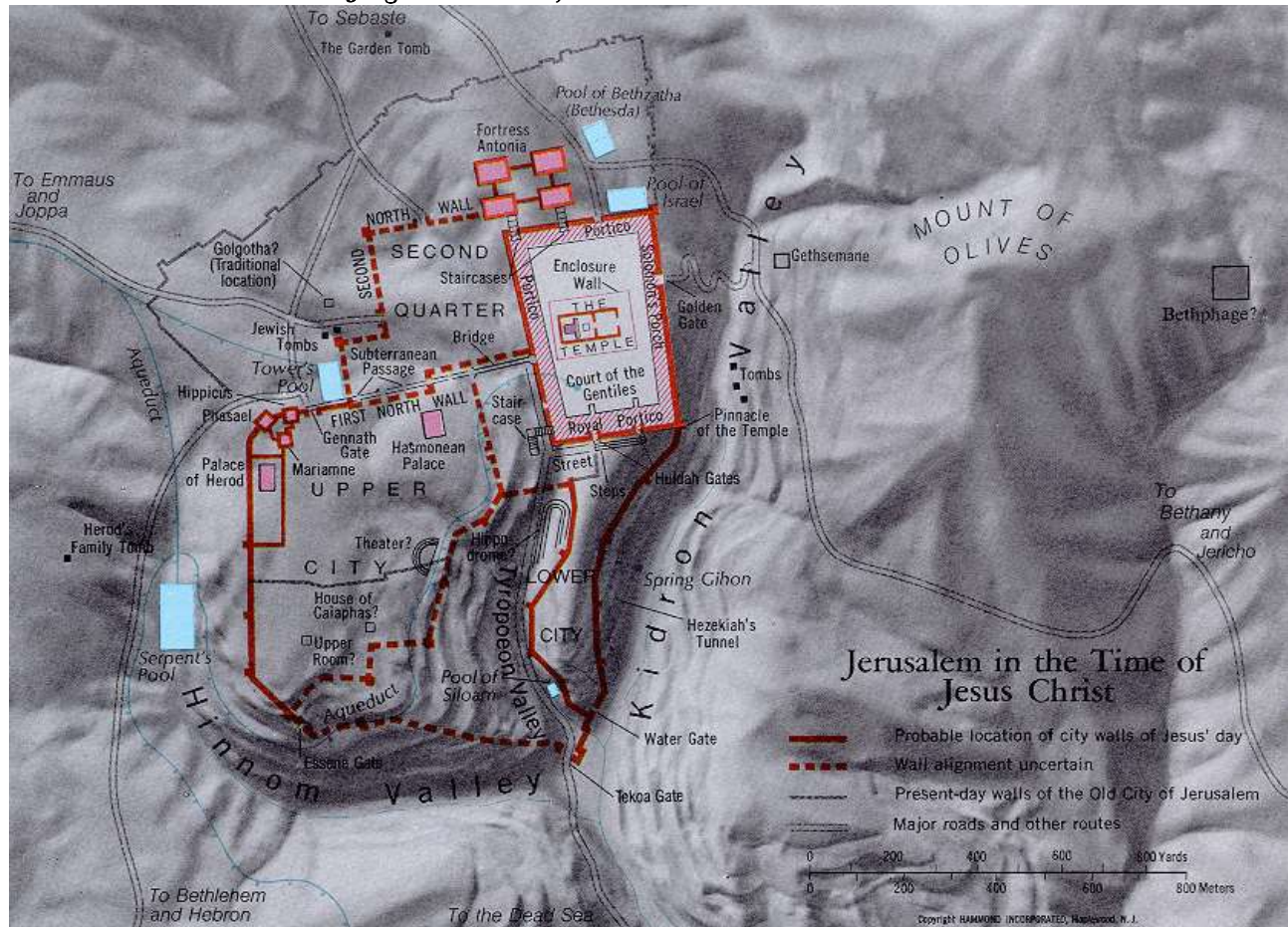


Map of First Century (Second Temple) Jerusalem on the hills of Moriah

"The knowledge of the cross brings a conflict of interest between God who has become man and man who wishes to become God." — Jürgen Moltmann,



To know the Scriptures, one must internalize the land (*the fifth gospel*) along with the concept that there is always the presence of “time” or “the ages”. The before time (alpha) and after (omega). **“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.** (Rev 1:8)

- 1) Now Yahweh said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. (Gen 12:1)
- 2) Yahweh aid, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." (Gen 22:2)
- 3) Then Solomon began to build the house of the Yahweh in Jerusalem on Mount Moriah, where Yahweh had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite (2Ch 3:1)

Three “ages” were common to the scriptural writers.

- 1) Father, I desire that they also, whom you have given to me, may be with me where I am, to behold my glory which you in love placed in me before the foundation of the world. (John 17:24)
- 2) Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" (Joh 18:4)
- 3) "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' (Mat 25:34)
- 4) This was to fulfil what was spoken by the prophet: "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world." (Mat 13:35)
- 5) To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages in God who created all things; (Eph 3:8-9)
- 6) of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but has now been revealed to his saints. (Col 1:26)
- 7) For we who have believed enter that rest, just as God has said, "As in my anger I swore, "They shall not enter my rest," though his works were finished at the foundation of the world. (Heb 4:3)
- 8) Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Heb 9:25-)
- 9) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev 13:8)
 - ἑσφαγμένου verb participle perfect passive genitive neuter singular σφάζω
 - **Read: Galatians 4:1-11, 19, -5:1 Also read Romans 7:1-6**

When God becomes man in Jesus of Nazareth, he not only enters the finitude of man, but in his death on the cross also enters into the situation of man's godforsakenness. In Jesus he does not die the natural death of a finite being, but the violent death of the criminal on the cross, the death of complete abandonment by God. The suffering in the passion of Jesus is abandonment, rejection by God, his Father. God does not become a religion, so that man participates in him by corresponding religious thoughts and feelings. God does not become a law, so that man participates in him through obedience to a law. God does not become an ideal, so that man achieves communion with him through constant striving. He humbles himself and takes upon himself the eternal death of the godless and the godforsaken, so that all the godless and the godforsaken can experience communion with him." — Jürgen Moltmann, [The Crucified God: The Cross of Christ As the Foundation and Criticism of Christian Theology](#)