

CHAPTER FIFTEEN

Preparation for the Second Coming

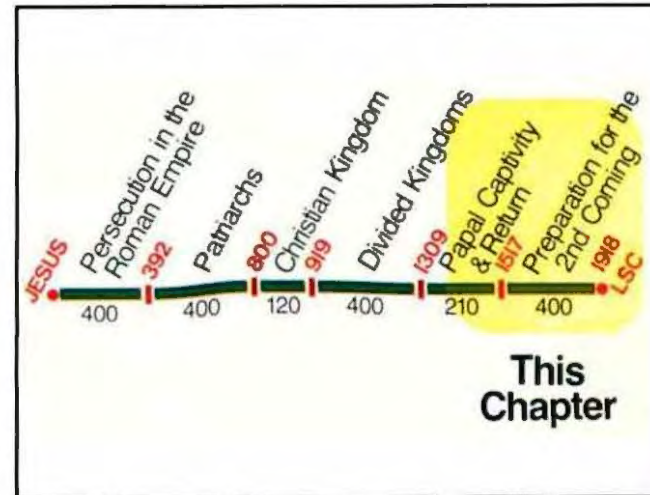
This chapter covers the period from the Renaissance to the present day. It includes primarily the Period of Preparation for the Second Coming, which is further divided into three sub-periods: the Period of the Reformation, from 1517 to 1648; the Period of Conflict between Religion and Philosophies, from 1648 to 1789; and the Period of the Maturing of Political Structure, Economy, and Ideology, from 1789 to 1918. It also deals with the World Wars of the twentieth century.

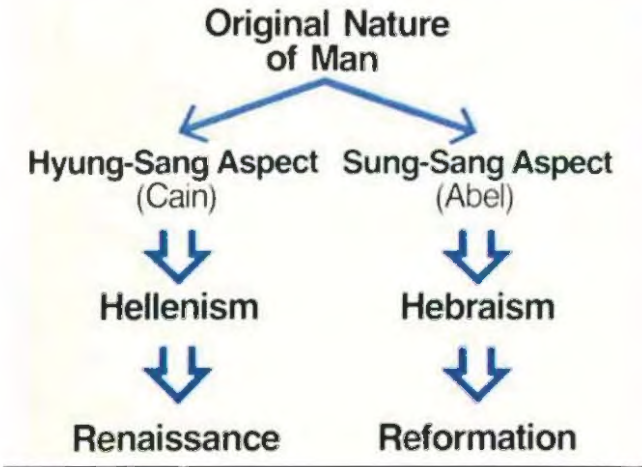
I. THE PERIOD OF THE REFORMATION

The Period of the Reformation lasted approximately one hundred thirty years, from Luther's call for religious reform in 1517 until the fighting between Roman Catholics and the new Protestant sects and governments ended with the Treaty of Westphalia in 1648.

After the Period of Persecution under the Roman Empire, the Pope and the leaders of the Roman Catholic Church had the central responsibility for establishing the Foundation for the Messiah. For this reason, God gave them positions and authority which had tremendous influence over nation and society. But, in medieval times their corruption and excessive intervention in people's lives hindered the establishment of the Foundation for the Messiah. The misuse of ecclesiastical authority in the strict medieval feudal system, in addition to the corruption and immorality among the clergy, stifled man's attempt to fulfill the desires of the Original Nature with which he had been endowed at his creation.

The movement to break down the medieval social environment and corrupt religious system sprang out of the desires of man's Original Nature. Thus this pursuit had a Sung Sang (internal) aspect and a Hyung Sang (external) aspect





corresponding to the two aspects of the Original Nature of man. Thus, man sought to satisfy his inner desires, such as those for a life of faith, honor, duty, piety, and relationship with God, and his external desires, such as those to develop his knowledge (through science), his powers of reason, and his rights.

First came the movement to revive Hellenism, which was a *Cain-type* movement, in pursuit of the objects of man’s external desires; and then came the *Abel-type* movement, in pursuit of the objects of man’s internal desires. The movement to revive Hellenism became known as the Renaissance and emphasized such humanist concerns as the beauty of nature, the freedom of the individual, and the value of life in this world. The Reformation arose out of man’s inner desire to renew a God-centered way of life, and in that the Reformation emphasized man’s relationship to God in contrast to the humanistic and worldly emphasis of Hellenism, we can call the Reformation a revival of Hebraism.

A. The Renaissance

Under the grace of God’s Dispensation for Restoration, man has been restoring his Original Nature. The external aspect of man’s effort to restore that Original Nature gave rise to the Renaissance.

According to “The Principles of the Creation,” man was created to become perfect only by fulfilling his responsibility, through the exercise of free will. Man is created to be free, and thus he continually pursues freedom. Also, a man of perfected character is to have independence as an individual truth body. Thus, man, of his Original Nature, desires to develop a sense of individuality.

Man was created through God’s Word (the Logos) to resemble God’s nature. Because of this, man, of his Original Nature, desires to develop his intellect and powers of reason. Man was also created to have dominion over the Creation. Thus, man, of his Original Nature, values science and an understanding of nature and desires to develop his environment. However, the desires of the external aspect of man’s Original Nature were being suppressed within the feudal system of the Middle Ages. This caused people to pursue even more ardently such things as freedom, individualism, and respect for reason.

The pursuit of these external desires was precipitated by the importing of ancient Greek classics during the Crusades. Medieval man learned that the spirit of ancient classical Greece was very similar to his own external desires. Thus, a movement to revive Hellenism came about, centering first in

Italy, and then later in the rest of Europe. Out of this revival of Hellenism emerged the philosophical viewpoint known as humanism.

The Renaissance began as a movement to recapture the spirit of ancient Greece, but it soon developed into a movement transforming all aspects of society, including culture, political structure, the economy, and even religion. It was one of the major forces which together with the Reformation caused the downfall of medieval culture and gave birth to the modern age. Since the Renaissance was primarily concerned with the desires of the external aspect of man's nature, it may seem that it would run counter to God's basic dispensation to restore man's spirit. However, in order to accomplish the goal of restoring man's original value, a phase of restoring the external aspect of man's nature is necessary. By all means, all dimensions of man's value must be restored. This means that each person must be perfected as a unique individual, integrating both the inner and outer aspects of his being. With this in mind, God brought about the Reformation on the foundation of the Renaissance.

B. The Reformation

The corruption of the medieval Catholic Church was counter to God's dispensation for the Second Coming, and the Church's abuse of ecclesiastical authority and its formal ritualism caused many people to call for drastic reform. And as a result of the Crusades, the "Babylonian Captivity," the Great Schism, and the Renaissance, papal power and authority were greatly diminished, and the cry for reform became increasingly militant. As the influence of humanism grew, opposition to the Church's restrictive measures against man's freedom and self-government began to gain hold among the people.

In the 14th Century, John Wyclif, a professor of theology at Oxford University in England, translated the Bible into English, insisting that the criterion by which one's faith is to be measured is not the Pope or the priests, but the Bible itself. He further argued that many of the Church's rituals, laws, and traditions had no basis in scripture. Many others criticized the Church's exploitation of the people and the priests' irreligious attitudes, and also called for reform. However, none of them succeeded, and some were executed.

In 1517, Pope Leo X began to sell indulgences in order to raise funds for construction of Saint Peter's Basilica. The reaction against this practice ignited the Reformation, beginning with Martin Luther, a professor of biblical theology at the University of Wittenberg in Germany. This revolutionary

movement developed rapidly in Germany, France, and Switzerland, centered on Luther, Calvin, and Zwingli.

The conflict which erupted over the Protestant movement was not only a religious conflict—it expanded into an international war among the countries with different interests in the success or failure of the Reformation. The conflict lasted for over a hundred years, until the fight between the old and new religious traditions was finally settled by the Thirty Years' War. This war, waged primarily in Germany, finally ended in 1648 with the Treaty of Westphalia. It ended with the victory of Protestantism in northern Europe, and the Reformation was successful.

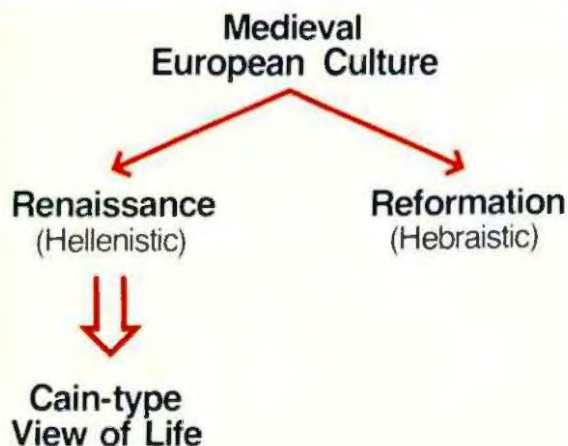
II. THE PERIOD OF CONFLICT BETWEEN RELIGION AND PHILOSOPHIES

The Period of Conflict between Religion and Philosophies lasted slightly more than one hundred forty years, from the Treaty of Westphalia, in 1648, until the beginning of the French Revolution, in 1789. Through the influence of the Renaissance and Reformation, man entered into the full pursuit of satisfying the external and internal demands of his Original Nature, and because of the freedom given to religious and philosophical thought man could not avoid the divisions in doctrine and the conflicts among philosophies.

The Dispensation for Restoration is characterized by the separation of the *Cain-type and Abel-type views of life*. At the consummation of history, this same principle of separation must again be applied, with the world being divided into Cain-type and Abel-type factions. The Cain-type world is the world of atheism-communism, and the Abel-type world is the religion-supporting democratic world, these two being comparable, on the world level, to the "goats" and "sheep" that Jesus spoke of in Matthew 25:32. These two worlds are based on two different views of life.

A. The Cain-type View of Life

The emphasis on fulfilling the desires of the external aspect of man's Original Nature led to the sprouting of the Cain-type view of life, which makes light of faith in God and religious dedication and has tended to think of everything in terms of nature and humanism. This tendency became more pronounced in reaction to the medieval view of life, in which people considered the human body and the material world in general as base and were so awed by God and submissive to religious leaders as to often disregard reason. Influenced by this, many began to look at nature and life in light of reason and their own direct experience, independent of theological



preconceptions. The rationalists, such as Descartes, and the empiricists, such as Locke, abandoned the attitude of regarding God as the cause of all things and insisted that truth can be known only through reason or experience. Rationalism tended to disregard history and tradition, and value only human reason. Empiricism, on the other hand, was centered on man's five senses and argued that knowledge is only gained through experience and direct observation, devoid of any a priori conceptions. So, both rationalism and empiricism came to reject mysticism, visions, and revelations. The more these two philosophies emphasized rationalism and the experiences of the five senses and limited their focus to nature and man, the more they separated man from God.

In the 18th century, the Cain-type view of life evolved into the thought of the Enlightenment, which can be considered the second stage of the Renaissance. The Enlightenment evaluated every human endeavor from the perspective of reason and how closely it resembled the order of nature. It affected every aspect of life and resulted in the breaking down of a great many of the existing traditions. Because they stressed only the rational aspects of life, Enlightenment thinkers thoroughly rejected whatever seemed to be arrived at by other than a rational process or which seemed not true to life. As a result, man went beyond the stage of being independent from God and came to the extreme of denying him.

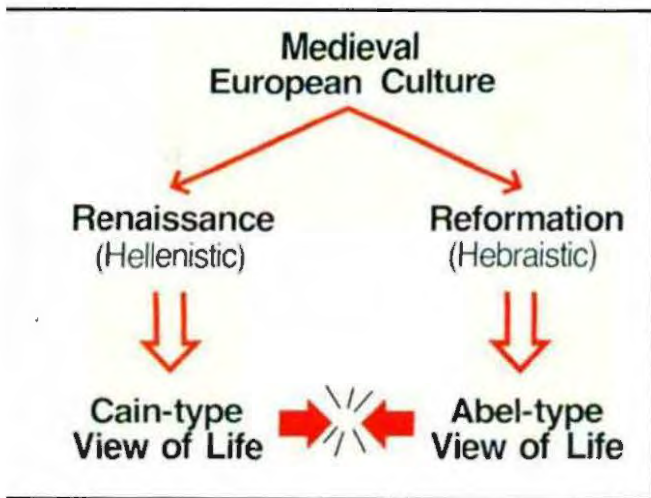
Influenced by this Cain-type view of life, the doctrine of Deism was born. Deists preferred to believe in theology based on reason and excluded such experiences as revelation and miracles. Deists conceived of God as an impersonal creator who was not involved in history and believed that man could derive his moral standards from nature without revelation from God. Left Hegelianism (Strauss and Feuerbach), together with the philosophy of the French socialists, provided the foundation for the birth of the Communist ideology. That is, under the influence of these ideologies, Karl Marx and Friedrich Engels developed their doctrine of dialectical materialism. Communism may be seen as the synthesis of atheism and materialism, and is the last major ideology which denies God.

B. The Abel-type View of Life

When we superficially examine the transition from medieval society to the modern world we may be inclined to regard that transition as the process of separating man from God and religion. This is because medieval man's expression of the external aspects of man's Original Nature in this transitional period produced such a profound development in society. However, careful observation will lead us to understand that

Cain-type View of Life

- Rationalism/Descartes
- Empiricism/Locke
- Deism/Herbert
- Left-wing Hegelianism
Strauss, Feuerbach
- Marxism/Marx, Engels, Lenin



Abel-type View of Life

- Pietism/Spener
- Methodism/Wesley
- Quakers/Fox
- (American) Great Awakenings
Edwards
- German Idealism/Kant, Fichte,
Schelling, Hegel

there is another major aspect in the transition from medieval society to modern society. Medieval man's expression of the internal aspects of the Original Nature gave rise to the movement reviving a *Hebraistic* view of life. This movement matured as the Reformation. Through this movement, philosophy and religion developed the vertical view of life, which is the Abel-type view of life, and led medieval man to develop a closer relationship with God.

In the 17th and 18th centuries, new movements emerged, movements emphasizing mystical experiences, a Christian life, and moral conduct. The religious world, which had been influenced by the general trend toward rationalism, was in serious need of this movement emphasizing religious passion and man's inner life as opposed to doctrines or formalities. Pietism in Germany (centered on Spener); Methodism, which aroused a great revival in England (centered on the Wesley brothers); and Quakerism (founded by George Fox) are all examples of this movement. They all emphasized faith based on personal religious experiences and the mystical or spiritual aspects of man's life, which cannot be explained in purely rational terms; they emphasized a view of life based on relationship with God. In the realm of philosophy, the Idealists, such as Kant, Fichte, Schelling, and Hegel, in opposition to the rationalistic and materialistic views of the Enlightenment, expounded views of life that gave greater emphasis to spirituality and morality—that is, views that were basically of the Abel-type.

III. THE PERIOD OF THE MATURING OF POLITICAL STRUCTURE, ECONOMY, AND IDEOLOGY

This third period lasted one hundred thirty years. It began with the French Revolution in 1789, continued through the Industrial Revolution, and ended with the conclusion of the First World War. Based on the Cain-type and Abel-type views of life which had emerged prior to this period, separate Cain-type and Abel-type worlds began to form. The dispensational significance of this one-hundred-thirty-year period lies in the development of political structure, economy, and ideology to the stage at which the Messiah can be received and at which he can transform them to establish the ideal world as originally conceived of by God.

A. The Development of Modern Political Systems

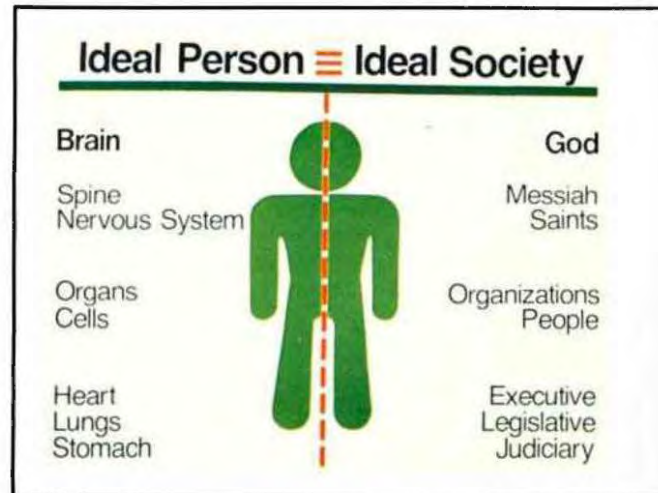
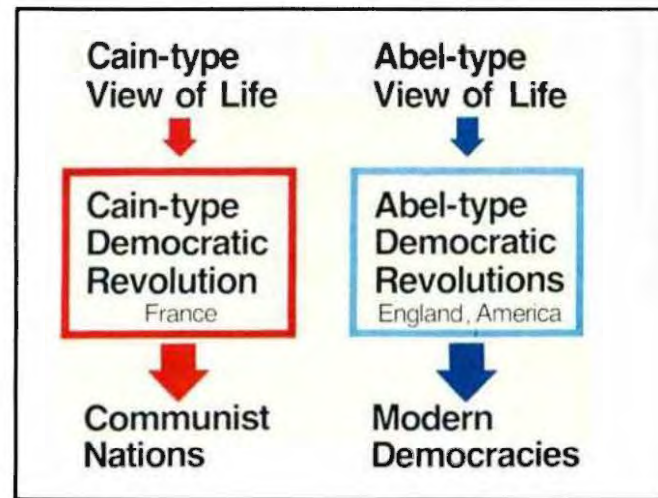
Political power, which had been decentralized under the feudal lords during the Middle Ages, was consolidated by the kings

to form absolute monarchies by the middle of the 17th century. Then, beginning in the late 18th century, the system of absolute monarchy was transformed into Cain and Abel types of democracy, originating in the Cain-type and Abel-type views of life. Under the influence of Enlightenment ideals, people aimed to establish liberty, brotherhood, and equality as realities in human affairs—but did so in France through struggles of an external and brutal nature, thus establishing a Cain-type democracy. The Abel-type democracies which developed in England and the United States and other countries were largely based on the Abel-type view of life, which accounts for the much more humane character of their revolutions. Out of these two traditions have developed the Communist and democratic worlds.

As was explained in "The Principles of the Creation," the Creation was made with the structure of the perfect human being as the model. The ideal world, consisting of perfect persons, would also have resembled the structure and function of a perfect human being. Just as the cells and organs of a human body move according to the command of the brain, the people and organizations in the ideal world would work in accordance with the Will of God. Just as no part of the body rejects the commands of the brain, it would not be difficult for an ideal human being to follow the Will of God. Just as commands from the brain are transmitted to all the parts of the body through the peripheral nervous system, centered on the spine, the directions from God will reach the entire society through the saints, centered on the Messiah, who comes as a True Parent.

In the ideal society, the harmony among the legislative, executive, and judicial branches of the government corresponds to the harmony among the three major organs of the body—the lungs, heart, and stomach (and the respiratory, circulatory, and digestive systems, respectively). Just as these three organs (and systems) in the human body work smoothly when they work according to the commands of the brain, in the ideal world, the three main branches of government will also work in harmony because they operate according to the Messiah and the Will of God.

For a period in the development of political structure in western Europe, the king controlled all functions of government: legislative, executive, and judiciary. However, after the era of the French Revolution, these three powers began to be separated. Thus, externally, at least, the pattern of the ideal political structure began to be realized. This means that some political systems of the present externally resemble the structure of a human body. However, because political leaders neither understand God, nor carry out God's Will, the system



cannot function harmoniously as originally intended. The Messiah must come to teach man God's Will and show him how to embody it within himself.

B. The Industrial Revolution and the Maturing of the Economy

According to "The Principles of the Creation," God blessed man to have dominion over the Creation (Gen 1:28) upon his attaining perfection, thus to create and enjoy a pleasant environment. God has been directing the dispensation toward the improvement of the material environment through influencing the development of industry and commerce, which is based on the progress of science. Although man is fallen, he must use the creative ability that God gave him to develop inventions which will create the living environment suitable for the Messiah to realize the ideal society. The Industrial Revolution, beginning in England, occurred to create the basis of the ideal environment for God's ideal society.

In the economic structure of the ideal society, production, distribution, and consumption would be well harmonized under God's Will. Therefore, production in accordance with man's needs, fair distribution, and consumption in accordance with the purpose for the whole would exist. Although currently science and the economy are quite advanced, in much of the world, production is still not able to meet the demand, consumption is often insensitive to long range and ethical considerations, and the injury caused by inequities in distribution is serious. Only when the whole is well harmonized by the Messiah, in accord with God's Will, can the ideal economic structure be established. After the Industrial Revolution, mass production required many developing countries, such as England, to settle vast colonies in order to expand their markets and sources of raw materials. However, most of the developing countries were Christian nations, and this pioneering of colonies for economic reasons provided the external foundation for the internal spreading of the Gospel. The Industrial Revolution has had considerable significance in terms of fulfilling Jesus' prediction that the Gospel would be preached to the ends of the earth in preparation for the Messiah (Mt 24:14).

C. The Stages of Revolution in Politics, Economy, Ideology, and Religion

As discussed above, the anti-medieval movement to revive Hellenism, known as the Renaissance, was a Cain-like trend reviving humanism. The Renaissance further developed its

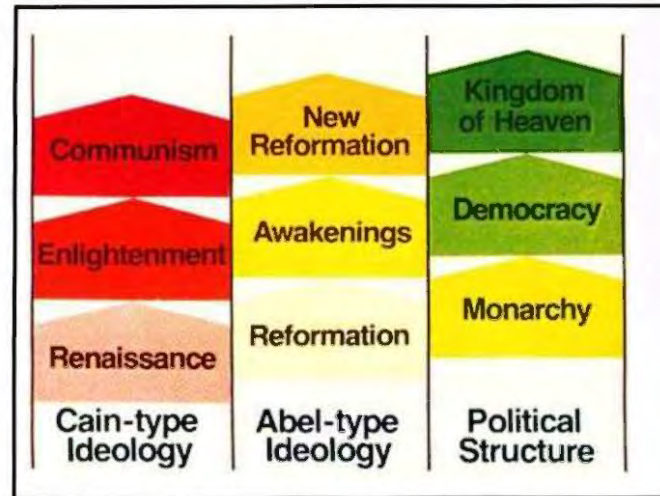
Cain-like nature and evolved into the Enlightenment, which can be regarded as a second Renaissance. Then the Enlightenment further developed its Cain-like nature and gave birth to the age of Communism, the third and culminating "Renaissance."

Satan knows God's plan and always moves to establish things on his side before God can accomplish them. Thus, what Satan has worked to accomplish is similar (in form, not in content) to what God's dispensation will later bring about. Thus, beginning with the Renaissance, three periods of Abel-type revolution followed each of the three phases of Cain-type revolution in religion, politics, and industry. The first Abel-type period was the Reformation, which began with Luther, following the Renaissance. Then, during and following the Enlightenment, a second spiritual awakening occurred, amidst great persecution, based on Fox, Spener, John Wesley, and Jonathan Edwards, and it expanded to become the second Reformation. Based on these events and on the understanding of the above principle of evil preceding good, the third Reformation is to be expected following the third Renaissance. In fact, the state of today's Christianity reveals an urgent need for such a reform.

Three stages of reformation have also occurred in the area of politics. The medieval feudal society collapsed under the influence of the (first) Renaissance and the (first) Reformation, while the absolute monarchies collapsed under the influence of the "second Renaissance" (Enlightenment) and the "second Reformation." Finally, on the satanic side, the Communist society was formed by political revolution based on the "third Renaissance." Now, it is essential that the democratic world on heaven's side subjugate the Communist world by means of the ideology of the third Reformation. When this occurs, these two worlds will be united into one Kingdom of Heaven on earth.

We also notice that the Industrial Revolution has also proceeded through three stages. The first phase of the revolution occurred based on the development of steam-generated energy. Immediately afterward, the second phase of the Industrial Revolution took place based on the development of electricity and the internal combustion engine. Now, a third Industrial Revolution is in the making, based on atomic energy.

These three revolutions are coming to their maturity in this period of preparation for the Second Coming. Together they form a prepared base on which the Messiah can come and fulfill God's Purpose for the Creation. The maturing of religion and ideology is for the dispensation directed toward the full



perfection of man's Original Nature, while the maturing of politics and economy is for the dispensation that will develop the structure and environment for the ideal world.

IV. THE WORLD WARS

A. The Dispensational Causes of the World Wars

Of course, wars do break out as a result of political, economic, and ideological causes. However, in addition to such external causes, there are internal causes, that is, dispensational causes in accordance with the principle of restoration through indemnity. The basic cause of the world wars is the conflict between the good sovereignty of God, who is trying to restore man to his side, and the evil sovereignty of Satan, who is trying to preserve his domination of man—a conflict in which man is caught in the middle. Let us examine this in more detail.

First of all, the world wars break out because of Satan's last struggles to preserve his sovereignty against his opponent. Because of the Fall, man realized the non-Principle world, and serves Satan as his master instead of God. So God has been working the dispensation to restore his *Principle* world by establishing a territory of godness within the non-Principle world, under satanic dominion, and then gradually expanding that territory. Christ, in particular, at the Second Coming, comes to end the world of evil sovereignty and to realize the world of good sovereignty centered on God. Therefore, the time of the Second Coming is Satan's last chance to keep from losing his sovereignty, and consequently, his struggle becomes more desperate and total, with the result being the three world wars.

Secondly, Satan realized a world based a non-Principle pattern of the Three Blessings; so in order to restore the fallen world in accordance with the principle of restoration through indemnity, God has to have man meet, on a world-wide level, indemnity conditions to receive the Three Blessings. Although man fell, God could not stop him from realizing an imitation of the blessed world which God originally intended to build, and fallen men have developed a Satan-centered, non-Principle world based on imitations of God's Three Blessings to man. Thus, a non-Principle world has been established in which the individual nature is centered on Satan, the family and society are centered on Satan, and dominion of the created world is centered on Satan. Therefore, in order to meet, world-wide, the indemnity conditions for receiving the Three Blessings, it is inevitable that man be faced with three world-wide struggles, in which the side representing *The Principle*

Internal Causes of the World Wars

- 1** Satan's last struggle
- 2** Restore three blessings
- 3** Three temptations
- 4** World-wide Cain/Abel conflict

and heaven must be victorious over the non-Principle, satanic side.

Thirdly, the world wars must occur in order for the world to meet the condition of having to overcome Satan's three temptations to Jesus. Jesus' course is the course through which Christians must pass. Therefore, the three temptations that Jesus faced must be overcome by all mankind on the individual, family, national, and world-wide levels. Accordingly, three world struggles must emerge so that mankind, on a world level, can overcome the three temptations of Jesus.

Fourthly, the world wars must take place in order to meet, on the world level, the indemnity conditions for restoring heavenly sovereignty. God has been moving the Dispensation for Restoration through Indemnity ahead by dividing the fallen world into two types: the Cain-type and the Abel-type. Attacks by the Cain-type, satanic side against the Abel-type, heavenly side are the process of restoration. The Abel-type, heavenly side establishes the foundation of goodness through its sacrifices. The last struggles must occur to restore through indemnity, on the world level, the act of Cain's having killed Abel. The Cain world strikes the Abel world first, yet the result is that the Abel world wins the victory over the Cain world.

B. The First World War

During the last stage of preparation for the Second Coming, God carried out his dispensation by dividing mankind politically, economically, and ideologically into two worlds: the Abel-type, heavenly side, and the Cain-type, satanic side. The heavenly side and the satanic side are determined according to their direction relative to God's Dispensation for Restoration. Taking the same direction as that of God's dispensation, or acting in concert with that direction, even in an indirect way, determines a thing as being on the heavenly side. A position contrary to the direction of God's dispensation, even indirectly, determines a thing as being on the satanic side.

All religions having goodness as their purpose are on the heavenly side. However, when a certain religion blocks the way of another religion closer to God, the former religion stands on the satanic side. Since Christianity was established as the central religion for fulfilling the purpose of all other religions, in the Dispensation for Restoration, it stands the closest to God. Therefore, in the First World War, the leading Allied nations, England, America, France, and Russia, were Christian nations. Thus, they belonged to the heavenly side. On the contrary, the two leading nations of the Central Powers, Germany and Austria-Hungary, not only supported Turkey, a Moslem country which was persecuting Christianity,

Results of World War I

- 1** Formation stage world-wide condition for restoring the 3 blessings
- 2** Condition for restoring the 1st blessing
- 3** Formation stage foundation for restoring the Heavenly Sovereignty
- 4** Foundation for the birth of the Messiah

but were also extremely authoritarian countries. Thus, they belonged to the satanic side. In the First World War, the heavenly side was attacked by the satanic side, but eventually achieved the final victory.

With this foundation of victory, the heavenly side met, on the world level, the formation stage indemnity condition for the restoration of God's Three Blessings. Seen from the standpoint of the world's having to overcome Satan's first temptation to Jesus, the indemnity condition for restoring God's First Blessing to man was met. In other words, the indemnity condition for restoring the blessing of individual perfection was met. Furthermore, the formation stage of the foundation for restoring heaven's sovereignty was established. Also, with the victory of the heavenly side in the First World War, the foundation was established upon which the Messiah could be born (as the example of a true human being).

C. The Second World War

The Second World War was the war in which democracy established the growth stage foundation of victory by conquering fascist totalitarianism. In the Second World War, the United States, England, and France, as democratic nations, represented God's side. Germany, Japan, and Italy, as totalitarian nations which stood opposed to Christianity, stood on Satan's side.

It was due to the fall of three beings, Adam, Eve, and the archangel, that God's blessings were not fulfilled. The participation of three beings—an Adam-type being, an Eve-type being, and an archangel-type being—is necessary in order to restore the Three Blessings. Accordingly, the wars by which the world was to meet the indemnity condition to restore the blessings had to be a confrontation between three nations representing Adam, Eve, and the archangel, standing on God's side, and three nations representing those same positions on Satan's side. In the Second World War, Adam, Eve, and the archangel on God's side were represented by the United States, England, and France, whereas Germany, Japan, and Italy represented those positions on Satan's side.

Why did the Soviet Union, which was a nation on the satanic side, cooperate with the heavenly side during the Second World War? When any social structure or governmental system becomes an obstacle to God's fulfilling his Dispensation for Restoration, he works to break down and destroy that obstacle. Likewise, in order to move forward ahead of God and achieve his own ultimate goal, which is the realization of the non-Principle world, Satan works to break down any obstacles in his path. At times the obstacle obstructs both



God's and Satan's efforts; at that time both the heavenly side and satanic side move so as to break down and destroy them.

Both the Cain and Abel sides each worked to destroy the medieval feudal society. Also, the heavenly side and satanic side each worked to break down the monarchic society. Likewise, during the Second World War, fascist totalitarianism became an obstacle to the heavenly side, and to the satanic side, and thus each worked to destroy it. God let the Soviet Union cooperate with the nations on the heavenly side in breaking down the other totalitarian nations, even though it meant that the Communist world would be established.

The Second World War ended with the victory of the nations on the heavenly side. Through this, the growth stage world-wide indemnity condition for restoring God's Three Blessings to man was met. Seen from the standpoint of overcoming, world-wide, Satan's temptations to Jesus the indemnity condition for restoring world-wide God's Second Blessing, which is to multiply children of goodness, was met. Therefore, after the war, work for the Second Coming was developed to the stage of furthering religious development. Furthermore, the growth stage foundation to restore heavenly sovereignty was established.

D. The Third World War

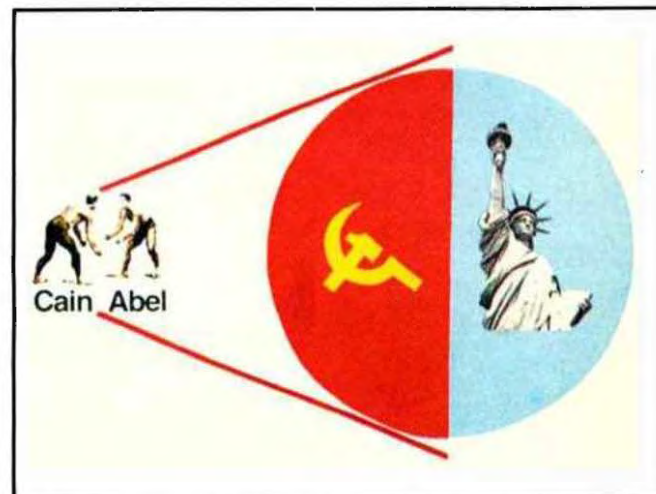
God originally intended to complete the Dispensation for Restoration in Adam's family, through Cain and Abel. However, his work to separate good from evil ended in failure due to Cain's killing Abel. Since that time, God has worked continually to separate good from evil, expanding in stages from the family level to the tribal, national, and world-wide levels. At the consummation of human history, both the heavenly side and the satanic side have come to operate on the world-wide level. Thus, the two worlds of democracy and Communism coexist. But after the third world struggle, these two worlds will be united. Seen from God's dispensation, the Third World War will inevitably take place. However, there are two ways for that war to be fought.

First, the satanic world could be subjugated by a wholly internal fight through ideology. God does not desire judgment or destruction (Ezek 33:14-16), but salvation. Thus he desires to induce Satan to submit ideologically, and with the least amount of external sacrifice. If this fails, the satanic side will inevitably attack the heavenly side. The heavenly side must then defeat the satanic side by force. The manner in which the Third World War takes place depends on how these two worlds, which bear the responsibility of the Last Days, carry out their tasks.

Whatever the manner in which the war is fought, there

Results of World War III

- 1** Completion stage world-wide condition for restoring the 3 blessings
- 2** Condition for restoring the 3rd blessing
- 3** Completion stage foundation for restoring the Heavenly Sovereignty



must be a fundamental ideology by which mankind can be led to the ideal world. This is so, because even if the submission of the satanic world is gained through an external fight with weapons, the ideal world can only be realized through an ideology of a higher dimension, one which all people can follow freely and with joy.

Ideology is the driving force which will establish the ideal world of the family of man. Thus, the ideology needed must be an ideology of true love which can break down barriers between tribes and nations and solve the serious problems among races and cultures. Furthermore, this ideology must be able to give mankind hope and conviction concerning the realization of the ideal world. It must also be an ideology that can bring spiritual inspiration and a change in character and give the youth a positive viewpoint toward life. It must completely reveal the falseness of other ideologies, especially that of the Communist ideology, Marxism-Leninism, which is the culmination of all the Cain-type views of life.

If the Third World War ends in victory for the heavenly side, the indemnity condition for the restoration of God's Three Blessings will have been met. The heavenly side will have overcome, on the world-wide level, Satan's third temptation of Jesus, thus, establishing through indemnity the complete foundation for the restoration of God's sovereignty.

If this takes place, the work of Christ at the Second Coming will bring about on earth the ideal world of God's sovereignty, and man's dominion over the Creation will be completely restored. The ideal world which God had originally conceived of at the time of creation, which he has been painstakingly trying to establish on earth through the long period of history since the Fall of man, will be the result. This ideal world is the world in which man and the entire cosmos attend God and become harmonious with each other. This ideal world is called the Ideal World of Cosmic Ideology.

Results of World War II

- 1** Growth Stage world-wide condition for restoring the 3 blessings
- 2** Condition for restoring the 2nd Blessing
- 3** Growth stage foundation for restoring the Heavenly Sovereignty