

## Passover and Golgotha

Passover focuses not only on the Exodus from Egypt but on the Last Supper leading to the crucifixion and Resurrection of Christ.

The actual place of the crucifixion of Christ - Golgotha - contains some hidden mysteries that we have not yet talked about.

The location of Golgotha has been disputed. Some believe it is the "Garden Tomb" on a hill whose shape looks like a skull. But most scholars believe its location is incorporated into the location of the Church of the Holy Sepulchre in Jerusalem.

**John 19:17** - "So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull (Greek: *kranion*), which is called in Hebrew *Gol'gotha*,"

**Luke 23:33** - "And when they were come to the place, which is called Calvary (*kranion*), there they crucified him, and the malefactors, one on the right hand, and the other on the left.

The "place of a skull" (Aramaic: *gagûlta* or *gulgalta*) The etymology is based on the Hebrew verbal root ללג *g-l-l*, from which the Hebrew word for skull, תלגלת ( *gulgōlet*) is derived.

In Hebrew the basic root of Golgotha is *ggl*, It is used in words such as "wheel," *galgal* Nouns formed from *ggl* have to be thought of as round things, which may roll or revolve. A skull might be referred to as "*gulgolet*" (cf. **2 Kings 9:35**), presumably because it could roll along if it was dropped.

**Joshua 5:9** - "And the LORD said unto Joshua, This day have I rolled away (*galal*) the reproach of Egypt from off you. Wherefore the name of the place is called *Gilgal* unto this day."

**Amos 5:24** - "let judgement roll along (*galal* - flow down) as the waters."

And in the Messianic Psalm:

**Psalm 22:8** - "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 'He trusted on (*galal*) the LORD that he would deliver him: let him deliver him, seeing he delighted in him.'"

i.e. to trust in the Lord is to roll all your cares onto Him

Adam died on the cross, along with Christ:

**Isaiah 34:1-4** - "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath

utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together (*gā/ala*) as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."

A hint of this doom of mankind was the darkness hiding the sun, and the moon turned red and an earthquake.

### The Skull of Adam

According to ancient Jewish traditions (the Zohar), the name Golgotha refers to the location of the skull of Adam.

A common version states that Shem and Melchizedek traveled to the resting place of Noah's Ark, retrieved the body of Adam from it, and were led by Angels to Golgotha — described as a skull-shaped hill at the centre of the Earth, where also the serpent's head had been crushed following the Fall of man (**Genesis 3:15**). This tradition appears in numerous older sources, including the Kitab al-Magall (the Book of the Rolls, one of the books of Clement), the Conflict of Adam and Eve with Satan (a 6th-century Christian extracanonical work), the Cave of Treasures (attributed to Ephrem Syrus, who was born at Nisibis soon after A.D. 306 and died in 373), and the writings of Patriarch Eutychius of Alexandria (877 - 940 A.D.). It is also suggested that the location's landscape resembled the shape of a skull, and gained its name for that reason.

"When Noah went out of the Ark, there was a distribution of the bones of Adam; to Shem, his head was given, and the place in which he was buried is called "Karkaphta": where likewise Christ was crucified." - Bar Bahluli apud Castel, Lexic. Polyglot. col. 3466. (Syriac writer, 10th century A.D.)

Tradition (authorized by Origen) also pointed to Golgotha as the spot where Adam was buried, and where his skull was found - so the body of Adam was buried where Jesus was crucified. [On a deeper level it must mean where the first Adam failed, the second Adam overcame and fulfilled by His death and resurrection].

[An alternate tradition has Adam buried in Hebron - where the Patriarchs are also buried. Jewish mystics solve the problem by saying Golgotha is the skull of "Adam Kadmon" (the Primordial Adam - a metaphor for the Sefirot in the Kabbalah), not Adam the first man, who lies in Hebron.]

### The Hill Gareb, the Leper's Hill

- **Jeremiah 31:39-40** - "And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up,

nor thrown down any more for ever."

Gibeat Goath means the Hill of Death (of roaring, groaning; from a root, "to toil")

[However, the Targum has for Goath בגֵּיבַת עֵגְלָא = the heifer's pool, and connects the name with the verb for the lowing of that animal, "to bellow." The McClintock and Strong Biblical Cyclopedia says "to identify the name with Golgotha ... is forbidden by the presence of the ך in Goah, and other philological considerations."]

Jeremiah predicts that the city should in future times extend beyond the north wall (the second wall) and inclose Gibeat Gareb ("the leper's hill" or "scab" from a Hebrew root, "to scrape") and Gibeat Goath. Gareb served as a stone quarry up to the first century A.D. It became the location of the portion of the Church of the Holy Sepulchre's Basilica of Constantine. The Jeremiah passage is referring to Messianic times. But historically, Herod Agrippa did extend the city with his Third Wall to incorporate Gareb and Goath after the crucifixion.

Jeremiah also says the city will extend southward and eastward to include other unclean places like the valley of dead bodies and place where the ashes from the sacrifices were poured out. But this was never accomplished historically.

If Golgotha included the hill of Gareb, "the Leper's Hill," it would add clarity to the prophecy from Isaiah 53:

**Isaiah 53:4** - "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

The Talmud: "The Messiah, what is his name? The Rabbis say, The Leper Scholar, as it is said, 'surely he has borne our griefs and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted...'" - (SANHEDRIN 98B)

### Rejected Stones in the Quarry

In Jesus's time, this area where the Church of the Holy Sepulchre sits was a rock quarry outside of the city walls. It was rugged terrain and it has been suggested that Calvary was a large pile of rejected rocks from the quarry. The bases of the heavy crucifixes could be easily held up by setting them into cracks between these massive rocks. In the center of this excavation pit a large rounded block of stone was left unquarried because it was cracked, and therefore useless for building purposes. This protrusion was likely given the name "skull" by the locals because from afar it looked like a great white bald head emerging from the ground. **Psalms 118:22** says, "The stone the builders rejected has become the cornerstone." The rejected stones became the site of the crucifixion of Jesus who was himself rejected by man.

Miners at that time were removing sizable chunks of rock, so it makes sense that the people would lay their dead to rest in the "caves" left behind because the deceased were required to be entombed outside the city walls.

The place of the crucifixion could have included broken and discarded slabs of rock thought unworthy of use in building.

**Psalm 118:22** - "The stone which the builders rejected, Is become the head stone of the corner."

**Matthew 21:33-44** - Jesus said to them, "Have you never read in the Scriptures: 'The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes'? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed"

Quoted in **Acts 4:11**, **1 Peter 2:7** and **Ephesians 2:20**.

N.T. Wright points out, "The Aramaic word for stone as used in Daniel chapter 2 is *eben* (the word is the same in Hebrew) – and the word for son is *ben* – in other words the rejection of the stone (*eben*) is also a pun – as it quite clearly also implies the rejection of the Son (*ben*)."

The word *pinah*, cornerstone, (or corner) in Hebrew is also used to describe one who is a leader (**Judges 20:2**, **Isaiah 19:13**).

**Isaiah 28:16** - "See, I lay in Zion a stone (a tested stone, a precious cornerstone for a sure foundation;) that causes men to stumble and a rock that makes them fall (**Isaiah 8:14**), and the one who trusts in him will never be put to shame" (**Romans 9:30-33**)

The Targum has, "Behold, I appoint a King in Zion; a King mighty, powerful, and terrible"

He is the stone cut out of a mountain, but not by human hand (**Daniel 2:44-45**, **Revelation 11:15**)

### **Golgotha's Location**

Golgotha was a term used to refer to the whole large area used as a quarry east of the wall of Jerusalem. Its oval shape and dark caves and excavations looked like a skull to observers from the city.

According to Eusebius and Jerome, Emperor Hadrian ordered that a cave containing a rock-cut tomb be filled in to create a flat foundation for a temple dedicated to Jupiter or Venus, to prevent Christians from resorting to the holy site. Constantine's mother Helena ordered the temple torn down. Her excavations uncovered what she believed to be three wooden crosses, one of them - through a healing miracle - determined to be the True Cross. After the pagan temple was torn down and its ruins removed (about 326 A.D.), the soil was removed from the cave, revealing a rock-cut tomb that Helena and Bishop Macarius of Jerusalem identified as the burial site of Jesus. On the site of

discovery, Constantine ordered the building of the Church of the Holy Sepulchre. The entire church complex supposedly takes in the location of the crucifixion as well as the tomb, although the site of the crucifixion would have been further east, closer to the doad, but still in the area called Golgotha.

Eusebius - "Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Savior clearer than any voice could give."

Jerome wrote to his friend Paulinus of Nola that Hadrian had placed "an image of Jupiter on the place of the resurrection (the tomb) and a marble statue of Venus on the rock of the cross" in order to defile "our holy places (so that) they could deprive us of our faith in the Passion and the Resurrection" (Ep. 58.3).

Melito of Sardis around 150 A.D. described the place of crucifixion as "in the middle of the city," which it was after Agrippa extended Jerusalem's walls.

A renovation of the Church of the Holy Sepulchre in 2017 revealed a gray marble slab protecting the bedrock. Mortar on that slab dates to the 4th century. A window now allows visitors to see the bare stone of the burial cave itself for the first time.

Also, six graves from the first century were found on the area of the Church of the Holy Sepulchre, including one known as the Tomb of Joseph of Arimathea.

### **Golgotha and the Resurrection Dew**

According to legend, at the Crucifixion, Jesus' blood ran down the Cross and through the rocks of Golgotha to fill or cover the skull of Adam.

Tradition has combined Christ's blood and earlier stories of a heavenly dew that brings resurrection, and manna which is associated with dew.

The manna and dew are related in **Numbers 11:9** - "And when the dew fell upon the camp in the night, the manna fell upon it."

Also, a spiritual "dew of heaven" is promised to Jacob in Isaac's blessing:

**Genesis 27:28** - "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine..."

In **Psalms 133** the "precious oil" running down the head of Aaron is compared with the dew of eternal life sent by the deity:

**Psalms 133:1-3** - "Behold, how good and how pleasant it is for brethren to dwell together

in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore."

The rabbis and mystics expanded on this idea.

There is a "dew" (Supernal or Heavenly Dew) which will come in the End of Days. [Dew - Tal has the gematria value of 39 - the same as the three letters used in the Tetragrammaton "yodh, he, waw" = 39]. The Zohar says that this dew will activate the resurrection of the dead (at the arrival of the Messiah).

But the references are all pretty obscure:

"Into this skull (Gulgulta) of Zeir Anpin (the "Lesser Countenance/Small Face" - the revealed face of God, the throne of glory of the King) drips dew from the white head... From the dew in this skull manna is ground for the righteous for the World to Come, and through it the dead shall be revived. This dew never dripped except when Yisrael wandered in the wilderness, sustained by the most ancient from that place, THE DEW ABOVE THE SKULL, and this never happened afterwards. This is the meaning of "Behold, I will rain bread from heaven for you" (Exodus 16:4), as in, "therefore Elohim give you of the dew of heaven..." (Genesis 27:28). For some of the dew of the skull of Arich Anpin (the "Long Face/Extended Countenance" of God, the Divine Will) drips on the skull of Zeir Anpin, called heaven."  
- Zohar, Ha'azinu 117

The same idea, from Idra Rabba, Zohar 3:128b:

"In the Gulgulta sit thirteen thousand myriads of worlds which move on feet and lean on them. And from that Gulgulta dew drips upon Him who is outside, and fills his head every day.... And from that dew which He who sits outside shakes from His head, the dead will awaken in the World to Come, as it is written, 'For a dew of light is Thy dew, and the earth shall bring forth the shades (Isaiah 26:19). That dew is the light of the pale glow of the Ancient One. And from that dew exist the supernal saints, and it is the manna which they grind for the righteous in the World to Come. And that dew drips down to the field of Sacred Apples..."

**Isaiah 26:19** - "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Rabbi Tanchum said: On account of the seed of the earth, when it is commanded, (it) discharges the dew for the resurrection of the dead. From what place does it descend? From the head of the Holy One; for the head of the Holy One, is full of the reviving dew. In the future life, the Holy One will shake His head and cause the quickening dew to descend, as it is said, "I was asleep, but my heart waked ... for my head is filled with dew, my locks with the drops of the night" (**Song of Solomon 5:2**) - Pirke de Rabbi

## Eliezer 34

"And at the time when the Holy One will raise the dead to life He will cause dew to descend upon them from His head. By means of that dew all will rise from the dust.... For the Tree of Life emanates life unceasingly into the universe." - Zohar I:130b-131

A similar tradition in 2 Enoch describes an anointing of the seventh antediluvian patriarch with shining oil or the "dew of resurrection" from the Tree of Life which restores Enoch. The Tree of Life is often portrayed in Jewish lore as an eschatological counterpart, which is predestined to restore the fallen nature of the humankind to its original condition, lost through eating the fruit of the Tree of the Knowledge of Good and Evil.

Not only this, but the Zohar explains:

"Rabbi Shimon says the tablets (of the Ten Commandments) were formed of the supernal dew which flows from Atika Kadisha (the unmanifested face of God, probably the same as Arich Anpin above), and that they pre-existed the creation of the world but were perfected on the sixth day of creation especially for this purpose."

## Fulfillment in Jesus

So according to a Jewish mystical tradition, probably already extant at the time of Jesus, the "supernal dew" will drip from God's revealed face onto the skull (*Gulgalta*), just as Christ's blood dripped from his wounds onto the place of the skull where He was crucified. And from "the dew in this skull, manna is ground for the righteous for the World to Come, and through it the dead shall be revived."

Manna is also called "the bread of angels" in **Psalm 78:25** (LXX) Although the Mekhilta de-Rabbi Ishmael says, "Do not read *abirim* (Ps 78:25), "angels" (or nobles), rather *eivarim*, limbs. He said to them, 'This manna that you eat will be absorbed into your limbs.'" and bring resurrection.

Jesus described Himself as the true manna (**John 6:31**), the bread that came down from heaven. He was "ground" on the cross and buried in a nearby tomb in the same vicinity as Golgotha, from which He emerged in Resurrection.

## Golgotha as the Human Mind

Of course, spiritually Christ's crucifixion on the "place of the skull" points to our own fallen human minds, which are always at enmity against Christ - persecuting and crucifying Him - until we join him on that cross, and accept our own death. In other words, until the blood of Christ covers the skull of Adam within us.

As we approach Passover, we each must not only re-experience the Exodus as if we were there personally, but also return to the cross, experiencing our own death with that of Christ, so we also experience His resurrection in us.

Resources:

<https://biblearchaeology.org/research/new-testament-era/2308-golgotha-a-reconsideration-of-the-evidence-for-the-sites-of-jesus-crucifixion-and-burial>

See <https://hatchcreek.com/2013/02/11/a-warning-about-the-harbinger-by-jonathan-cahn/comment-page-2/>

John: A Rabbinic Source Commentary And Language Study

<https://www.google.com/books/edition/>

John\_A\_Rabbinic\_Source\_Commentary\_And\_La/bZOuCgAAQBAJ?

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<https://www.thescottsmithblog.com/2018/03/good-friday-hidden-meanings-of-golgotha.html>

<https://www.marquette.edu/maqom/>