



*The*  
**Living Code**

*A New Look*  
*at the Bible*

*Dr. Young Oon Kim*

# *The Living Code*

*A New Look  
at the Bible*

*Dr. Y. O. Kim*

Distributed by:  
HSA Publications  
4 West 43rd Street, New York, NY 10036

ISBN: 1-931166-20-X

# Contents

*Preface 7*

*Chapter I*

*The Principle of Creation 11*

*Chapter II*

*The Human Fall 36*

*Chapter III*

*Restoration in the Old Testament 53*

*Chapter IV*

*The Mission of Jesus 85*

*Chapter V*

*Resurrection 112*

*Chapter VI*

*The Parallels of History 123*

*Chapter VII*

*The Second Advent 135*

*Endnotes 152*

# Preface

Today we are living in a time of great transition. The long, gloomy winter is passing, and the cosmic spring is coming. The New Age has begun. Revelation, the last book of the New Testament, is being fulfilled. The old heaven and earth are passing away. A new heaven and earth are being established. The new history of God's sovereignty has begun. At this historical turning point, humanity needs new insight. The world will be in great turmoil until this transitional period is over; we need God's new revelation for guidance. This book, a new edition of Dr. Young Oon Kim's *Divine Principle and Its Application*, gives us that guidance.

In conveying any idea, we use various methods of explanation, depending upon the experience and knowledge of the individuals addressed. God also uses different ways to express His unchanging and eternal providence according to human understanding and capacity (Heb. 1:1).

In the Old Testament Age, God commanded the Hebrews to offer sacrifices as the means of approach to Him. Later God gave them the Mosaic Law. By observing the Law, they comprehended God's will to a certain extent. Later, through the prophets, God revealed more of His nature to His people. In the New Testament Age, however, God used another method and sent His son, Jesus Christ, to mankind.

Jesus brought a new system of belief that appeared to be contrary to the Mosaic Law to many of his contemporaries; but in fact, his teaching was based on the Law and was the fulfillment of the Law (Matt. 5:17). According to his new system, the people were simply required to accept Jesus as the Messiah, and live according to his example.' This was the essence of his teaching, and it was a new revelation from God. By accepting Jesus and joining him, people comprehended the nature of God even better, and came closer to God than ever before (2 Cor. 4:6).

Today science has progressed to a high degree. \_V\_ any people rarely accept anything without scientific test and logical proof, and for them religion cannot be excepted. A blind faith has no attraction or authority over the minds of modern men and women. They crave a new definition of God, of God's will, and of immortality in the terminology of the present age. We need a new explanation, which explains the nature of God, the relationship between God and humanity, and how God's providence is accomplished.

The Old and New Testaments contain many parables and symbols. For 2,000 years, Bible students have attempted to interpret the Testaments and have produced numerous commentaries, most of which vary in content. But there is no commentary that has fully explained the hidden inner meanings of the parables and symbols in the Bible. Nor has anyone been able to explain clearly the method of God's work through His central families and chosen people. No commentary is regarded by all Christians as the absolute, authoritative, and complete interpretation. Diversity of interpretation has created a diversity of doctrines, causing divisions in the Christian Church. It is obvious, therefore, that the ultimate truth and the hidden inner meanings of the Bible lie undiscovered by the popularly established denominations (1 Cor. 13:12, 1 John 3:2).

When this ultimate truth is revealed to humankind with the explanation of the inner meanings hidden in all the parables and symbols, and when the truth is so clear that all denominations can agree, then the barriers of denominations and sects will be broken down, and all Christian churches will be able to unite (John 16:12-13; 17:20-21). Such a truth should also form the basis for a movement of peace and unity among all of the world religions and even extend to conscientious non-believers as well.

Jesus said, "God is spirit, and those who worship Him must worship Him in spirit and truth." (John 4:24) We need a new revelation from God to bring mankind back to true religion and to an active communication with the living God. (Rev. 21:3)

In the West as well as in the East, Christians and non-Christians alike long for a positive religion, which will enable men and women

to experience the reality and power of God by direct confrontation with Him. (1 John 1:1) The fact that the thought and desire of the people are so directed is one sign that the hour has come for the fulfillment of this universal craving. The spirit world is widely and decisively affecting human affairs, but few people know how and why it is interfering. Today many people feel confused, disturbed, and depressed; yet they do not know exactly what the cause is or how to deal with it.

We need a new revelation that tells us how and when the great promise of Jesus will be fulfilled and how mankind can prepare for the drastic change in the universe. If a New Age, a new dispensation of God, is coming, mankind must be informed. The message contained in this book was revealed by God to Reverend Sun Myung Moon, over a period of many years. When he was sixteen years old, Jesus appeared to him on Easter morning and revealed that he was destined to accomplish a great mission in which Jesus would work with him. From then on Reverend Moon's spiritual senses were fully opened, enabling him to communicate with the highest realms of the spirit world. He, however, did not content himself merely with the demonstration of spiritual phenomena. He began to explore the hidden meanings of the parables and symbols in the Bible and the fundamental concepts and questions of Christianity and other religions.

For several years he sought people through personal contacts who had also received new revelation pertaining to God's new dispensation. In this way he found a number of people who could understand his message. They gave witness and testified to the authenticity of the message given to him.

He organized a group in Korea in 1954 and began to teach in public. In this group many possessed spiritual gifts such as clairvoyance, clairaudience, or perception of spiritual fire, electricity, or odor. Some reported hearing exquisite heavenly music in trance, and some did automatic writing in languages they had never learned. Among this group several communicate with the highest realms of spirit world, and some converse with Jesus and God under any conditions.<sup>2</sup>

Even though Reverend Moon does not stress healing, many people have been healed by understanding and accepting the Divine Principle. These healings came about spontaneously, without special prayer or the laying on of hands. Reverend Moon emphasizes that the New Age is highly spiritual and philosophical, that a harmonious relationship with God and a full understanding of the Principle are most important. Spiritual phenomena are results of this all-important understanding. Healing is only a by-product of one's whole-hearted response to God's new dispensation.

A striking characteristic of this group is its interdenominational and interreligious membership. Some members came to this group through direct guidance of the spirit world. The Blessed Mother Mary Gautama Buddha, Mohammed, and Confucius are among those in spirit world who are directing certain of their followers to this movement.

The message in this book is only part of the total revelation given to Reverend Moon.<sup>3</sup> The material I have used is based on Reverend Moon's revelation. I have elaborated upon it and referred to information from other sources only in order to explain it more fully and to make the revealed facts more relevant to the readers.

It is absolutely necessary for one to read this book in sequence from the beginning, because it builds up logically toward the conclusion. Each chapter will increase your understanding by introducing and explaining fundamental concepts and terminology. If you have any doubts as you read, pray to God, and you will receive a clear and affirming answer. In this way God has given many people assurance of the absolute validity of the Divine Principle.

It is my earnest prayer that God's new dispensation may be clearly manifested to you as you study the Divine Principle.

Washington, D.C., December 25, 2003  
Young Oon Kim



# *Chapter I*

## *The Principle of Creation*

*In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)*

Through the ages certain questions have concerned people of all religions. What is God and how did He create the universe? What laws govern the universe? What is the purpose of creation and life? Does a spiritual world exist beyond physical perception? What is its relationship to the world we see around us? What is God's relationship to man?' These are the questions discussed in this chapter. The answers are to be found in the Principle of Creation.

### *1. Polarity of God and Creation*

#### *A. Polarity of God and Humanity*

God, the Creator, is infinite, invisible Spirit and does not appear fully in any finite or visible form. Nevertheless, it is given to man to see God.

A human being is heart and body or inner self and its outer expression.<sup>2</sup> What we think and feel is shown outwardly in our facial expressions and, indeed, in our whole body. Thus, her body is directed by her heart, the inner cause and purpose. Heart is invisible and its function transcends time and space. Nevertheless, we can sense another's heart by seeing their outward expression. Plants and animals also seem to have an inner cause and purpose which directs their motions and actions. However, their activity does not reach the human dimension.

The universe also operates from a definite cause and purpose, which is the Heart of the universe. This Heart is God. God is reflected in the whole creation, which is God's outward form. Thus God is

revealed in the creation (Psalm 19: 1-6), most specifically in humankind. (Gen. 33:10) Through understanding the creation, particularly man and woman, we can perceive God and know God's nature.

Man and woman, inwardly and outwardly, reflect God most fully. They are like a mirror in which the image of God can be seen. This, then, is the implication of Genesis 1:26a: "Then God said, 'Let us make man in our image, after our likeness.'" Here God was telling the angels that God would make humans after the divine nature and in the divine image. To create humans in God's own image, God created male and female. (Gen. 1:27) Thus, "humanity," the image of God, exists in these two distinct forms, which together make a pair. This indicates that God too must exist in polarity. That is, God too must possess the dual characteristics of masculinity and femininity, which are perfectly harmonized in God's nature. Therefore, Adam alone could not be the complete image of God. By creating woman, Eve, to be Adam's mate, God completed the creation of humanity in God's total image.<sup>3</sup> Adam and Eve were to relate to and complement each other as subject and object, inner and outer, or positive and negative.<sup>4</sup> (Gen. 2:18b) The creation of man and woman as a pair was the external and objective manifestation of the polarity of God.<sup>5</sup>

The polarity of God is also reflected within the nature of the individual, who is both inner and outer, heart and body. Furthermore, in our inner nature there are two distinct functions, feeling and reason. The former seeks love, beauty, and goodness, and the latter, wisdom, truth, and knowledge. (Psalm 42) Feeling is inner and subject, while reason is outer and object. These two functions work as a pair. This may be called the polarity of heart. Since the human heart as the image of God has inner and outer functions, God's infinite, divine nature must have feeling and reason, or the inner attributes of love as well as the outer attributes of wisdom. (Proverbs 8) Thus, we exist in polarity from innermost to outermost: feeling and reason within the heart, heart and body within the individual, and male and female to complete God's image. Because we are created in God's image, God also must exist in a harmonized polarity of inner

and outer, positive and negative, and male and female. We call God the Father because He is inner, the masculine subject, and creation is outer, the feminine object to Him. (Hosea 11:1-4) However, God is also our Mother. As God said through the prophet Isaiah:

*Behold, I will extend prosperity to her [Jerusalem] like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried upon her hip, and dandled upon her knees. As one whom his mother comforts, so I will comfort you... (Isaiah 66:12-13)*

### *B. Polarity of Creation*

Both humanity and the universe are created after the image of God. However, humans are the direct manifestation of God's polarity, while the creation is the indirect and symbolic manifestation. Therefore, everything in creation exists in paired relationships of male and female, positive and negative, or subject and object. Examples of only a few of these relationships are male and female animals, staminate and pistillate plants, protons and electrons, the sun and the planets, consonant and vowel, the spirit world and the physical world, right and left, front and back, inside and outside. Everything is composed of a subject element and an object element which complement one another. Since the universe is similar to humanity in polarity, elements, structure, and function, each of us is a microcosm. Each man or woman, because he or she resembles God, is a single unit of truth.<sup>6</sup> Every other thing in the universe is a single unit of truth in symbolic form. Hence, it is possible to perceive the nature of God in the created universe. Paul also expressed this fact:

*For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse. (Rom. 1:19-20)*

As the direct manifestation of God's polarity, we can respond to God directly as God's substantial object. The universe, however,

cannot respond to God directly, since it is the symbolic manifestation of God. It responds to us as their substantial object, thus responding indirectly to God.

God is the Subject and humankind is God's responding Object. Humankind, in turn, is the subject to the universe, its responding object. (Psalms 8) Finally, God is the subject and the entire creation, both humankind and the universe, is the object to God. All things from the smallest to the largest in the creation exist in a paired relationship of subject and object and thus reflect the polarity of God's nature. God is causal and vertical, and creation is resultant and horizontal.

## *2. Action of Give and Take*

### *A. Source Energy*

God is the Absolute; the eternal I AM. (Exodus 3:14-15) In other words, God is perpetual, self-generating energy. Therefore, He is the First Cause and the Source of all energy. This Source Energy<sup>1</sup> consists of harmonized masculine and feminine energy within God. The give and take between them forms the foundation for God's eternal existence. Source Energy operates throughout the creation and is the foundation of its existence and maintenance. God's Energy appears through the medium of give and take, and causes all things to exist in give-and-take relationships. (Psalm 103)

### *B. Give and Take*

All things or beings exist in paired relationships of subject and object. There is a pattern of transmission and receiving between subject and object whenever they find rapport through the operation of Source Energy. This pattern is called the action of give and take. Give and take produces energy: the energy for existence, multiplication, and motion. When the action of give and take occurs, the subject and object become one. This state of oneness reflects God's image and is a receptive base for the working of the spirit of God. God operates on the foundation of this reflected image or receptive base. When

God works, energy is multiplied. The Source Energy from God is vertical, while the energy produced through give and take between subject and object is horizontal. Thus, the Source Energy is manifested through the medium of give and take. By forming receptive bases through the action of give and take, the whole creation continues its existence and maintains its motion. Consequently, the receptive base is the foundation for everything which exists.

There are no creatures that do not reflect the polarity of God. There is no creation in which God's energy does not work. It is correct to say that God is omnipresent. When the energy of God goes forth in a straight line and does not come back, no creation is possible; the energy is wasted. But when God's energy comes back in a circuit through an object, the energy brings forth creation. The creation of the universe, diverse natural phenomena, motion, and change in the creation are brought about by give and take between countless subject-object pairs.

A man and woman, who are the separate images of God's polarity, have the capacity to form a perfect reciprocal relationship and to have give and take of love between them. The purpose of marriage is to unite a man and a woman that they may fully reflect God as a unit and remain forever in a complete relation of give and take with God. (Gen. 2:22-24) In this relationship they form a trinity with God. In such a marriage a husband and wife can feel the energy of life, stimulating joy, and happiness from one another. (Song of Solomon 2) It is God's desire to see the entire earth covered with such God-centered families.

Tragically, the first human family was destroyed by the human Fall. Rather than attaining oneness with God, our ancestors joined in a relationship with Satan. Jesus was the only begotten Son of God; he attained oneness with God through perfect give and take. When we unite with Jesus, we can recover our original God-given nature. Jesus is our mediator; he is our way, truth, and life. <sup>81</sup>

### *C. Thesis-Division-Synthesis*

Derived from God's harmonized polarity, all things are created in pairs so that they might form relationships of subject and object. Through give and take with their complements, they are again to unite. Through this union they form a receptive base and produce new life. These three stages are called thesis (God), division (subject and object), and synthesis.' There are two forms of the thesis-division-synthesis process. In the first, two unrelated units form a receptive base through give and take and become one unit, as in the case of a proton and an electron uniting to form an atom. In the second, subject and object have give and take through which new life is produced, as in the case of sexual reproduction. The first synthesis is the united body, and the second is the reproduced body.

### *D. Triple Object Principle*

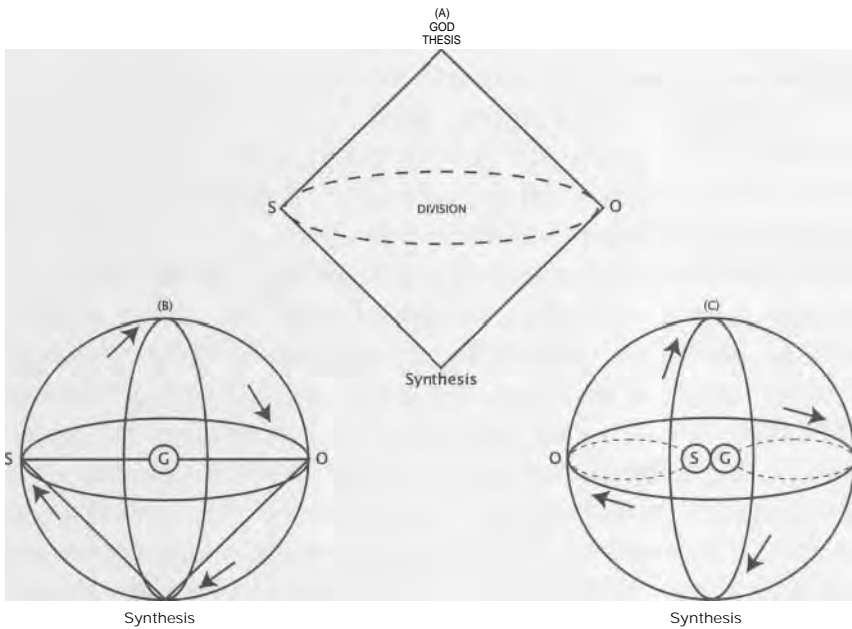
In thesis-division-synthesis, when one position takes the subject role, the other three become its objects. Therefore, each member can have three objects. The best example is that of parents and children centered on God. In that case God can have each member of the couple as a separate object and children as His third object. The husband has God, wife, and children. The wife has God, husband, and children; and the children, God, father, and mother. Each being in existence has a purpose for its creation which is fulfilled through give and take. Therefore, in the thesis-division-synthesis process, each of the four separate members can fulfill its purpose of creation through give and take with the other three as objects. This is the "triple object principle."

### *E. Base of Four Positions*

The thesis-division-synthesis process establishes four positions: thesis, subject, object, and synthesis. These four positions with God at the center form the basis on which the purpose of each being in creation is fulfilled. This foundation is called the base of four positions. Such a base formed on the family level with God is the foundation of society and source and pattern of all other bases of four positions. It is God's ideal of creation, because on this family base

people can experience the three basic expressions of love. As a child our love is mostly passive as we receive love and care from our parents. In marriage we experience mutual love. As a parent, her love is expressed in giving rather than receiving. In the family base every person must take the subject position and love three objects, as well as taking the object position and returning beauty to three subjects. Loyalty, fidelity, and filial piety are the three forms of beauty that those in the object position return to the subject. Each thing in the universe can maintain its existence by forming a base of four positions, thereby generating power for life and all motion. The number 4 (four positions) and the number 3 (three objects) equal 12 when multiplied, which bears great significance as the basic number of the laws and motion of all creation centered on humankind.

*F. Circular (Spherical) Movement*



In diagram A, the base of four positions is shown as a four-cornered diamond. However, the actual base of four positions moves continuously as the action of give and take persists and multiplies,

and thus the base becomes circular or spherical. Let us explain this movement in the above diagrams. Diagram (A) shows the thesis-division-synthesis process and the four positions. Diagram (B) shows the subject and object having give and take with God at the center and thus creating new life. That new life revolves in a give-and-take relationship with the united body of subject and object. Then give and take becomes spherical. Since God has taken the central position, the fourth body (new life) finds another object in His former position and will have give and take with it. Thus, spherical movement develops.

Diagram (C) indicates God's position from the standpoint of the object. God is not between subject and object, but is with the subject at the center. Therefore, the subject which is at the center of spherical movement represents God. God created Adam to play the role of God's representative to Eve as her center. This couple, Adam and Eve, was to take the role of God's representative to the creation. Hence mankind was to be the subject and the center of all things.

Everything in the universe, from atoms to heavenly bodies, revolves in the relationship of subject and object, thus forming a base of four positions. All the wonder of creation is manifested through this circular or spherical movement. (Ezek. 1:4-28) The distance between subject and object, together with the differences in direction, speed, manner, and angle of revolution, create the diversity of this beauty and wonder. The spherical form of heavenly bodies and atoms results from the movement of the base of four positions within them. In each case the object revolves around the subject. Therefore, the subject is not only the center of revolution, but is also in the position of governing the object. Because it is the law of creation that subject rule object, God reigns over human beings (through love), and human beings reign over all things. In the natural world as well as in human life there is always a center (subject) and all things are governed by the center through love. Thus, order is maintained. (Rev. 21)

All creation has a center and revolves around it. Not only does a subject have objects which revolve around it, but that subject itself



becomes an object to a higher center and revolves around it. For instance, the moon revolves around the earth, its subject, and in turn the earth becomes an object to the sun and revolves around it, the earth's higher center. Every single creation, from atom to heavenly body, revolves in this way. Throughout the creation the lower centers revolve around the higher centers. The whole universe, therefore, forms a chain. No single creation can exist independently. The entire universe is a hierarchy of centers, the highest of which is humankind. If Adam and Eve had not fallen, they as a married couple would have been the center of the whole universe.

### *3. Purpose of Creation*

#### *A. Man and Woman*

There is neither vitality in life nor stimulating joy in our hearts until we have a mate whom we can love with our whole being and by whom we are truly loved. This is why when a man and woman love one another, they feel joy and vitality. Also, when parents have a child who reflects their whole love, they feel great joy. The human desire for joy is derived from God.

The Almighty Creator is a God of Heart, and the essential desire of heart is joy. How is joy produced? Joy is felt when a subject projects his inner and outer nature into a substantial object and perceives his own nature in the object's response. As long as an artist merely conceives an idea without expressing it, his joy is not fulfilled. But when his creative idea is perfectly expressed in a work, then he feels great satisfaction. Likewise, as long as the Word, Logos, the divine idea, remained with God, His ideal could not be fulfilled. But the Word became man and woman, the visible image of God. Projecting His whole nature into His work, God produced man and woman to manifest His invisible Self in the form of a visible and tangible image. Thus God created man and woman in order to feel joy.

Furthermore, joy comes from love, and love is never complete unless it is reciprocated. Love cannot be reciprocated unless there are both subject and object. Therefore, God, the Subject, needs an

object for give and take of love. He wanted to express His infinite love to us and to receive our full response. Even for God, there is neither joy nor vitality in life if there is no object to love and to be loved by (Malachi 1:6) The Divine Parent intended to live with man and woman forever in the highest joy through perpetual give and take of love.

However, until we respond fully and offer joy back to God, the action of give and take cannot be complete and God's purpose cannot be fulfilled. No subject can feel joy by itself, for the feeling must be stimulated by an object. If humankind had not fallen, all people would be sons and daughters of God. Human beings would then be divine in that we would perfectly resemble the Divine. We are given the nature and capacity to respond to God's love and return joy to Him. Therefore, to develop this nature and exercise this capacity fully is the purpose of our life. We also receive the power of life and joy of love through the action of give and take with God, who is the ultimate source of life, energy, happiness, and all ideals.

### *B. Three Blessings*

After God created Adam and Eve, He blessed them and said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion. ..." (Gen. 1:28b) In this passage there are three blessings." The fulfillment of the three blessings was to be founded on the base of four positions centered on God. Of all the possible bases of four positions, the family is the most important and is the basic unit of human society.

To fulfill the first blessing, each individual must come to resemble God. God's first blessing, be fruitful, means that the body and heart become one, centered on God. At this time a person forms the base of four positions on the individual level, becomes one with God (John 14:20) <sup>12</sup>. and thus can share the heart of God. A human being then, at last, becomes divine. (1 Cor. 3:16) In that way, man and woman become perfected individuals and substantial objects in whom God rejoices.

The second blessing, multiplication, is fulfilled when man and

woman perfect themselves, unite, and produce children, thus forming the base of four positions on the family level. This base resembles God more fully and becomes the object of God's greater joy.

The third blessing pertains to human dominion over all creation. When perfect human beings have give and take with the creation, centered on God, the four positions are established and humanity attains dominion over creation as its lord. To have dominion means that people reign over all things with God's love and power and that all things offer beauty and service to people. Fallen people, however, do not have true love for all things nor feel stimulating beauty from all things. Consequently, there is no true dominion of goodness, but instead dominion of evil has persisted. (Rom. 8:19-22) The dominion of goodness simply means that all things supply humanity with beauty and service. Mankind, using true love and creativity in all things, thus increases production. This forms the base of four positions. This base also resembles the image of God and offers joy to God. When God rejoices, people become happy. This is why labor is meant to be joyous and sacred. In social interaction people have give and take with other people and form a base of four positions on the social level, which also brings joy and beauty to God.

### *C. Universe*

God created the universe as a symbolic reflection of God's harmonized nature. All things resemble God, but only indirectly. Hence, God cannot feel stimulating joy from them to the same degree as from man and woman. Then why did God create the universe? Its purpose is to bring joy to people. God feels joy in the creation through us. Since joy is produced when the object resembles the subject, God made all things after the pattern of man and woman.

In the animal kingdom, from the simplest to the most complex, all structures, forms, and elements resemble human beings in various degrees. In plants also, the root, trunk, and leaves correspond to the human stomach, heart, and lungs. The cells of the human body contain mineral elements. One may even compare the structure of the earth itself to that of the human body. The earth's vegetation,

crust, substrata, underground and surface waterways, and its core and molten lava correspond in essence to the hair, skin, musculature, blood vessels, fluids, skeleton, and bone marrow of the body.

Thus, all things were created after the model of man and woman and resemble them in structure, elements, and in their subject-object relationships. In all things we see the objective display of the inner polarity of human beings. The give and take between subject and object in all things produce a state of oneness in which humanity feels joy. Humans care for and love the creation, and every part of it responds to us with beauty and service. In such a way, human beings have give and take with everything in the universe and become one with creation. In this way the creation becomes a substantial object to God and pleases Him as well. This is the base of four positions which fulfill our dominion over all things.

This resemblance to man and woman is not confined to nature, but extends to human society. The organs, structure, and function of society resemble the organs, structure, and function of the human body. The entire creation is a creation of resemblance. Nature and society resemble human beings, and human beings resemble God. Since all creation resembles God directly or symbolically, a single person or any one part of creation is a "concrete unit of truth."<sup>13</sup>

The purpose of each person or thing is dual: for the individual and for the whole. The purpose of the whole is causative, while the purpose of the individual is resultant. Therefore, the individual purpose depends on the purpose of the whole. Furthermore, there is complete harmony between the purpose of each individual and that of the whole, though, in a limited view, conflicts may seem to exist. In all its movements, the universe is a unit of one purpose.

## *4. Original Meaning of Value*

### *A. Standard of Value*

According to the conventional standard, value means whatever is actually liked, desired, approved, or enjoyed by anyone at any time. Hence, value is an existing realization of desire. However, in the light

of the Principle, though everything may have potential value, nothing has absolute value in itself alone. An object becomes valuable when it is used to form the fourth position to one who has perfect give and take with God. An individual having perfect give and take with God forms three positions with his heart, body, and God. An object of that person's use, then, takes the fourth position. In the case of a couple or any two people having harmonious give and take, they form a trinity with God, and an object of their use takes the fourth position. Thus, in both cases, the base of four positions is established. Since this base is the realization of God's purpose of creation and of perfect harmony among God, human beings, and creation, the base represents the center of truth, the fulfilled good, and perfect beauty. This base has absolute value because God is absolute and His purpose of creation is absolute. An object that contributes to this end comes to have value. Thus, the value of an object is determined by the degree to which it fulfills God's purpose in a subject-object relationship.

The human heart has three faculties: reason, feeling, and will. These seek, respectively, truth, beauty, and goodness. The fulfilled state of harmony with God is seen from the standpoint of reason as truth, from the standpoint of feeling as beauty, and from the standpoint of will as goodness. There are two basic human desires. The first is to pursue value. For this reason, people seek truth, goodness, and beauty. The second human desire is to realize these values in ourselves so that we can be true, good, and beautiful.

Each of these values is attained through giving and receiving true love. As Reverend Moon says:

*There must be some great goal that we are headed toward. That is the love through which God and man can unite into one and live together through eternity. Love is eternal. Those who love each other want to remain eternally in that love. Love is one. Love alone is the core of human desire. It must be unchanging.*

*We can live without material things. Even though we may lose the things we have, we can go on without them. We may be deprived of material wealth, family, friends, all these things, but still we can live*

*on. But when we are robbed of love, we cannot live. In the Garden of Eden, when our ancestors fell, the most important thing that was lost was love. <sup>14</sup>*

### *B. Love and Beauty*

The powerful affection which the subject gives to the object in the fulfilled state of four positions centered on God is called love, and the affectionate energy with which the object responds is called beauty. The power of love is active and creative, while the power of beauty is stimulating and magnetic. In the relationship of husband and wife, man is the subject, love, and the wife is the object, beauty. However, after subject and object form a circuit through give and take, there are no longer fixed positions of subject and object because the two positions are interchangeable. When two persons are united through give and take, they bring affectionate stimulation to God, and God appreciates their beauty. The beauty that followers show leaders is called loyalty; that of children to parents, filial piety; and that in marriage, fidelity. In the family base of four positions, three kinds of love are expressed: parental love toward children, mutual love of the couple, and children's love toward parents. Since God's love is the essence and totality of human love, by experiencing the love of the family we can understand the love of God and learn how to respond to Him. Therefore, the family base is the ideal situation for people to experience love and beauty. Accordingly, this base is the essential foundation on which the purpose of creation is to be fulfilled.

### *C. Good and Evil*

There are good and evil in fallen society, but they are only relative, since the sovereignty at each particular time and place sets the standard of good and evil. Therefore, any action in accordance with the ruler's idea and purpose is considered good. Any action contrary to it is evil. What is the original standard of good? By forming the four positions with God on the individual level, or family level, or universal level, the purpose of creation is fulfilled. Actions or results that contribute to this end are good. Anything contrary to it is evil.

## *5. Growth and Dominion*

### *A. Six Days of Creation*

Some people may believe that God created the universe instantaneously. However, God works according to principle and law, and He would not have created the universe without order. There is order, in space and in time. Spatial order can be seen, for instance, in the structuring of the human body and in the arrangement of heavenly bodies. There is order in the structure and placement of everything in the universe, from atoms to galaxies. There is also chronological order. God first created the environment for human beings, the physical world. In the beginning there was neither form nor light. God caused light to exist, and thus heavenly bodies came about. Then He created the firmament (sky), sea, and air. In creating humankind, God created the physical body first, then the spirit-person. As described in Genesis 1, the creation continued six days, culminating in humankind. The six days were six epochs of creation. (2 Peter 3:8) Each "day" was actually a long period of indeterminate time.

### *B. Three Stages of Growth*

All things created in the six periods had to grow through a series of stages. They were not created in a mature state, but by passing through a given period, they grew to maturity. Plants were not created with leaves and branches, but as seeds. After a certain period of growth, leaves and branches appeared. Mark 4:28 states: "The earth produces of itself, first the blade, then the ear, then the full grain in the ear." Minerals and animals also take time to grow. In fact, all things pass through three stages in their growth. There are three stages in life: in the womb, on earth, and in the eternal world of spirit. There are three stages in the growth of crops: the spring season of sprouting seeds, the summer growing season, and the autumn harvest. Not only in growth, but in structure as well, there are three stages. For instance, people and animals have a head, a body, and extremities; plants have roots, trunks, and leaves.

In the Bible the number three symbolizes completion. Many

significant works have been accomplished through this number. For example, the salvation of mankind has been carried out by the Trinity: Father, Son, and Holy Spirit. Three archangels rule over the angelic kingdom: Lucifer, Gabriel, and Michael. The heaven that St. Paul described had three stages. Both Adam and Noah had three sons who were directly involved in the fulfillment of the divine plan. Noah's ark had three decks. Abraham offered three kinds of sacrifices: bird, goat, and heifer. Many events in Jesus' life were also related to the number three: three major disciples — Peter, John, and James; three questions to Peter; three prayers at Gethsemane; three hours of darkness on the cross; three days in the tomb; thirty years of private life; and three years of public ministry.

### *C. Indirect Dominion*

God in His perfection does not directly govern us until we become perfect. During the process of growth from Formation to Perfection we are under the influence of the Principle. This is the period of God's Indirect Dominion. The Principle operates of its own accord to guide spiritual growth, just as natural law governs the workings of the physical universe.

The things of creation can grow automatically by the power of the Principle. Human growth follows a different pattern. Although our physical growth is somewhat automatic, we must work to bring our character into oneness with God's heart. Therefore, in addition to the autonomous power of the Principle, our voluntary, conscious, creative effort is required for our growth, as our own responsible part.

Why is it necessary for man and woman to go through the period of Indirect Dominion and fulfill their responsibility? Making man and woman in His image, God wants them to share His creative task and to be perfect, that they might be the sovereigns of all things. We cannot govern something we didn't create. Therefore, to be lords of creation, we must participate in the creative work of God.

How does this make us a participant in God's work of creation? God created man and woman as the subjects of the whole universe.



Thus, our value carries equal weight with that of the universe. Each human being is the encapsulation of the entire universe: a micro-cosm. This is why Jesus said that a person's life was more precious than the whole world. (Matt. 16:26) The fall of one man, Adam, brought about the fall of the entire universe. One man, Jesus, could therefore redeem the whole universe. (1 Cor. 15:21-22) By the completion of humanity's creation on the sixth day, the creation of the universe was completed. In this regard the value of every human being is equal to the value of the universe. Therefore, the creation of one person is equivalent to the creation of the universe. Our creation of ourselves, then, has the same value as the creation of the whole universe. When a person perfects himself, God takes it as a condition that he participated in the great work of creation.

Furthermore, God reserved some responsibility for human beings so that we might have rightful dominion over creation. "Dominion" means dominion of heart, and accordingly, the dominion of love. God reigns over man and woman with love, and we are to reign over all things with love. This is the original nature of dominion. Love is the flow of heart. Therefore, until the human heart is elevated, we cannot have dominion in the true sense. (Matt. 20:20-28) Dominion without this elevation of heart violates the Principle and cannot fulfill the purpose of creation. Fallen people have ruled all things with degraded hearts. Therefore, our dominion over creation has not been one of goodness, but one of evil. Mankind has treated all things as an enemy, and has abused them relentlessly. Therefore, it is written in Romans 8:22 that "all creation has been groaning in travail." This is because we fell, and our hearts were degraded. When our heart is elevated and our character is perfected, we will have the qualification to reign over all things. One of the reasons for giving us a responsible part to fulfill is so that we may be placed in the position of qualified ruler.

#### D. Direct Dominion

God's dominion of man and woman before Perfection is the Indirect Dominion, and after Perfection, the Direct Dominion. This is similar to human dominion of all things. Plants and animals must grow for a certain period by the laws of nature before people can have full use or direct dominion of them. Human perfection is the stage of oneness with God's heart, which is reached when a person forms the four position foundation with God at the family level. In that stage man and woman respond to God fully with beauty, and God reigns over them by giving love and power. The Direct Dominion, therefore, is not one-sided domination, but a joyous mutual interaction which is a form of give and take. (Jeremiah 31, Ezekial 36)

Reverend Moon describes the Direct Dominion as one in which God, man and woman become totally united in love:

*When men and women are intoxicated in God-centered love they are so beautiful that God also wants to be intoxicated by their love and drown in it Himself. Not only is the relationship between Adam and Eve inseparable, but even God enters into it and all three become inseparable! Could you desire anything greater? That is the fulfillment of life. At that moment God also becomes fused into their love, and the entire universe is then included. Being near such an inseparable unit is like standing in front of a huge smelting furnace. Under those circumstances do you think Satan could try to creep in and grab a piece of love for himself? There is no such thing as taking a part of it because it all has been blended into one. This situation is the beginning of God's Direct Dominion and it has no end. In that state of love, beginning and eternity merge. Can you understand? Beginning is already eternity in that relationship. Once you and your spouse begin a relationship of true love together with God, then you have achieved eternity. In that case do you think you could separate out one part of it? <sup>15</sup>*

### 6. Visible and Invisible Worlds

The visible world is this physical universe and the invisible world is the universe beyond the physical senses. In the invisible world spirits live forever after separation from their physical bodies.

God created both worlds, which together we call the cosmos. Some people deny the invisible world. They say that this mysterious world which cannot be sensed physically is an illusion and does not exist. Spirit world, however, is not a world of illusion which we can never perceive. This world can be clearly perceived by other than physical senses, for it is an objective reality. Through spiritual senses we can perceive the spirit world.

It is a mistake to think that reality lies only within the world that we can physically perceive. Our physical senses are limited, and we cannot perceive anything beyond this limit, even though it exists. We hear only the range of sound from 16 to 16,000 Hz per second. Sounds below 16 Hz or above 16,000 Hz are inaudible to us. We can see the world reflected by certain light rays, but those with shorter wave lengths, such as x-rays, are invisible to us. With the aid of the refined instruments of today we can verify the existence of things that were invisible and inaudible in the past. The day will come when, with the aid of science, we will be able to sense the world formerly regarded as the world of illusion. This does not mean that we can perceive this world only when science makes it possible. On the contrary, when our spiritual senses are opened, we are able to perceive this world at will. (2 Kings 6:15-17) In fact, there are numerous sensitives who perceive the spirit world, and some have explored it extensively.

#### *A. Relationship of the Two Worlds*

By the principle of polarity, the counterpart of the physical world must exist. As previously stated, God created all things in subject-object relationships. Human beings, the subject, have both spirit and body. Therefore our object — the world — must have a twofold nature. Just as the physical world was created as the environment for our physical body, so the spirit world was created as the environment for our spirit.

Of the two worlds, which is subject and which is object? The relationship between the two worlds is similar to that between our spirit and body. As our spirit is the subject to our body, so the invisible

world is the subject to the visible world. The body moves as the heart moves. The events of the spirit world are reflected in the physical world, since the spirit world is cause and the physical world, effect. (Heb. 8:5) Our human body is the encapsulation of the physical world, and our spirit is the encapsulation of the spirit world. Therefore, we as a microcosm encapsulate the entire cosmos.

The reason human beings and the universe are similar in structure and elements is so that we might perceive the invisible and visible worlds and have full give and take with them both. Why did God make human beings the ruler of all things in the physical world? this is because God cannot have dominion over the physical world directly. Since the things of the physical world lack the inner sense by which to perceive God, He cannot rule them directly by giving love and power. Therefore, God created people with both physical and spiritual senses so that we could be the medium of conjunction between the two worlds. By having direct dominion over humankind, God has indirect dominion over the entire universe.

Man and woman are not only the ruler of the two worlds, but also the dynamic center of joy and harmony between them. The two worlds are entirely different. Therefore, there is no way in which they can have direct give and take. However, the human spirit communicates with the spirit world and the human body with the physical world. Therefore, through human beings the two worlds can have give and take. The infinite beauty, love, and joy of the spirit world, when sensed by a human being, are reflected in the physical world to make earthly life heavenly. (Luke 2:29-32) On the other hand, the beauty, love, and joy of this physical universe, when sensed by a man or woman, are reflected to the spirit world and fill the heavens with joy. (Luke 15:17) Human beings are the medium of interaction between the two worlds, as their center. To fulfill this role, we must maintain perfect give and take between spirit and body. Then our spirit and body are completely united and our spiritual and physical senses echo each other.

*B. Relation of the Spirit-Person and the Physical Body*

A human being consists of spirit-person and physical body. The former is subject, while the latter is object. The spirit-person is an entity that can be detected by spiritual senses, and whose form is virtually identical to that of the physical body. In contrast to the physical body, which has a limited life, the spirit-person lives forever as an individual in the spirit world.

The physical body requires various elements from the physical world for its growth. Likewise, the spirit-person requires for its growth certain elements from the physical body, which serves as its host or soil. As all things grow through three stages of Formation, Growth, and Perfection, so the spirit-person also grows through three stages. A spirit-person in the Formation Stage is known as a Form-Spirit; in the Growth Stage, as a Life-Spirit; and in the Perfection Stage, as a Divine-Spirit. The spirits of different stages can be distinguished. Form-Spirits are imperfect. Life-Spirits are more developed than Form-Spirits and shine with reflective light, like that of the moon. Divine-Spirits are the most advanced and radiate a bright luminescence from within themselves. In other words, a Divine-Spirit is a person of perfected heart. A person at the Divine-Spirit level feels God's heart fully, is one with Him, and walks with Him.

The place where Divine-Spirits dwell is called heaven, whether it is on earth or in the spirit world. Since we become a Divine-Spirit in cooperation with our physical body, there is no question but that heaven must begin on earth. The spiritual heaven is the realm of spirit world where Divine-Spirits live after their full life on earth. Man and woman were to become Divine-Spirits in their earthly life, and the ultimate destiny of every person is still to become a Divine-Spirit.

Where do those who have not yet attained this level dwell after their separation from the physical body? Hell is the realm inhabited by spirits that have not yet grown to even the Form-Spirit level. Form-Spirits dwell in the Formation Stage of the spirit world, and Life-Spirits inhabit paradise. Hell, paradise, and all regions between them exist because of the human fall. Jesus and those who lived good lives

on earth went to paradise. The thief crucified on Jesus' right side said,

*Jesus remember me when you come into your kingdom." Jesus answered him, "Truly, I say to you, today you will be with me in paradise. (Luke 23:42-43)*

Until today the spiritual heaven has been vacant, because no one had become a Divine-Spirit before proceeding into the spirit world. Once the spirit-person leaves the physical body, it cannot grow by itself, because it grows only in conjunction with the physical body.

What is the relationship between the spirit-person and the physical body? Examining their composition and growth, we see that the physical body is made up of the flesh mind and the flesh body. These are comparable to the body and mind of animals. The flesh body grows by taking in the intangible elements of heat, light, and air and the tangible element, food. Thus, there are two classes of elements: positive (heat, light, and air) and negative (food). The function of the flesh mind is to provide for the existence, protection, motion, perception, and sensation of the physical body. Thus, it has the function of biological instinct. The spirit-person consists of the spirit mind and the spirit body. The spirit body is the body of the spirit-person and the spirit mind is its heart. This is the center of the spirit-person where God is present.

The spirit-person needs for its growth two classes of elements, similar to those required by the physical body. The positive element is the Life Element from God, which includes divine love, truth, and energizing atmosphere. Its counterpart is the Element of Vitality from the physical body. Just as the physical body needs nourishment from food in order to be vital and alive, so the spirit-person needs nourishment to develop and sustain its vitality. The spirit-person becomes vital as the physical body completely follows the guidance of the spirit mind and as the action of give and take is fully performed between them. In this way the spirit-person grows beautifully and freely as it receives the Element of Vitality from the physical body. This is why we feel joy and energy when the body is healthy, active, and

in harmony with the spirit. This energetic feeling which flows from body to spirit is the Element of Vitality. A spirit filled with a divine ideal, hope, and love imparts health and power to the body. The energetic feeling coming from spirit to body is the Life Element.

The previous statement—that the spirit-person grows only in conjunction with the physical body—refers to the fact that it grows through give and take between the Life Element and the Element of Vitality. The role of the spirit mind is to respond to God's command and govern the spirit-person and flesh mind. The flesh mind is to obey the spirit mind. They act as one, not as two. Thus, a person maintains full give and take between his spirit-person and physical body, forms the base of four positions on the individual level, and gives joy to God.

Since the spirit-person grows in conjunction with the physical body, only to the extent that we experience love, beauty, and joy on earth can we sense them in the spirit world. We continue life in the spirit world with whatever degree of feeling we develop on earth. This is why it is so important for everyone to develop his full capacity for love, both giving and receiving, which is best fostered in family life.

Finally, what is conscience? It is the inclination of our heart toward goodness. The conscience acts as the medium between the spirit mind and the flesh mind. Impulses from the spirit mind pass through our conscience to the flesh mind. Since impressions perceived by the flesh mind affect the conscience, for the utmost in spiritual development we must live with a pure conscience. When the action of give and take between our spirit mind and flesh mind is harmoniously maintained, our conscience becomes clear. The more we live in accordance with a pure conscience, the more intense is the give and take between the spirit mind and the flesh mind. If, on the other hand, we live in opposition to our conscience, give and take is greatly diminished and our spirit-person becomes defective and stunted in development. In the fallen world, since people do not know the absolute God, their standard of goodness is relative, and the inclination of conscience varies in different times and places. However,

our intrinsic hearth—which is somewhat comparable to intuition—is a more genuine reflection of God's will. What is the relationship of intrinsic heart and conscience? Both incline toward goodness, but conscience reflects an external standard of goodness. Therefore, as the standard of goodness changes, the direction of conscience also changes. But whatever the outward standard, intrinsic heart is not affected. Therefore, intrinsic heart is inner and conscience is outer.

*Note on the Heart of God*

God is limitless love and energy. However, God cannot manifest Himself freely. His manifestation is limited depending on the degree of our response and capacity. Jesus illustrated this fact in his work of healing. He usually asked those seeking to be healed if they had faith in him. Without their response, Jesus could not manifest the divine power."

With the Fall, mankind established a relationship of give and take with Satan, thus forming a base of four positions with him instead of with God. In this way Satan obtained a foothold on earth and has since been establishing his kingdom, this Satanic world. Thus, God's purpose of creation has never been realized. The whole cosmos is a complete reversal of God's plan.

If man and woman had not fallen but had become one with God by establishing the four positions with Him, we would have been like a mirror to reflect God's perfect image and likeness. But in turning away from God, humankind shattered this mirror and could no longer reflect God's perfect image nor perceive His love. Looking at fallen men and women, God sees His wounded and broken creation, still bearing the divine spark, the seed of perfection, but unable to respond to Him fully. Unreturned love brings neither joy nor power to the giver of the love, nor can it last long. God's love has never been fully returned, for He has had no perfect object to whom He could express His love wholly and manifest His power freely. One feels only frustration and sorrow when unable to express love fully or freely. Throughout the thousands of years of history God has never received true glory and joy from humankind.



Since the Fall, God has been seeking His lost family with all the love of His wounded and grieving heart. Since the time of Adam, He has been calling, "Where are you?" (Gen. 3:9b) Year after year the heavenly Father has traveled thorny paths searching for His children. His eyes are full of tears and His feet are bruised and bleeding.

*Hear, O heavens, and give ear, O earth; for the Lord has spoken: "Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand." (Isaiah 1:2,3)*

*The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. (Hosea 11:2-4)*

Separated from God, the source of love, power, and joy, humankind has been suffering from hunger and thirst in spirit. In our hearts we have felt deep loneliness and a great longing for love — God's love. We have been like orphans, cut off from our true Father and Mother, God.

*As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God? My tears have been my food day and night. (Psalms 42 :1-3 a)*

*I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. (Psalms 69:3)*

Mankind's separation from God brought spiritual death to us all and has caused all the sorrow, misery, tragedy, and evil within humankind.

## *Chapter II*

# *The Human Fall*

Deep within every person is the desire for goodness. Yet in seeking to do good, each of us finds the inclination to do evil within ourselves. We then must struggle with it in order to fulfill our true desire. The world God created was good and should be only good. Yet it is full of evil and sin and is in such turmoil. How did evil start? What is the definition and origin of sin?

### *1. The Origin of Sin*

Sin is an act or state which separates a person from God. A sinner is one who cannot perceive God's love clearly or respond to it fully. Deliverance from sin is the restoration of the sinner's relationship to God; but this is impossible until we understand what separated us from God.<sup>1</sup>

There are two kinds of sin. The first is the personal sin that each one commits in our lifetime. The second is the original sin, by which the first couple separated themselves from God.<sup>2</sup> This sin has radically affected their descendants, generation after generation. The nature of the original sin has never been exposed, though its evil effects have been universally inherited. None of us have been able to free ourselves from this sin, however great our desire and effort.

Are there any clues concerning the origin of sin? According to Genesis 3, sin originated when Adam and Eve, tempted by a serpent, ate of the forbidden fruit of the tree of the knowledge of good and evil. This sin was passed on to their children and is still inherited by us today. As the Bible states: "None is righteous, no, not one." (Rom. 3:10b) Everyone, without exception, is born under sin and needs a savior for deliverance.

Eating the fruit of the tree of knowledge must be symbolic,

because eating a fruit could not be the cause of the inherited sin which affects all humanity. As Jesus said, "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matt. 15:11) If the fruit is not a literal one, what does it symbolize? In the Garden Adam and Eve had been naked and unashamed. After they ate the fruit, they realized their nakedness, felt ashamed, and concealed the sexual areas of their bodies. (Gen. 2:25; 3:7)

These actions suggest the symbolic meaning of eating the fruit. It is human nature to conceal anything wrong or defective. Adam and Eve concealed the lower parts of their bodies, which indicates that they had had a sexual relationship in violation of God's command. Their shame was the reaction to their loss of innocence.

The Jewish rite of circumcision also sheds light on this matter. To be marked as God's chosen people, the sons of Israel were circumcised. Uncircumcised Jewish males were not allowed in the temple and were considered Gentiles. At God's command (Gen. 17:10-14), Abraham initiated the rite of circumcision as a sign of God's covenant. In this way his descendants could make symbolic restitution for the original sin inherited from Adam.

In referring to their sexual actions, the Hebrews commonly spoke of eating or picking a fruit. In the Bible and elsewhere, to "know" a woman often means to have sexual relations with her. Also, to know good and bad is a Hebrew expression for sexual experience. Thus, it is clear that "to eat of the fruit of the tree of knowledge of good and evil" means to have sexual relations. One of the main tenets of the Christian Church is that people are born with original sin. The only sin that can affect one's descendants is sexual sin: that which is transmitted through sexual union.

"Be fruitful and multiply, and fill the earth and subdue it." (Gen. 1:28) This passage indicates God's intention to bless Adam and Eve in marriage. Marital love was to be a blessing of God. Adultery and fornication, being contrary to marriage, are sin. It is obvious that the sexual action of Adam and Eve must have taken place outside of marriage and that this action was the original sin.

We may compare mankind to a tree. The leaves and small branches represent the individuals of the present generation. Some leaves or branches may be rotten, but they do not endanger the life of the tree. Likewise, although some people of the present generation are sexually immoral, they cannot corrupt the life of all mankind. Adam's and Eve's sin was like rotting the root of the tree, because they were the parents of mankind. The original sin completely distorted the growth of the tree. Thus, the original sin is the root of all sins and evils and caused the spiritual death of mankind.

## 2. *The Identity of the Serpent*

According to Genesis, a serpent in the Garden tempted Eve to eat of the fruit forbidden by God. Eve responded to the serpent's temptation, ate, and gave some to Adam. God had warned them not to eat of the fruit; He said that in the day that they ate of it they would die. (Gen. 2:17) Through their disobedience, Adam and Eve were cast out of the Garden.

The serpent cannot be a literal animal because, as a lower creature, an animal cannot tempt human beings. Who, then, was the serpent? In Revelation, we find some clues to his identity:

*And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God." (Rev. 12:9-10)*

Here we see that the "ancient serpent" is equated with someone called Satan or the devil, that he is the deceiver of the whole world, an accuser, and that he and his angels were thrown down from heaven.

There are further references to Satan or the devil. Jesus, rebuking those who criticized him, said:

*"You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies." (John 8:44)*

To tempt Jesus in the wilderness, Satan offered him all the kingdoms of the world. This implies that Satan has supreme temporal power. The author of the fourth gospel refers to the judgment day when the "ruler of this world" would be cast out. (John 12:31) <sup>3</sup> Paul refers to a "god of this world" who has blinded the minds of the unbelievers. (2 Cor. 4:4) <sup>4</sup> How did Satan acquire such power? Who is Satan and how did he originate? The author of 2 Peter states that certain angels sinned and were cast into hell (2 Peter 2:4), <sup>3</sup> and the Letter of Jude refers to angels in hell who had left their positions, acted immorally, and indulged in unnatural lust:

*.The angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. (Jude 6-7)*

It is clear that an angel who sinned and fell from heaven has acted as Satan, which is revealed even more in the following passage from Isaiah:

*How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, "I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High. But you are brought down to Sheol, to the depths of the Pit. (Isa. 14:12-15)*

Although "Day Star" is used in the Revised Standard Version, the King James Version has "Lucifer," the archangel. Because he sought to be the most high, he fell from heaven, was cast down to hell, and became Satan. Let's examine Lucifer's attempt to exalt himself.

### *3. The Archangel, Lucifer*

God said to the angels, "Let us make man in our image, after our likeness." This indicates two things. First, the angelic world was created before human beings so that angels could prepare mankind's dwelling. Secondly, angels resemble human beings, rather than having wings, as imagined. Nevertheless, they differ from humans in two respects. First, they have never been incarnate and thus have never experienced life in the physical world. Because of this, they project a different vibration from that of spirit-people. Secondly, God created humans as His children, whereas He created angels as His servants.

Many Biblical accounts illustrate the way in which angels have served God. Three angels brought to Abraham the message that his wife Sarah would have a son. (Gen. 18:1-15) Two angels visited Lot and warned him about the destruction of Sodom. (Gen. 19:1-23) Angels brought the message of Jesus' birth to Mary and Joseph (Luke 1:26-38; Matt. 1:18-20) and they served as the messengers of God in many other instances. (1 Kings 19:5-7; Acts 12:7; Heb. 2:2) For these reasons, the angels were called ministering spirits. (Heb. 1:14) In addition to serving Him, angels give God praise and glory in response to His love. (Heb. 1:6; Luke 2:13; Rev. 5:11-12; 7:11) In some instances, the angels were even mistaken for men, showing that they bore an outward resemblance. However, their position and function differ from those of human beings.

The conventional idea is that angels are glorious beings, much higher than human beings. It is true that in our fallen state humans are lower than the angels, but this is not our true position. Once we are restored to God, we will be in our rightful position as lord and rule even the angelic world. Thus St. Paul said, "Do you not know that we are to judge the angels?" (1 Cor. 6:3) However, through His angels,

God sometimes communicates with humans and gives them commands. To the one receiving such a message, the angel may appear awesome and glorious, but in reality angels are only messengers from God.

Lucifer held the position of archangel. God sends His blessing to one individual who represents all those under him. Just as God chose Abraham and through him blessed the children of Israel, so God chose Lucifer and through him blessed the angelic world. Lucifer thus appeared to be closest to God and to monopolize His favor.

#### *4. The Spiritual Fall*

When Adam and Eve were created, God loved them even more than Lucifer. God loved them as parents love their children, whereas God loved Lucifer as a servant. God's love for Lucifer was not lessened by the creation of Adam and Eve, but Lucifer felt that God loved him less than before. Lucifer became jealous of Adam and wanted to hold the same position over him as Lucifer held over the angels. He wanted God to love Adam and Eve through him. Lucifer could not bring himself to love Adam as God did, but instead felt a jealous hatred toward Adam.

At the same time, Lucifer felt a growing impulse of love toward Eve. God's love is the source of life and power, and the elements of happiness and all ideals. The more love one receives from God, the more beautiful one becomes. As Adam and Eve were growing toward spiritual maturity, their spirits became more and more beautiful. Because of Eve's great beauty, Lucifer felt strong love for her. Lucifer did not resist his desire and ventured to seduce Eve, despite his knowledge that this was in direct contradiction to God's will. Ignoring God's command, Eve responded to Lucifer's love. (Gen. 3:1-6) Through this act of fornication, Lucifer and Eve fell spiritually. By deviating from the Principle, Lucifer left his position and stood against God. Thereupon, he was cast down and became Satan.

One may ask, how could Lucifer, a spiritual entity, have sexual relations with Eve? When three angels went to Abraham to predict

that his wife would have a son, the angels ate a meal with Abraham. By the ford of Jabbok, an angel wrestled with Jacob and dislocated the joint of his thigh. (Gen. 32:25) When two angels came to Lot to destroy Sodom, the people of the city took notice:

*But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." Lot went out of the door to the men, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known man; let me bring them out to you, and do to them as you please; only do nothing to these men, for they have come under the shelter of my roof." (Gen. 19:4-8)*

In this context it is clear that the residents of Sodom were demanding to have carnal knowledge of these angels. In these cases, the angels were thought to be men. Thus, it is seen that people still in their physical bodies can have contact, including sexual contact, with spirit entities.

Spiritual entities possess the same powers of sensual perception as human beings. Indeed, spiritual beings are even more sensitive. Sexual relationships between spirits and human beings have occurred throughout history. Such a male spirit is called an incubus; and the female counterpart, a succubus. Their invasions are not limited to the past, but even now occur frequently.

Love unites two beings into one, and through the union each receives some elements from the other. Having united sexually with Lucifer, Eve received from him the feeling of fear. Lucifer felt fear because of his conscious violation of the Principle, and the same sensation of fear came to Eve. People today often feel fear without apparent cause. The presence of evil spirits brings an atmosphere of fear, which people can sense but often are unable to explain. Evil spirits generate a fear vibration because they are members of the non-principled realm established by Satan in opposition to God.

Another element that Eve received from Lucifer was knowledge.



*So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate...." (Gen. 3:6)*

Lucifer was lower than Adam and Eve in the measure of love from God, but higher in knowledge, because he had been created before them.

### *5. The Physical Fall*

During their period of growth, Adam and Eve loved each other as brother and sister, not as husband and wife. Upon receiving Lucifer's knowledge, Eve realized that her rightful mate was not Lucifer but Adam. No longer innocent, Eve realized the seriousness of her transgression and desired to recover her previous position in God's favor. She thereupon tempted Adam to behave as her husband. Adam responded and had relations with her prematurely (Gen. 3:6) Thus, they disobeyed the command of God. Adam felt the same fear as Eve did, and through the knowledge received from her, he recognized his sinful act. They were ashamed of what they had done, concealed their lower parts, and hid themselves. (Gen. 3:7-10) By transgressing God's will through their act of fornication, Adam and Eve fell far below the Formation Stage, both spiritually and physically, and became subject to Satan's rule.

### *6. The Tree of Life and the Tree of Knowledge*

It is important to understand that Genesis was written some thousands of years after the time of Adam and Eve and the events were recorded somewhat symbolically. The tree of life and the tree of the knowledge of good and evil (Gen. 2:9) were not literal trees, but symbols of the two persons in the Garden.

The tree of life was the symbol of Adam in perfection. Adam was to become perfect with Eve in marriage blessed by God. Then they would have produced children of life. God is the Alpha; and the perfect Adam, the tree of life, is the Omega. Through give and take between the Alpha and the Omega, a perfect union was to be realized. This is the fulfillment of the purpose of creation.

The tree of the knowledge of good and evil was the symbol of Eve. Through God's blessing, Adam could have fulfilled goodness together with Eve. However, by uniting with her prematurely, he fulfilled evil. Besides, Adam obtained knowledge through his sensual experience. This was carnal knowledge, which should have come to him only in maturity. By realizing his transgression, he acquired knowledge of evil. Thus, Eve was symbolized as the tree of knowledge; and eating the fruit represented experiencing Eve's love.<sup>6</sup>

### *7. The Effects of the Fall*

If Adam and Eve had reached maturity, God would have blessed them in marriage. Had they been united by the love of God, they would have produced children free of inherited sin. But because Adam and Eve joined with Satan through the act of unprincipled love, their descendants were the children of the Fall, and the world came under Satanic rule.

Now the identity of Satan, the serpent in the Garden, has been revealed. How he became the father of mankind is now clear. How mankind has inherited the original sin from Adam and Eve is disclosed. Because Satan tempted Adam and Eve to turn away from God and thus to die spiritually, he was a murderer from the beginning. Since the Fall, Satan has continuously accused mankind. Even now he is constantly trying to alienate man and woman from God.

Ever since Satan dominated Adam and Eve, he has ruled the world in a pseudo-form of the Principle. With the accumulation of the sins and evils of mankind, Satan's power increased and the number of his subjects multiplied. Satan's servants, known traditionally as evil spirits, are either fallen angels or evil people in the spirit world.

Most people are unaware of the continual presence of both good and evil spirits. Psychiatrists quickly dismiss spirit possession and obsession as explanations for cases of schizophrenia and multiple personality. The psychologically disturbing aspects of childhood are treated as the cause of emotional maladjustment and psychosomatic illnesses. Treating such disorders would be much simpler if the effects of spirit influence were also recognized.

Spiritual entities are clearly visible to those whose spiritual senses are acute. Evil spirits can exercise power over people on earth only as long as people become their objects for a reciprocal relationship of give and take. It is people who attract Satan by making a base for him. Evil is produced as one maintains a relationship with Satan. If we rid ourselves of the Satanic elements inherited from Adam and Eve, Satan becomes powerless, for there is then no rapport between him and us.

Lucifer deceived Eve when he said: "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Gen. 3:4-5) Satan continually deceives people, inducing them to do his will. Satan has been very clever in hiding his identity. No matter how many searches were made for him, he remained safely hidden until his crime was discovered and his true identity revealed. Even the most despicable criminal may live safely as long as his crime is unknown to the world. Satan was able to rule the world because no one had detected his crime and accused him before God by exposing it.

Today, however, Satan's secret crime has been revealed, and the battle between human beings and Satan, or good and evil, is coming to a decisive, final encounter. For the final victory it is necessary for each of us to arm ourselves with an understanding of Satan's crime as revealed in the Principle, then confront and defeat Satan with this powerful weapon. God did not disclose Satan's secret in the scriptures, but only intimated it through symbols and parables. It is the responsibility of humans to detect the secret of Satan, prosecute him before God, and subjugate him completely

## 8. Free Will

Free will is the highest gift God gave to humans. If we did not have free will and were simply forced to serve God, there would be no beauty or life in ourselves, and no joy or glory for God (2 Cor. 3:17 - 18). It is most beautiful and precious when we serve God voluntarily and love Him whole-heartedly, in free will. Because of our free will, man and woman are supreme in all creation.

Some believe that Adam and Eve fell because they had free will. Of course their free will made it possible for them to choose to fall. If they had fallen because of their free will, however, there would always be the danger of falling, even after they had become perfect. Insecurity would exist even in the heavenly kingdom where we are to have complete freedom. Such insecurity would then exist forever, and the promised attainment of perfection would be impossible. If there is no possibility for God's creation to become as perfect as He, then God Himself is not perfect or Almighty.

Though free will did not cause the Fall, Adam and Eve lost their freedom because of their Fall and became subject to Satan's domination. Hence man and woman spiritually do not have complete freedom to do what is right and good in God's eyes; instead we have the freedom to do what is wrong and evil. On this point St. Paul lamented and said:

*We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ... Wretched man that I am! Who will deliver me from this body of death? (Rom. 7:14-15, 24)*

Hence it is necessary for us to restore our lost freedom before we can restore our original nature and the Garden of Eden. One of the signs that a New Age has come is that now people all over the world are seeking freedom at all costs, on the individual level as well as national levels.

## *9. The Cause of the Deviation from the Principle*

What force could possibly cause Lucifer, Adam, and Eve to deviate from God's Principle and turn away from His love? Only one force is stronger than the Principle: love. God made the power of love so absolute that even His Principle does not preclude expressing love in a way that violates God's will. No one would choose death merely in order to eat a fruit. The force of love, however, can blind people and drive them even to death.

God created man and woman as an object to whom He could send His limitless love and from whom He could receive a full response of love. God wants us to live in the fullest expression of love and enjoy complete happiness on earth and hereafter. If the Principle controlled our love, then love could not be absolute. After reaching the state of Perfection, we are no longer under the Principle, but under the Direct Dominion of God's love. Perfect freedom and happiness do not exist under the Principle, but only in the dominion of God's absolute love. Since God made the power of love so great, it was entirely possible for Lucifer, Adam, and Eve to transgress the Principle through their misuse of love.

In the Direct Dominion of God, our unconditional love of God and God's infinite love toward us form such a powerful bond that no other love can separate us from God. However, before we reach Perfection, our love for God is incomplete and may be misdirected. For this reason man and woman should experience a full union of love with each other only after their love for God has become unconditional. Thus we see in Genesis, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." (Gen. 2:17) In this way they were directed to center their love on God, not on themselves.

## *10. The Motivation Of the Fall of Lucifer*

The motives behind Lucifer's fallen act were, first, his desire to dominate Adam and Eve which was derived from his pride and jealousy, and, secondly, his impulse of love toward Eve.

Lucifer coveted Adam's position and the greater amount of love which Adam and Eve received from God. Lucifer's desire to receive God's love as much as Adam did was not, in itself, evil. But when he left his proper position and seduced Eve in order to fulfill his own desire, he violated the Principle and created disorder in the whole cosmos. Adam and Eve were equal and were to stand before God as a unit when they reached maturity. Lucifer was to be under Adam and Eve. Contrary to the divine order, Lucifer dominated Eve, and she in turn dominated Adam through temptation. In this way the order of dominion was reversed. That aspect of human pride which leads people to regard themselves or their creations as God or God-like derives from the fallen nature of the archangel Lucifer.

If Lucifer had loved Adam as God did, he could have shared God's joy and happiness for Adam. Because Lucifer became jealous of Adam and tempted Eve, he left his proper position and took a stand against God. When we stand with God, we feel joy and power. If we stand against Him, we destroy not only ourselves but others also. This disruption of proper order has borne bitter fruit. Eve multiplied her sin by seducing Adam. Ever since, people have multiplied sin through ignorance.

## *11. Could God Prevent the Fall?*

God is Almighty and All-knowing. Therefore, He could foresee the possibility of Adam's Fall. However, God did not prevent the downfall of Adam and Eve. Foreseeing the destructive consequences of their transgression, why did He not intervene? God created the Divine Principle to govern people during their growth from Formation to Perfection. God does not intervene directly in the affairs of His children. He has given them free will. Had they been mature, they would have loved God so deeply that no temptation could have turned

them away from Him.

For the following reasons God did not directly intervene, either to prevent the Fall or to restore Adam and Eve to their innocent state immediately.

- A. God is absolute and perfect, and He created the Principle to be a perfect system of spiritual law. The Principle provides human beings with all the guidance they need for growth to spiritual maturity. In accordance with the Principle, God does not interfere with man and woman while they are fulfilling their responsible part. During our growth the Principle is sufficient for our guidance. At the time of their fall, Adam and Eve had reached only the top of the Growth Stage. If God had stepped in to prevent the Fall or to restore His fallen children directly, He would have violated His own Principle and invaded the realm of human responsibility. Thus, the Principle would be imperfect, unable to guide us in our growth.
- B. God is not responsible for what He did not create. If, after their fall, God had assumed full responsibility, and restored them, He would have been acknowledging their transgression as part of His creation. If God were to acknowledge the non-principled act initiated by Satan as part of His creation, then He would be acknowledging Satan as co-creator. Since God is the sole Creator and brings forth only good, He will in no case recognize evil as part of His creation.
- C. God created human beings to be the Lord of all creation. To qualify, we must be mature, having passed through the three stages of growth. When God establishes Direct Dominion over man and woman, they are recognized as having reached maturity. When Adam and Eve fell, they were still immature and thus under the Indirect Dominion of God. If God had exercised Direct Dominion over them at the time of their Fall, He would have been recognizing them as mature, which they were not. To see Adam and Eve become fully qualified, God had to wait until they had grown to the state of Perfection. To give Adam and Eve lord-

ship, God had to leave them free of direct intervention until they reached the state of Perfection by themselves. If he had done otherwise, Adam's dignity as the Lord of creation would have been hurt.

For these reasons, God did not interfere with the Fall of Adam and Eve. He had to work for their restoration afterward.

### *Note on Restitution*

Because of the human Fall, we became alienated from God and subject to Satan's domination. To separate from Satan and make a condition through which God can claim us as His own involves paying restitution. Restitution or indemnity is a law which has not been clearly understood; yet it is absolutely inexorable in its operation. Restitution means "an act of giving an equivalent for loss, damage, etc."

When Adam fell, he lost his original intrinsic value — the image of God in a human being — and became a debtor to his Creator. God will never desert fallen mankind for two reasons. First, God created us to reflect the divine image, and He will not be satisfied until we do so. Second, it is part of our nature to live forever regardless of the circumstances surrounding such eternal life. God will not leave the creation in an eternally unfulfilled and imperfect state. Accordingly, mankind must be restored to its original state. However, as sinners, we are debtors to God and cannot liquidate our debt and restore our original value by our power alone.

God does not and cannot forgive people unconditionally because it is contrary to the Divine Principle. It is not enough simply to desire to return to Him from Satan's domain. Like the prodigal son, we must make our way painfully and step by step from the far country to our Father's house. Only when we get within sight of that house will our Father run to meet us. (Luke 15:11-32) Until then, He can never be sure we really mean what we say. We must show Him by our will and actions that our intention is to return to Him.

Unconditional forgiveness conflicts with the justice of God.



However, God does make concessions which result in our compensating for only a fraction of our total debt. When we fulfill this condition, our whole debt is discharged and we are acknowledged by God as though we had not sinned at all. The Law of Restitution is like bankruptcy. Imagine that you owe someone \$1,000, but all you can scrape together is \$50. Your creditor accepts what you have and forgives the balance. This is what God does. If we pay only five percent of our actual debt to God, He will wipe out the rest—the 95 percent. However, the five percent in God's eyes is 100 percent for us, and payment requires our utmost devotion and commitment.

Satan, however, claims mankind as his own. He has dominated us from the beginning. Satan is not so generous as God. He will not forgive man anything. He demands one hundred percent payment, and, if it is not paid willingly, he will exact it in the form of illness, pain, worry, fear, doubt, inconvenience, depression, and many other diverse and subtle methods.

God is constantly urging and inspiring us to pay off our debt quickly so that we can return to Him. But for each inspiration from God, Satan demands payment. Sometimes God will help with this payment; at other times, God leaves us alone to manage it. Sometimes God tries us as severely as does Satan and lets us overcome it. When we do so, God makes it a condition to speed up his restoration. In this way, humans make payment both to God and to Satan in the course of our restoration.

There is a method by which these debts can be paid off quickly. We know that physically we are still within Satan's realm, and thus still claimed by him. Conscious payment of physical indemnity or restitution removes Satan's opportunity to attack us. God will not let Satan claim more than his due.

One of these methods of payment is fasting. We know that our physical bodies require food for nourishment. By depriving our bodies of food for a short time, we thereby consciously inhibit our activities. Fasting is widely practiced among some religious people, but the reason for fasting has never been clear. Now we know that their fasting is payment to Satan for release. When Jesus cured the

epileptic boy, he told his disciples: "This kind comes out only by prayer and fasting." Prayer calls upon the forces of God, while fasting pays indemnity to the forces of Satan.

In addition to paying restitution to God and Satan, there is a third kind of restitution. Injustices by man to man must be paid for, either in the flesh or in the spirit, either to the one offended or to another in like circumstances. Many Christians have felt that Jesus somehow cancelled the law of "an eye for an eye, a tooth for a tooth" as stated in the laws given to Moses. (Ex. 21:24) This is not true. Buddhists and Hindus call this the Law of Karma; and it, too, is inexorable. In the Sermon on the Mount Jesus said,

*So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny. (Matt. 5:23-26)*

Those who harm or mistreat their brothers will find themselves in the position of being themselves mistreated if they fail to make amends. If they arrive in the spirit world with unpaid debts, they will have to work to assist perhaps the very ones they hurt in order to pay what they owe. Payment in spirit is much more difficult, and thus it behooves us to attend to our obligations while we are yet in the flesh.

This, then, is the Law of Restitution. You will find that your understanding of its operation will enable you to cope much more effectively with what were previously labeled "the mysterious workings of fate."

From Adam's descendants, God called key individuals and families and gave them opportunities to make restitution in order to restore what was lost through the Fall. The experiences of key figures in the providence of restoration contain valuable lessons for us.

## Chapter III

# *Restoration in the Old Testament*

Because Adam and Eve fell, the Principle of Creation was left unfulfilled. Ever since the Fall, God has been working to restore man and woman to their true state. This is called the dispensation of restoration. In this chapter we will examine God's foundational work in the history of restoration. Since God began His work through the chosen people of Israel, the history of the Old Testament forms the record of the dispensation of restoration from Adam to Jesus.

God's original plan for Adam and Eve involved their successfully establishing two foundations: the Foundation of Faith and the Foundation of Substance, as qualification for God to bless them in marriage:

- By faithfully obeying God's commandment not "to eat of the fruit" for a certain time period during their growing period, Adam and Eve would have established an unshakable Foundation of Faith.
- By uniting their individual hearts and bodies with God's heart and word, Adam and Eve would have reached the Perfection Stage and substantiated themselves as mature children of God, thus qualifying themselves for His blessing in marriage. We call this process of incarnating God's heart and word the Foundation of Substance. The archangel would have willingly submitted to them as the embodiment of divine love and channel of God's favor.
- Then Adam and Eve would have qualified themselves to receive God's blessing in marriage.

Because of the Fall, the Foundation of Faith and the Foundation of Substance were both lost. The restoration process involves paying

restitution to reestablish these foundations.

- Adam and Eve lost faith in God's word and fell to a position lower than that of creation. (Jer. 17:9) To establish the Foundation of Faith, people representing Adam needed to make offerings and to keep faith in God's word for a certain period of time.
- Adam was unable to become an embodiment of divine love, and the archangel was unable to submit to him as the channel of God's favor. The archangel's motivation for the Fall is passed on to all people as fallen nature. To establish a Foundation of Substance, the person in Adam's position must win the heart of the person in the archangel's position, and that person must make a condition to overcome fallen nature and receive God's favor through the person in Adam's position.
- Adam and Eve did not receive God's blessing in marriage. The establishment of the Foundation of Faith and Substance together constitute the Foundation for the Messiah. Once this was established by the Israelites, Jesus could come as the new Adam and open the way for God to bless people in marriage.

Understanding this process provides a key to unravel the mysterious way in which God has worked with mankind in the Bible and throughout history. It also gives us a guideline that each of us can use in our own personal restoration process. Each one of us, in our own way, is destined to walk the path of restoration.

## *2. Adam's Family*

### *A. Adam in the Midway Position*

Both humans and angels are spiritual beings created for eternity. Therefore, as their Creator, God could never desert them or leave them forever in a fallen state, even though they were responsible for

their own downfall. Hence, God will restore both humans and angels to their original state, in accordance with the Principle.

Adam, who had been created only good, became a blend of good and evil as a result of his bond with Satan. Because of this neither God nor Satan could claim him completely. Adam was thus placed in a neutral or "midway" position between God and Satan.

As the central figure in his family, Adam could demonstrate his renewed faith in God and his rejection of Satan by offering sacrifices to God. This was the condition to reestablish the Foundation of Faith in Adam's family. However, because he stood in the midway position, Adam did not qualify to be the person to offer these sacrifices to God. Thus, the position of central figure in Adam's family would pass from Adam to one of his sons.

### *B. Cain and Abel*

In order to separate evil from good in Adam, God gave him two sons, Cain and Abel. God placed them in opposing positions, representing evil and good, respectively. After they were grown, Cain and Abel were to bring sacrifices to God from opposing positions representing Adam's original and fallen natures. Which should represent good and which should represent evil? There were two basic factors which determined their positions.

The first factor was the fall of Eve, the mother of these two sons. Both Cain and Abel were sons of Adam and Eve, and therefore both were the fruit of Eve's fall. Eve had been depraved through two unprincipled acts of love. Eve's first relationship contrary to the Principle was with Lucifer. This was evil. The second relationship was with Adam, who, with God's blessing, was to be her spouse upon their perfection. Any sexual relationship between Adam and Eve before their spiritual maturity was a violation of God's law. Even though both relationships were evil, Eve's motivation in the latter differed somewhat from that in the former. Eve had repented in her heart for her first transgression and wished to return to God by joining with Adam, whom God still loved. Hence, Eve's second transgression warranted sympathy, and though it was still sin, it was less evil than her first.

Being the first son, Cain represented Eve's first act of love, her relationship with Lucifer — evil. As the second son, Abel represented Eve's second act of love, her relationship with Adam — relative good.

The second factor which determined that Abel would be placed in the position of good was their birth order. Cain was the firstborn, and as such, he should have been claimed by God. But Satan, having already dominated Adam, then claimed the first son. This left Abel, the second son, to God.

For these two reasons Cain represented the position of evil, that of Lucifer, and Abel the position of good, that of Adam. Hence, Abel was in a position closer to God, whereas Cain was in a position closer to Satan.'

From these two opposing positions of evil and good, Cain and Abel brought offerings to God. Abel was a shepherd and Cain was a farmer. (Gen. 4:2) Abel offered of the firstborn of his flock, and Cain brought his harvest. In this way Abel demonstrated his obedience to God and successfully established what we call a Foundation of Faith in Adam's family. God accepted Abel's offering, but He rejected Cain's.

Why did God not accept Cain's offering? Because of his position, which represented that of Lucifer, Cain had to establish a condition of indemnity to be accepted by God. He had to make restitution by reversing the process of the fall of Lucifer. Lucifer, jealous of Adam, had abandoned his original position in order to dominate Adam. Cain, in reverse, had to show love and respect for Abel in a situation where he could be equally jealous. Cain also had to subject himself to Abel by waiving his position as elder brother and receiving God's favor through Abel. In this way Cain could make restitution for Lucifer's act. Had he been successful, he would have set a condition to remove his fallen nature and be restored to God's side. Then God could have accepted Cain's offering. It was an absolute requirement that Cain come to God through a mediator, Abel.

While Cain had the responsibility of setting up the condition to remove his fallen nature, Abel and Cain needed to work together to establish the Foundation of Substance. If Abel had won Cain over with

love and helped him to make his offering successfully, they would have established the Foundation of Substance together. Based on these conditions, a foundation for the Messiah could have been laid in Adam's family. However, Cain repeated the fallen act of Lucifer and killed Abel in a jealous rage. By the failure of Abel to win Cain's heart and Cain's murder of Abel, God's dispensation for Adam's family was nullified. The Foundation of Faith that Abel had set up was thus invaded by Satan.

### C. What Went Wrong?

What could Abel have done to bring Cain to God's side? Reverend Moon gives the following insight:

*Cain made his offering with the same degree of devotion as Abel. However, because Abel was on the side of God from the beginning point, God accepted his offering alone. Abel should have been grateful and humble, but he must have expressed his joy to the extent that aroused intense feeling of jealousy in Cain. It would have been good if Abel just kept the feeling of happiness to himself, but he boasted to his older brother. At this, Cain's face must have grown red, and he must have felt intense anger. Abel should have realized his shortcomings and said, "Older brother, I am sorry." If he did that, would Cain have beaten him to death? He probably would not have killed him. This is the mistake of Abel. ("The Way of the Spiritual Leader" Part II)*

Eve also had a crucial role to play in the drama between Cain and Abel. It was her responsibility to reverse the course of the Fall. Lucifer, who was older than Adam and Eve, was supposed to be under Eve, and Eve under Adam. However, Lucifer dominated Eve, and Eve dominated Adam. To restore this, Eve should have comforted the elder brother, Cain, who was in Lucifer's position, and encouraged him to submit to Abel, who was in the position of Adam. Reverend Moon says:

*From the overall perspective of the Providence of Restoration, the foundation of cooperation between mother and son is very important. This was so at the time of Jacob, Moses, and Jesus. In the family of Adam,*

*God carried out the providence of establishing the second son, Abel, and having him subordinate the first son, Cain to him. Even though Eve had fallen, as a mother she could have made an effort to create unity between the two brothers. ("View of the Principle of the Providential History of Salvation," April 16, 1996.)*

Throughout the history of Israel second sons were chosen by God and were blessed rather than first sons. For example, the first sons of Egypt were stricken by death prior to the Exodus of Israel. God loved Jacob and "hated" Esau while they were yet in their mother's womb. (Rom. 9:13) When Joseph brought his two sons, Manasseh and Ephraim, for blessing, Jacob crossed his hands and laid his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Manasseh, the elder. (Gen. 48:14) In all these instances, the position of the first son represented that of Cain, whereas the position of the second son represented that of Abel.

## *2. Noah's Family*

### *A. Noah*

Noah was a descendant of Seth, the third son of Adam. Seth was placed in the position of Abel on the basis of Abel's faith and offering which God had accepted. From Adam to Noah, ten generations (1600 years) elapsed. The ten generations and the 1600 Biblical years carry much spiritual significance. [Dr. Kim's note: Since we shall use both the Old and New Testaments, we shall follow the chronology recorded in them. Some of the chronologies in Genesis may have been symbolic and not literally historical. Revelations are often given in symbolic ways, and the chronology from Adam to Abraham may also have been symbolic. However, we will follow it, as well as the chronology after Abraham, as written in the Old Testament.]

What do these ten generations and 1600 years signify? The number ten signifies the return to the one. Sixteen is a multiple of the number four, symbolizing the base of four positions, whose



establishment is the primary goal of restoration. Thus, both ten generations and 1600 years signify a full cycle of separation from Satan, which was required as a condition of indemnity.

After this cycle elapsed, a condition was made and God could renew the work of restoring what was lost in Adam's family. For this God chose Noah, who demonstrated his faithful dedication by building an ark for 120 biblical years. Noah fully obeyed God by carrying out this exceedingly difficult task in a corrupt and faithless age. (Gen. 6:5-22) By constructing the ark, Noah successfully established the Foundation of Faith.

### *B. Noah's Ark*

The ark was the symbol of the new cosmos, and its three decks represented the three stages of creation. Within the ark, Noah was in the position of both God and Adam. His family represented mankind, and the animals represented the creation. On this basis Noah was placed in Adam's position and thus became the father of mankind. To bring flood judgment to the adulterous age of Noah, God sent torrential rains which lasted 40 days. (Gen. 7) Forty here is derived from the four positions Noah was to restore and the cycle of ten generations between Adam and Noah. <sup>2</sup>

The primary goal of creation was to establish the base of four positions, consisting of God, Adam, Eve, and their children. In order to restore the four positions, the number 40 has been used in the time intervals of separation from Satan. Some examples of such periods are: the 40-day flood; the 1600 years from Adam to Noah; the 400 years from Noah to Abraham; the 400 years of slavery in Egypt; Moses' 40 years in an Egyptian palace; Moses' 40 years in Midian and his 40 years in the wilderness; the 40-day fast on Mt. Sinai; the 40 days of spying on Canaan; the 400 years of Judges; the 40-year reigns of Saul, David, and Solomon; Elijah's 40-day fast; Jesus' 40-day fast; 4,000 years from Adam to Jesus; 40 generations from Abraham to Jesus; etc.

After the rain Noah sent forth a raven which flew about until the waters were dried up from the earth. (Gen. 8:6-13) The raven repre-

sented Satan, who was seeking a chance to invade Noah's family as he had Adam's family. Then Noah sent forth a dove every seven days for three weeks. The third time, the dove did not return, and Noah knew that the water had subsided. The three flights of the dove represented the three stages of restoration.

### *C. Ham's Failure*

Noah and his family left the ark and began a new life. The eight members of Noah's family represented the eight people in Adam's core family — Adam and Eve and their three sons and their wives. Thus, the number eight signifies a new start.

Noah's Foundation of Faith was fully manifested in the work of his ark. It was now up to his two oldest sons, Shem and Ham, to establish the Foundation of Substance from the positions of Cain and Abel. First, however, the second son, Ham, had to inherit Noah's foundation and position as central figure.

Noah became a farmer and planted a vineyard. One day he became drunk and fell asleep naked in his tent. Ham saw the nakedness of Noah and felt shame. Ham told his brothers, Shem and Japheth, who then took a garment and walked backward to cover their father's nakedness. (Gen. 9:20-25) When Noah awoke and learned what Ham had done, he cursed Ham's son, Canaan, to be a slave to his brothers.

The fact that this Satanic sense of shame appeared in Noah's family — specifically in Ham — is of much significance. When Adam and Eve were innocent, they felt no shame at their nakedness. Such feeling of shame is not the natural feeling of innocent man, but a result of the Fall. When Ham felt shame and conveyed it to his brothers, Satan could claim him. Through Ham's act, Satan invaded Noah's family.

Noah was absolutely faithful to God, and Ham should have had complete trust in his father. Ham's deep reverence and love for Noah should have left no room in his mind for shame. God saw nothing wrong in Noah's nakedness. From God's point of view, Noah's innocently sleeping naked after partaking of the fruit of the

vine was the exact opposite of Adam's shamefully hiding his nakedness after partaking of the "forbidden fruit."

God wanted Ham to see Noah as God did and to inherit Noah's heart of innocence. For this reason, Ham was shown Noah's nakedness. By uniting with God's perspective, Ham could have become one with God in heart, and thus one with Noah, inheriting Noah's Foundation of Faith. In this way, Abel's position would be restored in Ham and he could have moved on to establish the Foundation of Substance with his elder brother Shem. Ham's feeling of shame showed that he was still related to Satan. He also spread this feeling to his brothers, acting not as God's mediator for them, but as Satan's unwitting agent. Satan thus took over Noah's family.

Because of the failure of Ham the following conditions were claimed by Satan and lost to God: the 40-day flood judgment; the ten generations from Adam to Noah; Noah's great faith; and lastly, Ham himself, whom God had favored because of his important role as the second son. Until these four conditions were recovered, God could not start His work again.

### *3. Abraham's Family*

#### *A. Abraham's Call*

It was not until the appearance of Abraham that all the necessary conditions were met. Four hundred years or ten generations after Noah, God chose Abraham to reestablish the Foundation of Faith. Abraham was to be placed in the same position as Adam and Noah. It was thus necessary for Abraham to make restitution for the failure of Adam's family by demonstrating absolute faith in God's word.

God called Abraham from Haran<sup>3</sup> and commanded him to leave his country, his kindred, and his father's house and to make his way to a land which God would reveal to him. With unquestioning faith and obedience, Abraham left Haran, which represented the satanic world, and went to Canaan. With him he took his wife Sarah, his nephew Lot, their people and possessions. (Gen. 12:1-5) Thus Abraham set the condition to separate from Satan's domain in obedience to

God's command. His family now needed to establish the basis on which they could restore the failures of Adam and Eve's family and Noah's family.

### *B. Pharaoh's Temptation*

Since there was a famine in Canaan, Abraham's caravan continued on to Egypt. Before entering Egypt, Abraham told Sarah to pretend to be his sister.<sup>4</sup> In Egypt, Pharaoh took Sarah into his house because of her great beauty. God thereupon afflicted Pharaoh's household with a plague. In fear, Pharaoh asked Abraham to leave Egypt with Sarah. (Gen. 12:10-20)

What is the meaning of this strange episode? While Adam and Eve were still as brother and sister, Lucifer took Eve. In Egypt, Abraham and Sarah faced a situation having the same potential as that which Adam and Eve had encountered with Lucifer. Sarah had been sought by Pharaoh, who was in Lucifer's position, but remained untaken and returned to Abraham safely. By taking back Sarah and leaving Egypt with their nephew Lot, and all their goods, Abraham restored symbolically the wife, children, and all things that Satan had taken from Adam. By coming victoriously out of Egypt, Abraham symbolically restored his family in the position of Adam's family and was now ready to make the required sacrifices as the central figure for the Foundation Faith.

### *C. Symbolic Offering*

Having defeated Satan symbolically Abraham made a condition, on which God gave him a promise of blessing. Showing him the stars of heaven, God said to Abraham:

*"So shall your descendants be." And he believed the Lord; and he [the Lord] reckoned it to him [Abraham] as righteousness. And he said to him, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." But he said, "O Lord God, how am I to know that I shall possess it?" (Gen. 15:5-8)*

Abraham asked God how to obtain this blessing. God said to

him: "Bring me a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon." (Gen. 15:9) This was the condition Abraham was to fulfill to establish the Foundation of Faith. In his offering he would have paid restitution for what had been lost by Abel and Noah. The sacrifices which Abraham was to offer symbolized the three stages of restoration as well as the entire creation, including mankind. The turtle dove and the young pigeon represented the Formation Stage; the she-goat and the ram, the Growth Stage; and the heifer, the Perfection Stage.<sup>5</sup>

#### *D. The Significance of Dividing the Sacrifice*

In making his important sacrifice, Abraham labored to cut the large animals in two before laying them on the altar. However, he did not cut the birds in two before offering them. After this, birds of prey descended on the offerings.

*As the sun was going down, a deep sleep fell on Abram; and lo, a dread and great darkness fell upon him. Then the Lord said to Abram, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years." (Gen. 15:12-13)*

Abraham should have cut the birds in half. His failure to do so made a base for Satan's intervention in his offering. Thus vultures came down on the birds that Abraham had failed to cut. Abraham should have cut each of his offerings in two, one half representing Cain's position, and the other half, Abel's. Because of his failure in this crucial offering, Abraham's descendants were destined to undergo 400 years of slavery in Egypt.

In order to carry out the dispensation of restoration, a complete separation between good and evil had to be made. The good and evil in Adam's family were to be separated through Cain and Abel and their offerings. The flood of Noah's day had the same purpose. Through the flood-judgment Noah's family was separated from Satan. Abraham's offering had similar meaning. Cutting the sacrifices in two symbolized the separation of all things from Satan and their

restoration to God. Secondly, restitution would thus be made for the failure of Cain and Abel. Thirdly, by cutting the sacrifices, Satan's blood would be symbolically removed from the Adamic lineage.

Representing the Formation Stage, the offering of the birds was the foundation of the whole sacrifice. Since the foundation became Satan's, the rest of the sacrifice also became his. Abraham failed in this important instance. Hence, the 400 years from Noah to Abraham were lost.

*What would have prompted Abraham to make such a grievous error? Abraham grew weary and inattentive near the end of his arduous sacrificial offering. This could happen because, although Abraham had suffered more deeply than anyone on behalf of God's providence, even he did not yet fully realize the seriousness of what he was doing at the time of the offering.*

*From the time Abraham received the order from God to leave his father's house and the homeland he loved, he led a life of misfortune such as he had never experienced. After making the difficult journey to Canaan, he found famine there. In Egypt he and Sarah faced incredible dangers from Pharaoh. Then, even though his nephew Lot had separated from him, Abraham risked his life to save Lot after Lot was taken captive. (Genesis 14) Abraham must have felt a heart more sorrowful than any other seeker of Heaven had experienced until then. In Canaan, he did not have any relatives. He did not have any comrade. He did not have any friend. Even then he had to be responsible for the heart of all the misfortunes of humanity and the whole history of restoration. We have to understand the unfortunate life of Abraham, who had to overcome everything with the mind-set that no matter what kind of misfortune, tribulation, sorrow, difficulty and pain came his way, he would fulfill the will of God.*

*Although Abraham greatly exerted himself until the time he built the altar and offered the three great symbolic sacrifices, he did not know that an even deeper sorrow would confront him based on the sacrifice itself. He was in an environment of misfortune. He was representing the historical mission of his age, the mission of the future generations and the mission of Heaven. However, his thoughts could not reach that*

*far. He thought that by climbing over the hill of external misfortune, everything would be resolved. He did not know that he had to resolve not just the misfortune of that time, but also the misfortune of the past and the misfortune of the future. <sup>6</sup>*

In order to make restitution for the lost 400 years, the posterity of Abraham had to suffer in the Satanic world for an equal length of time. For this reason the Israelites were held in bondage 400 years in Egypt.

### *E. Isaac*

Abraham's failure to lay the foundation for restoration was the third such failure. After the failure of Adam's family the task was transferred to Noah's family. After Ham's failure, God chose Abraham to make a third attempt to lay an enduring Foundation of Faith. This dispensation had twice been left unfulfilled; first through Adam's family and then through Noah's family. Three is the number of completion. Because Abraham was the third to be chosen, he absolutely had to establish the foundation.

For this reason Abraham was given a second chance to establish the Foundation of Faith. His second course, however, had to be more difficult than the first, as a condition to make restitution for his failure. The way this opened to him was through his son Isaac.

God commanded Abraham to sacrifice his "only son" Isaac, in order to make restitution for his failure.' Isaac was given to Abraham with God's promise to multiply his descendants to the number of the stars. Though Abraham was a man of faith, he could have felt that to offer the promised son as a burnt offering was inconsistent with God's promise. God said to Abraham:

*"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." On the third day Abraham lifted up his eyes and saw the place afar off (Gen. 22:2, 4)*

Having realized his grave mistake in the symbolic offering and

the consequent future enslavement of his descendants, Abraham resolved to obey God's command. On the third day after Abraham's departure, God showed him a place to build an altar. Abraham built the altar and bound Isaac, in preparation for the sacrifice. He then placed his son on the altar.

*Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here am I.' He said, 'Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me.' (Gen. 22:10-12)*

Having observed Abraham's tremendous faith and obedience demonstrated in the offering of his son, God was greatly relieved. Isaac was sanctified by Abraham's dedicated faith so that God could accept Isaac as a living offering. God then provided Abraham with a ram to burn on the altar. In his first offering, Abraham did not fully realize the significance of God's command. But in his second offering he reverently obeyed God, since he had realized his great error. The words, "Now I know that you fear God," are a profound expression of God's relief.

By his wholehearted obedience and cooperation, Isaac became one with Abraham, succeeding his father's mission. Thus they were victorious in the second offering, and the Foundation of Faith was established. Abraham's position as central figure for the course of restoration was now passed on to Isaac.

## *4. Jacob and Esau*

### *A. Restoring the Birthright*

If Abraham had succeeded in his first offering, then Ishmael, Abraham's first son by Hagar, and Isaac would have been in the positions of Cain and Abel. Ishmael and Isaac could have established the Foundation of Substance by Isaac's winning Ishmael's heart and Ishmael's subordinating himself to Isaac, thus overcoming the fallen



nature of the Archangel who should have subordinated himself to Adam. Since this was not accomplished, God gave Isaac twins, Esau and Jacob, to carry out the roles of Cain and Abel.

Esau, the first son, was in Cain's position and represented Abraham's first offering. Jacob, the second son, was in Abel's position and represented Abraham's second offering, Isaac. Being in opposing positions, they fought in their mother's womb. (Gen. 25:22) God loved Jacob as he had Abel, and "hated" Esau as he had Cain. (Rom. 9:13)

Lucifer unrighteously deceived Adam and Eve and stole Adam's birthright. It is up to Adam's descendants to reclaim it. God wanted to accomplish this through the providence centering on Jacob. Accordingly, Jacob convinced Esau to sell his birthright in exchange for bread and lentils. (Gen. 25:29-34) Later Jacob went to his father, Isaac, and in deception received the blessing which was intended for Esau. Infuriated, Esau hated Jacob and wanted to kill him. Their mother, Rebecca, advised Jacob to flee, and sent him to her brother, Laban, in Haran. (Gen. 27:1-45)

### *B. Jacob's Course of Exile in Haran*

In Haran Jacob labored for twenty years, during which time he took wives, fathered children, and acquired livestock. (Gen. 29, 30 & 31) In the twenty-first year, he returned to Canaan. Jacob suffered and paid a great deal of indemnity during his period in Haran:

*In Haran, Jacob worked very hard, but his uncle Laban was vicious and took advantage of him, deceiving him more than ten times. While enduring these difficulties Jacob had to create his family. Jacob worked very hard to get married. His uncle promised to give him his daughter Rachel in exchange for seven years' labor, but then Laban did not give him Rachel, the bride he wanted. Instead Laban deceived Jacob and tricked him into marrying Leah. Jacob had to do an additional seven years of hard labor as the price for Rachel. Twelve children were born to the two wives, and their descendants later became the twelve different tribes of Israel.*

*All during his years of suffering in Haran, Jacob was with God. He felt the presence of God was with him, and in difficult times God guided and comforted him. There were many trials and tests given by Laban, but every time that victory came, Jacob knew that his power came from God. He knew that he was protected by God, that he was chosen by God. <sup>8</sup>*

### *C. The Crucial Role of Rebecca*

Jacob was much indebted to his mother, Rebecca, who advised him, protected him, interceded with Isaac on his behalf, and provided for his successful flight to Haran. According to Reverend Moon, she also worked to pave the way for Esau and Isaac's reconciliation with Jacob.

After successfully helping Jacob, Rebecca was in a position to restore Esau and Isaac, who were hostile toward Jacob because they had been deceived. Rebecca acted as a shield for Jacob by winning their hearts. Esau was so mad that he wanted to kill Jacob, and Rebecca tried to soften his heart and soften his father's heart. (Gen. 27:41-46)

Without her assistance, Jacob could not have accomplished his mission. This was also an act of restitution. The fall of Adam's family began with Eve and was completed by her son, Cain. Thus evil came into the world by way of a mother and son. Therefore, through the cooperation of another mother and son, the effects of evil in Adam's family were reversed. Rebecca restored the failure of Eve, who should have interceded to help protect Abel and console Cain. She can thus be counted as one of the first female champions of providential history. Reverend Moon says:

*It has always seemed strange that a mother would deceive her husband and eldest son and side with her younger son. Why would God allow that? Jacob knew what he had to do and was serious enough about God's work that he tried to win the inheritance. By assisting Jacob to do something which Isaac wouldn't have agreed to, Rebecca clearly was taking responsibility in the providence as well. <sup>9</sup>*

*Why did Rebecca do this? It was to reclaim God's offspring from Satan's side. Rebecca was chosen and placed in the position to lay the founda-*

*tion for God's offspring to dissolve God's grief. She understood her position very well. She knew that her position was to help Jacob and have him peacefully overcome Satan in order to restore the birthright.w*

#### *D. Overcoming the Angel*

After his difficult course of exile in Haran, Jacob finally made his way back to Canaan. In his returning journey he still remembered the anger of Esau and sent many gifts ahead to placate him. (Gen. 32:13-20) On his way back from Haran, God severely tested him. Jacob stayed alone one night at the ford of Jabbok where he wrestled through the night with God's angel. During the struggle, he received a serious wound to his thigh. However, he refused to give up; instead, he clung to the angel until morning and eventually prevailed, winning the angel's blessing. (Gen. 32:24-20) Through his victory, Jacob paid restitution to restore mankind's dominion over the angels, which was lost with the Fall. He also paid restitution for the Fall by being wounded in his thigh. By prevailing over the angel, Jacob received the new name, Israel, which means Victor. (Gen.32:24-28) By winning that name, Jacob laid the foundation on which to form the chosen nation. The Foundation of Faith that Isaac had inherited from Abraham was now Jacob's as well, and he was ready to move on to fulfill the Foundation of Substance.

#### *E. Reunion with Esau*

Esau waited for Jacob with 400 armed men. But Esau was won over by Jacob's gifts and welcomed him with love. (Gen. 31:1-15) In this way Jacob and Esau set the condition to remove the fallen nature of Lucifer, who could not accept the younger Adam as God's favorite. Thus Esau also obtained God's favor and his life in Canaan was blessed by God. Jacob had obtained the same blessing only after twenty years of labor in Haran. Being in the same positions as Cain and Abel, Esau and Jacob paid indemnity by taking an attitude opposite to theirs. Thus, Esau helped Jacob to fulfill his role.

What was Jacob's role? Although Abel was the second son of Adam, God's blessing for the birthright went to him, because Cain,

the first son, was allied with Satan. By slaying Abel, Cain took the heavenly birthright. Jacob had to take the birthright and the blessing of the firstborn by subjugating Esau without violence. With the restoration of the heavenly birthright, Jacob brought God's blessing not only to himself but also to Esau. In this way the Foundation of Substance was established for the first time. The significance of this event cannot be overstated:

*The restoration of Cain and Abel was completed for the first time through the lives of Jacob and Esau. God won His first victory on earth at the moment the two brothers became one and Esau embraced Jacob."*

#### *F. The Foundation of Abraham, Isaac, and Jacob*

In order to choose Abraham, ten generations had elapsed after Noah. But because of Abraham's mistake, the fulfillment was delayed for two more generations — Isaac and Jacob. Hence, twelve generations had been lost before God's will was at last fulfilled through Jacob. For the restoration of the twelve lost generations, God gave twelve sons to Jacob. These twelve sons became twelve tribes who would eventually form the nation to whom the Messiah would come.<sup>1 2</sup>

Jacob was the first person to subjugate Satan by restoring the heavenly birthright and establish the Foundation of Substance with his elder brother. To restore the birthright, Jacob won several battles. First, he took the birthright on the personal level; then he expanded it to the family level through his struggle in Haran; and then he overcame the angel. Finally he helped his brother Esau lose his hatred, by giving him everything. Esau declared: "To see your face is like seeing the face of God." (Genesis 33:10) Thus, the foundation which had been started by Abraham and Isaac was completed in Jacob. God's dispensation with Abraham, therefore, was fulfilled in three generations of his family. That is why, when the Jewish people pray, they call: "God of Abraham, God of Isaac, and God of Jacob." Since God's will for Abraham was accomplished through Jacob, the Israelites called their nation the House of Jacob.

In Jacob the positions of Adam and Abel, Noah and Ham, and

Abraham and Isaac were now all restored. Therefore, God's blessing for the father of mankind was given to Jacob. The blessing was originally intended for Adam:

*"Be fruitful and multiply, and fill the earth and subdue it." (Gen. 1:28b)*

Since Adam failed, the blessing was bestowed on Noah:

*And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth. (Gen. 9:1)*

Noah's family failed, and the blessing was transferred to Abraham:

*"Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your descendants be." (Gen. 15:5b)*

Finally, God's blessing for Abraham was extended to Jacob:

*And God said to him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall spring from you. The land which I gave to Abraham and Isaac I will give to you, and I will give the land to your descendants after you." (Gen. 35:11-12)*

### *G. Tribal and National-Level Expansion*

Because of humankind's failure to fulfill God's dispensation, 2,000 years were required before the Foundations of Faith and Substance could be established on earth. Upon this foundation God could undertake His work of restoration. By the time of Jacob the Israelites had expanded to a tribe and the satanic world had already expanded to establish nations and empires. Although Jacob had succeeded in laying a foundation on the family level, the foundation for the Messiah now had to expand to a tribal and national one. Jacob's posterity, the Israelites, therefore, were chosen to carry on the restoration.

The new course was guided by Joseph, the first son of Jacob and Rachel. Jacob's beloved son Joseph was in Abel's position and his ten half-brothers were in Cain's position. They were jealous of Joseph, hated him, and tried to do away with him. Joseph was sold to Egypt by his brothers, but there he succeeded in winning the favor of Pharaoh, who made him a ruler. When a severe famine befell Canaan, Joseph's brothers went to Egypt and humbled themselves before Joseph. Thus a condition of indemnity was made. As a result of this condition, they could bring their father Jacob and his family to Egypt and be reunited with Joseph. Thus 70 people of the house of Jacob, including his twelve sons, migrated to Egypt. Thereupon the 400-year sojourn of the Israelites in Egypt began. Thus, Jacob's family started the course of indemnity as a chosen tribe. (Gen. 37-50)

#### *Note on Tamar*

Tamar's story is disturbing to many who read the Bible, because of the seemingly immoral action she took in order to preserve Judah's lineage. Yet, by applying the principle of restoration to Tamar's course, we can now see that she was one of the Bible's truly great women.

Tamar's story took place during the time that Joseph was in Egypt while the other sons of Jacob remained in Canaan. (Gen. 38) She was the daughter-in-law of Judah, Jacob's fourth son. Tamar had the misfortune of being a widow twice before she could have children. When her first husband, Er, died, Judah upheld the Hebrew tradition that his son's close relative should become her husband and conceive a son on behalf of Er. Thus Judah gave Tamar his second son, Onan.

Then Judah said to Onan, "Go in to your brother's wife, and perform the duty of a brother-in-law to her, and raise up offspring for your brother." But Onan knew that the offspring would not be his; so when he went in to his brother's wife he spilled the semen on the ground, lest he should give offspring to his brother. (Gen. 38:9-10) Instead of fulfilling his duty, Onan refused to complete the sexual act with Tamar. He too soon died.

Judah then told Tamar, "Remain a widow in your father's house, till Shelah my son grows up." Unfortunately, however, Judah did not

allow Shelah to marry Tamar when the time came. Realizing the desperateness of the situation, Tamar disguised herself and followed Judah to the town of Enaim, where he had gone to have his sheep sheared. She disguised herself as one of the shrine prostitutes who sat of the gate of the town, and Judah sought her services without knowing who she was. In token of paying her the agreed fee of a kid from his flock for her services, he gave her his staff, cord, and signet ring, as a pledge. She was gone when he attempted to redeem them.

*About three months later Judah was told, "Tamar your daughter-in-law has played the harlot; and moreover she is with child by harlotry." And Judah said, "Bring her out, and let her be burned." As she was being brought out, she sent word to her father-in-law, "By the man to whom these belong, I am with child." And she said, "Mark, I pray you, whose these are, the signet and the cord and the staff." Then Judah acknowledged them and said, "She is more righteous than I, inasmuch as I did not give her to my son Shelah." (Gen. 38:24-26)*

Tamar had risked her life and reputation for the sake of Judah's lineage. Given the circumstances, hers was an inspired and courageous act of selfless sacrifice. In fact, she became the foremother of King David, King Solomon, and ultimately of Jesus himself. As the fourth son of Jacob, Judah's lineage was crucial. Jacob had successfully established the foundation for the Messiah through his victorious course of restoration, and it was through Judah's lineage that the Messiah would ultimately come. Jacob prophesied over Judah:

*The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples. (Gen. 49:10)*

Thus Tamar, by risking her life to preserve Judah's heredity, prevented a great tragedy from occurring, namely the death of the Messianic lineage itself. Like Rebecca before her, Tamar gave birth to twins who struggled in her womb. (Gen. 38:27-29) This time, however, the positions were reversed within the womb itself. In this way, Tamar set the condition for the Messiah to be born completely

free from satanic lineage. She is certainly one of the greatest heroines of providential history.

Reverend Moon says of Tamar:

*Man fell through fornication, and Tamar was one example of how God frequently used women of most unusual character in restoration. God selected His champions from the most miserable situations. Tamar was a righteous woman. She completely dedicated herself to God's mission, risking her life, honor, and prestige. Paralleling the way Eve betrayed her father (God) and her husband (Adam) to bring about the fall, Tamar deceived her father-in-law Judah and her husband-to-be, Selah, but for God's purpose instead of Satan's. She was in a position to reverse the fall of Eve by reversing Eve's actions. However, the most significant thing is that she risked her life to do God's will. (Reference "True Parents Day for the Historical Point of View," April 18, 1977)*

*If you can understand about Tamar, you can understand the whole Principle. The standard of victory gained in the womb of Tamar was handed down from generation to generation through the tradition of Israel. Later, there would be another young woman who regarded the historical significance of her actions to be more important than her own dignity or her own social environment. She regarded God's will as the highest priority. That girl was Mary. (Reference "The Change of Blood Lineage," October 13, 1970)*

## 5. Moses

In expanding the course of restoration from the family level to the tribal and national levels, the central figure was Moses. Most people are familiar with the basic themes of Moses' life. However, the twists and turns of the Israelites' journey from Egypt back to Canaan — the land that God had promised to Abraham and his descendants — have been difficult to understand. By applying the principle of restoration to Moses' life, a clear pattern emerges involving three distinct attempts to establish a national course to restore Canaan. In these courses, Moses was in the position of Abel as the central figure, and the Israelites were in the position of Cain. Through their



unity, the national foundation for restoration was to be accomplished, and they would then be able to enter Canaan. Once they were settled in the land of God's promise, the next stage would be to create the national foundation to receive the Messiah. Thus, the exact time of the Messiah's coming was not predestined, but would be determined by the ability of the central figures and chosen people to fulfill their portions of responsibility.

#### *A. The Unrealized Course of Exodus*

During the 430 years after Jacob's family migrated into Egypt, his twelve sons became twelve tribes, and the 70 men of the house of Jacob multiplied to more than 600,000. Because of their numbers, the Pharaoh of Egypt feared and oppressed the Hebrews, and finally ordered that all their newborn males be killed. Moses escaped through the sacrificial act of his mother placing him in a basket on the Nile. (Ex. 1:8-24)

Moses was found and adopted by Pharaoh's daughter and raised as a prince of Egypt. Although he grew up in the splendor of Pharaoh's palace, he harbored high patriotism and unflinching loyalty to God and the chosen people, the Hebrews. Moses was adamantly opposed to the Egyptians' oppression of the Hebrews. Through his faithfulness during his 40 years in the palace, he established the Foundation of Faith to begin the course of the Israelites' liberation and migration into Canaan to establish their own nation. But would they be able to unite with him to establish the Foundation of Substance?

One day, Moses left the palace and found an Egyptian beating a Hebrew; Moses killed the Egyptian. The next day Moses met two Hebrews fighting and asked the aggressor why he struck his brother. This Hebrew asked Moses if he meant to kill him as Moses had killed the Egyptian. (Ex. 2:11-15) Seeing Moses' passion for them and his courage against their oppressors, the Hebrews should have united with Moses and followed him." His 40 years in the palace would then have been the foundation for the deliverance of his people. (Ex. 13:17) He would have led them in a 21-day course through the land of the Philistines into Canaan. By failing to unite with him and by

spreading the news of his act in a negative way, the Hebrews failed to establish the Foundation of Substance with Moses, and lost their first opportunity to leave Egypt and successfully enter Canaan. Pharaoh too heard the news that Moses had killed an Egyptian, and he now sought Moses' life. Moses fled to Midian, where he had to lay another foundation of 40 years. Thus God's first plan for the Exodus was never carried out.

## *B. Second Course of Exodus*

### *1) The Test of Moses*

Moses reestablished the Foundation of Faith through his 40 years of exile in Midian. The second national course to restore Canaan then commenced. After dramatically revealing Himself to Moses on Mount Sinai, God called Moses to lead his people out of Egypt.

And He said,

*"I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God. Then the LORD said I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey.... And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." (Ex. 3:6-10)*

God gave Moses the power to do signs and wonders in order to demonstrate God's power and convince both the people and the Pharaoh that Moses was God's representative. Also, since Moses was not eloquent, he asked God for someone to speak for him. God gave him Aaron, his brother, to accompany him. "He shall speak for you to the people; and he shall be a mouth for you, and you shall be to him as God." (Ex. 4:16) God also allowed his sister Miriam to stand

with him as a prophetess in her own right. Thus a trinity was formed with Moses, Aaron, and Miriam, foreshadowing the trinity with God, the Messiah, and his Bride (or the Holy Spirit).

However, as Moses was about to set out from Midian to Egypt, God tested Moses by trying to "kill him." (Ex. 4:24) Moses' wife, Zipporah, took a flint and circumcised their son Gershom. She then touched Moses' feet with the severed foreskin, and said, "Surely you are a bridegroom of blood to me!" (Ex. 4: 25c) By circumcising their son, Zipporah rescued Moses and demonstrated her absolute loyalty to the Hebrew tradition. This was the final condition for Moses to become the deliverer of God's elected people.' <sup>4</sup>

Canaan was the land that God had blessed and promised to give to Abraham. Hence, Canaan represented the heavenly world, whereas other countries, such as Haran, Egypt, Babylonia, Assyria, and the Roman Empire, represented the Satanic world. Canaan, a land which flowed with milk and honey, represented heaven, where love and happiness prevail. This was so, not because of any material abundance or natural beauty, but because God had blessed the land. The tribal restoration led by Moses was possible on the foundation of the family-level restoration which Jacob had established. Moses' course, therefore, followed the pattern of Jacob's course.

Although Pharaoh saw firsthand the signs and miracles which Moses performed before him, Pharaoh's heart was only hardened, and he still oppressed the Israelites. Moses countered Pharaoh's opposition by striking him with a series of ten disasters. As the tenth calamity, all the firstborn sons and animals of Egypt were struck. But the people of Israel were exempted by the lamb's blood which they painted on their door posts. (Ex. 7-12) This was the providence for the start of the Israelites' course of tribal Exodus and the restoration of the Israelite nation in Canaan.

## *2) Escape from Satanic Dominion*

Moses had said to Pharaoh, "We must go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us." (Ex. 8:27) In this way Moses deceived Pharaoh in order to lead

his people out of Egypt. God allowed the deception of Pharaoh, who represented Satan, because Satan had used deception to seduce Adam and Eve in the Garden. This three-day period marked their separation from Satan and began a new life for the Israelites.

When Pharaoh learned that the Israelites had fled, he sent his army in pursuit. When the Israelites saw the Egyptians racing after them, they were in great fear and cried out to God. Moses stretched out his rod over the Red Sea as God bid him, and the waters were divided. Thus, the Israelites crossed the sea on dry ground, but the Egyptians who followed them were drowned as the sea closed over them. (Ex. 14:1, 29) This shows that even after a person turns to God, by cutting off all ties with Satan, he will still be pursued by Satan, but that the power to destroy Satan will be given to him through the rod of God, Jesus.

From the time they left Egypt, God led the Israelites by means of a cloud by day and a pillar of fire by night. (Ex. 13:20) After they crossed the Red Sea, God provided them with quail and manna and with pure drinking water which sprang forth from a rock. (Ex. 16:13-14; 17:6) In the meantime the Amalekites attacked Israel at Rephidim. (Ex. 17:10-13) After the Israelites prevailed over the Amalekites, God led them to Mount Sinai. (Ex. 13:22) Thus the Israelites successfully escaped from the satanic domination of Egypt. Before entering Canaan, however, Moses and the Israelites now had to establish the tribal-level Foundation of Substance by uniting under God's Word and following God's lead into the promised land.

### *3) Forty-Day Foundations to Receive God's Word*

When the people reached Sinai, God called Moses and said to him:

*If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel. (Ex. 19:5-6)*

This marked a new chapter in God's dispensation. Prior to this point, God's work of restoration had centered on symbolic offerings such as the animal sacrifices and the Ark. Now, however, God was able to communicate His Word to humankind. God's Word, especially the Ten Commandments, would now be the central theme in determining the faithfulness of the chosen people and their unity with God.

Moses was on the mountain 40 days and 40 nights. God gave Moses the Ten Commandments (Ex. 20) written on two tablets of stone and instructed him on the building of the tabernacle, in which the Ten Commandments would be housed. In order to receive God's word of a new dispensation, Moses had to establish the 40-day period of separation from Satan. By uniting with God's revelation that Moses, in the position of Abel, would bring them, the Israelites could establish the condition to remove their fallen nature. Thus Moses and the Israelites together would create the Foundation of Substance and be ready to march victoriously into Canaan.

Whenever God accomplishes a significant work, Satan is always very active. Indeed, God's front line is Satan's front line. When the people saw that Moses was so long on the mountain, they gathered before Aaron, made a molten calf with their gold earrings, and said it was their god. They sacrificed to it, sat down to eat and drink, and rose up to play. Thus they united with Satan and made a condition for his invasion of the people. (Ex. 32:1 - 6)

As Moses neared the camp on his return and saw the calf and the people dancing around it, he became enraged; he threw the tablets down and broke them at the foot of the mountain. He took the golden calf which they had made, burned it, ground it to powder, scattered it upon the water, and made the people of Israel drink it. Thus Moses' 40-day foundation on the mountain was invaded.

The Bible reports that God had been ready to destroy the Israelites and start a new nation with Moses as its progenitor. From the position of Abel, Moses opposed this plan (Ex. 32:11 - 14) and implored God to forgive the people's sin. (Ex. 32:32) Cutting two tablets of stone like the first, he again went up on Mount Sinai as God

commanded. He stayed there fasting another 40 days and nights. After Moses' second 40-day fast, he received new tablets and came down again.

Although they initially united with Moses and built the tabernacle as God instructed, the people again became rebellious against God. They complained to Moses, disparaged God's gift of manna, and longed to return to Egypt.

The people of Israel also wept and said:

*"O that we had meat to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at." (Num. 11:4b-6)*

God wanted the people to look forward to their new life of freedom in Canaan, not backward toward their old lives of slavery in Egypt. They were supposed to create a new, God-centered culture by following the Ten Commandments and upholding the tradition of the tabernacle. Instead the Israelites still longed for their old ways, even preferring Pharaoh's slavery to what they had as followers of God under Moses. Thus Moses' second 40-day foundation was invaded.

Moses' faith and dedication were unquestionable. This time the people had to make indemnity to restore their faithlessness by making a new 40-day foundation. For this purpose Moses chose twelve men, one from each of the twelve tribes, and sent them to spy in the land of Canaan for 40 days. Ten brought back a discouraging report and said that the Israelites would not be able to enter the land because of the great strength and size of the inhabitants and the many large, fortified cities. (Num. 13:28-33)

Upon hearing this, the Israelites were frightened and murmured against God and Moses, crying through the night. The whole congregation confronted Moses and Aaron:

*"Why does the Lord bring us into this land, to fall by the sword? Our wives and our little ones will become a prey; would it not be better for us to go back to Egypt?" (Num. 14:3)*

But the remaining two spies, Joshua and Caleb, were courageous and steadfast in their faith and begged all the congregation not to rebel against God, who had promised them that they could occupy the land immediately. By uniting with Joshua and Caleb, the Israelites could have established the Foundation of Substance and entered Canaan. But the congregation said to stone them. (Num. 13:30; 14:6-10)

#### *4) Failure of the Second Course*

And the Lord said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs which I have wrought among them?" (Num. 14:11)

Because the Israelites did not accept the report of Joshua and Caleb with unquestioning faith but complained instead to God about their feared plight, the 40 days of spying in Canaan were lost. Thus three 40-day foundations had been taken: 1) Moses' first 40-day foundation on the mountain, which was claimed by Satan through the episode of the golden calf; 2) Moses' second 40-day foundation on the mountain, which was claimed by Satan when the people wanted to return to Egypt; and 3) the 40-day foundation of spying in Canaan, which was invaded by Satan when the people rejected Joshua and Caleb's report. Because this was the third such failure, Satan now had a basis for claiming the entire 40-year Foundation of Faith that Moses established in Midian in preparation for the Exodus. Satan invaded, and the second course of Exodus into Canaan failed.

#### *C. The Last Course*

To restore the lost Foundation of Faith, Moses and the Israelites together had to wander in the wilderness for 40 long years. Only Joshua, Caleb, and the new generation under 20 years of age were allowed to enter Canaan.

Despite all the faithlessness, Joshua had remained steadfast and had never complained. Thus he inherited the Foundation of Faith and the position of central figure. God chose him to succeed Moses to create the Foundation of Substance and lead the people into Canaan.

At the end of the course in the wilderness, Moses commissioned Joshua before all the congregation. (Num. 27.18-21) This time the people united with Joshua and determined to follow him at the risk of their lives, saying: "All that you have commanded us we will do, and wherever you send us we will go.... Only be strong and of good courage." (Joshua 1:16-18)

Restoring the earlier 40 days of spying that had been claimed by Satan, Joshua sent two men to spy out the fortifications of the city-state of Jericho. They were assisted in their task by Rahab, a harlot who resided in the city. Jericho was well fortified both inside and out. In order for them to claim Canaan, the Israelites had to overcome Jericho. This was accomplished when at Joshua's command they marched in procession around the city, once each day for six days. They carried the ark of the covenant and were led by priests who sounded trumpets. On the seventh day they marched around the city seven times, shouted in unison, and the walls collapsed. The Israelites surged in, and, as God had commanded, destroyed the city (Joshua 2-6) This act foreshadows the trumpet call of the archangels — the revealed truth — which in the last days will judge and destroy a world well fortified with falsity: the world of Satan.

By their victory over Jericho, the Israelites and Joshua finally established the long-sought Foundation of Substance and simultaneously set up the tribal foundation for the Messiah. However, before the Messiah could actually be born, a national-level foundation had to be established. The twelve tribes of Israel would have to become a nation centered on God's Word (the Ten Commandments) and the ideal of the national-level Temple, which was based on the pattern of the tribal-level tabernacle.

#### *D. The National-Level Foundation for the Messiah*

The struggle to accomplish the national-level foundation for the Messiah is too long to recount in detail here. The following is a brief summary:

During the next 400 years, the Israelites settled in Canaan in separate tribal areas. Under the Judges, they gradually developed a



national identity and finally established a united monarchy under King David. David's son Solomon expanded his empire and built the Temple according to the pattern of the tabernacle. However, the United Kingdom lasted only 120 years because the Israelites failed to uphold the ideal of the Temple and thus could not establish the national-level foundation for the Messiah. As a result, they suffered invasion and defeat by enemy nations and existed only as a divided kingdom for the next 400 years. God sent His prophets Elijah and Jeremiah to bring Israel back to His ways. But when Israel failed to respond, the Temple was destroyed and the leading families of Jerusalem were taken into exile in Babylon. Eventually Cyrus the Great of Persia conquered Babylon, allowed the Jews to return to Jerusalem, and sponsored the rebuilding of the Temple. Two hundred and ten years later, during the time of Ezra and Nehemiah, the Temple was finally rebuilt and the Jews firmly united under God's tradition.

*And all the people gathered as one man into the square before the Water Gate; and they told Ezra the scribe to bring the book of the law of Moses which the Lord had given to Israel. And Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law.... And Ezra blessed the Lord, the great God; and all the people answered, 'Amen, Amen,' lifting up their hands; and they bowed their heads and worshiped the Lord with their faces to the ground. (Nehemiah 8:1-6)*

Thus, at this point the Israelites fully united with the ideal of the Temple. Over the next 400 years they upheld this ideal passionately, facing numerous persecutions and enduring terrible suffering. Thus the national foundation for the Messiah was finally accomplished. With the coming of John the Baptist, the conditions were at last established for the Messiah to appear. It had taken 2,000 biblical years from Adam to Jacob for the family-level foundation of restora-

tion to be established, and it took another 2,000 years from Jacob to John the Baptist for that foundation to be successfully expanded to the national level. Now the worldwide course of restoration, involving the Messiah himself, could finally begin.

## *Chapter IV*

# *The Mission of Jesus*

The life and death of Jesus Christ have presented unfathomable questions. Did he reveal to mankind everything he intended? Was his crucifixion the consummation of his mission? If his teaching was the ultimate revelation and his mission was completed, why do Christians still pray, "Thy kingdom come. Thy will be done on earth as it is in heaven"? Let us examine Jesus' life and teachings in the light of God's new revelation.

### *1. The Birth of Christ*

How was Jesus born? Was he conceived without a physical father? To understand the background of Jesus' birth, it is necessary to go back to the history of God's work to establish the foundation for the Messiah in the family of Jacob. Especially significant is the course of Judah's daughter-in-law Tamar, who was the foremother of Jesus.

#### *A. Tamar's Foundation for Sinless Birth*

Two brothers, Perez and Zerah, were struggling inside Tamar's womb. At the time of delivery Zerah reached his hand out of his mother's womb. In order to clearly mark who was first born, the midwife tied a red thread around his wrist. After the thread was tied, however, a great struggle took place in Tamar's womb, in which Perez fiercely pulled Zerah back in and was born first himself! The name Perez means "he who pushed aside." (Gen. 38:27-30)

Thus the victory won by Jacob over Esau was consummated in the mother's womb through Perez and Zerah. Now restoration was complete in that lineage and there was no room for Satan to exert any claim, even from the time of conception in the womb. That family tree continued uninterrupted for 2,000 years down through the birth of Jesus.

After 4,000 years of biblical history since the Fall of Adam and Eve, the time finally arrived for the birth of the Messiah. This means that for the first time in history God could finally send His true son in His lineage, sinless in the mother's womb. Because that lineage had already been cleansed through Tamar's course, Satan could have no claim on that sinless baby boy, and on this level Satan was defeated.

Who was chosen to inherit Tamar's course and fulfill that most extraordinary dispensation in the sight of God at the time of the Messiah 2,000 years ago? Her name was Mary.

### *B. Mary's Call and Elizabeth's Response*

Mary, when she was engaged to Joseph, received from the Archangel Gabriel the surprising message that the Messiah would be born through her. (Luke 1:31) In those days, if an unmarried woman became pregnant, she could be killed. But Mary accepted the will of God with absolute faith, saying, "Behold, I am the handmaid of the Lord; let it be to me according to your word." (Luke 1:38)

Mary immediately left her home and journeyed to consult with the priest Zechariah, who was her relative and was highly respected. Zechariah's wife Elizabeth, with the help of God, was pregnant with John the Baptist. She said to Mary, "Blessed are you among women and blessed is the fruit of your womb, and why is this granted to me, that the mother of my Lord should come to me?" (Luke 1:42-43) With these words she testified to the coming birth of Jesus. In this way, God let Mary, Zechariah (Luke 1:17), and Elizabeth know about the birth of the Messiah before anybody else. All of them had the absolutely crucial mission of following the will of God and serving Jesus. Zechariah's family let Mary stay in their house. Jesus was conceived in the house of Zechariah.

Elizabeth and Mary were cousins. But according to God's providence, they were considered sisters, with Elizabeth as the elder, Cain, and Mary as the younger, Abel.

If Jacob's family was the starting point at the family level, then Mary and Zechariah's family were the starting point of the national-level providence. In the family of Jacob, Rachel was intended to

become the first wife, not Leah. (Genesis 29) However, Leah became the first wife.

At the time of Jesus, on the national level, this order had to be restored in the family of Zechariah. The position of the original wife was occupied by Elizabeth, Zechariah's wife. Elizabeth's son was John the Baptist. However, through them alone there was no way to complete the restoration. There had to exist the younger sister's position in order to establish the heavenly lineage.

In Jacob's family, Leah hated her younger sister Rachel and she completely dominated Jacob and produced most of his children, whereas Rachel had only two children. However, Elizabeth, the wife of Zechariah, actually volunteered to introduce Mary to Zechariah because of her revelation from God. She allowed Mary to stay in her family for three months.

During the months of staying in Zechariah's household, Mary became pregnant. Mary had the responsibility to indemnify the failure of Eve as well as the failure of Rachel and Leah. Because of Mary's success in fulfilling the positions of Eve, Rachel, and Tamar, now the son she had in her womb was sanctified at the national level. That is why she was able to give birth to the Holy Son of God, Jesus. Jesus was born completely free of satanic accusation. God inspired everything concerning his conception and birth. He was truly God's only begotten son.

### *C. Mary Returns to Joseph*

In the Bible it is recorded, "And Mary remained with her [Elizabeth] about three months, and returned to her home." (Luke 1:56) After that, there is no biblical record of any further communication between Mary and Elizabeth and Zechariah. From the time Mary left Zechariah's house, difficulties began for Mary and Jesus. Originally, God wanted Jesus to be born under the shelter of Zechariah's family. The family of Zechariah should have been the wall of protection for Jesus until the very end.

A short time later, Joseph discovered that Mary was pregnant. How great must have been his shock at that moment! Mary, his

beloved fiancée,' without having had any physical relationship with him, had become pregnant after a three-month stay in another place. It was natural for Joseph to question Mary about who the baby in her womb belonged to.

Mary's pregnancy began to show, and the people of the surrounding area became aware of it. What would have happened if Joseph had declared that he didn't know anything about it? But Joseph was a righteous man. He received a dream in which an angel told him that Mary's child was conceived of the Holy Spirit. Joseph believed in the revelation of God and defended Mary, saying the pregnancy was his responsibility. Mary may have been scorned for becoming pregnant during her engagement, but she had avoided death by stoning.

Joseph, who loved Mary, protected her this way in the beginning. However, there was a great deal of anguish deep in his heart. Once Jesus was born, Joseph's suspicions about the father of Jesus only increased and his heart ached. As Jesus grew older, the two became more and more distant in heart. And because of this, family problems frequently arose. Jesus was viewed as an illegitimate son,<sup>2</sup> and lacking the protection of Zechariah's family and the love of Joseph, he grew up with an indescribable loneliness in his heart.

Jesus alludes to this separation in Mathew 12:47-50:

*Someone told him, "Your mother and brothers are standing outside, wanting to speak to you." He replied to him, "Who is my mother, who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my father in heaven is my brother and sister and mother." (Matt. 12:47-50)*

Without the support of his family, Jesus turned to John the Baptist.

## *2. Jesus and John the Baptist*

### *A. Elijah's Mission*

The goal of the worldwide course of restoration is nothing less than the liquidation of satanic sovereignty and the establishment of the kingdom of heaven on earth. Malachi, the last prophetic book of the Old Testament, promised that Elijah, the greatest of the prophets, would return to Israel "before the great and terrible day of the Lord comes." (Mal. 4:5)

The prophet Elijah was a most powerful spiritual champion. His mission was to unite the northern kingdom of Israel and the southern kingdom of Judah centering on the Temple and the Ten Commandments in preparation for the coming of the Messiah. Unfortunately, his mission was left unaccomplished. In order to prepare for the Messiah, another "Elijah" was needed, as Malachi prophesied. Finally, approximately 400 years after the rebuilding of the Temple, this prophecy was fulfilled with the birth of John the Baptist.

John was born under miraculous circumstances. While his father, the priest Zechariah, was serving in the Temple, he received a revelation from the angel Gabriel concerning John's mission.

*"And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (Luke 1:16-17)*

### *B. John the Baptist*

The central figure for the first worldwide course of restoration to bring the people into unity with the Messiah was thus none other than John the Baptist. John was an ascetic from an early age and spent years of preparation for his mission through study, fasting, prayer, and meditation in the wilderness. After this period of preparation, John began preaching and baptizing people at the River Jordan. The people of Israel were deeply impressed by John's faith, and many

even wondered if he himself might be the Messiah.

*As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire." (Luke 3:15-16)*

Through his time in the desert eating nothing but locusts and wild honey and his ministry of baptism at the Jordan, John established a 40-day period of separation from Satan. Upon his victorious Foundation of Faith, he stood in the position to testify to the people concerning the Messiah. He also stood in the position to demonstrate to the people the proper standard of humility and discipleship to the one whose sandals he said he was "not worthy to untie."

### *C. Jesus Meets John the Baptist*

The religious leaders from Jerusalem sent a delegation to John the Baptist.

*And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, he did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." (John 1:19-21)*

While John was a man of great faith, he nevertheless denied the revelation that his own father had received about him concerning his role as Elijah. As we shall see, this was a crucial issue, for without an "Elijah," the Messiah could not be accepted by those who believed in Malachi's prophecy.

John was the last prophet of the Old Testament era, while Jesus represented God's new covenant with mankind. Thus, John stood in the position of the older brother, Cain, while Jesus stood in the position of the younger brother, Abel. Soon, Jesus appeared on the scene and asked John to baptize him. John immediately sensed that he should be baptized by Jesus. The following day, John told his disci-



pies that he had seen the spirit of God descend and remain on Jesus, and that Jesus was the Lamb of God who would take away the sin of the world. (John 1:29) It is therefore apparent that John knew the identity of Jesus.

By applying the principle of restoration to John's course, we can understand that John's mission apart from Jesus should have culminated with his baptism of Jesus. John and Jesus should have united like Esau and Jacob did at the ford of Jabbok. Thereupon, John should have joined Jesus and devoted himself to testifying to Jesus as the Messiah. John should have become Jesus' disciple, obeyed him and served him, thus drawing people to Jesus, not to himself. But apparently John was not convinced, for he took a position apart from Jesus and continued his own ministry. John said, "He must increase, but I must decrease." (John 3:30) Why should John decrease while Jesus was increasing?

If John had truly united with Jesus, he too would have been blessed. He would have been with Jesus in his triumph and glory. However, doubts came to John's mind as he compared his life with that of Jesus. It seemed to him that Jesus—a humble carpenter from the backwater town of Nazareth—was too lax in his lifestyle and too liberal in his interpretation of the Mosaic Law. Jesus' disciples were simple fishermen, and his followers included social outcasts such as tax collectors, harlots, and sinners. Jesus and his disciples ate and drank, whereas John and his followers refrained from alcohol, often fasted and were generally ascetic.<sup>3</sup> John might have even expected the Messiah to come in glory on the throne of David.<sup>4</sup> But Jesus was a man of humble background.

Instead of becoming Jesus' disciple and following through on testifying to him, John continued preaching and baptizing on his own. (John 3:22-30) Originally, it was God's plan that John turn over this foundation to Jesus after baptizing him. Had John followed Jesus after baptizing him and testified to Jesus ardently enough, the whole of Israel might have turned to Jesus. But John, the principal forerunner of Jesus, had failed in his mission of preparing the way.

Thus, John lost the position of central figure for the Foundation

of Faith, depriving the Jewish people of the leader with whom they could pay restitution to remove the fallen nature. This blocked their way to complete the Foundation of Substance and the foundation for the Messiah. Consequently, the first worldwide course of restoration was aborted.

Because John did not unite with Jesus and lead the people to establish the Foundation of Substance, Satan invaded John's Foundation of Faith. Jesus himself had to reestablish John's foundation by withstanding the attacks of Satan throughout his 40 days of fasting and prayer in the wilderness. "The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan." (Mark 1:12-13)

### *3. Jesus and the Disciples*

#### *A. Jesus Restores John's Foundation of Faith*

Jesus took on John's mission and restored through indemnity the Foundation of Faith in order to begin the second worldwide course of restoration.

In the desert, Moses became angry and struck the rock twice, (Num. 20:2-12) Since the rock was a symbol of Christ (1 Cor. 10:1-6), Christ was symbolically placed in Satan's hand. Thus, Jesus had to take himself back from Satan before he could start his ministry and present himself as the living Word.

During his fast, Jesus experienced great hunger, and Satan said to him, "If you are the Son of God, command these stones to become loaves of bread." (Matt. 4:3) If in the wilderness Jesus had been as faithless as his forefathers because of his great hunger, Satan could have claimed the stone again, and even Jesus himself.

The most important matter for Jesus was the stone, the Word of God, not bread. Jesus had to restore himself as the stone, the reality of the Word. Jesus overcame Satan and restored himself as the Word with his declaration: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4) Jesus had restored the Word through a 40-day fast, just as Moses had received

the Ten Commandments written on stone through a 40-day fast.

Jesus was the reality of the Temple, and the purpose of his coming was to make all people God's temples, that is, God's dwellings. (1 Cor. 3:16) Knowing this, Satan set Jesus on the pinnacle of the Temple and said to him, "If you are the Son of God, throw yourself down." (Matt. 4:6) To throw himself down would have meant to give up his position as the Lord of the Temple. Jesus again defeated Satan by saying: "You shall not tempt the Lord your God." (Matt. 4:7)

Having overcome the first temptation, Jesus became the sole Lord in the world of the Principle. By this second victory over Satan, Jesus made it possible for all people to become God's temples, and thus symbolically to take the position of brides to Jesus and then to become children of God. Through this victory, Jesus laid a foundation for the restoration of people to the status of a bride.

Because of the human Fall, Satan became the lord over creation. (2 Cor. 4:4) Jesus came to take Satan's lordship from him. Knowing Jesus' intention, Satan took him to a very high mount, showed him all the kingdoms of the world and their glory, and said to him, "All these I will give you, if you will fall down and worship me." (Matt. 4:9) Jesus defeated Satan a third time by saying, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and Him only shall you serve.'" (Matt. 4:10) Jesus declared that there was but one God and that Jesus was His sole representative. In prevailing over Satan in the third temptation, Jesus laid a foundation for the restoration of humankind's dominion over the creation. (Matt. 19:28)

### *B. The Kingdom of Heaven*

Jesus successfully reestablished the Foundation of Faith by overcoming Satan's temptations. He thus inherited John's foundation. Acting as his own forerunner, Jesus approached the people at first with the same message that John was preaching. Jesus and John both proclaimed, "Repent, for the kingdom of heaven is at hand." (Matt. 4:17b) Just as Moses used God's power to do miracles in order to win the people's confidence to follow and believe in him, Jesus did miraculous deeds and healed many people in order that they might

have faith in him. (John 10:38)

Instead of uniting with Jesus and drawing people to him, John attracted official scrutiny by publicly denouncing the corruption of the ruling family of Herod Antipas. John soon ran afoul of Herod's authority.<sup>5</sup> In prison for denouncing Antipas' marriage, John remained uncommitted to Jesus. John sent two of his disciples to inquire: "Are you he who is to come, or shall we look for another?" This question disturbed Jesus, who answered:

*"Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offense at me." (Luke 7:22-23)*

By declaring, "Blessed is he who takes no offense at me," Jesus implied the opposite: "Woe to him who does take offense at me." Even if John had problems with Jesus' social background and his attitude toward the Law, John should have recognized Jesus at least by his works. John was the most important prophet of all, in terms of his mission, for he was the very one to give direct witness to the Messiah. He of all people should have known the answer to his own question. By failing to follow Jesus and getting caught up in a political controversy that was not central to his mission as Jesus' forerunner, John made a major mistake. He ended up in jail and was executed without making a commitment to the very Messiah for whom he was supposed to straighten the way. Jesus said:

*"I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of Gods is greater than he." (Luke 7:28)*

In terms of serving Jesus, John was the least because he did not follow or attend Jesus as the Lord although he had been chosen for that very purpose.

Afterwards, Luke reported, Jesus "went on through cities and villages, preaching and bringing the good news of the kingdom of God." (Luke 8:1)

Jesus sent out his disciples, urging them to preach that the time was at hand. In fact, the time was so urgent that Jesus commanded: "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." (Luke 9:60) Then he said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." (Luke 9:62b) In teaching his disciples how to pray, Jesus' first petition to God was: "Thy kingdom come." (Matt. 6:9-13) Jesus proclaimed the arrival of the reign of heaven because he was the one by whom it was to be established.

The kingdom of heaven was the central theme of Jesus' teaching. He gave many parables pertaining to the kingdom. He compared it to sowing good seeds in various soils; to a tiny grain of mustard seed which would grow into a large tree; to leaven hidden in meal; to a treasure hidden in a field, which a man found with joy and then bought at the cost of everything he had; to a merchant who, finding one pearl of great value, went and sold all that he had and bought it; and to a net thrown into the sea. (Matt. 13)

Jesus had to speak in symbols and hide the fact that he was the Messiah because at that point he was still endeavoring to win the people over to his side and establish the Foundation of Substance from the position of John the Baptist.

Jesus said that it was not easy to enter God's reign. One must be like a child, showing that quality of obedient acceptance. For a rich man it was particularly difficult, so that Jesus compared a rich man entering the kingdom to a camel going through a needle's eye. (Luke 18:15-30)

Jesus came to bring God's rule in the real world, and not merely a spiritual kingdom in the hearts of his followers. Because the foundation for this had to be laid during Jesus' lifetime, its establishment was imminent and urgent. Therefore, Jesus directed his followers to "seek first his kingdom and righteousness," without giving undue thought to what to eat or wear. (Matt. 6:25)

In the Beatitudes, Jesus described the nature of those who would enter the kingdom of heaven. (Matt. 5:3-11) To enter God's realm, one must be "perfect." As Jesus said, "You, therefore, must be perfect, as

your heavenly Father is perfect." (Matt. 5:45) According to the Principle of Creation, after a human being attains completion or perfection, he or she comes under God's Direct Dominion in marriage blessed by God. Perfected men and women have no need for forgiveness because they have in themselves no sin. Descendants of such parents will be born free from original sin, and therefore will have no need of a savior.

Jesus came to completely subjugate Satan (John 12:30), thereby freeing mankind from evil and from original sin. He came to raise people to perfection—to establish a worldwide society of heaven on earth. This was to be much more than the reign of God in people's hearts. He meant to establish a tangible, visible society of God's ideal. It was to be built by the efforts of men and women filled with divine love and truth. It was to be a Garden of Eden in which true families of perfected parents would live with God in a full relationship of reciprocal love.

Since Jesus lacked an "Elijah,"<sup>7</sup> he could not approach the people directly as the Messiah. This is the reason that he referred to himself by the prophetic title "son of man,"<sup>8</sup> rather than Messiah and told his disciples not to tell anyone that he was the Christ.<sup>9</sup> Matthew states:

*Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven.... Then he strictly charged the disciples to tell no one that he was the Christ. (Matt. 16:13-17, 20)*

What was Jesus' mission as the Messiah? The Messiah comes in Adam's place to restore the lost Garden of Eden, to establish the kingdom of heaven on earth.<sup>10</sup> Thus, Jesus came as the True Parent of humanity.

Jesus referred to himself as a bridegroom. (Matt. 9:14-15) As the new Adam, Jesus was to take a bride who would become the new Eve. Together they would have become the True Parents of mankind. Starting with the chosen people of Israel, they were to adopt all people into their extended family (Luke 13:34) Thus, all humankind would have been reborn, cleansed of the original sin, and would have become one with God in heart. They would have restored their original, God-given nature and built the kingdom of heaven on earth in Jesus' day.

By taking a bride, Jesus would have restored the original trinity of God, Adam, and Eve. Through creating a first restored family with themselves in the position of True Parents, Jesus and his bride would have established the base of four positions and fulfilled the three great blessings intended for the original human family. At the same time they would create the model for all other people to follow. By engrafting themselves into Jesus as the "true vine" (John 15:5) and being adopted into his extended family (Eph. 1:5), his disciples and eventually all mankind would form their own bases of four positions through Jesus' blessing on their marriage. They would then be able to multiply goodness by giving birth to children totally free from original sin and Satan's accusation. Once such families populated the earth, the kingdom of heaven on earth would be established.

If the Jewish people had been moved to believe in and follow Jesus, they would have paid restitution to remove the fallen nature and would have established the Foundation of Substance for the second worldwide course of restoration. The foundation for the Messiah would thus have been laid. Standing upon this foundation, Jesus would have advanced from the position of John the Baptist to the position of the Messiah.

### *C. How Was He Received?*

Like Moses, Jesus demonstrated absolute faith and sacrificial commitment to bring the message of the kingdom to God's people. However, because of John's failure, a basis for satanic accusation existed, in that there was no "Elijah" to make the way straight for the Lord. Jesus had to apologize for this fact.

After John's death, the disciples asked Jesus,

*"Then why do the scribes say that first Elijah must come?" He replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist. (Matt. 17:10-13)*

Because of John's failure, Satan could accuse Jesus of being an imposter. And because John himself had already denied that he was Elijah, it was difficult for those who took the prophets seriously to accept Jesus. Moreover, Jesus' words of truth brought judgment on many people—from the families whose younger members left their professions to join Jesus, to the more conservative of the Pharisees who held to a strict interpretation of the Law," to the Temple authorities who collaborated with Rome and were threatened by any messianic claimant. Satan devoted his full effort to finding a way to stop Jesus from continuing his mission. Finally, one of Jesus' own disciples betrayed him.

When Jesus restored the Foundation of Faith by fasting in the wilderness, the Bible reports that Satan "departed from him until an opportune time." (Luke 4:13) Through Judas Iscariot, Satan found his opportunity. Jesus desperately sought to establish a shield against Satan's attack. However, this would require absolute faith not only on Jesus' part but also the part of Jesus' closest disciples. Drawing his disciples close to him, Jesus said:

*"Let him who has no sword sell his mantle and buy one...." And they said, "Look, Lord, here are two swords." And he said to them, "It is enough." And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. (Luke 22:35-39)*

Sensing the danger, at the Mount of Olives Jesus entered the Garden of Gethsemane and told his disciples to keep watch.

*Then Jesus went with them to a place called Gethsemane, and he said*



*to his disciples, "Sit here, while I go yonder and pray." And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Matt. 26:36-39)*

Jesus prayed desperately for God to allow him to fulfill his primary mission as the True Parent. Three times, Jesus returned to his disciples and found them sleeping. He roused them and urged them not to fall into temptation, saying the spirit is willing but the flesh is weak. Three times Jesus implored God to let the cup of suffering pass from him. Three times God refused.

When Jesus returned to his disciples for the third and final time, he declared:

*"Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand." (Matt. 26:45-46)*

Although Jesus commanded the disciples to rise and flee with him, it was already too late. Even Jesus' closest disciples could not fully unite with him, defend him, or even warn him at the crucial hour. Because of this, Satan was able to penetrate even Jesus' inner circle through Judas Iscariot and thus take hold of Jesus' body.

From this we can see that the Foundation of Substance could not be established between Jesus and his disciples. With that the second worldwide course of restoration came to an end. Jesus now had to go the way of cross.

## *4. Dual Predictions of the Messiah*

### *A. Isaiah's Glorious Prophecy*

God's purpose in sending the Messiah was to establish His sovereignty on earth, beginning with Israel. Isaiah prophesied about the Messiah's role in God's kingdom.

*For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, <sup>12</sup> Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and forevermore. (Isaiah 9:6-7)*

From the throne of David, the Messiah was to govern his people with justice and righteousness. Isaiah further prophesied the glorious days the Israelites would see in the kingdom of the Messiah, a reign whose blessings would flow not only to Jews but to gentile nations also.

*Arise, shine; for your light has come, and the glory of the lord has risen upon you.... Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you.... Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession.... Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise. (Isaiah 60)*

This is the glory and joy that the Israelites were to share upon the establishment of the Messianic kingdom. Their long suffering and sorrow would be ended. Their blessing would reach throughout the whole world, and earth would be the Garden of Eden.

Such glorious prophecy is found also in the Gospels.

*"And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end." (Luke 1:31-33)*

The angel Gabriel informed Mary that her son would be the Messiah, fulfilling the long-cherished hope of Israel: that he would rule a kingdom of eternal peace. According to the Gospel of Matthew, the wise men of the East came to pay homage to the newborn Jesus as the prophesied King of the Jews. Upon hearing of Jesus' birth, King Herod was afraid of losing his position, and sought to have him killed. In Luke's Gospel, shepherds in the fields heard from angels that the Messiah was born in Bethlehem. Simeon and Anna immediately recognized him as the promised King and Messiah. At last, John the Baptist was sent to prepare the people by his direct witness to the Messiah. <sup>13</sup>

God painstakingly prepared the people of Israel for the Messiah by sending prophets, angels, and witnesses. Thus God sought to assure Israel's recognition and wholehearted acceptance of the Messiah, which the establishment of God's kingdom required.

### *B. The Path of Jesus' Sorrowful Life*

When the Messiah finally came to the people, he was most sadly treated. He had preached about the kingdom of heaven he had come to establish. He had performed mighty works in the hope that they might see who he was. Nevertheless, most people still could not accept him as the Messiah, and many of them directly repudiated his words and works. When he saw that it was impossible to establish the kingdom of God during his lifetime, he began to speak about the suffering of the "Son of man." Jesus did not mention the suffering from the beginning of his ministry, but only after he realized the possibility that he might not be able to fulfill his mission. <sup>14</sup>

To receive guidance concerning his destiny, Jesus went up on a mountain to pray. Peter, John, and James accompanied him. During his prayer Moses and Elijah appeared to Jesus, and his inevitable suffering was revealed to him. "And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem." (Luke 9:30-31)

Jesus began to intimate to his disciples that he might have to go to Jerusalem, there to suffer persecution and finally to be killed. Peter

took him by the arm and began to remonstrate with him over this, saying, "God forbid, Lord! This shall never happen to you." (Matt. 16:22) Peter, the chief disciple, was surprised and even shocked to hear that Jesus would suffer. Why should Peter be so surprised at this if Jesus had been teaching his mission as the suffering Lord? Jesus' remarks concerning his suffering were shocking and upsetting to Peter because such suffering was in complete contrast to everything Jesus had taught up to then.

By this time Jesus saw that it would be difficult to fulfill his original intention, and therefore resolved to endure suffering as a secondary course if necessary.<sup>15</sup> In public, Jesus hid his true identity and spoke of the kingdom of God only in parables.

In Jesus' later parables, he lamented the lack of response to him. Jesus compared the kingdom of heaven to a king who gave a marriage feast for his son and invited all people, but they would not come; to ten virgins, five wise and five foolish, who took their lamps and went to meet the bridegroom; to a man who called his servants to account for the talents which he had entrusted to them, and one had buried his talent.

To his intimate disciples he revealed more. (Luke 8:10) Therefore, his close followers knew that Jesus was the Messiah and was working to establish the kingdom of heaven during his lifetime. With this knowledge, James and John once asked Jesus: "Grant us to sit, one at your right hand and one at your left, in your glory." (Mark 10:37) They were not wrong in expecting him to reign in glory upon the throne of David. What the disciples did not know, however, was that on the mountain with Moses and Elijah, Jesus had resolved to confront the imminent crisis. Rejected by the people to whom God had sent him, he was forced to take an alternate course. Thus he was tragically diverted from the victorious way of the Lord of glory prophesied by Isaiah.

### *C. Prediction of Suffering*

If Jesus did not come to be crucified, why then did Isaiah apparently predict his suffering?

*Who has believed what we have heard? And to whom has the arm of the Lord been revealed?... He was despised and rejected by men; a man of sorrows, and acquainted with grief... Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>16</sup> (Isaiah 53 : 1-4 )*

We must understand that the purpose of God is fully accomplished only when humans cooperate with God. Therefore, if humanity does not wholeheartedly respond, God's will cannot be fulfilled. God's will is not automatically fulfilled by the coming of the Messiah. If the people had unequivocally received the Messiah, God's will could be fulfilled and God's sovereignty established on earth. On the other hand, if the people rejected the Messiah in disbelief, he would have to endure suffering.

God foresaw these two possible responses to the Messiah. The prophecy of the Lord of glory recorded in Isaiah 9 and 60 would have been fulfilled if John the Baptist had fulfilled his mission and led the people of Israel to unite with Jesus. God desired the fulfillment of this prophecy. The prediction of the suffering servant recorded in Isaiah was one that God never wanted to see fulfilled. He only gave this prediction as a warning."

Jesus' parable clearly shows that he did not come to die:

*There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, They will respect my son. (Matt. 21:33-37)*

In this parable the householder is God. The son He sent is Jesus. His death was the exact opposite of what He intended. If Jesus had not been crucified, he would have fulfilled the three great blessings, adopted all people into God's family, and restored mankind in both

spirit and body. Despite God's preparation and warning, this primary intent was frustrated.

*D. The Cross: A Secondary Choice*

Because Jesus could not establish his family and the physical kingdom of God, the realization of God's will was delayed. Since the Fall, the heart of God has been filled with grief. Jesus came to relieve the divine sorrow, thus comforting the Father. Unable to succeed completely in this mission, Jesus too must have been sorrowful.

Prior to his arrest, Jesus said to his disciples: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth." (John 16:12-13a) He told Nicodemus: "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (John 3:12)

If the people of Israel had fully accepted Jesus, he could have revealed to them the full significance of his mission as the Messiah and True Parent. Instead, Jesus was alone, for his people had rejected him and even his disciples had failed to unite completely with him. Under these circumstances, Jesus could not give full information, even to his intimate followers. Thus he told them that God would reveal more in the course of time to guide them into all the truth.

John's Gospel reports the last words of Jesus as "It is finished." (John 19:30b) Jesus did not mean by this that he had accomplished the entire scope of his mission. He merely meant that his life and work were over.

Matthew and Mark record the prayer of Jesus: "My God, my God, why hast thou forsaken me?" (Matt. 27:46c) Certainly this is not the prayer of a Messiah who has victoriously fulfilled his mission. This is rather the heart-rending cry of the one who undertook the mission of greatest promise, but who now is dying like a criminal, deserted by all, even by God.

Luke records the prayer of Jesus on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34a) This clearly indicates it was a tragic error to crucify Jesus. Otherwise, why should

Jesus entreat God to forgive those who were putting him to death? However, when Jesus prayed "Father forgive them...", he also accomplished a major victory. Satan had taken Jesus' body, but he could not invade Jesus' spirit. Even at the very last moment, Jesus practiced the principle of loving and forgiving one's most bitter enemies. Satan had to surrender to Jesus at this point. If Jesus, as he hung dying on the cross, had held any feelings of malice toward his enemies, God's Providence would have been turned completely around. It is because Jesus overcame death with a heart of love for his enemies that Satan surrendered. The words "love your enemy" represent the pinnacle of Jesus' teaching

If Jesus had fulfilled the original course of restoration, great changes would have come to the world. However, because his body was taken by Satan, Jesus could not fulfill God's ideal for mankind by marrying, establishing a family, and creating the kingdom of heaven on earth that he had prayed for daily. Even though Jesus renewed the Foundation of Faith after the failure of John the Baptist, the Foundation of Substance could not be established. Consequently, the second course of worldwide restoration could not be completed.

Sin and evil still run rampant in the world. The glorious prophecies of Isaiah have not been fulfilled. Israel was never glorified. Indeed, a generation after Jesus' death, the Romans attacked Jerusalem, destroyed the Temple, and dispersed the Israelites. In order to fulfill the glorious promises of the kingdom of God, Christ must come again.

## *5. Resurrection*

### *A. The Victory of Jesus' Resurrection*

Satan exercised all his power, crucified Jesus, and fulfilled his desires. A condition was thus established for God to exercise His divine power according to the principle of restitution. Satan crucified Jesus. God, in turn, raised Jesus from the dead. Since Jesus had already defeated Satan by forgiving those who crucified him, the resurrection of Jesus was beyond Satan's accusation and constituted a realm

completely separated from Satan's interference. The cross of Jesus had been a victory for Satan, but the resurrection was God's victory. From this time on Satan was on the defensive, and Jesus in the aggressive position spiritually. Although Jesus could not accomplish the worldwide restoration both spiritually and physically, God was able to start a new dispensation of spiritual salvation through the resurrected Jesus.

The 40-day foundation that Jesus had laid in the wilderness had been invaded by Satan because of the faithlessness of the disciples. It was destroyed with Jesus' crucifixion. In order to start the worldwide dispensation of spiritual salvation, Jesus had to establish another foundation based on the number 40. Jesus' three days in the tomb echoed the three-day pattern of separation from Satan that had been followed by Abraham and Moses in their courses. The risen Jesus did not ascend into heaven immediately, but remained on earth with his disciples for 40 days, teaching them, testifying to them about the second coming of the Son of man, and strengthening their faith. Thus Jesus reestablished the victorious Foundation of Faith.

At this point the resurrected Jesus stood spiritually in the position of Abel. The faithful disciples stood in the position of Cain. By believing in Jesus and following him devotedly, they were in a position to establish the indemnity condition to remove the fallen nature and restore the spiritual Foundation of Substance.

God thus hoped to open the way for all humanity to be engrafted with the resurrected Jesus and thereby receive spiritual salvation and rebirth.

### *B. Pentecost and the Foundation of Substance*

The very disciples who had abandoned Jesus and fled in fear when he was arrested now confidently declared their faith in the risen Lord. They replaced the fallen Judas with Matthias and resolved to continue their mission, determining to follow Jesus at the risk of their lives, even if it meant taking up their crosses as he did. Through their unity with the risen Jesus, the disciples finally succeeded in establishing the Foundation of Substance. Jesus no longer stood in the position of John the Baptist but could now act with full spiri-



tual power as Christ, the Son of God, and the new Adam. The descent of the Holy Spirit now occurred, and God could begin a new dispensation with the risen Jesus and the Holy Spirit.

*And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. (Acts 2:2-4)*

The Christian Church was established on this foundation. Now any person, by inheriting the Foundation of Faith through believing in Jesus and setting up an individual Foundation of Substance by resolving to follow him, can receive Jesus as Christ and savior and be reborn through the Holy Spirit. Whoever unites with the risen Jesus and the Holy Spirit stands on the same foundation as Jesus, and is freed spiritually from the accusation of Satan. (Rom. 8:1-2) When a Christian accepts Jesus, a base of four positions is created with Jesus in the position of the spiritual Adam, the Holy Spirit in the position of the spiritual Eve, and each new believer in the position of their spiritual son or daughter. (Rom. 8:14) Thus Jesus and the Holy Spirit are literally the spiritual True Parents of every Christian. This is the true meaning of being "born again."

Because Jesus' body was killed before he could establish the tangible base of four positions together with the Bride and their physical children, the physical restoration of the world is yet to come. Even though we may by faith unite with Jesus in spirit, our bodies are still liable to Satan's attack, as was the case with Jesus himself. In other words, our physical salvation still remains unaccomplished. (Rom. 8:23) We are still born in sin. However, if we believe in the resurrected Jesus, through God's grace we can enter spiritually his realm of resurrection, which is invulnerable to satanic invasion. There we are released from the conditions that allow Satan to accuse us, and we are spiritually saved. (Rom. 8:37-39)

Jesus and the Holy Spirit have been leading the worldwide spiritual restoration for the last 2,000 years by expanding the base of

spiritual salvation and guiding the course of the history of the Christian church. However, Satan, the "god of this world" (2 Cor. 4:4), has also been very active to tempt and distract Christians and to thwart God's will of manifesting Jesus' teachings in deed as well as in word. To complete Jesus' unfinished mission, the Second Advent of Christ must come to pass. (Heb. 9:28) This Jesus prophesied and promised. (Rev. 22:20)

### *Note on Christology*

Christology has been one of the most controversial subjects in Christian theology. Was Jesus really God Himself in a human body who was born without a human father? Was he only a man? If the former, how could God so limit Himself? If the latter, how did Jesus differ from other men? Was he half divine and half human? Did he exist before his birth? When did he become aware of his Messiahship? What is his relationship to the Holy Spirit? The Principle will shed light on these age-old questions and clarify them.

#### *A. Jesus, a Man*

None of Jesus' contemporary followers thought he was God Himself. St. Paul also knew that Jesus was a man and said so in several of his epistles:

*For there is one God, and there is one mediator between God and men, the man Christ Jesus. (I Tim. 2:5)*

*For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. (Rom. 5:19)*

*For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. (I Cor. 15:22-23)*

Paul called Jesus the last Adam. (I Cor. 15:45) Because Adam, the first man, did not fulfill his mission of reaching perfection, another man has to come in his place — as a man.

Jesus made a sharp distinction between himself and God and

said, "Why do you call me good? No one is good but God alone." (Luke 18:19) The God of infinite spirit never takes a finite form by confining Himself to the body of one man. Thus it is a great error to think that Jesus was God Himself. Jesus was not essentially different from other men. Therefore, even his own brothers failed to recognize his identity. (Mark 3:21) Because of his human qualities, Jesus was tempted by Satan in the wilderness. He often went to a lonely place to pray, because, as a man, he needed strength from God. As anyone else, he was hungry, thirsty, sleepy, and tired at times. Jesus was disheartened at the disbelief of his people. He was filled with distress when his followers betrayed him and the chosen nation rebelled.

If Jesus — as a human being — were not subject to the temptations of Satan, how could Jesus overcome him and free mankind? (Heb. 2:17-18; 4:15) If Jesus were not a man, his words, his life, and his example would hold no meaning for humanity. Jesus was morally flawless because he never allowed himself to transgress God's law or will. Jesus was different from other people in his mission and not in his human nature. The most important fact is that Jesus was to accomplish his Messianic role as a human being.

However, Jesus was different from other people in that his spiritual background was unique. Jesus' ancestors formed a special lineage in which enough indemnity had been paid to make a condition for Jesus to be free from original sin. Nevertheless, Jesus' human quality remained intact. His mission as Messiah was to subjugate Satan and be the first man to attain perfection by fulfilling the three blessings which Adam failed to fulfill. He would then be the Everlasting Father prophesied in Isaiah, and all other men and women would be perfected only through him. Jesus referred to himself as the true vine and to his followers as its branches; only as part of the tree could they bear good fruit. He was the temple of God, and all others could become temples by uniting with him. In this divine mission Jesus was unique; but this mission he was to fulfill as a man.

## B. The Holy Spirit

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. (John 1:1-3)*

That the Word was with God in the beginning does not mean that Jesus, the man, had pre-existed his birth. It means that the Word, God's idea of perfect man, had pre-existed its expression into human form. The Word or Logos was God's idea for His creation. Since God has polarity and all things created by Him have polarity, the Word must also have polarity. Adam and Eve were created by the Word and were to be the incarnation of the Word. Because of their fall, however, they could not fulfill the Word nor realize the tree of life.

God created one man, Adam, for whom he made a woman, Eve. God must, then, restore one man first in Adam's position and, through him, one woman in Eve's position. Adam and Eve were to marry with God's blessing, thus to be the perfected Parents of mankind. Coming in Adam's place, Jesus was to take a bride in Eve's place. Thus, he referred to himself as the Bridegroom (Mark 2:19; Matt. 25:1), and hinted of his role in a parable:

*"The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come." (Matt. 22:2-3)*

If Jesus' marriage had been realized, Jesus and his Bride would have been the true Parents of mankind. Because of Jesus' premature death, he could not fulfill his mission of blessed marriage. However, after his resurrection God gave him the Holy Spirit with whom to fulfill his mission spiritually.

The Holy Spirit is a mother spirit or female spirit, who works with Jesus in Eve's place. She cleanses sins which originated from the first Eve. To make restitution for Eve's sinful act, the Holy Spirit moves and comforts the hearts of people, thus leading them back to

God. (John 14:16-18) Children are born through the love of parents. Through the give and take of love, Jesus and the Holy Spirit give spiritual rebirth to those who follow them.

### *C. The Trinity*

Through divine marriage in Perfection, Adam and Eve would have formed a trinity with God. This trinity was to be the model for all future marriages. A single person, even though bearing within himself masculine and feminine qualities, cannot fulfill this ideal of trinity.

Having united with Satan, Adam and Eve failed to establish the trinity with God; rather, they created a trinity centered on Satan. By uniting with the Holy Spirit, Jesus established the trinity for the first time — but only in spirit. The divine ideal of trinity will be completely realized when the Lord comes in the glory of his Father (Matt. 16:27), and fulfills the Tree of Life in the midst of the City of God. Then he will be with his Bride, inviting all people to the marriage supper of the Lamb. (Rev. 19:7-9) He and his Bride will be the true Parents. All mankind will be restored to God by forming trinities with Him. All will then be trees of life themselves. All will then fulfill the ideal of creation. In this way, one family will be established on earth.

## Chapter V

# *Resurrection*

Today, 2,000 years after Christ, the prophecy of Joel is being fulfilled:

*And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit.*  
(Joel 2:28-29)

Extrasensory perception has recently become a topic of great interest, and spiritual phenomena are freely discussed. If spirits are contacting people on earth more frequently now, what is the purpose of their intervention? Why are they particularly active at this time? To understand these things, one must have a full knowledge of resurrection.

### *1. The Definition of Resurrection*

Resurrection literally means to rise from the dead. In order to explain the meaning of resurrection, the definition of death must be made clear. God said to Adam and Eve, "[F]or in the day that you eat of it you shall die." (Gen. 2:17b) However, Adam and Eve did not die physically after they ate. What, then, is meant by death here? Was it the fact that our physical body becomes old, dies, and returns to dust? No. Such death is only the natural end of physical life in accordance with the Principle of Creation. No physical body is created to live for eternity. Humans, however, are apt to attach themselves to this physical life because we are unaware of the fact that our spirit-person lives forever in the spirit world after separation from the body. Therefore, separation of the spirit-person from the physical body is

not death in God's sight. Death is the absence of give and take with God and originated with our separation from Him. It is the spiritual state in which we cannot perceive God's love and thus cannot respond to it. This death is caused by the original sin and the domination of Satan.

Adam and Eve, who had grown to the highest degree of the Growth Stage, violated God's command and fell far below the first degree of the Formation Stage. Accordingly, their descendants are born there and must advance to the stages of Growth and Perfection. Resurrection begins with the process of restoring our original nature, and the goal of resurrection is the attainment of Perfection.

There was no basic change in the physical appearance of Adam and Eve after their fall. Likewise, there is no major outward change as one experiences resurrection; but there does occur a vast spiritual change which alters the character of one's life.<sup>1</sup> Our removal from Satan's domain to God's is indeed a radical change. Once our resurrection is completed, Satan no longer has control over us.

## *2. Resurrection in History*

### *A. Resurrection to the Formation Stage*

To start the dispensation of resurrection a foundation first had to be laid. Toward this end God began working in Adam's family. During the 2,000 biblical years after Adam<sup>2</sup> God continued to work through human beings to lay the foundation. But until Abraham and his family were chosen, the foundation was not laid because those who were called for this task failed.

At the time of Abraham even God's chosen people, the Hebrews, were such a distance from God that they could approach Him only through animal sacrifices and harvest offerings. As Abraham's descendants came closer to God, after some spiritual advancement, God gave them the Ten Commandments through Moses. Later, prophets arose who elevated the spiritual life of the Israelites by teaching additional ethical and spiritual aspects of God. Thus they progressed spiritually from the time of Abraham. However, the Old Testament Age

remained centered upon the Mosaic Law. God justified the people of this age on the basis of their observance of the Law.

Because of their spiritual status, God could not speak to most people directly, but sent messages through His angels. Even the loyal servants of God, the patriarchs, judges, and prophets, could achieve resurrection only as high as the top of the Formation Stage. Accordingly, their spirits were Form-Spirits, and through their work the Formation Stage of the spirit world was established. Here they awaited the appearance of the Messiah.

### *B. Resurrection to the Growth Stage*

On the foundation of the Formation Stage of resurrection, the advent of Jesus was realized. His mission was to raise our spiritual status from the Formation Stage through the growth stage to the Perfection Stage itself.

The degree of intensity of our love for God determines the distance between ourselves and God. The founders of non-Christian religions taught of God as a supreme deity in a vague and abstract sense, whereas Jesus taught of God as our Father and emphasized the parental love of God's nature. In his teachings, Jesus appealed to the Israelites with the message of the longing and brokenhearted love of the Father for His lost children. By manifesting the broken heart of the loving Father, Jesus brought his followers closer to God and elevated them above the Old Testament teachings and all other religions. In this way Jesus was to raise his followers from the status of servants to that of children of God, the Father, and friends of Jesus himself. (John 15:14-15) Thus, Jesus opened the way for us to approach God through love instead of law and shortened the distance to our ultimate spiritual goal.

Because of his crucifixion, however, Jesus could not complete his mission and achieved only the resurrection to the Growth Stage. Hence, those who believed Jesus and followed his teachings could achieve resurrection to the Growth Stage, the realm where Life-Spirits dwell, and they have remained with Jesus in paradise. Paradise has been until now the highest region in the spirit world, though it is only



as high as the Growth Stage. Those in paradise have been eagerly awaiting the Second Advent.

### *C. Resurrection to the Perfection Stage*

The Second Advent is being fulfilled upon the foundation of the Growth Stage, which has been developing for the 2,000 years of the New Testament Age. People in the last days can be resurrected to the Perfection Stage both spiritually and physically by accepting the Lord, following his teachings, and serving him. We attain Perfection when we rid ourselves of the original sin and enter into a full relationship of love with God. In this stage we are to form a trinity with our marriage partner under the blessing of the Lord. Perfection, therefore, does not mean that spiritual growth stops; on the contrary, it continues forever. As Reverend Moon explains:

*If the Fall of man had not happened, our life cycle would begin with love and end with love. Your life began with the love act of your father and mother. You were born and began to grow up through the love and guidance of both your father and mother. You go on to give birth to your own children and the process is repeated, with you in the parents' position. You were conceived in love, you will end your life in love, and love continues for eternity. The family is God's school of true love.* <sup>3</sup>

Through the ministry of the Second Advent, mankind will be brought into the position of God's children not merely conceptually, but in reality. We will enter into a complete union with God. As it is written:

*"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them." (Rev. 21:3b)*

It is the great desire of Christians to participate in the first resurrection.

*"Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of*

Christ, and they *shall* reign with him *a thousand years.*" (Rev. 20:6)

"He who shares in the first resurrection" means whoever is among the first in history to achieve the resurrection of Perfection. Such individuals become Divine-Spirits and are free from original sin. Since they will be sealed by the Lord of the Second Advent, Satan will have no claim or control over them. In the Completed Testament Age people will be justified not by observing the Mosaic Law or believing in Jesus, but by following and attending the Lord of the Second Coming.

Those to be sealed number 144,000.

*Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads ... and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. (Rev. 14:1-3)*

Those with the names of the Lamb are the ones who have attained the complete resurrection. The number 144,000 is symbolic and is derived from 12 times 12. It represents a limited number of people who will share in the first resurrection and form the foundation for the restoration of mankind. They are those redeemed from humankind as the first fruits for God and the Lamb, and will be the most privileged of all people, sharing joy and glory with the Lord forever.

### *3. The Resurrection of Spirit-People*

The Principle of Creation states that a spirit-person must grow to Perfection in conjunction with his or her physical body. The spirit-person must receive the Element of Vitality from his physical body, as well as the Life Element from God for his growth. Accordingly, spirits that did not reach Perfection must descend to earth in order to complete their resurrection through the medium of earthly people. For this reason, numerous spirit are to descend when the Lord comes

again, even as they did at the time of Jesus.

*It was of these also that Enoch in the seventh generation from Adam prophesied, saying, "Behold, the Lord came with his holy myriads, to execute judgment on all." (Jude 14-15a)*

As it is written here, a great number of virtuous Form-Spirits descended at the time of Jesus to elevate themselves through cooperation with Jesus and his disciples. The outpouring of spirits on the day of Pentecost was one of the noted phenomena of their descent. By this cooperation, they advanced into paradise as it was opened through Jesus. This was their resurrection to the Growth Stage.

The Gospel of Matthew records:

*The tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. (Matt. 27:52-53)*

The bodies of the saints referred to here are not physical bodies. Rather, the passage describes a spiritual phenomenon. After Jesus' resurrection many spirits were raised from the Formation Stage of the spirit world to the Growth Stage. To those in paradise, the Formation Stage appears as cold and dark as a tomb. Some of these spirits apparently appeared to people in Jerusalem.

Today those in paradise must descend to earth and cooperate with the new dispensation of the Second Advent. By means of their cooperation they will advance and complete their resurrection to perfection. (Heb. 12:22-23) In this way, these Life-Spirits will enter the kingdom of heaven as it is opened by the ministry of the Second Advent. Paradise has been a transitional stage. With the opening of the kingdom of heaven, paradise will dissolve as Life-Spirits advance to the kingdom of heaven.

*And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. (Heb. 11:39-40)*

The writer of Hebrews states in his eleventh chapter that Abel, Noah, Abraham, Isaac, Jacob, Moses, and many of the prophets had lived by faith and obeyed God, which was well attested. However, none of them had received what was promised—the complete resurrection to Perfection. They can achieve this only through those working in the new dispensation of the Second Advent. We, of this privileged generation, have priority in attaining the perfect resurrection, for all those in the spirit world must depend upon the people on earth for their complete resurrection. (Matt. 13:17) Consequently, those in the spirit world are eagerly seeking people with whom they may work.

In the last days, the work of the Holy Spirit and Jesus will gradually decrease, and the spirits of paradise and the elect on earth will increasingly work together for the restoration. More and more people are speaking in tongues, healing, prophesying, imparting spiritual fire, and performing mighty works at this time. Most of these are the cooperating ministries of Life-Spirits.

#### *4. The Succession of Missions*

Science today is highly developed on the basis of the continuous research and discovery through the centuries. We of this generation have benefited greatly from scientific advancement. This comes to us with little or no effort on our part, simply because we live in this scientific age.

This is also true in the spiritual realm. Since the earliest times in history, God's servants have been laying foundations for the ever higher spiritual advancement of humanity. Upon the foundation of Christianity the privilege of elevation to the Growth Stage became available. At present, upon the foundation of the ministry of the Second Advent, we can attain the highest level of spiritual growth—that of Perfection or Completion in both the physical and spiritual realms.

This generation has the unique privilege of advancing from the Stage of Growth or even Formation to that of Perfection in a lifetime or less. Because of this greatest privilege, those in the spirit world envy this generation. Not only the spirits of paradise but spirits of all levels are working with people to share the benefits of this illustrious age.

By the law of attraction, these descending spirits cannot arbitrarily influence just any human beings. They must seek people with whom they have a common base for reciprocation. Otherwise, they cannot establish rapport with the individual.

In the course of universal restoration, God has been working through chosen individuals to accomplish specific missions at definite times in history. In selecting individuals, God has been concerned with the types of people chosen, because each mission required a certain type for its accomplishment. (Eph. 4:1-13)

The dispensation of restoration has been carried out through the successive work of such individuals as Abraham, Jacob, Moses, and Jesus. Their missions were expanded in scope depending on the foundation their predecessors laid. For example, the missions of Abraham and Jacob were at the individual or family level; Moses' mission was tribal; and Jesus' mission, national and universal.

Today the Lord of the Second Advent and his followers are to complete the mission of Jesus. Therefore, Jesus and those in paradise must descend and cooperate with these successors of their work. (John 14:12) To reach the goal is the responsibility of their successors who are now on earth. Because their privilege is so great, their judgment, if they fail to respond to the call, must be equally great. (Heb. 2:3)

At this time not only good spirits, but also earthbound spirits and evil spirits are descending. If their influence contributes to the indemnity for the new dispensation, they also benefit. This is why diverse spiritual phenomena are increasing, including that of spirit obsession. The rapid increase of insanity and other instances of irrationality is due in part the increased incidence of possession or obsession. By understanding the Principle one can discern the spirits

and control them (1 Cor. 12:4-11); but those who do not know why and how they work can be misled and become victims of spirit obsession.

Persons having communication with spirit world occasionally receive such names as Paul, Peter, Israel, Joan of Arc and various other names. This means that the spirit of Paul, for example, finds rapport with a particular individual having the same mission as Paul. Paul cooperates with this individual in order to complete his mission. At the same time, the individual accomplishes his own mission. Thus, by the fulfillment of a diversity of missions, by a succession of people, God accomplishes the dispensation of restoration.

#### *Note on Predestination*

God is good; His purpose of creation is good; and He is carrying out the providence of restoration for the good of all mankind.

*The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance. (2 Peter 3:9)*

Therefore, God never predestines anyone to perish or fall. Yet it must be admitted that certain passages in the Bible seem to indicate a doctrine of predestination. How do we resolve this seeming contradiction?

What God predestines is His will for mankind, which is eternal and unchanging. In order to fulfill His unchanging will, God chooses and calls individuals to fit into the overall divine plan. Naturally, to call individuals for specific missions, the ancestral background or spiritual heritage, intrinsic character and potential, and environmental conditions are considered, just as a craftsman would use different materials to fit into various parts of the whole structure. Since God foresees all of these, He calls those whom He wants to use, and as they fulfill their missions, God justifies and glorifies them.

*For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. (Rom. 8:29-30)*

However, God divides between Himself and us the responsibility for carrying out the task. Only when we fully cooperate with God is God's will completely fulfilled. Therefore, even after God calls someone for a mission, God's will can be left unfulfilled if the individual fails to do his or her part. This has happened repeatedly, as shown in the lives of Adam, Noah, Abraham, Moses, Jesus, etc. People are not machines, but have freedom of will and action. Only when we fulfill our responsibility does God's help become effective. For instance, in Paul's case it was not only the spectacular call of God, but Paul's wholehearted response that brought about a successful result. Unless we fulfill our "five percent" of responsibility, God's 95 percent will have no effect. To fulfill our responsibility and accomplish our part, we must use wisdom. When we are in the process of fulfilling our five percent, God does not reveal anything to guide us, but leaves us alone completely.

The scriptures indicate clearly that only by exercising our portion of responsibility through wisdom can we find true faith and salvation.

*Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand. (Dan. 12:10)*

*The Lord looks down from heaven upon the children of men, to see if there are any that act wisely, that seek after God. (Psalms 14:2)*

*"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a*

*foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it." (Matt. 7:24-27)*

When John the Baptist's disciples asked Jesus if he was the one to come or if they should look further, Jesus told them to go and tell John what they heard and saw. John had to decide, using his own wisdom and judgment, whether to believe in Jesus or not. Jesus concluded his declaration concerning John with the statement: "Wisdom is justified by her deeds." (Matt. 11:19) And as Jesus taught in Matthew 7:24-27, it is by actions—not just hearing but also "doing"—that wisdom is manifested.

In order to fulfill His unchanging will, God selects and calls specific individuals to carry out specific missions:

*But, who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? (Rom. 9:20-21)*

Having lost their original value through the fall, people certainly have no right to complain to God about their lot in life. God loved Jacob and "hated" Esau in their mother's womb (Rom. 9:11-13), because God had chosen Jacob for a specific mission. However, if Jacob had failed in his mission, God's choice would have been nullified. When Esau fulfilled his part, God could not refuse him but blessed him as well. God showed favor according to their missions or positions in His plan, not to them as persons. God has predestined His will, His overall plan for mankind, but does not predestine the lot of an individual.



## *Chapter VI*

# *The Parallels of History*

Because of Jesus' crucifixion, Satan was able to claim the entire 2,000 years of preparation for the Messiah, from the time of Jacob until the birth of John the Baptist. The providence then shifted from its focus on the Law of Moses and the Temple to center on the teachings of the Gospels and on Jesus himself as the incarnation of the Temple. The believers in Jesus and the civilization they created became a "new Israel."

As the new center of God's dispensation, Christian civilization has been in the process of restoring the 2,000-year course of the history of the Israelites and at the same time expanding the worldwide course of spiritual restoration in preparation for the Second Advent. Because of this, the history of Christianity has followed a pattern parallel to that of the Israelites.

The time periods given in the parallels should not be understood as exact in every detail. It should also be kept in mind that while Israel was a physical nation centered on a tangible Temple, Christianity's course centered on a kingdom "not of this world" led by the risen Jesus. By briefly analyzing the two histories through the principle of restoration, these parallels come into clear focus.

### *I. Slavery in Egypt and Suffering under Rome (400 years)*

The Israelites suffered as slaves in Egypt for 400 years, many dying cruel deaths at the hands of the taskmasters. Similarly the Christians suffered persecution in the Roman Empire for nearly the same period. Many Christians were drawn from the class of slaves and thousands suffered martyrdom for their faith.

When the suffering of Israel in Egypt was over, God sent Moses to deliver his people out of Egypt. Under Moses' successor Joshua, they

entered the promised land of Canaan, where they were no longer slaves to Pharaoh and had the freedom to worship their God. They fought against the Canaanites and began to apply the Law of Moses to transform Canaan's pagan culture to one centered on the Ten Commandments and the tabernacle.

Similarly, when the persecution of the Christians under the Roman Empire was over, the Emperor Constantine issued an edict granting freedom of worship to them. At the end of the fourth century Emperor Theodosius declared Christianity the imperial state religion. The orthodox churches fought against heresy and worked to transform the pagan Roman culture centering on the Apostles' Creed and the newly canonized Christian Bible.

## *2. Judges and Church Patriarchs (400 years)*

After the Israelites entered Canaan, the Judges ruled over the Israelite tribes for a period of 400 years. Similarly, the Patriarchs (bishops of the great cities) ruled the churches in the Roman Empire, Asia Minor, and North Africa for about 400 years. Just as the Judges fulfilled multiple roles such as priest, ruler, prophet, and military leader, the Patriarchs wielded considerable political and juridical authority and waged spiritual warfare against heresy and schism. Monasticism, with its ascetic practices, gained prevalence during this period just as the school of prophets flourished at the time of the Judges.

In the period of Judges, the various tribes of Israel developed first a loose federation and then a stronger sense of national identity, leading finally to a united monarchy. The Patriarchs gradually united the churches into four sees. Among them the bishop of Rome eventually gained ascendancy and acquired the title of Pope.

## *3. United Israelite Monarchy and Christian Empire (120 years)*

The Judge/prophet Samuel anointed Saul as the first king of Israel. Saul was succeeded by David and then by Solomon. Under Solomon, Israel was a strongly united nation whose territory had

been expanded by David. The United Kingdom lasted 120 years before being divided into the northern kingdom of Israel and the southern kingdom of Judah.

Similarly, Pope Leo III crowned Charlemagne of the Franks in 800 A.D. and named his kingdom the Holy Roman Empire. This was the first time a pope had crowned a king. Charlemagne then established a united Christian empire based upon the ideal of Augustine's *The City of God*. Charlemagne's empire also occupied a vast territory. This united Christian empire endured for nearly 120 years before it was similarly divided between the East and West Franks.

#### *4. Divided Kingdoms and Empires (400 years)*

Solomon's kingdom was eventually divided politically into North (Israel) and South (Judah). A religious split also developed between the two kingdoms, with rival temples established in Jerusalem and Bethel. The southern kingdom of Judah came to occupy the Abel position, centering on Jerusalem. This became the religious center of Judaism.

Similarly, the Holy Roman Empire was divided into the East Franks and the West Franks. In the religious sphere, doctrinal disputes between the eastern and western branches of the Church led to a schism and the establishment of the Eastern Orthodox Church and the Roman Catholic Church. The Roman Catholic Church then became the major object of God's dispensation.

God sent the prophets Elijah and Jeremiah to Israel and Judah to warn them to return to His ways, to worship Him alone, and to practice justice. Similarly, God sent inspired men such as St. Francis and St. Dominic in the west and St. Symeon the New Theologian in the east to call believers to individual piety and warn corrupt leaders of the Church to repent.

When Israel and Judah failed to respond to the prophets, they were invaded by external enemies and the leading families of Jerusalem were taken into exile in Babylon. Similarly, when the

Christian Church failed to repent, it was chastened by Islam. The Orthodox Church lost much of its land to Muslim expansion, and the Catholic Church was badly defeated in the war of the Crusades. The Crusaders behaved immorally toward the Muslims and also turned on nearly defenseless Jewish populations. There was even warfare between Catholic and Orthodox Christians in Constantinople. Seven great Crusades were organized and sent out over a period of 200 years; all of them were defeated and failed to restore the Holy Land.

### *5. Exile and Return (210 years)*

Israel and Judah were invaded by the Assyrians and Babylonians. The leading citizens of Jerusalem were forced into exile in Babylon, where they remained for 70 years. Similarly, when the papacy did not correct its evils despite many warnings and chastisements, it was literally exiled to Avignon and remained there for 70 years under the control of the French monarchy.

At the end of 70 years of exile in Babylon, Cyrus of Persia conquered Babylonia and permitted the Israelites to return to Palestine. This return was accomplished in three stages over a period of 140 years. Thus, from the beginning of their exile to the end of their return, 210 years elapsed. When the 70 years of papal captivity were over, the papacy was divided between Rome and Southern France; later a further subdivision was made. These parties were finally integrated, and the papacy was revived in Rome.

During the period of exile and return from Babylon, the Jewish culture was broadened by its exposure to Babylonian and Persian culture. The Jews inherited important religious ideas from Zoroastrianism, and much of the Wisdom Literature and later prophetic books in the Bible are thought to have been written during this period. Similarly, during the period of papal exile and return, the Christian world experienced the Renaissance, giving rise to a renewed interest in classical learning and scientific investigation.

Though the Jews had acquired a broadened view of life through

their exile, they also became more worldly. To reestablish their covenant with God they instituted religious reforms upon their return to Palestine through the work of Ezra and Nehemiah. Similarly, the Medieval Christians, under the influence of the Renaissance, broadened their outlook and became more humanistic. On the other hand, the popularized learning of Greek enabled more Christians to read the New Testament in the original language. This brought about a deeper understanding of the life of Jesus. Such popular reading of the New Testament helped the common people to see that the Roman Catholic Church had drifted far from Christian principles.

## *6. Preparation for the Messiah and Second Advent (400 years)*

From the time of their return from exile until the coming of Jesus, the Jews met with many foreign beliefs, and they incorporated some of the ideas into their theology and way of life. This tendency broadened the scope of their religious culture but also threatened its purity. In the 400 years following the papal exile and return, the Christian Church also encountered new modes of thought, such as those introduced through the Enlightenment. These too have had both beneficial and adverse effects on the interpretation of the Bible and the relationship of the Church to the secular world.

The Jews rebuilt the Temple and solemnly devoted themselves to the Law of Moses during the time of Ezra and Nehemiah. A parallel event took place in Christianity through the works of Reformers such as Luther and Calvin, who reconstituted the concept of the Church on the basis of pious individual faith centered on the Bible.

Thus we can see a consistent pattern throughout the last 2,000 years of Christian history that recapitulates that of the Israelites in the Old Testament. We will now turn to a more detailed examination of the modern era as the period of preparation for the Second Advent.

*A. Two Currents in Modern History*

The two great movements of the first part of this period, the Renaissance and the Reformation, were the revivals, respectively, of Hellenism and Hebraism. The Hellenistic revival was humanistic, secular, and outward, while the Hebraic revival was biblical, spiritual, and inward. This was another expression of the principle of Cain (in the Renaissance) and Abel (in the Reformation).

It is important to note that both the Cain-type and the Abel-type approaches have an aspect of the whole truth. The Cain-type view emphasizes the body, reason, empirical evidence, and justice in the here-and-now, while the Abel-type view emphasizes the spirit, faith, revelation, and justice in the after-life. Aspects of both views are necessary in the creation of God's ideal, in which both heart and body, faith and reason are satisfied. Conversely, both views of life can be abused to create tyrannies and exploitation whether of the atheistic or religious variety.

The Cain-type trend in the 18th century was characterized by the Enlightenment, which represents the rationalistic, liberal, humanitarian, and scientific trend of thought. This movement penetrated every aspect of life: religion, literature, the arts, philosophy, the sciences, and political establishments. It found expression in a variety of forms in various parts of Europe. Enlightened religion, in the form of Deism, emerged in England. The Deists generally rejected formal religion, miracles, and supernatural revelation. Later, Darwin's evolutionary concept was introduced, challenging the biblical account of creation. Ludwig Buchner and Ernst Haeckel championed a mechanistic materialism which left no room for God. Furthermore, the atheistic philosophy of dialectical materialism instituted by Marx and Engels exerted a great influence in Europe and prepared the way for the advent of Communism.

On the other hand, the Abel-type view of life was represented by such phenomena as Pietism in Germany, led by Philipp Spener and Herman Francke. The Moravian Brethren, led by Count Zinzendorf, revived the study of the Bible and emphasized living by the words of God. George Whitefield and John Wesley preached their

fiery revival message across Britain, and it was under their impassioned leadership that the Great Awakening swept the country. They stressed transforming, regenerative change—conversion—and founded the Methodist church. In America, fervent preachers like Jonathan Edwards also led revivals, and the Great Awakening electrified the people in many parts of the nation. The mystical enlightenment of George Fox led him to form the Society of Friends, or Quakers, in which deep and simple faith was practiced. Emanuel Swedenborg, another spiritually gifted leader, explored the mysteries and wonders of the spirit world. Through his monumental writings, he revealed the unseen reality and helped people to experience the immediacy of God's presence. The philosophical systems of Kant, Fichte, Hegel, Schelling, and Schleiermacher helped to mold a spiritually constructive view of life, in contrast to the contemporary mechanistic and materialistic theories.

### *B. Industrial Revolution*

Meanwhile, the Industrial Revolution began in England. Striking changes in economic structure were produced by the transition from a stable agricultural society to modern industrialism. Machines had been made of wood and driven by water and wind power. In the 18th century, the change to steam power was made by James Watt. Other inventions included the spinning frame and the power loom. England became the world textile center. Coal mining and steel production gained paramount importance. The effect of industrialism has been worldwide; whole nations have been transformed by this revolution. The providential purpose behind the Industrial Revolution was to better economic conditions and to improve the physical environment in preparation for the New Age.

### *C. Emergence of Democracy and Imperialism*

The American Revolution established the first national democratic government, inspired by the principle of inalienable human rights granted by God to all human beings. The fruits of the Protestant emphasis on individual faith and responsibility thus fused with the Enlightenment's emphasis on human rights and resulted in a God-

affirming republic that guaranteed religious freedom and minority rights.

On the other hand, during the French Revolution, which started in 1789, the monarchy was ousted and the First Republic established. It was inspired by atheistic philosophers whose motive was to destroy absolute monarchy and replace it with relatively unbridled popular rule. This resulted in much bloodshed born of a spirit of revenge, mob rule, and anti-religious feeling.

Imperialism emerged in the West with the rise of the modern national states and the age of exploration and discovery. As the Industrial Revolution progressed, it became necessary for those states to find new markets and sources of raw materials. Through colonies, European hegemony was introduced by force, with an assumed superiority over the native peoples. The Spanish, Portugese, British, and French, motivated by mercantilism, built vast empires.

#### *D. Missionary Movement*

In addition to the sweeping changes in the outward conduct of life, there were two outstanding religious developments: the organization of worldwide Protestant missions and the rapid expansion of the Sunday School movement. In missionary activity, the Catholics had long shown the way through the Jesuit movement. When the Dutch established trading stations in the East Indies in the 17th century, they encouraged missionaries to follow them. The Church of England felt a responsibility for the American Indians, and organized the Society for the Propagation of the Gospel in New England. European empires sent Christian missionaries to colonies; thus even imperialism helped to evangelize the remote parts of the world. The Quakers sent missionaries to the West Indies, Palestine, and various parts of Europe. The Moravians vigorously fostered missions during the 18th century.

The Baptist Society for Propagating the Gospel among the Heathen sent William Carey to India. In 1795 an interdenominational group formed the London Missionary Society. Several other denominational missionary societies were formed. To match the



vigor of British efforts at expansion of the Christian world, the American Board of Commissioners for Foreign Missions was formed. Similar organizations were subsequently formed in other American churches. Denmark, Germany, France, and Switzerland also founded such societies.

Robert Raikes organized the first Sunday School in England in 1780. Following this, the Sunday School movement became a significant feature of the religious life of the 19th century. It spread rapidly through the British Isles, the European continent, and the North American continent. In 1907 the World Sunday School Association was organized.

These missionary movements had a pronounced quickening effect on the life of churches all over the world, and the entire climate of Christian life was changed. They brought the awareness of Christ and his prophecies to the world in order to prepare the people for the Second Coming. With the dawn of the 20th century, incalculable benefits to Christendom as a whole were realized from the development of world-wide fellowship among Christians of every culture and color.

The 20th century movements toward unity are a clear expression of God's will that mankind be united at this time. The establishment of the League of Nations and then of the United Nations, the formation of the Common Market, the desire for integration, and the recent ecumenical councils and church mergers are unusually vivid signs of the current transition from division and separation to union and unity. Mass communication media and faster means of travel have drawn people together from opposite parts of the globe.

In this advancing world situation, we see the pattern of divine preparation. Both the hearts of people and their physical environments have been constantly developed so that people may be ready for the Cosmic Event, the Second Advent of the Lord.

### *E. Birth Pangs of the Messianic Era*

During the last century there were three universal events of great note: World War I, World War II, and the Cold War. Let us examine the providential significance of these events in relation to the Second

Advent. There are always political, economic, and ideological factors behind the outbreak of wars; but these are external causes. In light of the dispensation of restoration there is providential significance, or inner cause, as well.

### *World War I*

Conflict arose between Austria-Hungary and Serbia when a Serbian national assassinated the Austrian Archduke Ferdinand. This conflict was vastly intensified when Germany, a great military power under Wilhelm II, joined forces with Austria-Hungary and declared war. Wilhelm's ambition was to expand his dominion from Germany to Europe and throughout the world. Following his threatening declaration, nations aligned themselves either with Germany and the Central Powers or against Germany, with the Allies. In this struggle, the Allies represented the forces of Abel and the Central Powers, the forces of Cain. By defeating the Central Powers the Allies frustrated the intention of Wilhelm II.

Wilhelm's dream of world domination was not unique in the long history of would-be conquerors. However, because of Wilhelm's time in history, his role was one of special symbolic significance. Wilhelm's plan was the Satanic imitation of Adam's mission of perfection and dominion. With Wilhelm's defeat by the Allies, a condition of indemnity was made on which the Formation Stage of the final dispensation could come.

### *World War II*

The primary political causes of World War II were the aggressive policies of the Axis Powers: Germany, Italy, and Japan. Both Japan and Italy were anti-Christian and anti-democratic and played a Satanic role. Hitler, with his National Socialism, believed that he had established German domination for a thousand years, and therefore should rule what he considered the inferior races. Hitler, with his ambition to rule the world under false principles of racial superiority and anti-Semitism, was the satanic imitation of Jesus, who sought to establish one world under God. With the victory of the Allies, indemnity was paid by which the Growth Stage of the final dispensation could be revealed.

## *The Cold War*

The third great universal threat was the emergence of the Soviet Empire, with its anti-Christian ideology, as the greatest single power on the Eurasian continent. The ambition of Stalin to bring the entire world under the Communist yoke, thwarting the fulfillment of God's providence, represented the world of Satan as opposed to the world of freedom and good which the Lord of the Second Advent will establish under God. Communism represented the final fruit of the most satanic elements in the Cain-type view of life: absolute denial of God, the totalitarian state in which civil liberties must be sacrificed to the "dictatorship of the proletariat," and the suspension of the right to private ownership and thus the abrogation of the blessing of personal dominion over creation. Furthermore, the Marxist-Leninist ideology absolutely affirmed a doctrine of world conquest led by the Leninist parties centered on the Soviet Union. For this reason Communism can never ultimately co-exist with Christianity, democracy, and the principle of responsible economic freedom.

In this final struggle, the Communist bloc represents Cain and the Democratic powers represent Abel. Joseph Stalin represented the completion stage of the satanic attempt to establish a unified world based on false principles antithetical to God's Principle. In Satan's third attempt to fulfill his ambition, he must be conquered, either militarily or spiritually. If a spiritual victory is gained, military conflict will be unnecessary and unthinkable. If military victory is achieved, it must be followed by spiritual victory. Through this final conflict, good will subjugate evil to bring about a unified world.

The fall of the Berlin Wall in 1989 signified the beginning of the end of the Soviet Empire and the world movement of Communism. It is now only a matter of time before the Communist ideology disappears as a real force on the world scene.

In this Satanic world, the false always appears first and imitates the truth, thus confusing people. God's final dispensation, that of the Second Advent, has developed in three stages. The first stage was the birth of the Lord of the Second Advent. This was preceded by the opposing force of Wilhelm II, who caused World War I. The next

stage was the start of the New Messiah's ministry, which was preceded by the emergence of Hitler, who caused World War II. The completion stage is the initial fulfillment of the Lord's mission, the role of Jacob in the scope of world restoration, which was marked by an event in 1960. This was preceded by the opposing force of the Communist regime of the Soviet Union centered on Stalin.

As Jesus was confronted by three temptations in the wilderness, so mankind in the last stage of God's providence had to endure three global trials. The Israelites wandered in the wilderness for 40 years before entering Canaan. The 40 years following World War II represent the period in the wilderness for the whole of mankind, which is about to enter the universal Canaan. Nations suffer from hunger, fear, and insecurity both physically and spiritually, just as the people of Israel suffered all these things in the wilderness. Confusion and chaos prevail universally.

However, the universal Canaan is now near, and the travail of the universal wilderness will soon come to an end. The sheep of God will hear His voice even amid the chaos, and the wise virgins will know the coming of their Bridegroom even at midnight. (Matt. 25:1-13)

Contrary to what many may think in the face of such widespread world turmoil, international crises, and chaos, we are today living in a most glorious age. Those who are alert may see the dawn of the New Day.

## Chapter VII

# *The Second Advent*

People who have studied history have often pondered questions such as: Is there a purpose in history? What is the goal of history? Is God influencing the course of history? If so, we must be aware of His purpose for our age.

### *1. The Goal of History*

The original world of God's creation was to expand in eternal goodness on the foundation of the True Parents, perfected Adam and Eve. Their descendants, born in goodness, would have dwelled with God in the Garden of Eden, the kingdom of heaven on earth. Each life would have been lived in the utmost usefulness, happiness, and joy; and the world would have thrived in order, harmony, and peace.

The world as it exists is obviously not the original one God desired. Adam and Eve separated themselves from God, thus subjecting the entire universe to the domination of Satan. Thus, human existence has been thoroughly corrupted. Does this mean that God's original intention will never be realized? No. The will of God is absolute, and He will fulfill His original purpose of creation. He will not forsake the realization of His promised blessing to man. His love is steadfast. In the following verses, one can see God's firm determination to accomplish His purpose.

*So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it. (Isaiah 55:11)*

*I have spoken, and I will bring it to pass; I have purposed, and I will do it. (Isaiah 46:11b)*

*"For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Matt. 5:18)*

Therefore, God has been directing the course of history toward the restoration of the original world of creation. (Acts 3:19-21) To accomplish His purpose for all mankind and creation, God has worked particularly with Israel, the nation He chose to represent mankind. In the Old Testament Age, God worked through the patriarchs and prophets to lay the foundation for restoration. God then sent Jesus to work on their foundation to restore the world by establishing the kingdom of heaven. Unfortunately Jesus could not accomplish his mission during his lifetime. Thus, God's dispensation of restoration was prolonged, and has yet to be fulfilled. This is the goal of history.

## *2. Prophecies of the Second Advent*

Some believe, as it is written in Matthew 24:29 and 2 Peter 3:10, that at the end of the world the sun will be darkened, the moon will not give its light, the stars will fall from heaven, the elements will be dissolved with fire, and the earth and the works upon it will be burned up. If these things were to occur literally, then God's ideal of creation would be totally nullified. If God's purpose is never fulfilled, He cannot be Almighty and His dignity as the Creator is lost.

At the end of the world, the earth will not be destroyed. As it is written in Ecclesiastes, "A generation goes, a generation comes, but the earth remains forever." (Eccl. 1:4) Then what does the "end of the world" or "the last days" mean? It means the end of an age. God said to Noah:

*"I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth." (Gen. 6:13)*

God meant by this that He would bring an end to the sinful

age in which Noah lived, and begin with Noah's family a new world. It does not mean that God would literally destroy the earth.

Jesus also used the expression "the end of the world," by which he meant the end of Satan's sovereignty. Jesus had intended to close the sinful age of Satanic domination by fulfilling the Old Testament and bringing an end to the Old Testament Age. Because this was not completely accomplished in the First Advent, the Second Advent became necessary. The "end of the world" as used in the New Testament refers to the Second Coming of Christ. When Christ comes again, he will bring the new words of the Completed Testament by which he will overcome Satan's rule in the world and fulfill both testaments completely. Therefore, the "end of the world" means the end of the sovereignty of evil with the restoration of the sovereignty of good.

Although the Satanic sovereignty of the world collapses, the earth and its people will remain. The decline or collapse of a nation does not mean the total destruction of the land and its people; it merely means the decline of its sovereignty. With the collapse of the sovereignty of evil, a new history will start, and God will dwell with His children.

In the 24th Chapter of Matthew there is a great prophecy of the Second Advent of Jesus. The Second Advent, from the earliest days of Christianity, has been one of the central features of the faith, and today is the heightened hope of many Christians. Regarding the time, place, and manner of the coming of the Lord, there has been much discussion; yet no convincing answer has been found.

There are various current views concerning the Second Advent. Some Christians believe that it refers to Jesus' coming into a person's life at conversion or at the baptism of the Holy Spirit. Jesus does come at those times to fill the heart of the believer. But that is not the Second Coming to which Jesus' prophecy written in Matthew refers. Conversions and the baptism of the Holy Spirit take place every day, but the Second Advent of the Lord is an event that will take place once in history. On the Day of Pentecost Jesus' disciples experienced the baptism of the Holy Spirit, but they continued to talk of the

Coming of Jesus as an event still in the future, which indicates that baptism is not the Coming referred to in Matthew's chronicle. The early Christians expected Jesus to return during their lifetime and looked daily for his Coming. Since then, there have been many predictions concerning the date of his return, none of which have proved true.

Another view of the Second Coming of Christ is that Jesus will literally come from heaven with a shout, with the trumpet call of the archangel, and God's people will be caught up in the clouds to meet the Lord in the air. During the time of Jesus, some people who took the words of Daniel literally believed that the Messiah would come in the clouds. "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him." (Dan. 7:13) Since some believed this literally, rather than symbolically, as it was meant, they failed to recognize Jesus.

Many of today's Christians point to the following:

*And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:9-11)*

These verses are often interpreted to show that Jesus is to come from heaven in the same way that he went. He left on a cloud and he will return on a cloud. However, we must remember the fact that it was Jesus' resurrected spiritual body that ascended into heaven, and not his physical body. He, as a spiritual entity, has been descending to his faithful followers all through the New Testament Age and has been working with them. These words in Acts are therefore not the prophecy of Jesus' Second Coming, but have been fulfilled by his spiritual ministry.

Some Christians refer to an epistle of John to support their belief that Jesus will return in the same body, because it is said:



*For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. (2 John 7)*

By this statement, John meant to warn the people about Gnosticism, which taught a dualism of good and evil and held that flesh was evil — and that therefore Jesus, the Son of God, could not assume the same kind of flesh as other men. John called the Gnostics "the deceiver" and "the antichrist," because they denied that Jesus was a fully human being of flesh and blood. This verse does not refer to the Second Coming of the Lord.

Christians of various denominations hold many divergent beliefs concerning the Second Advent even though they read the same Bible. They all feel there is firm ground in the Word of God for their beliefs.

#### *A. The Time Is to be Revealed*

The time of the Second Advent has been completely hidden, so that even Jesus said it was beyond his knowledge. "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." (Matt. 24:36) Hence, some Christians feel that even to discuss the time element is useless. However, if the Father knows, will He not reveal it? (Amos 3:17) God revealed to Noah the coming of the flood judgment, that he might make preparation for it. God revealed to Abraham the coming destruction of Sodom and Gomorrah. Until Jesus was born, no one knew when he would be born. But when the time was full, God revealed it to the wise men from the East, to the shepherds, and to John the Baptist's family. The Bible says that the Lord will come as a thief in the night to those in darkness, but not to those who are in the light. (1 Thess. 5:2-4) When the Lord comes again, God will reveal the time and place even as He did at the birth of Jesus.

Many today are receiving revelations and confirmation that this is indeed the time of the Second Advent. God is giving many signs which people can recognize, as Jesus said:

*"From the fig tree learn its lesson: as soon as its branch becomes tender*

*and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates." (Matt. 24:32-33)*

### *B. The Meaning of Coming on the Clouds*

*"Then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other." (Matt. 24:30-31)*

Since these words will not be fulfilled literally, we must know the symbolic meaning of "coming on the clouds." Clouds are vaporized water. According to the Book of Revelation, "waters" symbolize the people of the world. "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues." (Rev. 17:15) Because water signifies people, clouds signify purified and uplifted believers. In the Letter to the Hebrews, "cloud" refers to the multitude: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight." (Heb. 12:1) In the Old Testament, clouds often symbolize God's presence and glory. Therefore, "coming on the clouds" means that the Lord will appear in glory among the multitudes of believers. The Lord will send out his messengers with a loud trumpet call (divine truth) and they will gather his elect from the four winds. Jesus said:

*"The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (Luke 17:20-21)*

If the kingdom of God will not bodily descend from heaven with observable signs, then the coming on the clouds and the archangel's trumpet call must be symbolic. At the time of the Second Advent, the Lord and his followers will establish the kingdom of

God, which will exist among them as well as within their hearts.

Replying to a question concerning the place of his coming, Jesus answered: "Where the body is, there the eagles will be gathered together." (Luke 17:37b) As the eagles gather where there is food, people will be attracted to where the dynamic spiritual life and power are manifested. As the great spiritual movement arises and resurrected believers assemble, the new Messiah will be known there. When the time is full, God will let His people know by signs and revelations. But only those who have ears to hear and eyes to see will perceive and recognize them.

### *C. How Will He Come?*

The great hope of Israel was the coming of the Messiah, but an equally important expectation was the coming of Elijah, the forerunner of Jesus. As previously explained, according to Jesus, the second coming of Elijah was fulfilled through John the Baptist:

*And the disciples asked him, "Then why do the scribes say that first Elijah must come?" He replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist. (Matt. 17:10-13)*

*"For all the prophets and the law prophesied until John; and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear " (Matt. 11:13-15)*

The return of Elijah was fulfilled in the appearance of John the Baptist. Jesus regarded Elijah and John as one in their mission, for John came to succeed Elijah and complete his work. The return of the Lord will be fulfilled in the same way as in the instance of Elijah and John the Baptist. God will send another person to complete Jesus' work. Thus Jesus and the Lord of the Second Advent are one in accomplishing one mission, but they will be two distinct persons, just as Elijah and John the Baptist were two people.

In the study of the history of the Old Testament we have seen

that if the central figure in a course of restoration fails his mission, God does not use him again. Instead, God chooses another person to carry out His work. God created Adam to form the foundation of the kingdom of heaven on earth. When he failed, God transferred Adam's mission to Abel. When God chose Moses, He promised to lead him and his people into Canaan. But because Moses failed, he could not enter the promised land. God chose Joshua to succeed Moses and complete his mission. Likewise, it is inconceivable that Jesus of Nazareth will come again to undertake the ministry of the Second Advent.

According to the law of restitution, a life can be indemnified only by another life. (Ex. 21:23-25) For the loss of man through Adam's Fall, restitution can be made by man alone. Since God never uses twice someone who has failed in his mission, Adam could not make restitution for the Fall. God continued the dispensation of restoration through other men in Adam's place, such as Abel, Noah, Abraham, Jacob, Moses, and Jesus. God must do the work of restoration through human beings.

This is why Jesus was born as a man, lived as a man, struggled against Satan as a man, and died as a man. Jesus could fulfill only half of his mission, and the physical restoration of man remained unfulfilled. This can be undertaken only by a man in his physical body. No returning spirit can fulfill it. In order to accomplish this task, therefore, another man must be born for this purpose—a man who will live as a man, subjugate Satan completely, and, as a man, restore the entire universe. This will bring victory and glory to God.

Jesus said in reference to the Second Advent that "the Son of man" would come. In Revelation it is said that he will bear a new name:

*"He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem which comes down from my God out of heaven, and my own new name." (Rev. 3:12)*

*His eyes are like a flame of fire, and on his head are many diadems;*

*and he has a name inscribed which no one knows but himself. (Rev. 19:12)*

If Jesus is to come, why should he have a different name, which no one knows but himself? Jesus' name is known to the world. It is thus clear that not Jesus but someone else will come, bearing a new name.

*And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to His throne. (Rev. 12:4-5)*

Some have interpreted the woman in this passage as the Church, which was acceptable in the past. But today the new revelation sheds light on this passage to unfold its ultimate sense. The one who is to rule all nations with a rod of iron is a male child born of a woman, as Jesus was born of a woman, the descendant of Adam and Eve. He will battle Satan, the great dragon, and subjugate him with a rod of iron, the words of divine truth.

#### *D. Jesus Spoke Symbolically*

Why did Jesus use symbols and say he would come in the clouds? Jesus had many things to teach his disciples, but he could not tell them everything because he knew that they could not fully understand him. (John 16:12) Jesus promised to send the spirit of truth which would reveal all these things in due time. It is quite true that the Lord will come from heaven in the clouds, but symbolically — not literally. Jesus could not plainly reveal such important matters 2,000 years ago when the time was not appropriate.

If the Second Coming through another man had been literally stated, the precious life, sacrificial death and resurrection of Jesus would have had little meaning for the Christian. People would only have anticipated the Second Advent, ignoring Jesus, and would not have followed him as the Savior and the Lord. This would have hindered God's entire dispensation with Jesus in the 2,000 years of

the New Testament Age.

Moreover, if the Second Coming in another person had been clearly understood, there would have been many antichrists, and much confusion would have arisen in the Christian Church. It is God's providence, therefore, that Christians be hungry and thirsty for righteousness and for the kingdom of God without being confused or distracted until the time is full. The scriptures predict that many people in the last days will say, "I am Christ," and that they will lead many astray. (Matt. 24:5) Ever since Satan seized the initiative in the beginning of history, the false has appeared first while the true has followed later. Antichrists will indeed appear before the true Christ comes.

Though much of the meaning of the Bible has been concealed in symbols, at the time of the Second Advent God will pour out His Spirit upon all people, that His hidden words might be known to them.

*And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit. (Joel 2:28-29)*

#### *E. Are Christians Prepared?*

"Nevertheless, when the Son of man comes, will he find faith on earth?" (Luke 18:8b) Since the Lord will come in a wholly unexpected manner, many Christians who are looking skyward for his coming will deny him, condemn him as a heretic and antichrist, and even persecute him. In this instance what Jesus said will be fulfilled:

*"For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. But first he must suffer many things and be rejected by this generation." (Luke 17:24-25)*

If the Lord came in the clouds with the archangel's call, and Christians were caught up to meet him in the air, how is it possible for him to be rejected? Who would fail to recognize him? From this,

it is clear that the Lord will not literally come on the clouds.

*Not everyone who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, I never knew you; depart from me, you evildoers. (Matt. 7:21-23)*

At the time of the Second Advent, the Lord will reject those who deny him, regardless of whatever great works they have done in the name of Jesus. The Lord of the Second Advent will come with his angels in the glory of his Father, and then he will judge the world with justice, repaying each person for what he or she has done.

Jesus was denied by the very people who had fasted, prayed, offered tithes, prophesied, served God faithfully, and longed for the Messiah throughout their suffering. We cannot blame the Jews of those times. (1 Cor. 2:8) If we had lived then and seen Jesus with our own eyes, very probably we would also have denied him.

Many people who were unfaithful to the teachings of the Law and the Prophets were blinded by these very words and denied the Messiah on that basis. Who can say that many Christians today will not likewise be blinded by the New Testament and deny the Lord of the Second Advent by its words? Jesus raised the question, "When the son of man comes, will he find faith on earth?" (Luke 18:8)

### *3. Dawn of the New Age*

It has been implied throughout this book that the New Age has now dawned and that the Second Advent is being fulfilled by a man other than Jesus of Nazareth. Then from what part of the world and from what nation does the Lord of the Second Advent come?

It is written in Revelation:

*Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, "Do not*

harm the earth or *the sea* or *the trees*, till we have sealed the servants of our God upon their foreheads." And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel. (Rev. 7:2-4)

According to this passage the one who has the seal of the living God is to come from the East. Some people may feel that this verse should be interpreted symbolically, not literally.

However, it is historical fact that Christianity and other great religions came from the East. There are striking differences between the Occidentals and Orientals in their cultural and scientific achievements, philosophical inclinations, and religious attitudes. The Occidentals are greatly given to pursuing scientific truth by reason, analysis, and logic, while maintaining an objective evaluation. On the other hand, Orientals are inclined to understand the truth through intuition, meditation, and acceptance by heart, with total subjective involvement. The Occidentals have made progress in science, whereas the Orientals have made advancement in religion and philosophy. Considering these differences, we can understand why the Orient has produced the major religions.

The Lord of the Second Advent will appear in the East, bearing the seal of the living God. This has been reiterated through revelations for many years.

#### *A. The Unification of Religions*

All world religions have arisen through God's providence and have enlightened the consciousness of humankind. Taoism, Confucianism, Buddhism, Zoroastrianism, Islam, Shinto, and Hinduism have all contributed to human spiritual development. These religions have laid the foundation for the fulfillment of the new dispensation, the establishment of the kingdom of heaven on earth. (Acts 17:24-31) All the great religions are based upon certain degrees of truth from God and have served as His means of communication to the various segments of mankind throughout the ages. Judeo-Christianity, however, is a direct revelation from God dealing with the central sphere of the providence of restoration. Other religions,



while also containing revelation as well as profound moral and spiritual teachings, form a more peripheral sphere of God's providence.

Until now, the founders of the various religions and the great philosophers had formed separate societies in the spirit world and were still leading their followers there. In the past these groups were isolated from one another and were unaware of the others' activities. However, with the beginning of God's new dispensation, the barriers among them have broken down. Such barriers had been created in paradise and elsewhere because of the different conceptions of God and degrees of spiritual understanding. The dissolution of barriers in the spirit world parallels the present-day abandonment of isolationism by nations and many other groups on earth. In this sense, the world is moving steadily toward unity, and this movement reflects what is presently occurring in the spirit world.

The time of the fulfillment of God's dispensation is drawing very near. Now is the time when the founders of the world's major religions—namely Jesus, Mohammed, Buddha, and Confucius—can be called to work directly on this earthly plane. The foundation has now been laid for this to happen. In this way they will lead their followers to the dispensation of the Second Advent with spiritual messages and inspiration. Therefore, messages concerning the Second Advent are coming not only from Jesus but from founders of all other religions as well. These religious founders can fulfill their missions and achieve the resurrection of Perfection only through the devout participation of their followers in the ministry of the Second Advent. The Second Advent of the Lord is a universal event, and its effects will not be confined to the Christian world. Eventually all mankind will participate in the Second Advent in order to bring about the resurrection of each individual and the restoration of the universe. (Acts 2:39)

### *B. One World*

In our present state of chaos, there are nevertheless many phenomena that reflect the intention of God to realize, at this time, His blessing for humanity.

More people are striving for self-realization by seeking spiritual

truth, In fact, there is a wider incidence of direct spiritual experience. Inner freedom is actively sought by many individuals. The original human value is being restored as the democratic spirit spreads, to bring greater assurance of human rights in a climate of equality and brotherhood.

Historians indicate that throughout history, cultural spheres have formed around religious teachings. As time has passed, there has been a tendency for them to consolidate. Out of all the smaller spheres, four major ones now exist. They are Judeo-Christianity, Islam, Hinduism, and Far Eastern religions. These are showing greater interest in each other than ever before. Since the Christian sphere includes many leading nations, much attention is directed to it. Christianity has formed the central foundation for the new dispensation of God. The uniqueness of Christianity lies in its promise of building one family in the world centered upon True Parents, in accordance with God's purpose of creation. However, the fulfillment of this promise also fulfills the hopes and expectations of all of the world's great religions for a world of righteousness and peace.

The one world created by God has been divided by human beings. Much of this has been brought about by wars. War began on the individual level (at the beginning of human history) when Cain killed Abel. The war that began between these two brothers has expanded among families, clans, tribes, and finally, nations.

During the 20th century, the world was divided into two major blocs, Communism and the free world, representing Cain and Abel on a worldwide scale. The conflict between the two ideologies of Communism and Democracy is one of the innumerable signs of the "end of the world." A final confrontation between these two ideologies was inevitable, because they could not coexist indefinitely. The decline and fall of the militantly atheistic Communist empire centering on the former Soviet Union is one of the signs of our times that satanic tyranny will be defeated and that God will establish His world of freedom and goodness.

With the Communist world in serious decline, the main challenge of today remains to unite the world's religions in a cooperative

effort for peace and harmony beyond racial, political, and cultural barriers.

In accordance with God's will for this time, mankind's dominion over creation is expanding. We are now experiencing a stronger relationship to our inner and outer environment than ever before. First, philosophy, ethics, and religions have each developed in accordance with God's providence. These fields have contributed to our general enlightenment. Our hearts and minds have come more to reflect God, and we have also developed a greater understanding and appreciation of the universe. Thus, our inner dominion over creation has expanded. Secondly, humankind has reached new scientific vantage points and possesses greater understanding and utilization of natural law than we have ever known. We are dramatically extending our life expectancy by unprecedented medical advancement. We have even begun conquering outer space. This is the outer aspect of mankind's dominion over creation.

Increasing interdependence of people and nations is manifested in cooperative groups and agencies of many scopes and characters. International economic communities, church ecumenical movements, and numerous political alliances are now functioning across former barriers. The idea of world government is discussed by some and the United Nations serves as a world forum. Jet travel, mass communications, and the Internet have virtually eliminated the barriers of time and space. All these things signify that the old history has reached its consummation and a new day has dawned in which the providence of restoration will be fulfilled.

### *C. Time to Rejoice*

The darkest hour comes before dawn. This age will see perfect harmony of all cultures. One world will be established horizontally between the East and the West, and also vertically between the spiritual and physical worlds. All will share a common religious philosophy under God's direct guidance. In this world, the conscientious, the righteous, and the good will prosper and lead in all fields of life,

with divine love and truth.

Finally, the unity of the two worlds, the invisible and the visible, will be accomplished. Perfected men and women will serve as the mediators between them, and there will be a complete harmony and communication between the two worlds. Consequently, the new world of perfection will be highly spiritual; it will be the Garden of Eden or heaven on earth. The life God has planned for all of His children is being established, and God's ideal of creation will be fulfilled at last.

God has obtained His foothold, the foundation of His dwelling with us. (Rev. 21:3) Through this pivotal foundation, He is turning the spiritual axis of the universe unwaveringly in the direction of eternal good. The old heaven and the old earth are passing away, and a new heaven and a new earth are being established. God will wipe away every tear from the eyes of His people; there shall be no mourning or crying or pain any more; and all things will be made new. (Rev. 21:1-5)

*Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.... Blessed are those who are invited to the marriage supper of the Lamb. (Rev. 19:6c-9)*

# Endnotes

## Preface

1. Jesus was the supreme example of what Reverend Moon calls "living for the sake of others." This was expressed in Jesus' own sacrificial life and death as well as in his teachings, for example the Sermon on the Mount.
2. The group referred to is the Holy Spirit Association for the Unification of World Christianity, better known today as the Unification Church and the Family Federation for World Peace.
3. The editors have included new material in the current edition based on Reverend Moon's public speeches since the original publication of "Divine Principle and Its Application" in 1969. Many volumes of Reverend Moon's words over the last 30 years have now been published in English through HSA-UWC.

## Chapter I

1. We have occasionally retained Dr. Kim's original gender-based language ("man" instead of "humanity," "His" in referring to God) when to do otherwise would damage the considerable artistry of her prose.
2. The Korean terms translated as inner self and outer expression are *sung-san* and *hyung-san*.
3. While he often speaks in the "creationist" terms of the Bible, Reverend Moon also teaches that the manner of God's creation was evolutionary rather than instantaneous and that there may have been creatures resembling human beings in existence before the creation of Adam and Eve. "Adam and Eve were produced by exactly the same process as we produce a child. By strong love and energy of father and mother, a child is conceived and grows, first within the womb, then outside of it. In the same way, God created Adam and Eve. By His love and energy, a little thing was created which grew and grew and became Adam.... But man was a special creation. On the whole, the process of creation was evolutionary. It took a long time to have plants, animals and minerals on earth. There may have been animals very like man. It is probably these skeletons that have been discovered. There could have been men like Adam for some time." (Master Speaks on Creation, March-April 1965)
4. The position of subject and object, etc., are not to be understood as fixed or unchanging. Once the process of give and take begins and the "receptive base" is established, the positions become interchangeable.

There are innumerable cases for example in which women initiate and men respond.

5. "One should be careful not to misinterpret yin-yang doctrine," says Dr. Kim in her 1980 book *Unification Theology*. "It is not dualistic in any rigid sense. The yang and yin are different but in no way antithetical. Originating from a common supreme source, masculinity and femininity are dipolar in nature and are designed to complement each other. Nor is one necessarily superior to the other in value. Hardness and softness are equally desirable. Wetness and dryness possess similar merit, depending upon the circumstances. So it is with masculinity and femininity or activity and receptiveness. The male is different from the female, but each has its proper function which is not to be confused with the relationship between the primary and secondary or the superior and inferior."
6. Referred to in *Exposition of the Divine Principle* as "individual embodiments of truth."
7. Referred to in *Exposition of the Divine Principle* as "Universal Prime Energy."
8. *Exposition of the Divine Principle*, page 23.
9. Referred to in *Exposition of the Divine Principle* as "Origin-Division-Union."
10. Referred to in *Exposition of the Divine Principle* as "Four-Position Foundation."
11. The original Hebrew Bible contained no punctuation as we have in modern translations. The Divine Principle interpretation of God's blessing to Adam and Eve divides the blessings as follows: the first was to "be fruitful" or mature. The second blessing was to "multiply and fill the earth." And the final blessing was to subdue the earth and "have dominion."
12. "In that day you will know that I am in my Father, and you in me, and I in you."
13. Referred to in *Exposition of the Divine Principle* as "individual embodiments of truth."
14. Moon, Sun Myung, "The Formula for God's Providence." HSA-UWC, New York, [http://www.unification.net/nhtt/nhtt\\_05.html](http://www.unification.net/nhtt/nhtt_05.html)
15. Moon, Sun Myung, "The Resurrection of Jesus and Ourselves," HSA-UWC, New York, April 10, 1977.
16. "Intrinsic heart" is referred to in *Exposition of the Divine Principle* as "original mind." The Korean term for this idea is *ponshim*.
17. Mark 6, for example, indicates that Jesus "could do no mighty work [in Nazareth].... And he marveled because of their unbelief." The Synoptic gospels consistently portray Jesus as relating the efficacy of his healing ministry to the faith of those seeking healing. "According to your faith will it be done to you," says Jesus in Matthew 9:29. The Gospel of John,

on the other hand, indicates that the miracles were not the result of human faith, but were intended by God to inspire it.

## Chapter II

1. It is interesting to compare Dr. Kim's definition of sin as "separation from God" with that given in *Exposition of the Divine Principle*: "a violation of heavenly law which is committed when a person forms a common base with Satan."
2. Dr. Kim does not include two other types of sin that are mentioned in *Exposition of the Divine Principle*, namely collective sin and ancestral sin.
3. "Now is the judgment of this world, now shall the ruler of this world be cast out."
4. "In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God."
5. "...God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment."
6. *Exposition of the Divine Principle* states that the Tree of the Knowledge of Good and Evil represents "perfect Eve who has fulfilled her purpose." However, the earlier translation of the same work says simply "Eve."

## Chapter III

1. It has been speculated that God preferred Abel's sacrifice because he was a shepherd and his offering of a lamb prefigured the sacrifice of Jesus. While this explanation may have merit, as we look back with hindsight from today through the Cross to the time of Abel, from the standpoint of God's original plan for Abel and Cain, the explanation lies with the positions of younger and elder brother.
2. Whether or not one believes literally in the biblical account of the Flood, the Principle reveals a consistent pattern in the providential restoration process that was recorded through revelation in the Bible.
3. Referred to as Ur of the Chaldeans in earlier editions. According to Genesis 11, Abraham's father Terah left his homeland in Ur of the Chaldeans intending to make his way to Canaan. However, the family settled in Haran. It was in Haran that God called Abraham to leave his father's house and go "to the land that I will show you." (Gen. 12:1)
4. Abraham and Sarah were actually half-siblings according to Gen. 20:12.
5. With the coming of Jesus, the Old Testament dispensation was fulfilled, and the Formation Stage was completed. When Jesus was baptized, the Spirit of God descended upon him in the form of a dove, and a voice came from heaven, saying, "This is my beloved Son, with whom I am

well pleased." (Matt. 3:17b) Thus the dove represented the Formation Stage of restoration, which was fulfilled by the arrival of Jesus.

With Jesus' public ministry, the dispensation of the New Testament started. His mission began the Growth Stage of the restoration. John the Baptist pointed Jesus out, saying, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29b) Jesus and the Growth Stage were thus symbolized by a lamb.

Samson put a riddle to some Philistines. When they could not discover the answer, they threatened Samson's bride, a young Philistine woman. She then enticed Samson to reveal to her the answer. When the Philistines learned the answer from her and gave Samson a correct reply, Samson said to them, "If you had not plowed with my heifer, you would not have found out my riddle." (Judges 14:18d) In this verse Samson compared his bride to a heifer. In the Perfection Stage, the Lord of the Second Advent will come in the capacity of a Bridegroom and receive mankind as his bride. Therefore, the Perfection Stage is symbolized by the heifer.

6. Moon, Sun Myung, "Let Us Climb Over the Hill of Historical Misfortune," HSA-UWC, New York, January 19, 1958
7. Abraham actually had another son, Ishmael, through Sarah's servant Hagar. If Abraham had succeeded in the symbolic offering to establish the Foundation of Faith, Ishmael and Isaac would have been in the positions of Cain and Abel for the Foundation of Substance. Because of the failure of Abraham's offering, Ishmael could not fulfill this role. Also because of jealousy between Sarah and Hagar, Ishmael and Hagar were forced into exile. After that, Isaac was regarded as Abraham's "only son."
8. Moon, Sun Myung, "Children's Day," HSA-UWC, New York, November 22, 1976
9. Moon, Sun Myung, "Abel's Right Path from the Providential Point of View," HSA-UWC, New York, December 30, 1979
10. Moon, Sun Myung, "The Way of Unification," HSA-UWC, New York, Part 1, Section 2.1
11. Moon, Sun Myung, "True Parents' Day from the Historical Point of View," HSA-UWC, New York, April 18, 1977
12. If Noah's or Adam's family had established the Foundations of Faith and Substance, then the Messiah could have come without a national foundation being established first.
13. While Reverend Moon teaches that the Israelites erred by failing to unite with Moses here, he also teaches that Moses was mistaken to let his anger overtake him: "If Moses had not been hot-blooded and instead been more wise, he would not have killed the Egyptian. If he had remained calm, he would eventually have become a pharaoh, inheriting the sovereignty of Egypt. After becoming pharaoh, he would have



- possessed all the treasures of the land. On the foundation of restoring the Cain nation, the restoration of the Abel nation would have happened almost automatically. But because of his hot temper, Moses killed the Egyptian and blocked this quick way of restoration." ("Tribal Messiah: the Establishment of the Birthright")
14. Moses' test can also be seen as similar to the test of Jacob in wrestling with the angel at the ford of Jabbok. By overcoming the angel and paying painful indemnity in his hip area, Jacob received the name of Israel and was told: "You have striven with God and with men, and have prevailed." (Genesis 32:28) Moses also had to "strive against God," and with the help of his wife, he too prevailed. The indemnity in this case would be paid by their son Gershom, who had not yet been circumcised.

## Chapter IV

1. The status of Mary and Joseph was that of formally betrothed husband and wife, a legal preliminary to marriage that could only be dissolved with a formal writ of divorce.
2. Technically Jesus was a *mamzer*, a child of adultery. This carried a far greater stigma than merely being conceived outside of marriage. A mamzer was not allowed to marry a regular pure-Jewish spouse, but only other mamzers or converts who did not have Jewish mothers.
3. The Bible attests that John was a lifelong ascetic: "He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth." (Luke 1:14-15) It also states that John's disciples questioned Jesus over the issue of fasting: "Then John's disciples came and asked him, 'How is it that we and the Pharisees fast, but your disciples do not fast?' (Matt. 9:14) This apparently caused a further stumbling block for some: "They said to him, 'John's disciples often fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking.'" (Luke 5:33)
4. The two most common expectations concerning the Messiah were that he would come as a military leader to liberate Israel from Roman rule and re-establish the Davidic dynasty and/or that he would come as a supernatural figure from the clouds of heaven.
5. According to Mark 6:17-18, "Herod [Antipas, the tetrarch of Galilee and the Trans Jordan] himself had given orders to have John arrested, and he had him bound and put in prison. He did this because of Herodias, his brother Philip's wife, whom he had married. For John had been saying to Herod, 'It is not lawful for you to have your brother's wife.'"
6. Matthew's Gospel sheds light on what Jesus may have meant by "he

- who is least in the kingdom." During the Sermon on the Mount (Matt. 5:19), Jesus explains that he who teaches others to violate God's Law shall be called "least" in the kingdom: "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven."
7. The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?" Jesus replied, "To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about John the Baptist.
  8. Used by earlier prophets such as Ezekiel and Daniel.
  9. Christ and Messiah are different words for the same divine office, meaning "anointed one" in Greek and Hebrew respectively
  10. It is not necessary to believe that the kingdom of heaven on earth will assume the form of a literal monarchy. This is simply the most direct way that Jesus could convey the concept of God's reign to a people who had no other frame of reference, such as constitutional government or representative democracy.
  11. Jesus did have supporters as well as opponents among the Pharisees and other Jewish leaders. Two Pharisaic members of the Sanhedrin (ruling council) are mentioned by name as his supporters: Nicodemus, who defended Jesus before his fellow Pharisees in John 7:50, and Joseph of Arimathea, who is identified as a "prominent member" of the Sanhedrin (Mark 15:43) who had become "a disciple of Jesus." (Matt. 27:57) Jesus' views were in some way similar to the great "liberal" teacher of the Pharisees, Hillel the Elder, some of whose most famous sayings were echoed by Jesus himself, such as: "Do not unto others what is hateful unto you." On the other hand, Jesus' views would have put him at odds with the followers of the conservative Pharisaic teacher, Shammai, who adhered to a much more strict interpretation of the Law.
  12. The Hebrew term translated as "Mighty God" is better understood as a great hero who is "divine in might."
  13. In recent speeches, Reverend Moon has explained that God intended for Jesus to be raised and educated in the house of the respected priest Zechariah, as John the Baptist's brother. In fact, Reverend Moon has declared that Mary and Elizabeth were in the position of Rachel and Leah, and that Zechariah, in the position of Jacob, was actually Jesus' physical father. The failure of the venerable priest Zechariah and his divinely blessed wife Elizabeth to nurture and protect Jesus made it much more difficult for John the Baptist and the people of Israel to accept him.

14. This is particularly true of the synoptic gospels. They portray Jesus as beginning to discuss the possibility of the crucifixion with his disciples around the time of the Transfiguration. (Luke 9) However, the Gospel according to John portrays Jesus as predestined to die on the cross.
15. While Jesus was resolved to go the way of the cross if necessary at this time, Reverend Moon teaches that there was still hope for him to achieve his original intention if even three of his disciples could make absolute unity with him. Otherwise he would not have ordered his disciples to protect him and prayed with such fervor in the Garden of Gethsemane that God "take this cup" of suffering from him.
16. The Jewish interpretation of the Suffering Servant is that it refers to Israel as a whole, not to the Messiah. The idea of the Messiah as the Suffering Servant was virtually unknown to Jews until Jewish Christian writers such as Paul and the author of Matthew's Gospel popularized the concept.
17. A similar principle is found in the Book of Jonah, in which God sends Jonah to declare the destruction of the city of Nineveh in forty days. Because the city repented, God rejoiced and did not fulfill the prophecy, much to Jonah's consternation.

## *Chapter V*

1. Of course, internal changes are reflected in one's outward form through such things as facial expression, energy, and demeanor; but the basic structure of a person remains the same.
2. Biblical years are not necessarily the same as normal chronological years. Especially in the period before Abraham, biblical time is largely mythical or symbolic. Says Reverend Moon: "Scientists say that human history goes back as much as 250 million years. But no matter what the time period may be, whether it is 6,000 years or 250 million years, God has been seeking the ideal of True Parents the entire time." ("American Speaking Tour Celebration," August 1, 1993)
3. Rev. Sun Myung Moon, Children's Day, Nov. 9, 1988.

## *Chapter VII*

1. Moon, Sun Myung, "The Life of Jesus as Seen from God's Will," HSA-UWC, New York, May 21, 2002

*In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)*

Through the ages certain questions have concerned people of all religions. What is God and how did He create the universe? What laws govern the universe? What is the purpose of creation and life? Does a spiritual world exist beyond physical perception? What is its relationship to the world we see around us? What is God's relationship to man?

THE LIVING CODE presents clear, concise biblically-based answers to these and other questions. Based on the Divine Principle, originally received by the Reverend Sun Myung Moon, this remarkable book is a blueprint for successful life in this new millennium.

*And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. (Joel 2:28-29)*

HSA-UWC  
New York, NY

ISBN 1-931166-20-X



5 1 1 9 5



9 781931 166201