

Omnipotence of God	Moltmann suggests that world history (Jesus' put to death on the cross) has changed who God is, in himself, as it has brought "death" into God. The world has power over God, even if it was God who allowed it. God dies, because as Jesus dies, God suffers the loss of his son. But since the Trinity is a unity – one in being – then if Jesus has lost his "being", then God as Trinity has lost God himself. God has been injured by his creatures. God no longer commands fear or respect of Himself as the Almighty.
The Trinity redefined?	Traditional theology teaches that Jesus is fully God, and fully man. But Moltmann does not think Jesus' suffering is God's suffering: he demands that God as Father suffers as Jesus the man does. This makes God appear as different persons, each playing a different role – but traditional theology has always taught that the Trinity is a unity – the Son's suffering, IS God's suffering. Heresy of modalism?
Is God still a Creator?	How can God be the Creator, if He is "in" creation, and affected by it? If you make something, but what you makes affects who you are, then it isn't just a product of your making – it is you! If God is affected by creation, then he is no greater than creation, and creation decides how God exists, and who he is, within Himself. God is no longer free, over and beyond creation. He is no longer its creator, but part and parcel of it.
Is God still a Saviour?	How can God save us, if he is "infected" by the suffering and evil, so that it affects who he is in himself? He would no longer be perfectly good. He would no longer be free of evil himself. He would no longer be able to guarantee an afterlife free from evil, since He himself cannot escape it. So there is no hope that we can ever be saved from evil, or that it can ever be completely defeated.
Atonement theory – how we are saved:	If suffering and death "happen" to God, then God is not the powerful King and Father who sent his Son to be a sacrifice for our sins. Instead, Moltmann suggests that we are saved not by <i>God's</i> action, but by <i>our</i> action, in crucifying God and changing God, by bringing suffering and death into God, so that He could be with us in such evil situations. This is very different from traditional theology, which says that it was Jesus' suffering, as loving and obedience self-offering to the Father on our behalf, that saved us. Moltmann seems to be suggesting Jesus' sacrifice wasn't what counted.
The Resurrection no longer matters	If the only thing that matters, is that God suffers as we do, and experiences death, then this suggests the resurrection does not really matter. It did not really change anything, and death and evil were not defeated, because death is now forever in God.
Judgment on the world	The fact that Jesus, the God-man died on a cross, without any power or glory that belonged to him as God, then no-one can boast of anything. All structures of power, beauty, authority, glory are condemned, because in the ultimate event in human history, Jesus' death, all these were rejected. No-one can boast of anything before God, and no-one has any excuse for pride. If people realized this, it would change the world & all it strives for.
Example for Christians	Because Jesus' death brought God into our suffering, then the ultimate expression of Christian life, is showing that same kind of suffering love for others. We too, like Jesus, need to "get our hands dirty" and get involved in difficulties of others, to help them, even to our own cost. Active Christianity. We must not expect God to do everything for us (eg await his act of resurrection).
Judgment on the Catholic Church	The only true faith is humble, poor, powerless, rejected, suffering, because this is how Jesus died. Nothing else has value. This condemns the riches, glories of religion, such as found in the beautiful buildings, liturgy, art and music of the Catholic Church! <i>"The symbol of the cross in the church points to the God who was crucified not between two candles on an altar, but between two thieves in the place of the skull, where the outcasts belong"</i> .