donde Jesús fue crucificado y su nombre se deriva del hebreo "Gûlgôleṯ", que significa "cráneo" o "lugar de la calavera". Aunque Gólgota es un lugar bíblico reconocido, es importante distinguir entre los nombres y lugares bíblicos y aquellos que no tienen origen bíblico. Última actualización: 18 octubre, 2023 (Gr. del aram calavera). Colina en las afueras de Jerusalén donde Cristo fue crucificado (Mateo 27:39) «Y los que pasaban le injuriaban, meneando la cabeza». Sugiere que estaba junto a un camino por donde muchos transitaban. Estaba fuera de la ciudad, según lo ordenaban las costumbres romana y judía. En el año 336 Constantino el Grande edificó la Iglesia del Santo Sepulcro donde la tradición señalaba que estaba el G. y la tumba del Señor Jesús. En el año 1885 Charles Gordon, un general inglés, señaló otro sitio diferente, que hoy se conserva también, pero no se han aportado pruebas definitivas para descartar la tradición más conocida.(gr., Golgotha, del arameo gulgalta, calavera). El lugar de la crucifixión de nuestro Señor. Del heb. gulgoleth que implica un montículo o colina redonda, pelada, semejante a una calavera. Se ha guardado el nombre lat., Calvarius (calavera pelada) en la forma Calvario o sencillamente “la Calavera” (Lucas 23:33) «Y cuando llegaron al lugar llamado de la Calavera, le crucificaron allí, y a los malhechores, uno a la derecha y otro a la izquierda». Hay dos explicaciones del nombre:(1) Era un lugar de ejecución y por lo tanto abundaba en calaveras;(2) el lugar tenía el aspecto de una calavera cuando se lo veía de una distancia corta. Tanto Mateo (Juan 19:20) «Y muchos de los judíos leyeron este título; porque el lugar donde Jesús fue crucificado estaba cerca de la ciudad, y el título estaba escrito en hebreo, en griego y en latín». Sobre la vía pública, el tipo de lugar generalmente escogido por los romanos para las ejecuciones. La tradición lo ubica dentro de la ciudad actual.(Calvario), lugar donde fue crucificado Jesús (Marcos 15:22) «Y le llevaron a un lugar llamado Gólgota, que traducido es: Lugar de la Calavera». Par. (Juan 19:17) «Y él, cargando su cruz, salió al lugar llamado de la Calavera, y en hebreo, Gólgota». En hebr. gulgóleto en aram. gulgultá' o golgoltá', abreviado en golgota' (craneo).(gr., Golgotha, del arameo gulgalta, calavera). El lugar de la crucifixión de nuestro Señor. Del heb. gulgoleth que implica un montículo o colina redonda, pelada, semejante a una calavera. 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Sobre la vía pública, el tipo de lugar generalmente escogido por los romanos para las ejecuciones. La tradición lo ubica dentro de la ciudad actual.Gólgota (gr. Golgothá; transliteración del heb. Gulgôleth [o del aram. Gûlgûta' o Golgolta']; simplificado Gulgôtha', lugar de la 'calavera [del cráneo]'). Lugar de la crucifixión de Cristo (; Mr 15:22;). En , 'Calvario' (BJ; gr. Kraníon) es literalmente 'calavera' (derivado del lat. Calvaria). Hoy se cree que se le dio este nombre por su semejanza a una calavera, pero los primeros Padres de la iglesia lo atribuyeron a que en ese sitio estaba enterrado el cráneo de Adán (Orígenes), o a los muchos cráneos esparcidos de los criminales que habían sido ejecutados allí (Jerónimo). Del informe de los Evangelios es claro que era un lugar destacado (;), ubicado fuera de los muros de Jerusalén (; -13) y cerca de un jardín (). El sitio no ha sido señalado con certeza, aunque se hicieron numerosos intentos por lograrlo. Muchos lugares alrededor de la ciudad, y algunos dentro de ella, se consideraron en algún momento como el Gólgota. Eusebio (c 264-c 339 d.C.), el 1er, historiador cristiano que proporciona alguna información sobre el tema, afirma que los impíos cubrieron el lugar sagrado con tierra y levantaron allí el templo de Venus, que estaba en el foro construido por el emperador Adriano en el s II d.C. Constantino derribó esa estructura pagana y erigió una iglesia en ese lugar, que ahora está ocupada por la Iglesia del Santo Sepulcro (fig 284). Aunque es razonable creer que los cristianos palestinos no olvidaron pronto el lugar del sufrimiento de su Salvador, en general esta identificación no ha sido aceptada. Sin embargo, excavaciones llevadas a cabo por Kenyon cerca del Santo Sepulcro (1961-1967) demuestran que el lugar de esa iglesia del Santo Sepulcro estaba fuera de la ciudad en tiempos de Cristo. Esta evidencia ha sido confirmada por excavaciones realizadas por N. Avigad después de 1967. Esto elimina una de las principales objeciones contra la identificación del Santo Sepulcro como el sitio de la crucifixión: la de que esta iglesia está bien dentro de la actual muralla de Jerusalén. 243. Colina, llamada Calvario de Gordon -al norte de la Puerta de Damasco-, en Jerusalén. Otro supuesto lugar de la crucifixión es la colina rocosa conocida como Calvario de Gordon, a unos 230 m al noreste de la Puerta de Damasco (fig 243). Tiene a su favor la apariencia de una calavera de algunas formaciones rocosas, y que una tumba romana, la así llamada 'tumba del huerto', está próxima a ella (fig 283). Esta identificación data de 1849, fecha en que Otto Thenius se la adjudicó por 1ª vez, y recibió un fuerte apoyo por haberla defendido el general Charles G. Gordon, de fama por su actuación en China y en Khartum. Los opositores afirman que los turcos explotaban las rocas del lugar hasta hace relativamente poco, de modo que la forma actual, parecida a una calavera, es de origen reciente. Por lo tanto, el verdadero sitio de la crucifixión sigue siendo incierto. Bib.: K. Kenyon, Digging Up Jerusalem [Excavaciones en Jerusalén] (Nueva York, 1974), pp 226-235. O que é Gólgota segundo a bíblia?Gólgota é um termo que aparece na Bíblia e está relacionado a um local específico onde ocorreu a crucificação de Jesus Cristo. Também conhecido como Calvário, Gólgota é mencionado nos evangelhos como o lugar onde Jesus foi crucificado e morreu pelos pecados da humanidade. Neste glossário, iremos explorar em detalhes o significado e a importância de Gólgota de acordo com a Bíblia.A localização de GólgotaDe acordo com os evangelhos, Gólgota estava localizado fora dos muros da cidade de Jerusalém, próximo a uma estrada principal. O nome Gólgota vem do aramaico e significa “lugar do crânio”, possivelmente fazendo referência a uma formação rochosa que se assemelhava a um crânio humano. A localização exata de Gólgota é incerta, mas muitos estudiosos acreditam que o local atualmente conhecido como Igreja do Santo Sepulcro, em Jerusalém, seja o local tradicional da crucificação.O significado teológico de GólgotaGólgota tem um significado teológico profundo na tradição cristã. A crucificação de Jesus em Gólgota é considerada um evento central na história da salvação, onde Jesus sacrificou sua vida para redimir a humanidade do pecado. Através de sua morte na cruz, Jesus ofereceu a possibilidade de reconciliação com Deus e a promessa da vida eterna. Gólgota é, portanto, um símbolo do amor e da misericórdia divina, bem como da vitória sobre o pecado e a morte.A crucificação de Jesus em GólgotaSegundo os evangelhos, Jesus foi levado para Gólgota após ser condenado à morte por crucificação. Ele carregou sua própria cruz até o local, onde foi pregado nela e crucificado ao lado de dois criminosos. Durante sua crucificação, Jesus sofreu intensamente, experimentando dor física e espiritual. Ele foi insultado e zombado pelas pessoas ao seu redor, mas permaneceu fiel a sua missão de redenção. Sua morte na cruz em Gólgota é considerada um ato supremo de amor e sacrifício.A importância de Gólgota para os cristãosPara os cristãos, Gólgota é um local sagrado e de extrema importância. A crucificação de Jesus em Gólgota é vista como o cumprimento das profecias do Antigo Testamento e o evento central da fé cristã. Através de sua morte e ressurreição, Jesus ofereceu a salvação e a esperança da vida eterna para todos aqueles que creem nele. Gólgota representa, portanto, a redenção e a reconciliação com Deus, sendo um lembrete constante do amor incondicional de Deus pela humanidade.A simbologia de GólgotaGólgota também possui uma rica simbologia na tradição cristã. A cruz, que é o símbolo máximo do cristianismo, representa o sacrifício de Jesus em Gólgota. Ela é um lembrete do amor de Deus e da vitória sobre o pecado e a morte. Além disso, a cruz também é um convite para que os cristãos carreguem suas próprias cruzes, ou seja, enfrentem os desafios e dificuldades da vida com fé e confiança em Deus. Gólgota, portanto, é um símbolo de esperança e renovação para os cristãos.A devoção a GólgotaA devoção a Gólgota é uma prática comum entre os cristãos. Muitos peregrinos visitam o local tradicional de Gólgota, na Igreja do Santo Sepulcro, para rezar e refletir sobre a crucificação de Jesus. Além disso, a imagem de Jesus crucificado em Gólgota é frequentemente representada em igrejas, obras de arte e objetos religiosos, como crucifixos. Essas representações visuais ajudam os fiéis a se conectarem com o significado profundo de Gólgota e a lembrarem do sacrifício de Jesus.A mensagem de Gólgota para a humanidadeGólgota transmite uma mensagem poderosa para a humanidade. A crucificação de Jesus em Gólgota é um lembrete do amor incondicional de Deus e da possibilidade de redenção e salvação para todos. Independentemente de nossos pecados e falhas, Gólgota nos mostra que Deus está disposto a nos perdoar e nos oferecer uma nova vida em comunhão com Ele. A mensagem de Gólgota é uma mensagem de esperança, graça e transformação para todos aqueles que acreditam em Jesus.A importância histórica de GólgotaAlém de seu significado teológico, Gólgota também possui uma importância histórica significativa. A crucificação era uma forma de punição comum no Império Romano, e a morte de Jesus em Gólgota foi um evento real que ocorreu durante o período do domínio romano na Palestina. A crucificação de Jesus e sua morte em Gólgota foram testemunhadas por muitas pessoas na época, incluindo seus seguidores e inimigos. Esses eventos históricos são fundamentais para a compreensão do contexto em que Jesus viveu e morreu.A influência cultural de GólgotaGólgota também exerceu uma influência significativa na cultura ocidental. A crucificação de Jesus em Gólgota é um tema recorrente na arte, literatura e música ao longo dos séculos. Inúmeras pinturas, esculturas e obras literárias retratam a crucificação de Jesus em Gólgota, buscando transmitir a profundidade do sacrifício de Jesus e sua importância para a humanidade. Além disso, a história de Gólgota também inspirou muitas composições musicais, como oratórios e cantatas, que expressam a emoção e a espiritualidade associadas a esse evento.A relevância contemporânea de GólgotaGólgota continua sendo relevante nos dias de hoje, mesmo após mais de dois mil anos. A mensagem de amor, redenção e esperança transmitida por Gólgota ressoa com as pessoas em diferentes culturas e contextos. A crucificação de Jesus em Gólgota é um lembrete de que, independentemente das circunstâncias em que nos encontramos, sempre há esperança e uma oportunidade para uma nova vida em comunhão com Deus. Gólgota nos convida a refletir sobre nossa própria fé e a buscar a reconciliação com Deus e com os outros.ConclusãoEm resumo, Gólgota é um local mencionado na Bíblia onde ocorreu a crucificação de Jesus Cristo. Sua importância teológica, simbólica e histórica é profunda, representando o sacrifício de Jesus pela humanidade e a promessa de redenção e salvação. Gólgota continua sendo relevante nos dias de hoje, transmitindo uma mensagem de esperança e transformação para todos aqueles que acreditam em Jesus. Que possamos sempre lembrar do significado de Gólgota em nossas vidas e viver de acordo com os ensinamentos de amor e misericórdia que ele representa. Site of Jesus' crucifixion "Golgotha" redirects here. For other uses, see Golgotha (disambiguation) and Calvary (disambiguation). Not to be confused with cavalry. Traditional site of Golgotha in the Church of the Holy Sepulchre Calvary (Latin: Calvariae or Calvariae locus) or Golgotha (Biblical Greek: Γολγοθᾶ, romanized: Golgothâ) was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified.[1] Since at least the early medieval period, it has been a destination for pilgrimage. The exact location of Calvary has been traditionally associated with a place now enclosed within one of the southern chapels of the multidenominational Church of the Holy Sepulchre, a site said to have been recognized by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325. Other locations have been suggested: in the 19th century, Protestant scholars proposed a different location near the Garden Tomb on Green Hill (now "Skull Hill") about 500 m (1,600 ft) north of the traditional site and historian Joan Taylor has more recently proposed a location about 175 m (574 ft) to its south-southeast.[citation needed] Altar at the traditional site of Golgotha The altar at the traditional site of Golgotha Chapel of Mount Calvary, painted by Luigi Mayer The English names Calvary and Golgotha derive from the Vulgate Latin Calvariae, Calvariae locus and locum (all meaning "place of the Skull" or "a Skull"), and Golgotha used by Jerome in his translations of Matthew 27:33,[2] Mark 15:22,[3] Luke 23:33,[4] and John 19:17.[5] Versions of these names have been used in English since at least the 10th century,[6] a tradition shared with most European languages including French (Calvaire), Spanish and Italian (Calvario), pre-Lutheran German (Calvarie),[7][8] Polish (Kalwaria), and Lithuanian (Kalvarijos). The 1611 King James Version borrowed the Latin forms directly,[9] while Wycliffe and other translators anglicized them in forms like Caluarie,[6] Caluerie,[10] and Calueri[11] which were later standardized as Calvary.[12] While the Gospels merely identify Golgotha as a "place", Christian tradition has described the location as a hill or mountain since at least the 6th century. It has thus often been referenced as Mount Calvary in English hymns and literature.[13] In the 1769 King James Version, the relevant verses of the New Testament are: And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots...[14] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.[15] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.[16] And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.[17] In the standard Koine Greek texts of the New Testament, the relevant terms appear as Golgothâ (Γολγοθᾶ),[18][19] Golgathân (Γολγοθᾶν),[20] kraníou tópos (κρανίου τόπος),[18] Kraníou tópos (Κρανίου τόπος),[20] Kraníon (Κρανίον),[21] and Kraníou tópon (Κρανίου τόπον).[19] Golgotha's Hebrew equivalent would be Gulgōleṯ (גֻלְגֹלֶת, "skull"),[22][23] ultimately from the verb galal (גלל) meaning "to roll".[24] The form preserved in the Greek text, however, is actually closer to Aramaic Golgolta,[25] which also appears in reference to a head count in the Samaritan version of Numbers 1:18,[26][27] although the term is traditionally considered to derive from Syriac Gāgūlṯā (ܓܓܘܠܬܐ) instead.[28][29][30][31][32] Although Latin calvaria can mean either "a skull" or "the skull" depending on context and numerous English translations render the relevant passages "place of the skull" or "Place of the Skull",[33] the Greek forms of the name grammatically refer to the place of a skull and a place named Skull.[24] (The Greek word κρᾶνίον does more specifically mean the cranium, the upper part of the skull, but it has been used metonymously since antiquity to refer to skulls and heads more generally.)[34] The Fathers of the Church offered various interpretations of the name and its origin. Jerome considered it a place of execution by beheading (locum decollatorum),[13] Pseudo-Tertullian describes it as a place resembling a head,[35] and Origen associated it with legends concerning the skull of Adam.[13] This buried skull of Adam appears in noncanonical medieval legends, including the Book of the Rolls, the Conflict of Adam and Eve with Satan, the Cave of Treasures, and the works of Eutychius, the 9th-century patriarch of Alexandria. The usual form of the legend is that Shem and Melchizedek retrieved the body of Adam from the resting place of Noah's ark on Mount Ararat and were led by angels to Golgotha, a skull-shaped hill at the center of the earth where Adam had previously crushed the serpent's head following the Fall of Man.[13] In the 19th century, Wilhelm Ludwig Krafft proposed an alternative derivation of these names, suggesting that the place had actually been known as "Gol Goatha"—which he interpreted to mean "heap of death" or "hill of execution"—and had become associated with the similar sounding Semitic words for "skull" in folk etymologies.[36] James Fergusson identified this "Goatha" with the Go'ah (37)(הגעה) mentioned in Jeremiah 31:39 as a place near Jerusalem,[38] although Krafft himself identified that location with the separate Gennáth (Γεννάθ) of Josephus, the "Garden Gate" west of the Temple Mount.[36] There is no consensus as to the location of the site. John 19:20 describes the crucifixion site as being "near the city". According to Hebrews 13:12, it was "outside the city gate". Matthew 27:39 and Mark 15:29 both note that the location would have been accessible to "passers-by". 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 a major gate near enough to the city that the passers-by could not only see him, but also read the inscription 'Jesus the Nazarene, King of the Jews'.[39] Christian tradition since the fourth century has favoured a location now within the Church of the Holy Sepulchre. This places it well within today's walls of Jerusalem, which surround the Old City and were rebuilt in the 16th century by the Ottoman Empire. Proponents of the traditional Holy Sepulchre location point to the fact that first-century Jerusalem had a different shape and size from the 16th-century city, leaving the church's site outside the pre-AD 70 city walls.[40] Defenders of the traditional site have argued that the site of the Church of the Holy Sepulchre was only brought within the city limits by Herod Agrippa (41–44), who built the so-called Third Wall around a newly settled northern district, while at the time of Jesus' crucifixion around AD 30 it would still have been just outside the city.[40] Henry Chadwick (2003) argued that when Hadrian's builders replanned the old city, they "incidentally confirm[ed] the bringing of Golgotha inside a new town wall."[41] In 2007 Dan Bahat, the former City Archaeologist of Jerusalem and Professor of Land of Israel Studies at Bar-Ilan University, stated that "Six graves from the first century were found on the area of the Church of the Holy Sepulchre. That means, this place [was] outside of the city, without any doubt...".[42] Pilgrims queue to touch the rock of Calvary in Chapel of the CrucifixionDisc marking traditional place, under the altar, where Jesus' cross stood. The Holy Sepulchre (1) in the Christian Quarter of Jerusalem The traditional location of Golgotha derives from its identification by Queen Mother Helena, mother of Constantine the Great, in 325. Less than 45 meters (150 ft) away, Helena also identified the location of the tomb of Jesus and claimed to have discovered the True Cross; her son, Constantine, then built the Church of the Holy Sepulchre around the whole site. In 333, the author of the Itinerarium Burdigalense, entering from the east, described the result: On the left hand is the little hill of Golgotha where the Lord was crucified. About a stone's throw from thence is a vault [crypta] wherein his body was laid, and rose again on the third day. There, at present, by the command of the Emperor Constantine, has been built a basilica; that is to say, a church of wondrous beauty.[43] Various archeologists have proposed alternative sites within the Church as locations of the crucifixion. Nazénie Garibian de Vartavan argued that the now-buried Constantinian basilica's altar was built over the site.[44] Jerusalem after being rebuilt by Hadrian: Two main east–west roads were built, as well as two main north–south roads. Prior to Helena's identification, the site had been a temple to Aphrodite. Constantine's construction took over most of the site of the earlier temple enclosure, and the Rotunda and cloister (which was replaced after the 12th century by the present Catholicon and Calvary chapel) roughly overlap with the temple building itself; the basilica church Constantine built over the remainder of the enclosure was destroyed at the turn of the 11th century, and has not been replaced. 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.[45] There is certainly evidence that c. 160, at least as early as 30 years after Hadrian's temple had been built, Christians associated it with the site of Golgotha; Melito of Sardis, an influential mid-2nd century bishop in the region, described the location as "in the middle of the street, in the middle of the city",[46] which matches the position of Hadrian's temple within the mid-2nd century city. The Romans typically built a city according to a Hippodamian grid plan – a north–south arterial road, the Cardo (which is now the Suq Khan-ez-Zeit), and an east–west arterial road, the Decumanus Maximus (which is now the Via Dolorosa).[47] The forum would traditionally be located on the intersection of the two roads, with the main temples adjacent.[47] However, due to the obstruction posed by the Temple Mount, as well as the Tenth Legion encampment on the Western Hill, Hadrian's city had two Cardo, two Decumanus Maximus, two forums,[47] and several temples. The Western Forum (now the Muristan) is located on the crossroads of the West Cardo and what is now El-Bazar/David Street, with the Temple of Aphrodite adjacent, on the intersection of the Western Cardo and the Via Dolorosa. The Northern Forum is located north of the Temple Mount, on the junction of the Via Dolorosa and the Eastern Cardo (the Tyropoeon), adjacent to the Temple of Jupiter Capitolinus, intentionally built atop the Temple Mount.[48] Another popular holy site that Hadrian converted to a pagan temple was the Pool of Bethesda, possibly referenced to in the fifth chapter of the Gospel of John,[49][50] on which was built the Temple of Asclepius and Serapis. 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.[51][52][53][54][55] Archaeological excavations under the Church of the Holy Sepulchre have revealed Christian pilgrims' graffiti, dating from the period that the Temple of Aphrodite was still present, of a ship, a common early Christian symbol[56][57][58] and the etching "DOMINVS IVIMVS", meaning "Lord, we went",[59][60] lending possible support to the statement by Melito of Sardis' asserting that early Christians identified Golgotha as being in the middle of Hadrian's city, rather than outside. Natural stone of Golgotha in the Chapel of Adam below site During 1973–1978 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;[61] surviving parts of the quarry to the north-east of the chapel of St. Helena are now accessible from within the chapel (by permission). Inside the church is a rock, about 7 m long by 3 m wide by 4.8 m high,[61] that is traditionally believed to be all that now remains visible of Golgotha; the design of the church means that the Calvary Chapel contains the upper foot or so of the rock, while the remainder is in the chapel beneath it (known as the tomb of Adam). 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.[62] During a 1986 repair to the floor of the Calvary Chapel by the art historian George Lavas and architect Theo Mitropoulos, a round slot of 11.5 cm (4.5 in) diameter was discovered in the rock, partly open on one side (Lavas attributes the open side to accidental damage during his repairs);[63] although the dating of the slot is uncertain, and could date to Hadrian's temple of Aphrodite, Lavas suggested that it could have been the site of the crucifixion, as it would be strong enough to hold in place a wooden trunk of up to 2.5 metres (8 ft 2 in) in height (among other things).[64][65] The same restoration work also revealed a crack running across the surface of the rock, which continues down to the Chapel of Adam;[63] the crack is thought by archaeologists to have been a result of the quarry workmen encountering a flaw in the rock.[citation needed] Based on the late 20th century excavations of the site, there have been a number of attempted reconstructions of the profile of the cliff face. These often attempt to show the site as it would have appeared to Constantine. However, as the ground level in Roman times was about 4–5 feet (1.2–1.5 m) lower and the site housed Hadrian's temple to Aphrodite, much of the surrounding rocky slope must have been removed long before Constantine built the church on the site. 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,[66] a suggestion also made by Jerome. Some archaeologists have suggested that prior to Hadrian's use, the rock outcrop had been a nefesh – a Jewish funeral monument, equivalent to the stele.[67] Icon of Jesus being led to Golgotha, 16th century, Theophanes the Cretan (Stavronikita Monastery, Mount Athos) The Itinerarium Burdigalense speaks of Golgotha in 333: "... On the left hand is the little hill of Golgotha where the Lord was crucified. About a stone's throw from thence is a vault (crypta) wherein His body was laid, and rose again on the third day. There, at present, by the command of the Emperor Constantine, has been built a basilica, that is to say, a church of wondrous beauty",[68] Cyril of Jerusalem, a distinguished theologian of the early Church, and eyewitness to the early days of Constantine's edifice, speaks of Golgotha in eight separate passages, sometimes as near to the church where he and his listeners assembled:[69] "Golgotha, the holy hill standing above us here, bears witness to our sight: the Holy Sepulchre bears witness, and the stone which lies there to this day."[70] And just in such a way the pilgrim Egeria often reported in 383: "... the church, built by Constantine, which is situated in Golgotha..."[71] and also bishop Eucherius of Lyon wrote to the island presbyter Faustus in 440: "Golgotha is in the middle between the Anastasis and the Martyrium, the place of the Lord's passion, in which still appears that rock which once endured the very cross on which the Lord was."[72] Breviarius de Hierosolyma reports in 530: "From there (the middle of the basilica), you enter into Golgotha, where there is a large court. Here the Lord was crucified. All around that hill, there are silver screens."[73] (See also: Eusebius in 338.[74]) Main article: Gordon's Calvary Rocky escarpment resembling a skull, located northwest of the Church of the Holy Sepulchre, near the Garden Tomb with c. 1900s picture posted on pole for comparison In 1842, Otto Thenius, a theologian and biblical scholar from Dresden, Germany, was the first to publish a proposal that the rocky knoll north of Damascus Gate was the biblical Golgotha.[75][76] He relied heavily on the research of Edward Robinson.[76] In 1882–83, Major-General Charles George Gordon endorsed this view; subsequently the site has sometimes been known as Gordon's Calvary. 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.[77] Nearby is an ancient rock-cut tomb known today as the Garden Tomb, which Gordon proposed as the tomb of Jesus. The Garden Tomb contains several ancient burial places, although the archaeologist Gabriel Barkay has proposed that the tomb dates to the 7th century BC and that the site may have been abandoned by the 1st century.[78] Eusebius comments that Golgotha was in his day (the 4th century) pointed out north of Mount Zion.[79] While Mount Zion was used previously in reference to the Temple Mount itself, Josephus, the first-century AD historian who knew the city as it was before the Roman destruction of Jerusalem, identified Mount Zion as being the Western Hill (the current Mount Zion),[80][81] which is south of both the Garden Tomb and the Holy Sepulchre. Eusebius' comment therefore offers no additional argument for either location. Crucifixion of Jesus Kalvary Mount ^ Chisholm, Hugh, ed. (1911). "Calvary" . Encyclopædia Britannica (11th ed.). Cambridge University Press. ^ Vulgate, Matthaeum 27:33. (Latin) ^ Vulgate, Marcum 15:22. (Latin) ^ Vulgate, Lucam 23:33. (Latin) ^ Vulgate, Ioannem 19:17. (Latin) ^ a b Đa Halgan Godspel, Lucas 23:33. (Thorpe ed.) ^ Cf. Bavarian State Library MS. Rar. 880 (1494), Lucas 23:33. (German) ^ After Martin Luther's 1522 translation, it has been more common to translate the meaning of the Greek name directly into German as Schädelstätte, equivalent to "Skullplace". ^ KJV, Matthew 27:33, Marke 15:22, Luke 23:33, John 19:17. (1611 ed.) ^ Wycliffe, Maþeu 23:33, Luke 23:33, Joon 19:17. ^ Wycliffe, Mark 15:22. ^ Tyndale, Luke 23:33. ^ a b c d "Mount Calvary". Catholic Encyclopedia. Vol. III. New York: Robert Appleton Company. 1908. ^ KJV, Matthew 27:33–35. (1769 ed.) ^ KJV, Mark 15:22–24. (1769 ed.) ^ KJV, Luke 23:33. (1769 ed.) ^ KJV, John 19:17–18. 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