

VIII

The Providential Course of Indemnity and
Restoration based on Number Forty
(The Principle of Restoration)

Preface: Owing to the Fall of Adam and Eve human history developed against the principle God had set up. Whereas He has been working throughout history for the restoration of the original world of creation in order to fulfil God's ideal of creation.

The history of Israel written in the Old Testament is merely records of the result which were taken from the events as they appeared in history. And no one knows what a formulary providence God has in making the history, or what is the purpose of providential history is wholly unknown.

Since Cain slew Abel a course of historic struggles started, and covers a period of six thousand years till the present day, and the end of the struggle is near at hand. Mankind who lost the right to live in the Garden of Eden must

return to it retracing the course that he had come since the fall. This is the providential course that fallen man has to discover for salvation. All the prophets, saints, religious men, philosophers are those who have discovered a part or a few parts of this course. Naturally, at the last day this course is to be made plain to every body, so that all mankind may discover the course and gather together to one centre with one mind. And this course will have accommodation for all other religions and philosophical thoughts which teach the ways of conscientious living.

What does the word Indemnity mean? In translating the Korean word 'Tanggan' I have used the word Indemnity which is not quite adequate. The word 'Tanggan' means forgiveness in a sense and recompense in a certain degree. Because man sinned against God his original and intrinsic value was lost. But this must be restored again and man be recognized by God, as if he had not fallen, by a redemption that fully compensates for his sin. The principle of Indemnity is restoration and compensation hundred for hundred according to its worth. In Exodus chapter twenty one "If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." This is the law of Indemnity. It is impossible for fallen man to make indemnity by his own efforts for the debt he owe to God. Therefore making certain conditions of valuation five or ten per hundred God wipes out man's debt and acknowledges him as if he did not owe any debt at all. This act is Tanggan.

Due to the fall of man satan claims him, and

in order to redeem him God must make certain conditions with man to liquidate the claim of satan. Criminal Law is an application of the principle of Tanggam. The law of Tanggam is suggested in the following verses of the Scriptures. "Truly, I say to you, you will never get out till you have paid the last penny." (Math. 5:26) "And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost." (Luke 19:8,9) "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more".... "Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." (Luke 7:40-48)

What is the meaning of 'Forty Days' Restoration'? 'Four' is the number of the foundation of existence. God's ideal of creation was to lay the foundation of four positions consisting of Adam, Eve, their children, and God Himself. This was not fulfilled because of the fall of Adam and Eve, and the foundation of four positions with satan was laid instead. God's providence now is to restore the number four, namely, the heavenly foundation of four positions with Himself. In order to make indemnity and restore this number God must separate good from evil through judgment by the same number, four.

As it was impossible to destroy the evil world through the flood judgment in four days, forty days, the multiple of four was used by God as the period of this judgment in Noah's time. God intended to lay the foundation of faith with Noah for the providence of restoration after the flood judgment. Owing to the sinful act of Ham, Noah's second son, the forty days were invaded by Satan, and God was compelled to repeat the dispensation of judgment by the number forty or its multiple. The principle of restoration shows that however often Satan invaded the forty days, on the other hand God made counter moves to restore this period.

A. The Providential Age for the Foundation of Restoration (from Adam to Abraham)

Although God had begun the dispensation of restoration with Adam's family, man did not accept and would not obey God's will. And so the dispensation was not fulfilled and was prolonged again and again. In two thousand years God set up a man Abraham with whom He recommenced the dispensation. From the time of Adam to Abraham it was the age delivered to satan, and in this age God laid a foundation to recommence the dispensation of restoration.

1. The Dispensation of Restoration with Adam's Family

Adam and Eve were the originators of both good and evil when they fell by faithlessness. According to the principle of creation both man and angel were made for eternity. Therefore God had no desire to forsake them but longed to complete His responsibility to restore them according to the principle as their Creator. Because man had blood relation with satan who now claimed man as his legitimate possession God was unable to restore man at his disposal. Satan also acknowledged that God was the Lord of man in accordance with the principle and could not claim man unconditionally. Thus man stood in a neutral position like a buffer zone and neither God nor satan could possess him. Now man's position had to be decided by his own attitude, namely, his faith or unbelief. Adam could be made perfect on the basis of faith, but

this faith was taken away by satan, consequently Adam himself was lost as well as his faith. Reversely, therefore, faith must be recovered first and then Adam on the basis of faith.

In two thousand years from Adam to Abraham God's providence was to find Abraham and set him up as the father of faith, and thus lay the foundation of faith by him. The descendants of faith were to be multiplied from him, and the foundation of faith was to be extended from family to tribe, from tribe to nation, and from nation to state in which Jesus as the last Adam was to come and accomplish the Messianic ideal. This was God's providence of four thousand years until Jesus came. If the Jewish people had accepted Jesus as the Messiah and believed in him, he would not have been crucified.

In laying the foundation of faith God made the offering of sacrifice conditional for man. If this offering was acceptable to God, man could stand on God's side, otherwise he was claimed by satan. Likewise when any one lives according to the Word God will accept him, otherwise he belongs to satan.

God did not let Adam offer sacrifices but Cain and Abel. Why? Because God desired to restore man according to the principle. According to the principle man was created to have one Lord, God alone. However man stood in the unenviable position that he belonged neither to God nor to satan since the fall. It is against the principle that man offers sacrifice to the two lords, God and satan. There were evil and good elements in Adam and these had to be separated. In the sense

of separation of these elements God gave Adam two sons Cain and Abel. God placed them in the position that God might take Abel while Satan might take Cain and so He commanded them to offer a sacrifice to Him. If their offerings were acceptable they could belong to God, but if not they would belong to Satan.

The fact that Cain was put into the position that Satan might claim him and Abel was put into the position that God might claim him had to be decided by the falling process their mother Eve went through. The fall of Eve was brought about by the immoral act of love in two natures. The first relation of love was made with the Archangel against the principle with the desire that her eyes might be opened and she might be like God, and consequently she fell spiritually.

The second relation of love was made with Adam who was to be her spouse in accordance with the principle. It was her desire to return to God after she realized her mistake, and in consequence she and Adam fell physically. Both deeds were unlawful and impure, nevertheless the latter was less evil and allowed to stand by God. Cain and Abel were both the fruits of love between Adam and Eve. Cain, the fruit of Eve's first love was put on the stand that Satan might claim him, as the representation of the fallen deed of Eve with the Archangel. Abel, the fruit of Eve's second love was put on the stand that God might claim him, as the representation of Eve's fallen deed with Adam. The latter was comparatively closer to the principle and Abel was placed on the stand that God might claim him. It was the original nature of creation to demand the first.

fruit, and satan was now in the place of man's Lord. So Cain the first born of Adam was placed on satan's side.

This is the reason why second sons and not the first sons were blessed in the history of Israel. For example, the first sons and firstlings of the flock's of Egypt were smitten by death. God hated Esau and loved Jacob while they were yet in their mother's womb. (Gen. 25:28) 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. (Gen. 48:14-19) All these are derived from the relationship of Cain and Abel.

Abel's offering was acceptable to God, but Cain's was rejected. (Gen. 4:3) This was not because God hated Cain. It was God's providence for Cain that he should love Abel who was on the stand that God could love, and he should have submitted himself to Abel, and offered through him, so that Cain might put off his fallen nature, and make indemnity and restore the original nature of creation.

(a). Cain was on satan's side while Abel belonged to God's side. Therefore Cain ought to have left his position and submitted himself to Abel. In this way the position of the archangel who was on satan's side might be made indemnity.

(b). Cain ought to have loved Abel, so that the jealousy that the archangel had toward God's beloved Adam might be made indemnity.

(c). Cain ought to have submitted himself to Abel in order to make indemnity and restore Adam's domination over the archangel who had dominated Adam wrongfully and caused him to fall.

(d). Cain had the desire to monopolize God's love and repeated the mistake of the archangel who desired to monopolize God's love and caused Adam to fall.

(e). God refused to accept Cain's offering unless he offered through Abel, so that what the archangel had done in deserting God might be indemnified.

The law of indemnity has always existed in human relationships. When friendship is broken indemnity must be made by some means, otherwise the friendship is not restored. The restoration of the relation of give-and-take is an absolute condition according to the principle of creation. The restoration of the Garden of Eden is impossible unless such a condition of indemnity is made in the relationships of God, man, and satan.

The verse "By faith Abel offered to God a more acceptable sacrifice than Cain." (Heb. 11:4) is described from only the result of their offerings. Cain was a farmer and brought to the Lord an offering of the fruit of the ground. Abel was a shepherd and brought the firstlings of his flock and of their fat portions. (Gen. 4:2) Of course Cain's offering was external and Abel's offering was internal. For the animal is closer to man than the vegetable. But how and why did Abel offer to God a more acceptable sacrifice than Cain cannot be understood without the principle.

God could not teach Cain beforehand that he ought to have offered through Abel, as in the case of Adam and Eve who failed in the 5% of their responsibility. By killing Abel Cain repeated sinful act of the archangel. Thus God's dispensation with Adam's family failed, though Seth was set up in Abel's place.

2. The Dispensation of Restoration with Noah's Family

Although God wished Seth to succeed Abel his descendants also fell into corruption by following after the children of Cain. Hence God carried out the judgment of the flood of Noah's day by destroying all mankind and leaving just one family in order to lay the foundation of faith.

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 could only carry out the tremendous task of judgment on the basis of Noah's great faith. Noah made an ark on a mount for one hundred and twenty years obeying the most difficult command of God against a corrupted world. Thus he became the first Father of faith and the second Father of mankind, and his family took the place of Adam's. This is why God blessed him similarly as He had blessed Adam, saying, "And you, be fruitful and multiply, bring forth abundantly on the earth and multiply in it." (Gen. 9:7) The purpose of the judgment of the flood which lasted forty days and nights is as follows: (a). in order to separate man from Satan and sanctify him, (b). that God might have man entirely to himself, (c). in order to lay the foundation of His providence of restoration by this means, (d). in order to show the end of a disobedient people.

The judgment of forty days and nights was to restore the 'Number Four'. God intended to wipe out the corrupted world and restore as a

second creation, the original innocent state of the world in accordance with the principle. (Rom. 8:20-) Hence the ark was made with lower, second, and third decks as the representation of the creation of new heaven and earth, namely, whole universe both spiritual and physical, and it also represents the three stages of Regeneration, Growth, and Perfection. Accordingly Noah represents God, his children represent all mankind, the creatures in the ark represent the whole world. Naturally the forty days' judgment represents the period of creation of the world. The activities after the forty days' judgment symbolize God's activities after the creation of heaven and earth.

"At the end of forty days Noah opened the window of the ark which he had made, and sent forth a raven; and it went to and fro until the waters were dried up from the earth." (Gen. 8:6,7) Satan cannot work unless he has the correlation of give-and-take with man. Since the corrupt people died in the flood Satan could not form his correlative standard with them and wandered about looking for a condition to invade Noah's family. This coincided with the act of the archangel who sought the opportunity to seduce Eve and Adam after the creation.

"Then he sent forth a dove from him to see if the waters had subsided from the face of the ground; but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him." (Gen. 8:8)

The first dove symbolizes the first Adam.

Since his fall his spiritual essence that was to be perfect, returned to God, as the dove returned to the ark. In other words Adam was to become the tree of life after perfection according to the ideal of creation, but the ideal was never realized in the garden of Eden and so the Word the representation of the ideal remained in God.

"He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth." (Gen. 8:10-) This second dove symbolizes Jesus. The dove came back with an olive leaf showing there was no place to stay yet. Likewise, although Jesus had descended as the tree of life to finalize the providence of perfect salvation, he had to die on the cross because of the people's unbelief, and he could only accomplish spiritual salvation, then returned to God promising that he would come again and accomplish the remainder.

"Then he waited another seven days, and sent forth the dove; and she did not return to him any more." (Gen. 8:12) This third dove symbolizes the Lord of Advent to come as the third Adam. He will finally carry the ideal through on earth and He will never return to God with the works unfinished. The raven and dove picture the whole course of providential restoration. The dove was sent out after seven days. This seven days represents the seven days of creation. The mission of Jesus was the recreation of fallen man, and its period is symbolized by seven days. Sending out the dove after seven days represents that He would provide another dispensation after a certain period.

The third dove did not come back, and Noah landed on Mount Ararat, and started a new life in a renewed world. This symbolizes that when the ideal of Second Advent is fulfilled on the earth, God sheds for the first time his regret and anger of six thousand years and dwells with men and wipes away every tear from their eyes, makes all things new, establishes the kingdom of God on the earth where there will be no death, and new Jerusalem will come down out of heaven from God. (Rev. 21:3-) This will be the Omega, the end of the history of sins which has started with the Alpha. God does nothing without revealing his secret to his servants the prophets. (Amos 3:7-)

The remnant redeemed from the judgment were the eight members of Noah's family. The reason for electing the eight was to restore to God the lost eight members of Adam's family due to Cain's slaying of Abel, and God desired to restore the eight in order to make indemnity and so the eight members of Noah's family took their places to fulfill God's will with Noah's family.

God led and taught the family in detail fulfilling His responsibility which was ninety five per cent, and only the five per cent that was expected from Noah's family was left unfulfilled.

After the flood Noah became a tiller of the soil and planted a vineyard and drank of the wine, and became drunk and lay uncovered in his tent. And Ham his second son saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were

turned away, and they did not see their father's nakedness. (Gen. 9:20) When Noah awoke from his wine and knew what his younger son had done to him, he said; "Cursed be Canaan; a slave of slaves shall he be to his brothers." (Gen. 9:25)

Why did this act of Ham bring the curse upon them. The sinful act of Ham caused the judgment of flood to be annulled. The sense of shame came into being after the fall of man. (Gen. 3:8-) The sense of shame exists only in the fallen circle, and naturally it is the sense of hatred to God which reveals the result of sin, on the other hand, it presents satan with the condition to claim blood relationship with him. Such a sense should not have existed in Noah's family having been saved out of forty days' judgment, and he was in the stand of the second father of mankind and the first father of faith, and should have accomplished the new dispensation of restoration.

Being conscious of shame Ham testified himself that he felt the same sense of shame as Adam and Eve did after the fall, and so Ham inherited their fallen nature. Thus Ham created a position in which satan could claim that Ham had the blood relation with him, and because of this satan invaded Noah's family even as the raven wandered over the water looking for a place to settle. By the invasion of satan the fall was repeated in Noah's family. The failure of Ham brought about the following results: (a). The purpose of the forty days' judgment became nullified and the number forty was again invaded by satan. It had to be set up all over again. The number forty had the same meaning as that of forty days' judgment. Unless the number forty is restored satan is not

separated, and God is unable to accept man, then the foundation of His providence of restoration cannot be laid. (b). To set up Noah ten generations had elapsed since Adam, and this was now lost. (c). The qualification of the father of faith which had been set up by Noah's great faith was now lost. (d). Ham was in Abel's place just as Noah was in Adam's place. Therefore Ham ought to have accomplished God's will, but he committed sin and was claimed by satan.

In order to recover the position of Noah the lost four conditions must be made indemnity and restored. It takes at least four hundred years to restore the number forty and ten generations at once because ten generations cannot be recovered in forty years. This is the reason why it took ten generations and four hundred years to come down to and set up Abraham as the father of faith in Noah's place. It was sixteen hundred years and ten generations from Adam to Noah and the people of this age had long lives. But to restore ten generations in four hundred years from Noah to Abraham meant that the people of this age could not but have a short lives of approximately one hundred and twenty years. This is the historical reason why the human life was shortened.

Satan invaded Ham who was in Abel's place whom God loved most and expected to accomplish His will. By losing Ham God also lost Noah. In order to make indemnity and restore Ham's position God took the first born of Terah who was a dealer of idols and satan loved him most. The reason God took the first born was because satan loved the stand of Cain more than that of Abel. Thus God set up Abraham in the place of Noah.

3. The Meaning of the Confusion of Language by the Tower of Babel

Due to the sinful act of Ham Noah's family was invaded by satan and the life of the people corrupted as before the judgment of flood, especially the tribe of Canaan the grand sons of Ham who built the tower of Babel to exalt the will of satan. The tribes of Shem and Japheth who stood between God and satan also followed after them by cooperating in the work of building the tower.

So God confused their language in order to separate them from satan. "Come, let us go down, and there confuse their language, that they may not understand one another's speech." (Gen. 11:7) By confusing the language, God separated these people from satan, so that they might come back to God. It was the work of God's love. To exalt the will of satan the tower of Babel was built and the language was confused by God. Reversely another tower must be built to exalt God's will, and all kingdoms and languages must be unified again and. This will be fulfilled when the Lord of Second Advent comes.

B. The Providential Age of Restoration (from Abraham to Jesus)

A new foundation of the providence of restoration was now laid by selecting Abraham, and God intended that the descendants of faith would be multiplied from his family to a tribe, from a tribe to a nation, from a nation to a world, and on that basis He would send the Messiah and fulfil the Messianic ideal. Hence this age is called the providential age of restoration.

The two thousand years from Adam to Abraham was a period when the people were under the domination of satan, because they were disobedient to God. From Abraham to Jesus is the period when God made indemnity and restored the lost two thousand years reversely to His side, whereby it is called the age of indemnity and restoration.

The cause and responsibility of the fall is in man himself. Nevertheless God took the responsibility for the salvation of man because of the Principle He made, and He laid the foundation of the dispensation of Regeneration in the two thousand years from Abraham to Jesus. On this basis Jesus and the Holy Spirit would be able to subdue and conquer satan. Otherwise satan who would not even obey God, would not be subdued by them. So this period was the first dispensation age when God took the initiative, and satan was subdued by God himself. On that basis the dispensation of Growth begins, namely, Jesus and the Holy Spirit were responsible to accomplish this second dispensation.

On this foundation also the age of the dispensation of Perfection will commence, in this age, individual saints can subdue and conquer satan. Thus to drive out satan completely and restore the Garden of Eden, the responsibility for God's providence is divided into three parts in the principle of restoration, first, God, second, Jesus and the Holy Spirit, and third, men themselves.

1. The Dispensation of Restoration with Abraham

(a). The Offering of Abraham

God called Abraham from the bosom of satan as an example of how He would rescue all mankind from the satanic world. Naturally Abraham ought to have been the typical pattern of all children of faith who should return to God hereafter. God called him when he was under the most difficult circumstances. Responding to His call Abraham departed from his county taking with him Sarai his wife, and Lot his brother's son, and all their possessions and persons that they had gathered in Haran; and they started out to go to the land of Canaan. (Gen.12:4) This became the pattern that Jacob and Moses were to follow later in departing respectively from Haran and Egypt, which represented the satanic world for them, taking their wives, children, and possessions with them, and to journey to the land of Canaan. After the same pattern Jesus also was to hand the whole satanic world, consisting of mankind and all things created, over to God and so accomplish the restoration of the universal Canaan. Abraham's course also becomes that of the individual saints of the last day.

Abraham set a good example in departing from the satanic world and obeying God's will with all his heart and mind, and never looking back again.

Let us take another illustration from Abraham's life that becomes a typical course for those who obey God's will. Since there was a famine

he went down to Egypt to sojourn there. When he was about to enter Egypt, he told Sarai his wife to say that she was his sister. When they entered Egypt she was taken into Pharaoh's house because she was beautiful to behold. But God afflicted Pharaoh and his house with great plagues because of her. So he asked Abraham to leave him. Taking her back he went up from Egypt with Lot, their servants, and cattle that he had obtained in Egypt. (Gen. 14:16-)

Abraham was in Adam's place because he was the restored type of Noah who was the second father of mankind. Eve was taken by Satan when Adam and Eve were still in the relation of brother and sister, in the stage of imperfection before marriage. And as the result mankind and all creation were fallen and corrupt.

Abraham revealed the pattern of making indemnity and restoring the lost Eve by taking Sarai back from Pharaoh. Following this typical course Jacob went to Haran the world of Satan and took back wives and possessions. So did Moses in Egypt. Jesus also had to take back mankind and all creation from the satanic world and restore the Garden of Eden.

Then Abraham made an altar at a place between Bethel and Ai after taking back Sarai and Lot, and conquering his enemies. This foreshadows that laying a foundation to fulfill God's will by taking back God's people from the bosom of Satan and overcoming him.

Thus God carried out ninety five per cent of His providence to make Abraham the father of faith and only five per cent of responsibility was left for Abraham to accomplish. The five per cent

would be decided by his offering. God showed the stars in heaven and blessed Abraham saying, "So shall your descendants be." And he believed the Lord and He reckoned it as righteousness. And he said to him, "I am the Lord who brought you from Ur or 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. 15:8)

In other words, he asked what conditions are necessary to obtain the 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." This was the part for which he was responsible. God had been working for two thousand years to make Abraham's household the centre of faith. By this offering it would be decided whether God's purposes would come to fruition or not. The outcome of the providence of restoration to redeem mankind and ^{the} whole universe depended entirely on how Abraham made his offering. Therefore the offerings on the altar were symbols representing all creation. They could be the offerings by which God promised the restoration of his descendants of all mankind, if he offered them acceptably as God required.

A turtledove and a young pigeon represent the Regeneration Stage, a she-goat and a ram the Growth Stage, and heifer the Perfection Stage. Therefore the three kinds of offerings represent mankind their descendants, and all creations. Another reason for offering the three kinds of sacrifices was to represent the complete process of restoration. This symbolized the whole process of recreating.

Naturally the process of recreating had to

go through the three stages of Regeneration, Growth, and Perfection. To put the offerings on the same altar signified that God intended to fulfil the providence of the whole restoration at one time.

"And he brought him all these, cut them in two, and laid each half over against the other; but he did not cut the birds in two and when birds of prey came down upon the carcasses, Abraham drove them away, as the sun was going down, a deep sleep fell on Abraham; and lo, a dread and great darkness fell upon him. Then the Lord said to Abraham, "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. 15:10-13) Abraham did not cut the birds in two which he ought to have done. For this reason the birds of prey came down upon the carcasses, and as the result Abraham's descendants were enslaved in Egypt and oppressed for four hundred years. Why did not cutting the birds in two become such a grave mistake, and why must Israel suffer four hundred years bondage on account of this?

These questions remained unanswered till to-day. The Divine Providence of restoration is the repetition of separating good from evil and setting up the good and destroying the evil. When Adam was invaded by evil God gave him two sons, Cain and Abel in order to separate evil from his family. The flood of Noah's day served the same purpose of separation, likewise Abraham's offerings were also the symbolic act of separating evil. Therefore cutting the birds in two meant the following: (a). separating the world from

satan and restoring it to God's side, (b). with Abraham God was going to accomplish His will which failed to be accomplished both with Adam's family and Noah's. The separate offerings of Cain and Abel were not acceptable to God, and in order to make indemnity and restore them, Abraham's offerings should have been cut in two putting one on Cain's stand and the other on Abel's. (c). The fact of Adam and Eve having blood relation with satan was the fall, and his blood had to be taken off reversely. Here is the origin of circumcision. So cutting the birds in two was a very significant act.

Then what did the bird not cut in two signify? (a). It is not separated from satan and still belongs to satan. (b). Since it was not divided there was no portion that God might take, namely there was no stand of Abel and so both were satan's. (c). Since satan's blood was not taken out, it was not sanctified for God to accept. Satan who always watches the opportunity to invade came down upon the carcasses. The birds of prey symbolize satan. He encroached on the dove, the representation of Regeneration, she-goat and ram and heifer, the representation of Growth and Perfection were also taken by him, for Regeneration was the basis of the latter two stages. Consequently the things offered to God were taken by satan.

The four hundred years of providential work since the time of Noah were encroached by satan once more and the forty days' foundation on which Abraham stood, was now destroyed. Let us see why Israel must suffer for four hundred years bondage in Egypt. Due to Ham's sinful act the

providential work of redemption founded on the forty days' judgment, was nullified. To make indemnity and restore Noah's stand, the work of forty days' judgment by flood extended to four hundred years till Abraham. So he was the fruit of four hundred years' dispensation, being in the same position as Noah after the forty days' judgment. If he had not failed in his offering he would have accomplished God's will on Noah's stead. But owing to his mistake the four hundred years, the period of separating him from satan to God's was lost. In order to take back the four hundred years the Israelites must be in bondage in Egypt and struggle against the satanic world for that time. This is why they had to suffer slavery in Egypt for four hundred years.

Let us now study the Biblical meaning of the three kinds of sacrifice which Abraham offered. These represent the stages of Regeneration, Growth, and Perfection. It has been mentioned that the divine providence of restoration worked through three periods: the Old Testament Age (Regeneration), the New Testament Age (Growth), and the Completed Testament Age (Perfection). Jesus came as the one to fulfil the Old Testament Dispensation, that of Regeneration. He was the one who fulfilled the mission of the dove. When he was baptized, the Spirit of God descended like a dove upon Him. (John 1:38) By accomplishing the dispensation of the Old Testament, the stage of Regeneration, Jesus restored the dove which had been taken by satan due to Abraham's mistake in offering.

When Jesus started three years of public ministry he began to fulfil the dispensation of the New Testament. So John the Baptist said, "Behold,

the Lamb of God, who takes away the sin of the world." (John 1:29) When Jesus began the New Testament Dispensation, he was represented by a lamb. Therefore a lamb symbolized Jesus and the stage of Growth, the field of his mission. When the Philistines solved Samson's riddle by enticing his wife he answered them saying, "If you had not plowed with my heifer you would not have found out my riddle." (Judges 14:18) The heifer in this verse symbolized Samson's wife. The stage of perfection is represented by the heifer, because the Completed Testament age, the stage of Perfection is the period of restoration to bride-hood for redeemed mankind.

In the Completed Testament Age the qualification of bride-hood will be completed to receive the Lord of Advent as the bridegroom, and the heifer signifying the bride represents perfection. Jesus himself accomplished the New Testament Dispensation. Owing to the unbelief of the people the restoration to bridehood, in the dispensation of the Completed Testament remained incomplete.

We must prepare ourselves in spirit and body to be his bride if we wish to meet the Lord of Advent the bridegroom, and we must have his name and his father's name on our foreheads. "Then I looked, and lo, on Mount Zion stood the Lamb, and with him as hundred and forty four thousand who had his name and his father's name written on their foreheads." (Rev. 14:1-) Thus the heifer represents the stage of perfection.

When Abraham offered the three kinds of offering that symbolized God's intention to accomplish His will all at once, but due to this failure the dispensation was divided and the Generation began with Abraham, the Growth with Isaac, the Perfection

with Jacob. In this way God works for the New Testament dispensation apart from that of the Old Testament, and the Completed Testament dispensation apart from that of the New Testament.

(b). Abraham's Offering of Isaac

God had worked through the offering of Cain and Abel (Regeneration), Noah's judgment (Growth), and Abraham's offering (Perfection). According to the principle there was a condition that Abraham should accomplish God's will, because it was the last stage, perfection. Though he failed in his symbolical offering and opened a way for Satan to encroach, he now had the opportunity to reverse it. This was the reason he must offer Isaac as a burnt offering. Isaac was the son of divine promise by whom his descendants would be multiplied as many as the number of stars. (Gen. 15:5)

It was a great grief to God to give Abraham orders to offer his only son but He had to do so in order that the centre of faith might be set up substantially although it had failed in the symbolic offering. Abraham was great in obeying this incomprehensible command. In fact he did not hesitate to obey it, because his descendants were to suffer four hundred years in Egypt owing to his failure. Then how could he restore substantially by offering Isaac what he had lost in the symbolic offering? Satan had taken Adam the first man and Abel his son; Abraham who was in Adam's place could make indemnity and restore Isaac who was in Abel's place. Abraham was in Noah's place as well as in Adam's from the

standpoint of the whole providential course. In faith and obedience Abraham was qualified to become the father of faith by offering his son to God. "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, 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)

When his absolute faith and obedience became an action, his mind and body formed a perfect correlative standard with God and the power to separate satan arose in him. After the separation Isaac became a heavenly offering whom Abraham could not slay because he belonged to God.

The angel's saying "Now I know that you fear God" is very significant. He offered the first offering without fearing God, and it was not acceptable to Him. In perceiving his mistake he offered Isaac acceptably and God knew that he feared Him. So the words "Now I know" implies a feeling of regret for the mistake in first offering and the sense of joy for the success of offering Isaac. When the things lost in the symbolic offerings were restored in the substantial offering Isaac, became the pattern for the restoration of the entire substantial world. Following this pattern Jacob, Moses, and Jesus must start their course.

"On the third day Abraham lifted up his eyes and saw the place afar off". (Gen.22:4) He had three days' journey to go to the mount of Moriah to have Isaac separated from satan and sanctified to God. Hence the 'Three Days' Journey' became

the term of separating from satan and sanctifying in order to start on the providential course.

Similarly Jacob outwitted Laban for three days and fled from Haran with wives, children, and possessions, figuratively, after being separated and sanctified, he moved from satanic world to God's. Moses outwitted Pharaoh for three days saying Israel should go a three days journey into the wilderness and sacrifice to God. (Ex. 8:27) Jesus also remained in the tomb for three days to set up the basis of restoration after the conquest of darkness. The three days' term is that of separating oneself from satan by his own effort.

(c). The Work of Re-separating
by Jacob and Esau

Although Isaac was set up by the faith of Abraham, satan's attachment for Isaac still remained, because the symbolic offering in which Isaac was included had been invaded by satan. As long as there is any condition which satan may invade, God's will cannot be accomplished in man. Satan must be separated from Isaac again. Due to the failure in the offering Abraham's position that originally was Adam's was now removed to Isaac.

It was against the principle for Adam to have two rulers, God and satan at once, and to separate Adam from evil God gave him Cain and Abel. From the same principle God gave Isaac twins Esau and Jacob who were set up in the place Cain and Abel to carry out the work of separating. In giving Isaac twins God liquidated the relationship with satan caused by both offerings, symbolic and substantial. Esau the first born took Cain's place because he represented the symbolic offerings that satan took first, and Jacob the second son took Abel's because he represented the substantial offering that God received later. Hence they struggled together in their mother's womb, because their stands were the same as those of Cain and Abel. (Gen. 25:22-) For the same reason God loved Jacob and hated Esau. The separating work by Cain and Abel had not been accomplished, and in order to make indemnity and restore the position Esau and Jacob were set up on the same stands. Thus satan's attachment would be completely removed from Isaac.

Jacob received Esau's blessing from Isaac, because Esau had sold ^{his} birthright to Jacob for bread and pottage of lentils. (Gen. 25:34, 27:25) Esau hated Jacob because he had taken the blessing and planned to kill him. Jacob accepted his mother's advice and fled from Esau and dwelt in Haran, the satanic world. (Gen. 27:43) There he took wives, and begat children, and gathered possessions, and later returned to Canaan, thus he laid the foundation of faith for his own personal restoration.

When he returned to Canaan he was greatly afraid of his brother Esau and sent a number of presents to him. (Gen. 32:7-13, 33:3) Esau loved Jacob and welcomed him, and in this way whereas Cain had been jealous of Abel, had hated, and killed him, this was made indemnity and straightened reversely. The birthright of the first born that had been lost since Abel was slain by Cain was now taken back by Jacob. He received God's blessing by labouring for twenty one years in Haran, while Esau received an equal blessing merely by loving Jacob and welcoming him, and lived in Canaan with God's blessing. From the same principle, if Cain had loved Abel and offered through him he would have been blessed as well. This teaches us again that mankind are saved through Jesus simply by loving and obeying Him.

Due to Abraham's failure God's will was extended to Isaac and Jacob, and through Jacob it was fulfilled. To call the nation Israel the house of Jacob, and not the house of Abraham was because the will of God for Abraham was accomplished in Jacob. (Ex. 19:3-) To call the God of Abraham, the God of Isaac, and the God of Jacob means that God's will is accomplished in three generations due to

Abraham's mistake, and the title implies Divine sorrow for the failure.

The prophecy that Abraham's descendants would be slaves in Egypt began to be fulfilled with Jacob. Satan's attachment still remained in Isaac and he was not qualified to begin the course of the new dispensation. Because of this Jacob entered Egypt and started upon the life of struggle against Satan.

The course of Jacob became the typical course that Moses and Jesus should follow. Namely Jacob took away the birthright of Esau. When he returned from Haran he brought wives, children, and possessions with him, and returned to Canaan. Similarly Moses struck the first of each family born in Egypt, and took the children of Israel and their possessions with him, and he also returned to Canaan, and so the birthright that had been lost by Cain was restored in a nation-wide scope. Through the sacrifice of his blood and flesh Jesus also had to take back ^{the} birthright in a world-wide scope as Jacob took birthright with bread and pottage of lentils on an individual level. Therefore Jacob accomplished the restoration of Canaan for himself, Moses accomplished it for his nation, but Jesus accomplished it for the whole world.

Jacob went to his father with guile and he took away Esau's blessing. This was not because he was cunning but he had to do so in order to accomplish the Divine dispensation.

With his mother's cooperation he succeeded in taking the blessing of the first born. The cooperation of mother and son was a very necessary

condition to accomplish God's will and it became also the typical course that Moses and Jesus afterwards followed. It was a significant condition that Moses's mother hid her son for three months and nursed him in secret giving a special education as a Hebrew. (Ex. 2:9) When he was at the lodging place on the way God sought to kill him. (Ex. 2:9) Then Zipporah his wife took a flint and cut off her son's foreskin. (Ex. 4:24) By the cooperation of his wife and son, Moses came to be qualified as the leader of his nation. Hence Jesus also needed his mother's cooperation to accomplish a Divine dispensation.

Where was this condition of the cooperation of mother and son derived from? The fall of mankind started from Eve. If Cain had not killed Abel God's providence of salvation would have been accomplished at that time. When Cain slew Abel the sinful history of mankind began. Therefore the root of sin was in mother Eve and the fruit of sin was manifest in her son Cain and thus the evil of mankind began to prevail by the mother and son. In order to make indemnity and restore this position mother and son must work together for God.

On the way to Canaan, Jacob wrestled with an angel and prevailed. The angel touched the hollow of his thigh, and Jacob's thigh was put out of joint. Then the angel said "Your name shall no more be called Jacob, but Israel." (Gen. 32:28) It is mentioned above that Abraham was in Adam's place, and the dispensation had to be accomplished by him, and the sin that Adam committed must be made indemnity by striking Jacob's thigh. The angel touched his thigh, and it was

put out of joint. The fact that Jacob's thigh was struck testified that the sin of Adam was over a sexual matter. The angel's wrestling with Jacob was a test allowed by God, in order to set him up as the one who was to accomplish the restoration on an individual level. After Moses passed through the test when God sought to kill him, he was qualified to be the one who would accomplish the restoration of Israel on a nationwide scope. After Jesus passed through the temptation in the wilderness he was qualified to be the one who would accomplish the work of restoration of the universal Canaan, and then he started his public ministry.

What were the grounds of the principle that Jacob had twelve sons? If Abraham had not made a mistake in offering, God's will would have been fulfilled by him based on the forty days' foundation that was set up after passing ten generations in four hundred years. But due to his mistake God's will was extended to Isaac and Jacob. So it was altogether twelve generations from Noah to Jacob. In order to make indemnity and restore the lost twelve generations, God gave Jacob twelve sons, and he started his course with these twelve sons.

All the generations from Abraham to Jesus were forty two generations. These should have been forty generations if there had been no extension of two generations to Isaac and Jacob. The forty two generations are also regarded ^{as} forty generations from the standpoint of God's providence. It is the principle that Jesus ought to have accomplished the providence of restoration after forty generations had elapsed since Abraham,

and four thousand years since Adam. As Jacob had accomplished his restoration with his twelve sons, Moses accomplished the restoration his nation with twelve tribes, so Jesus accomplished the restoration of the world with twelve disciples. It was on the same principle that there were twelve minor prophets in the Old Testament history, and twelve pearl gates in heaven.

All the persons who went to Egypt with Jacob were seventy. Moses had seventy elders to assist him, and Jesus sent out seventy persons to preach.

Jacob took a rod with him as he left for Haran, (Gen.32:10) and Moses divided the Red Sea with his rod (Ex.14:16) and Jesus will judge the world with a rod of iron. "You shall break them with a rod of iron, and dash them in pieces like a potter's vessel." (Ps.2:9) "And he shall rule them with a rod of iron, as when earthen pots are broken in pieces." (Rev.2:27)

Jacob returned to Canaan crossing over the ford of the Jabbok, Moses crossed the Red Sea to return to Canaan (Ex.14:16) and Jesus set forth on the course of the restoration of the world Canaan by being baptised in the river of Jordan and later crossed the river Kedron. (John 13:1)

Jacob put away all the foreign God's and hid them under the oak (Gen.35:4), Moses burnt with fire the calf which the people had made, and ground it to powder, and scattered it upon the water, and made the people of Israel drink of it. (Ex.32:20) Jesus came to burn ^{the} all satanic world with fire. (Mal.4:1)

Thus God's will to lay the foundation of providential restoration with Adam's family was extended to Abraham, and owing to his mistake in

offering it was again extended to Isaac and Jacob, and accomplished in Jacob. Likewise the purpose of creation that was to be accomplished with Adam has been extended to Jesus, and will again extend to the Lord of Second Coming. Hence Isaac the substantial sacrifice symbolized Jesus who was the substantial sacrifice for all mankind. Satan's attachment could not be completely separated from Isaac, but it was liquidated in Jacob, and he laid the foundation of the blessing and restored the birthright of the first born. Likewise the Lord of Second Advent is to liquidate the attachment of Satan to mankind that Jesus could not at his first Advent. The Lord of Second Advent will accomplish completely the whole providence of restoration. Therefore the course of Jacob becomes the representative course of Moses, Jesus, the Lord of Second Advent, and the saints of the last day. "God does nothing without revealing his secret to his servant the prophets." (Amos 3:7) God has shown the way of salvation in many ways through the history of Israel, and it was symbolic and representative, and this is the Bible.

2. The Dispensation of Restoration with Moses

(a). The Significance of Moses' Course

The fall of Adam and Eve grieved God to his heart and he repented that he had made man on the earth. (Gen. 6:6) God regreted that he had made Saul king when he had turned back from following Him, and had not performed his commandments. (I Sam. 15: 11) Thus God is one who repents. Though the fall was the result of man's unbelief his sorrow was also God's because he made man in his own image and likeness. (Gen. 1:27) God was responsible as the Creator for the providence of salvation, because of the principle that he had set up. It is the principle of indemnity and restoration that the fallen man must be restored by a man. Accordingly it is necessary that Jesus must be born and work as a man.

God took Divine responsibility and worked through Noah, Abraham, and Moses in order to show the typical course that Jesus should follow and subjugate Satan. Jacob founded the restoration of one generation (his own), and on this foundation Moses carried through the dispensation of national restoration indicating the course that Jesus should carry through a universal restoration. It is written in John 5:19, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise. For the Father loves the Son, and shows him all that he himself is doing; and greater works than these will he

show him, that you may marvel." This means that God had indicated the course by Moses, and Jesus worked followed it.

Moses was chosen as the leader of Israel, because he stepped out of the satanic world as Abraham did. He left the splendour of Pharaoh's house behind with patriotic spirit and loyalty for his nation who represented the heavenly kingdom. His patriotic spirit was manifested in killing an Egyptian who beat a Hebrew, one of his own people, (Ex.2:11-) he was hostile against the Egyptians who represented satan's world. Hereby he was chosen as the leader of Israel. Therefore Moses was the substitute of God and represented God to Pharaoh who represented satan. "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) "The Lord said to Moses, 'See, I make you as God to Pharaoh: and Aaron your brother shall be your prophet.'" (Ex.7:1) Moses led his people out of Egypt and returned to Canaan the land flowing with milk and honey, indicating the providential course of the Divine responsibility. This became the course of Jesus who was to lead fallen mankind out of the satanic world and return to the ideal world that God had created.

(b). Moses Course Indicating
Jesus' Course

When God chose Moses and commanded him to lead his people out of Egypt he asked for signs to convince them that he was sent by God. "Then Moses answered, but behold, they will not believe me or listen to my voice, for they will say 'The Lord did not appear to you.'" (Ex. 4:1) As the sign God gave him the power of performing three signs.

First, the rod in the hand of Moses who stood as God to Pharaoh and the Israelites, symbolized Jesus. A rod has several uses. It is a support to lean on, or a weapon to protect one from danger, or the baton which strikes injustice, or the pointer that leads one in the right direction. Jesus, the rod of God came with such Divine missions. As Moses and Aaron went to Pharaoh and cast down Moses' rod, it became a serpent, and Pharaoh summoned the magicians of Egypt and they did the same by their secret arts and their rods also became serpents. Moses' rod swallowed up their rods. (Ex. 7:10) This was a representative act that Jesus the heavenly serpent would come and destroy ^{the} satanic serpent which had tempted Adam and Eve. In other words, since the serpent tempted man to fall he must be restored by another serpent. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (John 1:14) In this verse Jesus symbolized himself as a serpent. "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves." (Math. 10:16) It means as the serpent tempted man and woman

to fall we must entice people to return to God. Thus the first sign indicates; to set up Jesus as the last Adam, namely, it symbolizes the restoration of Adam, the first man.

Second, God gave Moses healing power. (Ex.4:6-) God said to Moses to put his hand into his bosom and he did. When he took it out his hand was leprous. Then God commanded him to put his hand back into his bosom, and when he took it out, it was restored like the rest of his flesh. This is also a representative act. At first, Lucifer the Archangel took Eve into his bosom and made her desperately corrupt. But putting his hand into his bosom for the second time his hand was restored. This means that Jesus would come and put mankind into his bosom, and restore them to the original state of innocence. "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not." (Math.23:37) Therefore the second sign represents that Jesus the bridegroom comes and restores mankind as his bride. (II Cor.11:2)

Third, the power to make blood with the water of the Nile by pouring upon the dry ground (Ex.4:9) is to make organic matter which has life out of inorganic matter which has no life. Water signifies the corrupt people in the world. (Rev.17:15) Namely Jesus isto restore the people in the world who are dead, to be the children of life. This represents the restoration of God's children.

God gave him the power to perform the three signs, in order to authorise him as leader of his people and in the sight of Pharaoh, and indicated symbolically the laying a foundation on which Jesus would work. If Adam had been made perfect

through God, he should have received Eve as his bride and sinless children should have been born to them. Thus 'the foundation of four positions' (God, Adam, Eve, and their children) would have been formed. But this was never realized on account of the fall. The three signs were to be the conditions to make indemnity and restore the foundation of the four positions.

Moses wanted some one to speak for him since he was not eloquent. "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) Because of the fall the purpose of the Word was not fulfilled, and Jesus was to restore the whole substantial creation made through the Word. God sent Aaron and Miriam with Moses, and this represents Jesus and the Holy Spirit who were the substance of the Word. (Mic. 6:4, Ex. 15:26) Aaron and Miriam carried out the work of redemption of Israel in accordance with Moses' will. Jesus and the Holy Spirit also carried out the work of redemption in accordance with God's will.

When Moses had set up these conditions God tried him and sought to kill him. (Ex. 4:24) Then his wife circumcised her son and thus rescued Moses. Hence it became necessary for Israel to be circumcised that they might stand before God. Jesus came as the substance to accomplish the radical purpose of circumcision, and God's will was to be accomplished with Israel by circumcision through Jesus. The circumcision by Jesus is different from that of Moses.

Let us see the significance of circumcision. Eve was corrupted spiritually through her blood relationship with satan, and she was also corrupted

physically by dominating Adam against the principle. Adam also fell on account of her, whereby circumcision became necessary. The fall was caused by receiving the blood of satan through Adam's foreskin, and in order to make indemnity and restore the stand of God's child, the blood of darkness must be taken away by cutting the male's foreskin. Hence circumcision became a religious rite as the sign of the covenant between God and Abraham, and by it the domination of the male was restored.

There are three kinds of circumcision, that of the heart, that of the flesh, that of other things. (Deut. 10:16, Gen. 17:10, Lev. 19:23) The purpose of circumcision is to purify and restore the unclean, and its significance is as follows: (a). It is a sign to take away the blood of death. (b). It is a sign of restoration of the domination of the male. (c). It is a sign of the covenant to follow the way of God's children.

Now Moses started his work to subjugate Pharaoh after he attained these conditions. Laban deceived Jacob ten times and troubled him. (Gen. 31:7) Pharaoh deceived Moses ten times and troubled him. Though he saw the signs that Moses performed, his heart was only hardened, and he troubled Moses and his people.

Then why did God harden Pharaoh's heart. The reasons are as follows: (a). In order to overthrow Pharaoh's will (satan) in holding God's chosen people in bondage. (b). In order to let Pharaoh realize his inability and incompetence, and submit himself to and obey God. (c). In order to destroy all things of the enemy. (d). In order

that Pharaoh and his people might realize that any one who rebels against God will perish. By hardening Pharaoh's heart God taught His people the following lessons: (a). That they might have constant hostility to satan. (b). That they might realize that Pharaoh's side was God's enemy. (c). That they might realize that Almighty God was with the people of Israel. (d). To wipe out their attachment to Egypt. (e). That no Egyptian might be kind-hearted toward the Israelites. (f). That the people of Israel might come closer to God to the degree that they hated the Egyptians.

The people of Israel who prevailed over Pharaoh left for Canaan where ideal life and happiness could be realized. We should know that this course represents the course of the believer today. "Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days; but all the people of Israel had light where they dwelt." (Ex. 10:22) Separating the Israelites from the Egyptians by this calamity of darkness represents the complete separation of satan from God's people. This indicates that satan's side, darkness, and God's side, light, are to be divided when Jesus comes.

God smote all the first born in the land of Egypt, and the Israelites' houses were exempt from this calamity on account of the blood of the lamb put on the doorposts. For satan the first born was in the place of Cain, Esau, and Shelah. By smiting the first born, second sons like Abel, Jacob, and Perez could restore the position of the first son. This calamity represents that Jesus would destroy satan who usurped the position of the first born and redeem mankind by his blood

being in the position of the second son. Moses took treasures out of Egypt. This represents that Jesus will restore all things to God. (Ex. 12:35-)

"We must go three days' journey into the wilderness and sacrifice to the Lord our God as he commanded us." (Ex. 8:27) Moses beguiled Pharaoh here and led his people out of Egypt. The three days' term became the divergence of death and life for Israel. The hope and purpose of Israel would have been nullified if there had not been the three days' freedom. The three days' term was granted to Jacob on the way to Canaan, and it ought to be in the course of Jesus. But he did not have all the conditions Moses had and could not have the three days' term in life, but spent three days' period in the tomb after death. Thus He accomplished spiritually the restoration of the universal Canaan after His resurrection. Since the Israelites had the three days' journey safely, they entered into the life in which God led them directly himself.

When Pharaoh was told that the people had fled, he pursued the people of Israel with all his chariots, horsemen, and army. (Ex. 14) When Israel saw the Egyptians marching after them, they were in great fear and cried out to God. As God commanded, Moses stretched out his rod over the sea, and made the sea dry land dividing the waters, the Israel went into the midst of the sea on dry ground. But all the Egyptians who had pursued them were drowned and were dead upon the seashore. This indicates the course of a Christian. When he comes out of satan's bondage and turns to Jesus satan pursues him. But as Jesus, the rod stretches out his hand, the Lord opens up a way for him

and satan is overthrown.

God gave Israel quails and manna to eat for forty years. Moses struck the rock at Horeb to let water come out for them. (Ex.16:13-,17:6) This represents that Jesus will give his flesh and blood to revive human life. (John 6:51)

Meanwhile Amalek attacked Israel who received God's love unconditionally, likewise satan attacks the Christians who receive the life of Jesus unconditionally. After Israel prevailed and conquered Amalek, God led them in the pillar of cloud by day, and in the pillar of fire by night through the wilderness until they reached Mount Sinai. (Ex.19:1, 21:11) A Christian must overcome satan's temptations, and be qualified to dominate satan, and then he can restore the position of God's child.

"When Amalek fought with Israel at Rephidim Moses sent out Joshua and men of war, and Moses stood on the top of the hill with Aaron and Hur. "Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary; so they took a stone and put it under him, and he sat upon it, and Aaron and Hur held up his hand, one on one side, and the other on the other side, so his hands were steady until the going down of the sun. And Joshua mowed down Amalek and his people with the edge of the sword and Moses built an altar and called the name of it, 'The Lord is my banner, saying, "A hand upon the banner of the Lord! The Lord will have war with Amalek from generation to generation". (Ex.17:8-)

The holding up Moses' hands who stands as the representative of God symbolized that God

holds man in his arms. Aaron and Hur holding up Moses' hands signifies to cooperate with and help him to be held in God's arms. This also indicates the course of Divine providence after Jesus. Joshua represents a believer; Amalek, ^{of the} satanic world; Aaron and Hur, Jesus and the Holy Spirit. Joshua fighting Amalek in view of Moses whose hands are held up by Aaron and Hur, represents a Christian for whom Jesus and the Holy Spirit unite to help that he may be held in God's arms, so that he receives power to overthrow satan. It also represents that Jesus gives Christians love and life unconditionally, so that one who receives His life may stand against satan and subdue him. Jesus was to accomplish the providential restoration by laying the foundation of the four positions (with God, the Holy Spirit, and believers) which Adam and Eve should have done, and which was indicated by Moses who worked with Aaron, Hur, and Joshua.

God led the people to the wilderness of Sinai, and then God called to Moses from the Mount saying, "Now therefore, 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) It was God's promise (Is. 9:6-7) that Jesus would come as the high priest and the prince of peace on the throne of David, and rule the world forever with justice and righteousness. Moses called the elders of the people and brought them to Mount Sinai to meet God. Then God called Moses and gave him Ten Commandments written on the two

tables of stone. Man made through the Word fell, and lost the purpose of the Word, and so God gave the Word, Ten Commandments to Moses: for he had founded on a national level the dispensation which Jacob had accomplished on an individual level in the place of Abraham.

For six days, (the same period as creation) the cloud of glory covered the mountain. On the seventh day, (Sabbath) God called Moses out of the midst of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. And Moses entered the cloud, and went up on the mountain. And Moses was on the mountain forty days and forty nights. (Ex.24:15-) This forty days and nights was an unbearably long period for the people, but a significant period to determine life for death.

When God's great dispensation is being accomplished Satan's activity is also fierce. God's front line is Satan's front line as well. Moses now received the Ten Commandments and was going to start the work of the new dispensation. Satan was looking for the opportunity of unbelief and disobedience of the people. Not knowing this they tempted Aaron while Moses fasted and prayed for forty days. They said, "We do not know what has become of Moses, and they made a molten calf saying, "They are your gods O Israel, who brought you up out of the land of Egypt." Thus they forsook God who had been leading them with love and wonderful signs, and united with Satan. This was the time when they ought to have acted according to their wisdom, namely to do the five per cent for which they were responsible.

Therefore God did not interfere with them as in the case of Adam and Eve. God then punished them because they did not carry out the responsibility by their wisdom. God said to Moses, "I have seen this people, and behold, it is a stiff-necked people; now therefore let me alone that my wrath may burn hot against them and I may consume them; but of you I will make a great nation." (Ex. 32:9-) "As soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot; and he threw the tables out of his hands and broke them at the foot of the mountain." (Ex. 32:20) Hence God's dispensation for Israel was directed to a different course from their expectation.

The two tables of the Word symbolized Adam and Eve who were made as the substance of the Word. That Moses received two tables of the Word signified the restoration of the lost Word, namely the restoration of the lost Adam and Eve, hence it represented Jesus and the Holy Spirit to come. Therefore the destruction of the two tables indicated that if Israel would not believe, the work of Jesus and the Holy Spirit would also be diverted in an unexpected direction.

Moses prepared himself again by fasting and praying another forty days and received new tables of stone with the words of the covenant. This reveals that the substance of the Word will be accomplished by the Lord of Second Advent who will come and complete the dispensation of salvation based on the work of Jesus.

Moses restored the two tables and the skin of Moses' face shone when he returned from the mount. But Israel having made the idol had united with

satan and made a condition for satan to attack them. They revolted against Moses and Aaron and contended with them, and said "would that we had died when our brethren died before the Lord! Why have you brought the assembly of the Lord into this wilderness, that we should die here, both we and our cattle? And why have you made us come up out of Egypt, to bring us to this evil place? It is no place for grain, or figs, or vines, or pomegranates; and there is no water to drink. Then Moses and Aaron went from the presence of the assembly to the door of the tent of meeting, and fall on their faces, and the glory of the Lord appeared to them, and the Lord said to Moses, 'Take the rod and assemble the congregation, you and Aaron your brother and tell the rock before their eyes to yield its water so you shall bring water out of the rock for them; so you shall give drink to the congregation and their cattle.'" (Num. 20:3-8) And Moses and Aaron gathered the assembly together before the rock, and he said to them "Hear now your rebels; shall we bring forth water for you out of this rock? And Moses lifted up his hand and struck the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle." (Num. 20:10, 11) Moses should have struck the rock once, but he did twice against God's commandment, and on account of it God said to him and Aaron, "Because you did not believe in me to sanctify me in the eyes of the people of Israel, therefore you shall not bring this assembly into the land which I have given them." (Num. 20:12)

In another place it is said, "Aaron shall be gathered to his people; for he shall not enter

the land which I have given to the people of Israel, because you rebelled against my command at the waters of Meribah." (Num. 20:24) "The Lord said to Moses, 'Go up into this mountain of Abarim and see the land which I have given to the people of Israel. And when you have seen it you also shall be gathered to your people, as your brother Aaron was gathered, because you rebelled against my word in the wilderness of Zin during the strife of the congregation to sanctify me at the waters before their eyes.'" (Num. 27:12-14) From these verses it is plain that Moses rebelled against God at the waters of Meribah. His failure was that he struck the rock twice when he should have done it only once.

Why did the act of striking the rock twice become such a serious sin? Because Moses' activities were the central work representing the dispensation of indemnity and restoration. According to the verses I Corinthians 10:4, "The rock was Christ." "Thus it is written, 'The first man Adam became a living being': 'the last Adam became a life-giving spirit'" (I Cor. 15:45) "Yet death reigned from Adam to Moses even over those whose sins were not like the transgression of Adam who was a type of the one who was to come." (Rom. 5:14) Therefore the rock symbolizes the Second Adam and the First Adam as well.

They why did God allow Moses to strike the rock, Adam? Satan had struck the first Adam and let him fall, and here is an indemnity condition made that God also might strike the rock representing the fallen Adam in order to make indemnity and restore him. God allowed Moses to strike it once. The rock struck once symbolizes the restored Adam,

Jesus. Therefore by striking twice, Moses struck Jesus, the restored Adam in type. It brought that symbolic result that Moses struck Jesus to come. In other words he opened a way for satan's encroachment, and the result became the same as when Abraham made a mistake in offering.

Thus Moses rebelled against God and though Moses did it, the result became the same as if satan had done it. Jesus Christ came as the visible body and substance of God. Hence the rock represents the body of God. Although the two tables that represented Adam and Eve could be restored, the deed of striking the rock, the parent substance from which the tables came, could not be reversed. So a condition was made for satan's encroachment. Because of the unbelief of the people he could not but strike the rock, and he did it twice. Likewise if Israel do not believe the Messiah must be crucified. Therefore the remote cause of the cross was made in Moses' act of striking the rock.

God had been leading Moses and his people with signs and marvels, namely with ten plagues on Egypt, crossing the Red Sea, feeding them with manna and quails, and leading them by the pillars of fire and cloud, yet He did not interfere with Moses in the act of striking the rock twice, for it was his responsible part to carry through by his wisdom. By the failure of Moses satan once more invaded, and Moses' course of restoration which had been proceeding on the foundation of four hundred years' slavery in Egypt, was now nullified. Because of the faithlessness of Moses and his people God could not but allow satan to control them again.

"Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died." (Num. 21:6) The serpents were the same as the ancient serpent that had tempted Eve to fall. Many people died by the serpent's bites. So Moses made a bronze serpent, and set it on a pole; and if a serpent had bitten any man when he looked at the bronze serpent he lived. This prefigured that when Jesus comes men should look at him to be saved from satan's encroachment. "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life." (John 3:14)

Those who came out of Egypt died in the wilderness, and there was not one of them left, except Caleb and Joshua who led their descendants and entered into Canaan. Canaan the land flowing with milk and honey was the inheritance for those who believed in God and obeyed Him. Flowing with milk and honey means to fill with the happiness of ideal life and love.

Israel entered Canaan and received an inheritance after they conquered the tribes of that land, so Jesus must fight and conquer satan in order to found the kingdom of God.

God had chosen Moses that he might lead his people and restore Canaan to them, but because the people did not believe, he and his people perished in the wilderness. He restored it only spiritually, and where he failed to accomplish God's will Caleb and Joshua alone succeeded and entered Canaan. This reveals what will happen when Jesus comes. It was God's predetermination to redeem all mankind both in spirit and body

through Jesus and accomplish the restoration of universal Canaan. But he was crucified and accomplished only the spiritual restoration, and physical restoration has been left undone.

The Lord of Second Coming will succeed the work of the first Advent, and accomplish the salvation of both spirit and body, so that the world Canaan may be restored to mankind. Considering Moses' course one must learn that even God's pre-determination can be changed when the chosen people did not receive His will. The crucifixion of Jesus was also caused by the unbelief and disobedience of the people, and it was not a pre-determined event.

(c). Moses' Course as the Dispensation
of the Forty Days' Restoration

Noah's family which had been set up on the foundation of the forty days' judgment, was invaded by satan, and in order to found it again the lost forty days must be made indemnity and restored, and the heavenly forty days must be set up. It took four hundred years to set up Abraham in Noah's stand, but due to Abraham's mistake the four hundred years' foundation was destroyed, and his position returned to that of Noah after Ham fell. To restore Noah's position before Ham had fallen the four hundred years' foundation had to be restored, and thus the forty days must be recovered. Hereby the four hundred years of slavery in Egypt became a necessity in order to separate them from satan. So Moses' stand with Israel after the four hundred years of slavery in Egypt, was the same as Abraham's position before his mistake, and parallel to that of Noah before Ham's failure.

So Moses' position was the nationally restored one of Noah who had stood on^a family level. As Noah's family should have united with him ~~and~~ to carry through their responsibility by their wisdom, the people of Israel should have united with Moses, to accomplish their responsibility by their wisdom. Nevertheless they did not believe in God and rebelled again him by making idols, and caused Moses also to strike the rock twice and so make a grave mistake. And thus they and Moses slipped back to the stand of Noah's family after Ham's mistake. In other words, the twelve tribes of Israel and Moses lost four hundred years, and to restore it

twelve judges must be set up and four hundred years of re-separating satan became necessary in order to lay the forty days' foundation once more.

What was God's dispensation in setting up one man Moses on the forty days' foundation? Jacob, Moses, and Jesus all needed a three days' term to battle against satan, just as Abraham had a three days' journey to separate satan on the Mount of Moria before he offered Isaac. At the commencement of Moses' life his mother nursed him for three months hiding him from the eyes of Pharaoh to restore 'Number Three'. In other words, he strove against satan first, and entered Pharaoh's house, and he was brought up there for forty years.

During this period he restored the stands of Noah or Abraham which had been set up on the forty days' foundation, on which he could step out from the house of Pharaoh. When he was forty, his hostility toward Egyptians was stirred up to the utmost and he killed an Egyptian, and set out for another forty years' life in the wilderness of Midian where the foundation of satanic forty days had to be made indemnity and restored to that of the heavenly forty days. Thus he left Egypt with Israel when he was eighty years old. (Acts 7:23, Ex. 7:7)

Israel who had striven against satan for four hundred years and Moses who spent over forty years in Pharaoh's house and another forty years in the wilderness, were now able to set out on the course of the Exodus and restoration of Canaan in the position of Abraham and Noah. Crossing over the Red Sea with signs and miracles Israel destroyed Pharaoh's army and chariots, and

thus satan was completely separated from them in the sea. They were now on the stand that they should have received God's will whole-heartedly under the leadership of Moses, and never allowed any condition for satan to invade again.

Nevertheless they murmured against God and blamed Moses when they heard the report of those who had spied out the land of Canaan. Twelve men were sent to spy out the land and returned after forty days with an evil report, and the people feared to hear it and murmured against God saying, "We are not able to go up against the people; for they are stronger than we all the people that we saw in the land are men of great stature. And there we saw the Nephilim and we seemed to ourselves like grasshoppers, and so we seemed to them." (Num. 13:25, 14:3) Then all the congregation raised a loud cry; and the people wept that night. And all the people of Israel murmured against Moses and Aaron; the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 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. 13, 14:5) and they chose a captain to go back to Egypt. God destroyed all their number numbered from twenty years old and upward who murmured against him, and only Caleb and Joshua who were strong and courageous and followed God fully, succeeded Moses' will and entered into Canaan with their descendants.

As they spent the forty days of spying out with faithlessness, God allowed them to wander in the wilderness for forty years. "And your children

shall be sheperds in the wilderness forty years, and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, for every day a year, you shall bear your iniquity, forty years, and you shall know my displeasure." (Num.14:33) It should only have taken them twenty one days to pass through the wilderness, because it corresponded to the twenty one years which it took Jacob to return to Canaan, whereas it took them forty years that the lost forty days of spying might be made indemnity and restored.

Why did Moses need to offer prayer forty days? Adam was the substance of the Word, and by his fall man lost the purpose of the Word. The providence of the restoration is the work of re-creating man that he may restore the purpose of the Word. The Law which Moses had received after forty days of fasting and praying was the Word of re-creation.

The two tables of the Word were the symbols of Adam and Eve, the substance of the Word. They were given as the symbol of re-creating the lost Adam and Eve through Divine providence of restoration, and it is accomplished only on the forty days' foundation of separating satan. Without this foundation God cannot work! Therefore when Moses destroyed the first two tables, the forty days' foundation was also destroyed, and it was taken by satan. In order to receive the tables again, he had to fast and pray another forty days. (Ex.34:27,28) For the same reason the forty days of fasting and prayer was inevitable for Jesus to restore the Word (Himself).

3. The Dispensation of Restoration with the Holy Temple

(a). From Moses' Tabernacle to the Temple of Solomon

(1). The Significance of the Tabernacle and the Temple

During the forty days' prayer God gave Moses Ten Commandments and the orders to make a tabernacle. "The Lord said to Moses. Let them make me a sanctuary, that I may dwell in their midst. According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it." (Ex. 25:8-) To instruct him to make a tabernacle was a symbolic act foreshowing that Jesus the substances of the temple would come in the future. The temple that Solomon built was the image of Jesus to come. He came as the reality and substance of the temple, and as the final fruit of God's dispensation with the temple. Therefore he compared his body to the temple, saying, "Destroy this temple, and in three days I will raise it up. The Jews then said, 'It has taken forty six years to build this temple, and will you raise it up in three days.' But he spoke of the temple of his body." (John 2:18)

In the temple at Jerusalem there were the Most Holy Place and the Holy Place. God was present in the Most Holy Place which symbolizes the spiritual part of Jesus, and the Holy Place his physical body. Therefore the Most Holy Place

symbolizes ^{the} invisible heavenly world, and the Holy Place, the substantial earthly world. So the temple was the symbol of Jesus, the ideal person who embodied heaven and earth perfectly. There was an ark in the Most Holy Place and the mercy seat over it with two cherubim of gold with spread out wings above overshadowing the mercy seat, facing one another toward the mercy seat. In the ark there were the two tables of stone. God was present in the Most Holy Place and spoke to the high priest for the people of Israel. "There I will meet with you, and from above the mercy seat, from between the two cherubim that are upon the ark of the testimony, I will speak with you of all that I will give you in commandment for the people of Israel." (Ex.25:20)

The ark was the model of the dispensation of the restoration to be accomplished through Jesus, and the two tables of stone symbolized Jesus and the Holy Spirit who came as the restored Adam and Eve. Whoever acknowledges Jesus as the Messiah through the work of the Holy Spirit is redeemed, and the mercy seat is formed in him. In that mercy seat God is present, the cherubim are open, and the way to the tree of life is made. It had been guarded by cherubim and flaming sword. (Gen.3:24) It was mentioned before that the tree of life symbolized Jesus. Jesus came as the reality and substance of the temple, and any one who came in to contact with him, the temple, could realize the ideal of God's indwelling. This was the purpose of the temple.

Since Jesus came to the world, the distinction between the Most Holy Place and the Holy Place was taken away, and finally the temple itself was

abolished. For Jesus the substantial temple appeared and Solomon's temple and its service became unnecessary.

The erection of the tabernacle was commanded after Israel prevailed over Amalek. This represents that whoever prevails over satan may become the temple of God. "Do you not know that you are God's temple and that God's spirit dwells in you? If any one destroys God's temple, God will destroy him, for God's temple is holy, and that temple you are." (I Cor. 3:16,17) It is our final goal to become the temple of God, by being grafted into Jesus, the tree of life.

(2) The Ages of Judges and Kings

If there had not been faithless acts in Moses and the people of Israel, they would have erected the temple immediately after they entered into Canaan, and prepared the way for the Messiah to come without spending forty years in the wilderness and four hundred years under the rule of judges and kings. Due to their faithlessness the four hundred years of slavery in Egypt was taken by satan in consequence, and in order to make indemnity and restore it four hundred years of judges became necessary.

The forty years of wilderness was also invaded by satan, and in order to make indemnity and restore it the forty years of rulership under kings became necessary. Namely the forty years reign of king Saul (Regeneration) was the period of indemnity and restoration of the forty years in the wilderness, and on account of Saul's

disobedience the term was extended to David (Growth) and again to Solomon (Perfection) whom God allowed to erect the temple. (I Sam. 15:10) The one hundred and twenty years under the rule of kings was to make indemnity and restore the forty years spent in the wilderness, therefore the hundred and twenty years was the same as forty years in this sense.

According to I Kings, in the four hundred and eightieth year after Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel he began to build the house of the Lord." The number four hundred and eighty is the total of forty years in wilderness, four hundred years of judges, and forty years of kings. For the purpose of reparation of Satan and claimed of the inheritance twelve judges were set up, and kings were set up after them and so the foundation was laid on which Jesus might accomplish his purpose as the king. (Is. 9:4-8) King Saul represented the first Adam who was to be the first king, and Saul's failure represented Adam's fall. David symbolized Jesus (Is. 9:7), but God did not allow him to erect the temple but charged Solomon to do it. This represented that the Lord of Second Coming, the king of glory should accomplish the ideal of the temple which Jesus could not accomplish in his first advent.

(b). From the Erection of the Temple
of Solomon to Jesus

(1). The Significance of the
Erection of the Temple

The Divine Responsibility was over in building Solomon's temple in which God would be present. The remaining responsibility of the people was to become one with the temple, which was the manifestation of God's will, and simply by obedience they could easily accomplish its ideal. If they had united with the purpose of the temple, they could become His temples. Likewise by uniting with Jesus, the substantial temple, one may become another substantial temple, and accomplish the ideal of Messiah. God had been working for this ideal. On the other hand, satan had also been working to encourage division, disobedience, and faithlessness amongst God's people. Not perceiving God's will, the kings and the people of Israel worshipped idols, the gods of adultery, and so defiled the Holy Temple.

(2). Elijah and John the Baptist

Tempted by satan, Israel ran into corruption and ingratitude. Nevertheless God did not forsake them and sent four great prophets and twelve minor prophets in order to keep up the dispensation of the temple. Their mission was to awaken and encourage the people that they might acknowledge certainly the ideal of Messiah and accomplish the dispensation of the temple.

However the degree of their faithlessness and disobedience was increasing and they were desperately corrupted. Then God specially sent the prophet Elijah. His mission was to subdue satan under his foot so thoroughly, that he might not appear in the pathway of the Messiah. Therefore he destroyed more than eight hundred false prophets killing four hundred and fifty prophets of Baal and four hundred prophets of Asherah, and was later translated to heaven. Nevertheless the people revolted against God and worshipped idols again, and the will of Elijah was not accomplished after all. Thus satan encroached again, and a condition was made to invade even into the path of Jesus.

"Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." (Mal. 4:5) This was God's promise that he would send some one to succeed Elijah's mission. According to the testimony of Jesus, John the Baptist was the Elijah to come, (Math. 17:13) namely the advent of Elijah was fulfilled in John the Baptist. From the standpoint of dispensation they were now two persons but one, since John came to succeed the purpose of Elijah and accomplished it.

In other words their mission was to subdue satan, so that he might not invade the way of the Messiah. In recognizing John the Baptist as Elijah the people should have recognized Jesus as the Messiah. As there was the prophecy of Malachi (4:5) they expected the second coming of Elijah before the coming of Messiah. It was their faith that the Messiah could not come before Elijah appeared. Those who had not heard the voice of Elijah, would not recognize Jesus as the Messiah.

When the disciples of Jesus proclaimed the coming of Messiah they met the question, "If your master is the Messiah why has Elijah not come yet?" They could not answer it, and brought the question to Jesus. He said that John the Baptist was the Elijah who is to come. (Math. 11:14, 17:13)

The Pharisees and Levites came to John to find out by his own testimony whether he (John) was Elijah or not. (John 1:20) If he had answered and proclaimed saying, "That is correct, I am the very Elijah to come", the consequence would have been wonderful. But to their surprise he denied that he was the Elijah though Jesus later bore witness that he was as in Scriptures above.

"You yourselves bear me witness, that I said, I am not the Christ but I have been sent before him." (John 3:28) Who would be the one sent before the Messiah? He could be no one but the Elijah foretold by the prophet Malachi. He ought to have known that he was the Elijah. If he had believed that Jesus was the Messiah, he should have taken his attitude according to whatever Jesus said. The purpose of sending John was to accomplish that of Elijah. He had been chosen in his mother's womb so that the Jews might regard him as the greatest prophet of all, and be led to Jesus through him, and prevent Satan from the way of Jesus, and the will of Messiah would be quickly realized. According to Luke 1:66, John's birth surprised many. Those who heard of his birth had in their minds the wonder, "What then will this child be?" John wore a garment of camel's hair and a leather girdle around his waist; and his food was locusts and wild honey, and he came neither eating nor drinking in order to

reveal the Messiah. The manner of his life made the people regard him as the chosen man for a special mission. He looked so great that the Jews and priests wondered if he was the Messiah.

Therefore whatever John uttered was very important and enormously influential. His voice had more authority than that of Jesus who was a carpenter till the day before. No one would have denied him as the Messiah, if some body whom they regarded as Elijah, appeared and bore witness of Him. By denying himself to be the Elijah he made Jesus appear to be an imposter, and made it difficult for the people to accept Him as their Messiah. John said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said, ... I baptize with water but he who comes after me baptizes with fire and the spirit and the thong of whose sandal I am not worthy to untie." (John 1:23)

Judging from these verses it was certain that John recognized Jesus as the Messiah, but he did not carry out his mission fully in proclaiming it.

His mission of testifying of Jesus was finished by baptizing him in Jordan. After that he ought to have served Jesus and been with him in rise and fall. But he was apparently on a different position from Jesus, because he said "He must increase, but I must decrease." (John 3:30)

It looked as if Jesus would abolish the law and the prophets. His disciples were fishermen and his friends were tax collectors, harlots, and sinners. Considering this circumstance John now began to doubt. "When John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, 'Are you he who is to

come, or shall we look for another?" One might think how could he have such doubt? Man is weak and foolish. It is not only John who made such a faithless mistake but remember Adam and Eve fell in unbelief, and so did Noah's family, and six million of Israelites who did not believe in God and died in the wilderness after seeing so many signs and miracles. So did the twelve disciples of Jesus immediately after the crucifixion. Jesus replied indirectly, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them." He gave John an indirect answer since divine responsibility to let him recognize Jesus was already carried out and his responsibility to believe or not was left to him.

Jesus said "And blessed is he who takes no offense at me" thus pointing out the offense that John took at him. Although John was so great that the people regarded him as the Messiah, he took offence at Jesus and did not follow or serve him. Jesus praised him from the view point of his mission. "I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he." (Luke 7:28)

John was the greatest prophet of all in the sense of mission, for he was the prophet to testify ^{of} the Messiah directly and immediately. Nevertheless he was the smallest of all who followed on earth in the sense of attendance and service, because he did not follow or attend on Jesus even though he had been chosen for that very purpose. Therefore Luke 7:28 was spoken from two different view

points. "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force." (Math. 11: 12) God had chosen John to be the first disciple of Jesus. So if he had followed and served him, bringing his followers with him, he could have been the chief disciple of Jesus.

"Yet wisdom is justified by her deeds." (Math. 11:19) If John had carried out his responsibility wisely he would have been justified. Without knowing this his end cannot be understood. Since he was born for the Messiah he ought to have lived and died for Him. However he became a victim by interfering in the illicit relationship of Herod and his wife, leaving his great task undone. Who could imagine that his life would end ~~such~~ a worthless and sad way. Only wise men can outweigh Satan's wisdom and subdue him. Sometimes God tests man and makes him doubt matters that He has shown. By doing so, God develops his wisdom to enable him to subdue Satan. "Those who are wise shall understand." (Dan. 12:10) The traditional belief that John the Baptist is the greatest prophet is now overthrown. This is not arbitrary logic made merely by the text of the Bible. Before publishing this truth it was most carefully investigated. Today those who communicate with the world of spirits prove that John the Baptist stands outside of the gate of Paradise as the least of the least.

4. The Dispensation of Restoration with Jesus

(a). The Forty Days' Fast and Prayer and the Temptations in the Wilderness

The Old Testament Age was the course that God was responsible for and it was the representative course which Jesus should follow. The historic events in the Old Testament are the guides to the dispensation of restoration, foreshowing the course of Jesus. It was mentioned before that Moses destroyed the tables of stone, the Ten Commandments, and struck the rock, twice on account of the faithlessness of the people. These were representative acts permitting satan a condition to destroy the body of Jesus, the Second Adam.

In order to avoid this condition Israel must receive and carry out the dispensation of the temple. Not knowing God's will they again walked the way of faithlessness and made a condition for satan to encroach. To annul this condition Elijah was sent, and to accomplish this purpose John the Baptist appeared. John ought to have overthrown satan and laid completely the forty days' foundation to receive the Messiah. But he did not accomplish his mission, and the forty days' foundation was not laid. Hence Jesus had to battle with satan and lay the foundation himself. On account of the faithlessness of both John the Baptist and Israel Jesus the innocent Son of God had to suffer forty days' conflict in the wilderness.

The Satan who had invaded the representative things of Divine promise in Moses' course now found the same condition in Jesus' course, and appeared personally to Him and the forty days of fasting and prayer and temptation was the period in which Jesus defeated satan and laid the foundation of His course. Satan now opposed Jesus and endeavoured to destroy the Divine providence of restoration. Satan could stand as a tempter because he had taken the two tables of stone and rock, and now found the same conditions of faithlessness and disobedience in the people as of old.

He tempted Jesus with the most significant matter which was inseparable from the purpose of His coming. If he had not prevailed over Satan in this temptation the whole purpose of the Messiah would have been frustrated. In the first temptation Jesus restored in substance the two tables of stone and rock which Moses had symbolically lost. Jesus must restore them through forty days of fasting and prayer because Moses had restored them after forty days of fasting and prayer. Contrary to God's will Moses destroyed the tables of stone and struck the rock twice, and in consequence the stone became satan's possession, whereby Jesus was taken to and fro by him. In order to repossess what satan had taken he was compelled to face satan's temptations. Satan fought desperately to hold his grip on the stone by all means. "If you are the Son of God, command these stones to become loaves of bread." (Mt. 4:3) It meant that when the Israelites were hungry they fell into faithlessness, and caused Moses to destroy the tables of stone and strike the rock, and thus satan took the stone. Likewise

Jesus was now hungry and should make bread with the stone, following the faithlessness of the forefathers of Israel, and keep himself from starvation and give up the desire to take back the stone. Then satan would have possessed it forever. But Jesus answered "Man shall not live by bread alone! But by every word that proceeds from the mouth of God." In order to live he needed the Word, and not bread. The reality and substance of the Word was Jesus Christ who was to accomplish the purpose of the Word, namely, he was the incarnation of the Word. (John 1:14) "The rock was Christ." (I Cor. 10:4) The stone that satan possessed was Christ.

Therefore to take back the Word means to restore the stone, Jesus himself. The stone in satan's hand represented Jesus himself tempted by him. The matter of bread was not important for Jesus but he who came as the saviour of mankind, now was in satan's power. So he had to get out of satan's grasp and lay the foundation of a victory to save all mankind. Overcoming in the first temptation he founded his personal restoration as the substantial temple. Now the will of God could be accomplished by Jesus and by Him alone.

Jesus was the Lord of the Holy Temple, and the purpose of his coming was to make all the people to become His temple, and thus restore the original temple of creation. Knowing this satan took Him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down". (Math. 4:5) To "throw yourself down" meant to throw away his position as the Lord and return to the position

of fallen man, so that satan could occupy the position of the Lord of the Holy Temple. Jesus answered "You shall not tempt the Lord your God." This means that satan, who was an unprincipled being could not be the lord in the world of the principle, but Jesus alone could be the Lord in the world of the principle from the beginning.

Therefore satan was compelled to withdraw, because Jesus is the incarnation of God and the sole Lord in the world of the principle. Jesus the Lord of the Holy Temple who had triumphed over satan in the first temptation could not be tempted any longer. By His victory in the second temptation he made it all possible for men to become His temples and this enabled them to take up the position of his bride. Through His victory, he restored the standard so as to multiply bridehood.

Owing to the fall Adam lost the qualification of the lord of the whole creation. (Gen. 1:27) Since satan dominated men ^{he} became the lord. (Rom. 8:20) Jesus the perfect Adam came for the first time as the Lord of the created world. (I Cor. 15:27) Because satan knew the purpose of Jesus' coming he took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him "All these I will give you, if you will fall down and worship me." To take him to a very high mountain meant that satan could not but acknowledge him as the ruler of the world. Satan desired Jesus the second Adam to submit to him as the first Adam did. Jesus answered "You shall worship the Lord your God and him only shall you serve." This meant that there was the only one Creator whom satan

must worship, and he ought to have worshipped Jesus who was the visible body of the Creator.

In prevailing over satan in the third temptation, he founded the restoration of the dominance over the whole creation. Thus as the result of forty days' fasting and prayer, Jesus prevailed over satan, and restored the forty days' foundation, consequently, he restored 'the foundation of four positions' with God that had been lost since Adam, whereby Jesus now restored the position of Noah, Abraham, Moses, and the temple of Solomon on the forty days' foundation in the representative course.

(b). The Significance of the Cross of Jesus

When Jesus started his public ministry, the Jewish people should have simply believed in and followed him, because he stood on the forty days' foundation. Then he could have restored in his substantial body the failure that had occurred in the representative course of history. To commence his work Jesus chose twelve disciples and seventy men and set out on his course as Moses had twelve chosen tribes and seventy elders. "And when the devil had ended every temptation, he departed from him until an opportune time." (Luke 4:13)

Although Satan was defeated by Jesus he found an opportunity to oppose Him through the people who were the objects of His work. Satan stood against him through the chief priests, the scribes, the people of Israel, and even Judas Iscariot one of his beloved disciples. Jesus said, "Truly, truly, I say to you, we speak of what we know and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up." (John 3:11-14) He could not tell them heavenly things, because they did not believe in Him. And as Moses had lifted up the serpent in the wilderness Jesus also had to be lifted up, because Satan had already encroached upon the forty days.

It was not God's perfect will for Jesus to

die on the cross. He was in the position to accomplish the dispensation of restoration right away because he stood on the forty days' foundation, nevertheless the nation stood on the opposite side with satan. Therefore Jesus said, "You are of your father the devil, and your will is to do your father's desires." (John 8:44)

He rebuked the people of Israel and pronounced seven "Woes" against the scribes and pharisees, and pointed out that their fathers had cooperated with satan and on that foundation, they now stood against Jesus in order to fill up the measure of their fathers. (Math. 23:32) However God's purpose of sending the Messiah was to save all mankind, and in order to achieve it God was even willing to hand His only begotten Son Jesus over to satan. On the other hand, satan desired more than anything else to dispose of one man, Jesus more than the whole of mankind who were already in his power. Because God's providence of restoration over a period of four thousand years was to reclaim the whole of mankind by sending the Messiah, on the other hand, the sole desire of satan was to destroy this providence by killing the Messiah. Therefore God was willing even to hand over Jesus over to satan's will in order to have all mankind stand on God's side, and so, satan exercised all the power he had and crucified him, and thus all the demands of satan were now finally met.

Since satan exercised all his power in crucifying Jesus, a condition was now made for God to exercise all His power as He willed and so God raised Jesus from death. This is the principle of indemnity and restoration. Therefore

satan could not appear before the raised Jesus any longer, and whoever is united with the resurrected Jesus is separated from satan. Satan's attachment was completely nullified in the region of the resurrection because it was established on the victorious foundation of the cross, in which all demands and claims of satan were justly met, and so he could no longer invade into the region of the resurrection.

Had Israel united with Jesus who was on the forty days' foundation, they could have stood on the same basis as Jesus, and accomplished God's providence of restoration both in spirit and body, but due to their faithlessness His body was handed over to satan and He was crucified. Hereby whoever believes in Him will also have conflict with satan in the flesh. "Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me.'" (Math. 16:24)

As the forty days' foundation laid by Jesus both in spirit and body was now invaded by satan, the risen Jesus must make indemnity and restore it in order to start the new dispensation of salvation in the spirit. This was the reason why Jesus continued with his disciples forty days on earth after the resurrection. Satan was again separated on that forty days' foundation laid after the resurrection. Any one united with the risen Jesus can also stand on that same basis, and satan has no claim on him. Thus God could begin the new dispensation through the work of the Holy Spirit. The death of Jesus on the cross became the means of redemption for fallen mankind, on behalf of whom Jesus made indemnity by

satisfying every demand of satan with His own body on the tree. Therefore spiritually putting away sin began by the cross, from which turning point good and evil are divided and separated.

Satan who had been aggressive toward Jesus, could now only be resistant because of the triumph of the cross, and Jesus became aggressive toward satan.

As Moses started his course with a request for a three days' journey, Jesus also had to allow three days' period to elapse before He left the tomb to triumph over satan and again forty days after the resurrection in order to start His course of restoring the spiritual Canaan.

If they had believed in Jesus, He would have destroyed satan both spiritually and physically. Now the full restoration of Canaan both in spirit and body was not completed, but He accomplished it only spiritually, as Moses achieved only the spiritual restoration of Canaan, and Joshua and Caleb restored the substantial Canaan. Likewise Jesus achieved the spiritual restoration of world Canaan. This is the reason why Jesus must come again in person. The work of the Lord of Second Coming would follow the pattern of restoration over the past six thousand years and be the succession and completion of the work of Jesus.

Through his resurrection the way of spiritual salvation was open to every one. Those who will not carry out their own responsibility can have no claim to such a great gift of God. In other words God saves man conditionally when he carries out his own responsibility and believes in Jesus Christ.

The words of salvation is the Bible which

teaches faith, hope, and love. The first condition to enter into the region of resurrection is faith in God. By the fall of Adam faith was lost, and Jesus the second Adam made indemnity and restored the lost faith to stand before God. So faith is the sole condition to decide where we stand on God's side.

The second condition is hope. God created Adam and blessed him to be made perfect and multiply sinless children, and fill the earth with them and dominate over all creation. (Gen. 1:27) He fell at the stage of Growth and this blessing was never realized, and remained only as a hope.

The third condition is love. By the fall the direct relation of love between God and man was cut off. The final goal for fallen man is the restoration of God's love to us, and this is why love is the essential of Christianity. The outward expression of faith and hope and love is the way and the truth and the life. Having lost faith, the way toward God was also lost. Having lost the hope, the truth could not be found. Having lost God's love, real life was lost. Inwardly speaking they are faith, hope, and love, but outwardly speaking they are the way, the truth, and the life. Jesus the outward form and body of God, was the way and the truth and the life, and no one can approach God except through Jesus.

Whoever finds the way, the truth, and the life by the merit of Jesus receives spiritual salvation, and this is to have blood relation with God's spiritual life through Jesus. He severed the blood relation with Satan which had caused death to mankind. Thus man is removed from the satanic world to the heavenly.