



Chapter 29

EPILOGUE

Why is it that many of the significant points of evidence to show that Jesus was crucified on the Mount of Olives have not been realized before? This is a good question. Before August, 1983 I did not recognize a single one of the major factors shown in this book which identifies Olivet as the crucifixion site. About two years before, I noticed that the apostle John used the word *stauros* in the singular number to describe the instrument on which Jesus and the two robbers were executed (John 19:31), but because it seemed absurd to imagine that three men could have been crucified together on one Latin cross (which it is), I dismissed the matter as a grammatical oddity without any significance. Indeed, about three weeks before discovering that the altar of Cain (located on the *east* side of Eden) could symbolically identify the crucifixion site of Jesus, I had a rather intense discussion with a friend (J.M.Gray) who was insistent that the New Testament said Jesus was crucified on a literal tree and not two pieces of dead wood nailed together in the form of a Latin or Greek cross. At the time I was adamant that the Greek word for “tree” (*xylon*) (used in the crucifixion contexts) only meant some dry pieces of wood (and in some contexts within

Greek literature it does have that meaning). Though Ms. Gray was unable to convince me at the time, it wasn't long until I found out she was right. After all, Jesus used the word *xylon* for a living tree at the very time of his crucifixion (Luke 23:31) and the "Tree of Life" in the Book of Revelation was certainly a living tree. Thus, it finally became simple to see that Jesus and the two robbers were nailed to a single tree — the singular *stauros* that the apostle John referred to (John 19:31).

Within a matter of two days of understanding that the identification of Cain's altar could help point out the crucifixion site of Jesus, I was able to piece together the essential teachings which are now found in this book to identify the Mount of Olives with the place of the crucifixion. The first thing I saw was the phrase "the Place of the City" in John 19:20 that helped to point out the site. From then on, things began to fall into place. Mr. Ken Fischer, my executive assistant, wrote an editorial at the very time of the discovery explaining how this biblical matter was finally understood. He wrote: "The key to the new discovery came to his [Dr. Martin's] attention while writing a chapter on the crucifixion for his new book, *The Original Bible Restored*. He decided to make a final analysis of all the scriptures pertaining to Christ's death. All appeared in order until he read John 19:20. It was a footnote regarding this verse that aroused his interest. The Greek actually said that Jesus was crucified near the Place of the City. By checking other sources, he came to the realization that the Place of the City was the Temple! This meant Jesus was crucified near the holy Temple! The importance of this indication had not been realized before. With this new clue, the doors began to really open up. It took only a short time to realize that to be near the Temple but outside Jerusalem could only be on the city's east side. And, for the Roman centurion to see the Temple curtain tear in two at the exact time of Christ's death meant that those at the crucifixion scene had to be standing on an elevated site looking westward into the Holy Place. This placed the crucifixion on the Mount of Olives — the only place out-

side the city where the Temple curtain could be observed! He explained his findings to other staff members and friends of FBR [the organization of which I was then president]. They then pitched in to supply many corroborative evidences. Mr. Gary Arvidson supplied much typical teaching. Leona McNair connected Golgotha with a numbering of Israel (Numbers 1) along with the Miphkad altar of Ezekiel 43:21 which must have been connected with the Miphkad Gate of Nehemiah 3:31. Dr. Martin thought it was now time to show that Christ's crucifixion was on a living tree" (comments in brackets are mine).

Since that time many people (scholars and lay persons alike) have read the basic material in this book and have given further suggestions to make the historical research much clearer and understandable. One of these who has been of constant help with his constructive criticisms and comments has been David Sielaff of Pasadena, California. He pointed out to me that Professor Glenn F. Chesnut in his informative work "The First Christian Histories" recounted that "Constantine was a man who saw visions with considerable regularity — not just occasionally, but *thousands* of them" (p.172, second edition, emphasis mine). This indication by Chesnut made me examine in detail the history surrounding Constantine and Eusebius the Bishop of Caesarea. This was of inestimable value. It showed that the Temple of Venus was selected as the spot of Jesus' crucifixion because of visions, dreams and signs, not because of sound historical or archaeological evidence. I am also indebted to Ed Blizzard for his ingenious suggestions that the fig tree represented the Tree of the Knowledge of Good and Evil and that the withering of the fig tree was prophetic in nature. Since that time, Professor W.H.C.Frend of Cambridge University in Britain read the original research and has responded with a favorable review. This was also followed with a favorable review by Dr. James Tabor or the University of North Carolina. I also have on file the written testimonials of scores of scholars in the fields of theology and history from around the world who have expressed favor-

able comments on the material. Even further evidences are now provided in this new Second Edition that prove the case that Jesus was crucified on the Mount of Olives.

Why has this Information Not Been Published Before?

Most people realize that one of the biggest problems in discovering any truth is our resistance to change the traditionalism adopted by our societies. This is something that none of us can avoid. Our minds from youth have become so wedded to what society around us believes to be correct (whether the society is academic or not). All of us by nature are reluctant to “rock the boat” in most things we have grown up with. It is truly unpleasant (and in some cases quite devastating) to discover that some of our traditional beliefs are not what we thought them to be. Many of us, including myself, have endeavored to maintain the traditions which are common to us all. It is a most difficult thing having to admit that our forefathers whom we love could possibly be wrong. More important than that, it is the opinions of our present colleagues and our desire to maintain an economic security within the academic or religious society with which we are attached that impedes a free and unhampered attitude of research. I have personally been worried in the past what my academic friends would say of me if I publish new historical teachings which go contrary to accepted belief. Really, the whole thing is scary because not only is one’s prestige in jeopardy of being eroded away by critical colleagues, but even the economic security of maintaining a job (whether it be in a university, seminary or within an ecclesiastical administration) is a definite factor in trying to maintain the concepts which society presently accepts. The change of one’s cherished beliefs is at best a disquieting experience and at worst it can be a traumatic event if one loses friends, loved ones and the security of a job over it. However, is presenting the truth (or what one believes to be the truth) worth the risk? That is a question each of us individually must ask.

It is my belief, however, that the biblical and historical information in this book should be seriously considered, whether we are mainline or evangelical Protestants, Catholics of various persuasions, charismatics and/or members of various ethnic churches. The curse against any new research (and the greatest enemy of truth) is mankind's utter devotion to, and their love for, the cult of traditionalism.

As a note of gratitude, I must mention that this book could not have been produced without the support and encouragement of a wonderful group of people who are associated with the Associates for Scriptural Knowledge of which I am the director. No one could ask for finer individuals to be friends and supporters. I also wish to thank my son, Samuel, for his constant efforts in helping to make the contents of this book readable and comprehensive, and also a deep appreciation goes to my wife, Ramona Jean, for her encouragement, wise criticisms and patience with me while this book was in preparation. I finished the final research for this Second Edition on the anniversary of the day she was born. Because of her complete devotion to my efforts to present this material to all in the world who will read it, I want to dedicate this Second Edition to her.

As a closing comment, I wish to say that I have not tried, in a deliberate manner, to create new interpretations for the sake of shocking people or to overthrow any belief which Christians have accepted over the centuries. My intent is simply to publish what appears to me to be historical and biblical truth. My quest has been to make the "Secrets of Golgotha" understandable and appreciated by people today. True scholarship involves the sincere wish to weed out the errors that we are all plagued with and to accept new understandings with a humility of thankfulness. In this spirit I am submitting this research to those who are interested. My best critics will be those who show me, and the rest of the world, just where the truth lies.

I close with a quote from a man I admired very much for his academic excellence and the friendly criticisms that he gave me when I met him often in England. This was Professor F.F. Bruce. As a gesture of his continual good will toward me, he always insisted that I call him "Fred." His death a few years ago brought a real loss to the theological world.

"...we must bear in mind that the cause of learning has often been promoted by scholars who are prepared to take a risk and expose their brain-waves to the pitiless criticisms of others" (F.F.Bruce, "Modern Studies on the Judean Scrolls," *CT*,1 (11):5).



This is a photograph of the small Moslem Shrine situated at the very top of the southern summit of the Mount of Olives. Somewhere within twenty or thirty yards of this building is where Christ Jesus was crucified. It is most interesting that it is the Moslem authorities who have been graced with the preservation of this spot. Because of this there are no icons or pictures of deity anywhere on the grounds. It is a beautiful and significant site which is a pleasure to visit. Certainly, all who go to Jerusalem should see this area for its historic value. (Photo: Professor William S. LaSor)