

KINGDOM HONOR, JUNE 4, 2017, REV KING HYUNG JIN MOON, NEWFOUNDLAND, PA 18445

We are Kingdom Honor, today, and go to **1 Thessalonians 2:6-12**. Let's read together:

*6 We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority. 7 Instead, we were like young children among you. Just as a nursing mother care for her children, 8 so we cared for you. Because we love you so much, we were delighted to share with you not only the gospel of God but our lives as well. 9 Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. 10 **You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. 11 For you know that we dealt with each of you, as a father deals with his own children, 12 encouraging, comforting and urging you to live lives worthy of God, who call you into his Kingdom and glory.***

Let's focus in on Paul and his last verses here, today, and the Church of Thessalonica. You are witnesses, and so is God, as to how holy, righteous and blameless we were; but, he's talking about Paul and the different Apostles who with him preaching the Gospel down in the Church; for, you know we dealt with each of you as a father deals with all children, correcting and comforting and urging to keep up with lives as to how worthy, who calls you to His Kingdom of glory, calls you into His Kingdom and glory.

It's interesting, when you preach the Gospel, you also, and Paul is showing us here as an example, just like a father has to encourage and comfort and urge his children to become better in the eyes of God, and to become stronger men and women for God. In the same way, the teachers of the Gospel, also. Look, you are witnesses, and so in God, of how holy, righteous and blameless we were of how much we do believe. One has to also strive, nobody's perfect, but strive to resemble Christ. Very important: Just like a father, any dad's here? When you raise your children, you have to understand nobody's going to be perfect but were striving to be the best fathers we can, and the best examples we can for young boys and girls. That's a very important part of the Kingdom. We're talking about intergenerational dynasties and Kingships, okay.

So, this becomes very important as we look to the next generation, who will be in line with the Kingdom Gospel? Who will be in line amongst your children? Who will be the one that is trustworthy to uphold your, as the parents, what you are fighting for? What you are fighting for? The nation you are fighting for. Not just to be a Socialist saying, "Oh, I want to distribute my wealth equally." No, it's not about that. It's not about making people feel good. It's about who will continue to honor your wishes as the parents in serving the King of Kings and the Kingdom of Cheon Il Guk. That's very imports; and, as Sovereigns one has to understand that you have that role. It's an uncomfortable role, but so what! You have something you have to do. It's something you must do, and you must, in order to protect the dynasties that will be created in your lineages. So, you are the special group. Not anyone of us is perfect, but because is what? He's Messianic. He has called us into his Kingdom and glory.

There's responsibility that comes with Sovereignty, okay; and, as all of us are preparing Tribal Crowns, standing with the King of Kings, and the Kingdom of God. Cheon Il Guk is coming. You then, have to make sure that you decide wisely, because it is your range of freedom and responsibility as the King and Queen of your tribal line. You must not thing emotionally about your children. Of course, you love them

all equally; but, there will be one who is prepared, or even a Cain and Abel that is prepared, that is you will honor, will honor the civilization and Kingdom you are pursuing, you fight with your life for. You must never squander away your dynasty, your Kingdom. If you give it to the wrong child, they will destroy it; so, it is a very important field of responsibility for you Sovereigns. It's a very important field for Kingship. Very Important.

The reason none of you have thought of this is, because you've been trained by servants, you've been trained by archangels. You have been trained in a slave mentality. You have to be trained in a Kingdom mentality to put on the Crown. It not only symbolic things. It because you're entering into a whole new realm of being of intergenerational foresight, but you must. It's your duty and your responsibility for your Kingdom to preserve and protect it. There really is, regardless how you feel about it, it is important. It is part of your duty as Sovereigns to protect the dynasties that God has anointed and chosen, and brought to Himself in these final days. Separated them from Satan, okay?

So, these dynasties are not only yours. They are part of God's Kingdom; so, you really should not be frivolous with them, and you can't really think frivolously with the responsibility than you are given. It is absolutely critical, as we grow on the Kingship mentality, and in the Kingdom, that this is absolutely clear. In the same way, as we raise our children, too, we have to understand, children are not perfect; but, also, we have to be wiser than our parents to be able to see through, see through, this child may be doing all the things that I tell him to do, but he really doesn't have the heart for my mission and/or the purpose. He's doing the things, because maybe he wants brownie points. You have to see through that kind of fakeness. You don't just reward it, because he does A, B, C, D. You have to look through the heart, the character, the nature of that child. Is that child really living for you? Will that child fight for the vision you fought your life for? This is very important. You can't look at just the surface as to how they treat you, or they're nice to you, stuff like that. You have to look at the deeper elements of the children, and as the parents, be able to judge your children. Judging your children, that's the hard job. As Sovereign, you have to judge your children, who is worthy to be your Successors, okay.

In that aspect, now, that person who receives that, don't think that's the best thing in the world, because there's deep sense of responsibility there. Kook Jin Nim calls it the golden cage. You inherit all these things from your parents as their dynasties; but, you also cannot live for yourself. You cannot pursue your own dreams. The siblings, who are not chosen, can actually pursue their own dreams, and pursue their own dynasties that they may create, okay; but, the one who's chosen has to throw away their desire. They have to be the person, who's willing to throw their own desires away for the sake of their parents, for the sake of their Kingly dynasty, the Kingship, you see?

So, there's a special quality that you must look for as you contemplate and you look for into the future. All the 144, who have been selected by Father, and who have stood up at the final hour, it's very important your dynasties remain alive and stay connected to the King of Kings line. Very important.

So, you have to think about these things, and we have to think about them in the future thinking, okay. You can't look at your children in this generation now, as the one you can raise up, and entrust things to; so, you know they will be trustworthy when they raise the next generation to what? To live on and pursue and be responsible for the Kingdom of Cheon Il Guk. Do you see this?

This is a very an important thing that maybe your children may have not brought up. Your children may be sitting in here, thinking of, "Shoot! Now, he's talking about judging us." Yeah, that's right. Of course.

That's the real world; and, by your nature, your character is by which you will be chosen. You know, necessarily being the Successor is the best, the best job in the world. You have to live for the sake of your dynasty and your Kingdom. Their connected, to0; so, there has to be somebody who is sacrificial in that way.

So, these are things to contemplate, all of you, as you look into your futures, because it's very important. The Kingship mentality must have a very forward looking future peering perspective. You cannot live to temporarily please people, now, to make them feel good now. No! Children can be very deceitful or deceptive. They can cheat and lie to your face to get benefits from you; so, you have to be able to see right through that stuff, and realize, they're not bad. It's not that their evil intent, but sometimes they do that without knowing, because maybe they're not reflective enough; but, as the parents, we have to be able to see, and we have to be able to see who will stand, who will continue the dynasty for the generations to come, okay.

I told you what happened to the Confucius dynasty, when I went to China. I saw them. They're impoverished. What is it, I can't remember. Is it 70 generations? I can't remember. Something like that. They're just out there on the street selling Chinese trinkets, or little art pieces. That dynasty has completely died off. It has no relevance; yet, it was the main dynasty of China. That, you can't let happen. If you let that happen, that's your fault, because you've been warned; so, it's very important that when we think about Kingship. We have to think about the future looking dynasties. You can't let that dynasty happen to you. Use that as an example what your families must not, your families must not become. That's why in Kingship succession, there's always usually a small group, where one successor, or in Father's case, he left the economic foundation to Kook Jin Hyung; and endowed the spiritual foundation to me, because he knew we would work together, that we would be honor bound, that we would fight for Father, together. So, you can make Cain and Abel teams, right; but, you have to think about these things. You have to think about this. You really have to think about this, okay.

Now, there's so much insanity going on in the world. Of course, there was another terrorist attack in London. They get this every week. Europe gets this every week. When you go the London School of Economics, be careful. This got terrorized again. People got slashed, and their necks slit open. Seven dead. Just last week, they had a Manchester bombing. I mean, this is ridiculous. It's absurd. They have no way to defend themselves.

This is ideologically based, right, because they're allying, the left, the totalitarian left, the communist left is allying with radical Islam to bring instability into these nations, so they can justify a totalitarian state; but, this all comes to one: the real dividing line between all the different variant ideologies and Christian based ethics. That is the uniqueness of Christ. If you leave the uniqueness of Christ, you get multi-culturalism, you get relativism, all the stuff that Europe has totally embraced as their new religion, now, to have these demon Frankenstein's coming out and killing them. Now, it's inescapable. You cannot deny that Europe is imploding. You can deny it. Nobody can deny now. I mean, it's just ridiculous, okay. Just ridiculous. Of course, this is the news from last night. "Jihadist terrorist shouting 'This is for Allah;' oh, but it has nothing to do with Islam." I'm sure, yes of course. The British Prime Minister will come out and say, "This has nothing to do with Islam..." Shut up! How stupid do you think we are? These guys are shouting, "This is for Allah!" Their Prophet beheaded 800 Jews. Hello, there's a connection, some kind of connection, okay. I mean, give me a break. This is so absurd. "... in knife frenzy at 'FIVE' locations." You ban the guns, there just using knives. You ban the knives. Oh, they'll just use stones. You ban the stones,

the just use a car. It's endless. You can't regulate evil. All you can do is empower good people, so if evil wants to do something, they'll need to think twice; otherwise, they'll get beat up if they do it.

This is why it's so important. That's going to be so exciting. The Geneva, Switzerland, Abel UN Peace Police/Peace Militia Conference in the Royal Switzerland Military University. I guess that's the top military university there. Hey, if we could do it there, that would even be better. That would even be better. We have a paper on, "Why the Switzerland motto is closer to Cheon Il Guk, or the Kingdom of God, than other European countries." They'd probably invite you again. That would be tremendous. This is every week, now. Okay! Europe is gone. It's gone. They prostituted themselves out to multi-culturalism. They prostituted themselves out to feel good, feel pagan ideologies. Don't hurt anyone's feelings; but, now you got people that don't care about your feelings now. "Oh, all cultures are the same, right. Christian culture, Islamic culture, they're all the same. Yes, yes and yes. As long as we're nice to them, they're going to be nice to us." Too bad. It doesn't work that way.

This is the reality; and, innocent people will have to die based on these same ideologies, which I have proven time and time and time and time and time and time and time and again, which are false. They are a false, or at least a terrifying civilization, horrifying realities for normal people. The normal person in London, now, can't go out without thinking and "My gosh! There may be a Jihadi attack;" and, this is what they wanted to build here in America, with Hillary Clinton. Are you insane! Are you kidding me. They wanted to do this to us here in the US, too; because they know they got to take away the fire arms and the means to self-defense for the old elderly widows and the people who are vulnerable. There to take away their power, so they can justify their totalitarianism.

This is an ideology that rises, because it's separated from the uniqueness of a good God, and the Creator of the Universe. Absolutely separated, okay. There's really two ways. Jesus said, "I am the way, the truth and the life." (John 14:6) There's really two ways. It's either through Christ, or not through Christ; and, if it's not thru Christ, there's different levels of, or different variance, or degrees of severity; but, they lead to Satanism. Different forms of. Maybe more diluted to more potent; but, still the same spectrum of Satanism. You know, whether it more innocuous forms we say in Buddhism, Hinduism, with the idea of meditation and enlightenment, and a non-dual mind, the enlightened mind of non-duality. The non-binary enlightened mind. All those fancy words. It just means that you're able to determine that good and evil are not external to you. You, through your internal, are able to determine good and evil. Well, that gets you this. "Oh, there's really no such thing as evil. It's just inside of me, and I just have to be non-judgmental about that and transcend it." Then, there will be no manifestation of real evil in this world. You hear this in the neo-pagan culture. Many times, in a Yoga community, you'll hear this stuff, which is a horribly weak philosophy by the way. That's a completely weak philosophical statement or argument.

You should see, where Stephan Molineux completely dismantles and destroys a neo-pagan yogic lady girl woman, who is into this stuff. Oh my gosh. He just destroys here, totally destroys her. He leaves her speechless. Look at that video, if you want to see that. The point is, all these things lead to the idea that I can create my own reality, that I can create my own. No, you can't. Reality is external to you, and so is morality. You cannot invent your own reality or morality. That's what Hillary believed. That's what all the tyrants thought they could do that. They always create Hell.

The Morality that is given to us, and we feel by our own conscience is coming from the nature of God. The nature of God is what determines our morality. The nature of God is, He is does not a lie; so, that's

why when we lie, we feel a pang of conscience, because it's not in God's nature to be a liar, or steal something. We feel that, or we know that's wrong. We feel, it's in the nature of God as a Creator. He is not a thief. Morality is external to us in a sense that we don't get to determine it. We have to bend ourselves to it, unless of course we choose a path not with Christ. There really rebelling against that. They don't want to bend their life to Christ. They want to bend God to them. It's really a form of idolatry or self-worship. Not accepting reality is something external to you. You have to adjust to it, you can't determine it. You can go out there with all your special meditation techniques. It's scheduled to rain, today, at twelve, and you can do all your meditation techniques and internal chakras, visualizing the whole eternal Universe going through your mind, or something like that, it's still going to hit you with the rain. You better bring a tarp, okay. It will just rain on you, and you'll be cold, and you'll say, "I need an emergency blanket, now." You have to adjust to the natural environment; otherwise, you're dead. Your chances of death increase exponentially, if you don't adjust to it.

We don't determine reality. We don't determine morality. Morality comes from the Creator, who is moral. In Philosophy we say, Alvin Plantinga created this whole ontological argument. The premise of that is, "God is the maximumly the greatest being in all possible Universes." Maximumly the greatest; so, all possible Universes, He's maximumly good in all possible Universes, maximumly virtuous in all possible Universes, maximumly righteous in all possible Universes, do you see? There's an argumentation built out of that called the ontological argument, which is somewhat complex. You can look it. It's somewhat online. Alvin Plantinga, that is one of the apologetic arguments for God's existence. The point is, there is a uniqueness to Christ that is unavoidable. In the end those paths, one leads to many different styles, but really the same conclusion, and one leads to Christ.

That's why you can see in the Family Fraud. They're so unhappy. There so unfulfilled, because there's a gaping hole in each human heart that can only be filled by Christ. It can only be filled by Christ. There's nothing that could fill that. You can fill that with money, wealth, power, or you may try to fill that with sex or drugs, you might try to fill it with this or that thing, or this or that hobby, whatever; but, you cannot fill the inescapable hole that is in the human heart. That puzzle can only be fit with Christ. True joy, true identity, true personhood comes only with our relationship with Christ, not separate from him.

You can see why people are so unfilled. You see people trying these very, very, very impotent substitutes, even if there's the power of attraction, the 'Laws of Attraction' book, you try to fill it up with that. You meet them two years later, and they're miserable. What happen to your "Power of Attraction" book, where you could attract the Universe that brought blessing to you, what happened to that? Aw, well, I got a new book, you know what I mean, because no ideology will fill it, because in the end, Christ is not only idea, he's not an ideology. Father said, we pray don't only pray in the name of Jesus, because you don't want only the name of Jesus, we want Christ himself. We want Jesus, himself.

So, in the Protestant tradition, there is a reformer who was a Swiss-French theologian named Francois Torretin, and he had a very interesting discussion I want to show you into our understanding of Christ. Really, you can see how fruitful is the love of a true Christian towards Christ. They know how invaluable Christ is. They know how precious he is. Without him, you are nothing. You see, that is absolutely the core of whether or not we will have a beautiful Kingdom of God, or whether or not we will have one that turns into Hell. It has to be centered on Christ.

Now, this is a whole discussion on Retributive Justice, and the idea of God's Atonement. God suffers through the person of His son, Jesus, and takes on the burden of our sin. Takes on our evil. Jesus had to

take on, with the stripes and suffering, and a cruel and vicious death that he had to endure, and give us what the DP calls, Spiritual Salvation.

So, we should explore this, because Spiritual Salvation is not denied by the Principle. Christians are saved, and Christians are in the house of God, because they have Salvation. I don't know how we got diverted by these archangels, because they just have nothing.

So, God's essential nature is good, etc. Also, one part of His nature is he is just and righteous. He's honorable, He fair. The whole idea is, can somebody really pay for the sins of another? Can this happen? Retributive Justice, can we replace somebody, who didn't create a crime with that sin, and have that person pay for somebody else's sin? There's a whole wonderful explanation on some penal code, and if you're a lawyer, you could look into. It could be something very exciting for you; and, the penal codes legal justifications for Retributive Justice. There are many case, where even the court of law has used this, even in the United States. That's a whole other study. That's a whole other thing.

It's interesting, the reformer, Turretin, talked about sin as threefold:

Francois Turretin

- *Retributive Justice essential to Nature of God*
- *Sin defined as*
 - *1) Debt we owe to God's Justice. We owe God the fulfillment of our moral obligations which we have not fulfilled so thus we are indebted to God*
 - *2) Mutual Enmity between us and God. God's divine wrath upon sin. On our side, our sinful rebellion.*
 - *3) Crimes which we have committed and carries punishment of eternal death. Criminally liable between Supreme Ruler.*

Number 1: *Debt we owe to God's Justice. We owe God the fulfillment of our moral obligations which we have not fulfilled so thus we are indebted to God* We have more obligations, which we have not completed, have not fulfilled, have not been obedient to, and thus we are indebted to God, who has given us these moral obligations. We still owe him something, because He's the giver of life for us; so, we still owe him. We owe Him something. There is a debt that we owe to God's justice; so, the same can be seen as a debt. Something that we done that separates from God, or harms God, can be seen as a debt.

Also, it is something can be seen as *Mutual Enmity*. Now, this point is mutual. It's not only that we have been rebellious towards God and His Commandments, it's also that God's Wrath, His Holy Wrath, which hates sin, comes against us, okay.

So, God is truly good, and He's truly righteous hates sin, because sin is wicked. Sin is not good. God rebukes sin; so, that's when we choose a life of rebellion, of sin, against God. Not only do we have Enmity to God, also, God has Enmity towards us in Holy Justice and Righteousness. So, that Mutual Enmity between us and God, and God has Divine Wrath upon sin, which we are safe harboring and keeping, and trying explain away and/or justify, okay.

Also, the third piece that Turretin talked about was, that, sin was a *Crime*. Now, this difference in like his opponent Faustus Socinus, which is very common is this type of Socinism, it's common even in the modern church today, where they believe sin is a Debt, which we owe out to God; and, it's also Mutual Enmity, but they don't really believe it's a Crime. Turretin talked about sin as, no, it's also a Crime we committed against God. There's a Crime, which we committed, and it carries eternal death. A Crime that carries a punishment of eternal death, hence, Hell; or, hence, separation from God eternal. It carries the punishment of eternal death. It's a Crime, which we are criminally liable between us and the Supreme Ruler and Supreme Judge, who can righteously judge us. Does that make sense? So, it is also Crime, which we committed. It's not only a Debt, It's not only a Mutual Enmity, it's also a Crime.

God and Sin

- *God with regards to Sin*
 - *1) Our Debt - God is the Creditor*
 - *2) Our Enmity – God is the Offended Party in the dispute*
 - *3) Our Crime – God is Supreme Judge and Ruler*
- *Faustus Socinus missed our crime against God*
- *F. Turretin – God has right of creditor to remit and cancel debt, but as supreme Governor of Universe and Judge, God cannot overlook the Crime of Sin.*

Now, in regard to God and Sin, Turretin explained and went into the same sort of three patterns that we've seen just in the previous slide with our sin being Debt and Mutual Enmity and a Crime. In regard to God, that would make God our Creditor of the Debt. Does that make sense? In regard to God side, this would like a Creditor, Okay. With regard to Enmity, God is the Offend Party in the dispute; so, God is only just sitting there, and we say, "Why don't you just forgive me?" No, God is the Offended Party; He's the offended party in this dispute. Then you see, it's not as easy as asking for forgiveness and being forgiven. This is a real dividing line between those who are Socinus in this, who believe God should be able to forgive every sin, or anything; and, people who understand God's Justice.

So, that gets us to our third point: Our Crime; and on the other side, God is our Supreme Judge and Ruler, who has created what? Laws. Commands that we must obey; and, they are not coming arbitrary out of His head. They're extensions of His nature, of His person. In a sense, if you only saw Retributive Justice form of one and two, Debt and Enmity, yes. He could just forgive every sin.

So, you'll see some Christians, which we call Prosperity Gospel Christians and/or Unitarian Universalist Christians, God could just forgive everything, okay. That's a very... That's not the true Gospel, obviously. It's Socinus Gospel. If you have debt, if you credit money to somebody, you can forgive that debt, completely. You have the power to forgive that debt completely, yes? So, God is just a creditor. If you are a creditor, He could forgive you of that Debt. Does that make sense? If you have Mutual Enmity and He's the Offended Party, he could choose not to sue you. Do you see; but, if you commit a Crime, and He is a Judge, He is obligated to punish you. Obligated. You see, He can't just choose to say, "No, I really don't want to punish this guy, because now you undermined the entire law, what we call the Principle. You are acting Unprincipally, and God couldn't act Unprincipally, once He made His Principles. Does that make sense?

So, and understanding that our sin are also Crimes, makes us aware of the fact that God is not just a Creditor, not just somebody who's offended, He is somebody who must punish us, and He could do so fully, and righteousness and goodness, just like a good Judge can punish a mass murderer in full righteousness and goodness. Any old Judge under Federal Court, he has to punish crimes.

So, understanding the nature of our sin, and it's gravitate, or it's gravity, and these are from large sins to small sins – It doesn't matter, because their still sins. They separate us from God, and are separate from His nature, even a small lie is a separation from God; so, no matter how perfect you think you are, or anyone thinks they are, we have sinned before the perfection of God, and His perfect moral nature, perfect moral character, His perfection. Do you see that?

The reason that's important to understand, and understand our sin is not only a Debt that can be forgiven, or Enmity that can be forgiven, but the Crime is that this cannot be just easily forgiven without God destroying the entire nature of the Universe, without Him going against His own nature from which the laws spring. That's how we Unificationists refer to as Principles, or unprincipled vs principled. God cannot betray and defy the Principle, and could not just thus forgive Adam and Eve, you know, and bring it all back. There had to be some level of accountability for those people, some level of indemnity that they had to pay, some level of Retributive Justice that they had to pay for what? Not only Debt, not only Enmity, but a Crime. Crime. A just God, a righteous God, a good God will punish Crime, just like any good Judge would do, right. In any nation, we could understand that.

So, the Socinians, and you will see remnants of them today; you'll see this in the Family Fraud, too, even though they believe in two Gods, as a scholar point out, many Koreans indigenes, they are still in this Socinian mode. Well, God can forgive my Debt, or He can forgive my Enmity. One problem, sin is also a Crime. He can't just forgive your Crime; otherwise, He has just undermined the law, and then undermined His own nature, which undermines the entire Creation. It's not as easy to run away as you understand the nature of sin as also a Crime, because then you'll go into the whole dimension of juris prudence and justice, which is critical for any nation to survive.

Do you really want Jeffrey Dahmer to be pardoned on the whim of a Judge? No. Well, you're all bigoted, and you're all hateful, and you're evil Christians, then, according to Socinians. No, the nature of God is the wellspring for His laws, His Commandment – Do not lie, do not cheat, because God is not a liar, not a cheater, etc. Does that make sense? So, if he undermines that very law, which comes out from His nature, He undermines the entire Creation, and, of course, in the end, Himself. That's what we call, of course, the Principle.

So, when we understand that our sin, and our separation from God is actually a Crime, you can understand why God is a God of love, but must hate evil. Now, this is something that the feel-good Christians, and/or Diet Coke Christians. That's what they're called. Christianity light, Diet Coke Christians, or Family Frauders, they don't even want to go through the mental process of just thinking for about five minutes. They don't want that. It doesn't feel good. They're fine with God as a Creditor, and you have a Debt to Him, they're fine with that you offended Him, that all can be forgiven. Now, when you mention the fact that your sin is a Crime, now you're in big trouble. This is the reason, in the end, when there is faithlessness in the people, God had to use the path of the Cross. Jesus had to walk the path of the Cross. He had to walk it; and, of course, it is the Retributive Justice of God, through Jesus, taking on the sins, which are not only Debts, not only Enmity, but also Crimes, criminal offenses against the Creator,

which must be punished. Must be punished for Him to be a righteous God. Must be. Must, must, must. Cannot not do. Must punish, through which salvation happened.

So, God has the right through Retributive Justice to cancel debt; but, as the Supreme Governor of the Universe and Judge, God cannot overlook the Crime of Satan. He cannot. It's impossible in His just and good nature to overlook the Crimes, just like it's impossible of an honest Judge to overlook crimes of whoever. We would call that kind of Judge a corrupt Judge, wouldn't we? If he's looking over people who he likes, and he's in group, we call that Mafia Judge, or something like that. My Judge is corrupt, right. Now, if God is a Maximum Great Being in all possible Universes, He must be maximumly honest and maximumly just; so, He can't be corrupted like that.

Christ

- *Plays 3-fold role as atonement provision*
 - *1) in regard to our debt, Christ is our surety in paying our debt.*
 - *2) in regard to our enmity, Christ is mediator.*
 - *3) in regard to crime, Christ is priest and victim who by sacrificial death pays penalty due for the crime.*

In regard to Christ, Christ also plays a three-fold-role as the atonement provision. The provision of atonement, which was enough to pay for the Crimes of humanity. So, number one with regard to Debt, Christ is our surety, he is the sure payment of the Debt that we owe. He is the surety of the payment, right. If somebody owes you something, and you have the payment ready to give them, well, that the surety, okay. You have a certainness about it. You're going to pay this, and it's going to be done. So, he becomes the surety in the paying of the Debt, which is sin.

In regard to Enmity, Christ is the mediator. He's the one who gets between the Judge and the person being accused and/or committed a crime, and becomes the mediator in that process.

In regard to Crime, Christ is priest and victim, who by sacrificial death pays the penalty that is due for the Crime. The just penalty that is due for the Crime. So, Christ here has a three-fold relationship with the remissions of our sins and salvation, okay. Isn't that interesting?

It's interesting, isn't it. You see, the deeper we go into it, the deeper we can say how valuable Christ is; how invaluable the returning Jesus. The same Jesus, returning Jesus. Christ is that critical. Absolutely essential. He's not an accessory that you add on to your keychain throb, like a paracord bracelet just to have before I die. He is the essential thing. Thee essential thing.

Substitutionary atonement

- 1) Common nature belonging to sinner and substitute so that sin can be punished in the same nature which is guilty (animal sacrifice not enough, or financial payment not enough).*
- 2) Free consent of the substitute is required. Must be a free volunteer*
- 3) Substitutes must have power over his own life so that he may rightfully determine to do with it*
- 4) The substitute must have power to bear **all** the punishment which is due to us. Requires a God-man.*

5) *The substitute must be sinless so that he doesn't have to offer satisfaction for himself as well as others. He has to owe God nothing and must be sinless.*

Now, the issue of Substitutionary Atonement, or is it fair for God to take somebody who is innocent, committed no Crime, and then impute crime and guiltiness upon that person? Is that fair, is that just? Is that a good God? Could a good God do that? If you committed some Crime, and the Judge says, "Okay, I'm going to have a Substitutionary Atonement here;" and, the Judge sees a guy just walking do the street, and brings them there. The Judge says, "Okay, you're going to be paying for the crime of this guy." Would we say, good Judge, great job? Would that show the just and moral nature of that Judge? That would be weird, right. This guy committed the crime, and the Judge says, "Get that guy off the street. He looks bad, bring him here;" and, he reposes all those crimes on him. That's a problem, isn't it? That doesn't seem like that would be a good Judge, or a good person, who is overseeing juris prudence.

So, what are the five elements that must be necessary for this type of substitution occur. Number one, there must be a common nature belonging to the sinner and the Substitute; so, that sin can be punished in the nature, which it is guilty. It must have the same nature. Common nature between sinner and Substitute that's paying for that sinner, so that the sin can be punished in the same nature, which he is guilty, okay. So, here, of course, he's talking about animal sacrifice not being enough referencing a passage in Hebrews where the writers speak about that animal sacrificing not being enough for the appeasement of God. So, animal sacrifice is not enough. It must be one who is to the common nature, to the one who has committed the Crime, so that, the same way, the same nature, in which that person is guilty. Does that make sense? That's number one.

Number two, there must be free consent of the Substitute that is required. This person must be a free volunteer. You can't just pick up any old Joe off the street and say, "Okay, I volunteer you to pay for this Crime." Does that make sense? That was the problem of the first set of analogy to you, if the Judge just plucked somebody off the street and say, "Hey, this guy should be punished. The problem with that, and now you know, is what? This person is not voluntarily doing this. The Judge has just decided out of his power to do so, and we would consider that type of Judge as what evil or good? Evil! Because, he's totally violated the rights of this other person, and he's in charge of justice. We would see that as evil. Does that make sense? Okay. So, in the same way, the person that is stepping in to Substitute for us in our sin, a Crime, there must be free consent. He must voluntarily be chosen to do.

Number three, the Substitutes must have power over his own life; so, that he may rightfully determine what to do with it. Not only is he a free agent, or he's consenting, but he has power. He's not under the age of eighteen, so his parents are assigning him to be the substitute. He's got to have the power over his own life, so that, he may rightfully determine what he wills to do with it.

Number four, the Substitute must have power to bear ALL the punishment, which is due to us. ALL OF IT! What does that mean? This is requiring a God-man. A normal man can't do it, because normal man has his own burden of sin on top of what he's trying to substitute our sin, so he's not paying for all the punishment, which is due to us, because he has sin of his own; but, when we're talking the person of Christ, the person Father called, the "Original Substance." Like OSDP, the Original Substance, God's presence on Earth, the Original Substance, then that person does not have the burden of sin upon him. It's the whole thing with the only begotten daughter, right. The Han Mother's saying Father is sinful, and she's celeste. That's why this whole issue of sinless is huge, it's not small. It's humongous, because it

determines the God-man. It determines, who is Christ, and who is not. Does that make sense? Where is our fiery red-head? Oh, there she is. Her hair wasn't as lit up back there.

So, the Substitute must have the power, or to put easier, the sinlessness, the complete innocents to be able to bear all the punishment for the sin; for, if he had our sins, the world sins, plus his own sins, he wouldn't be bearing the punishment of all sin. He would have his own on top of that; so, he has to be sinless, so he can bear all the sin, so he can be able to have justice done to ALL the sin. So, the Substitute must have the power to bear all the punishment, which is due to us; and, this requires not a normal man. This requires a God-man, or a man who comes from God, directly from God, okay.

Five, the Substitute must be sinless so that he doesn't have to offer satisfaction for himself, as well as others. He has to owe God nothing, and must be sinless. That's tied to number four, but still, we have the five major points of what? Must be present, if there is to be Substitutionary Atonement. Isn't that interesting?

So, when we look at this in terms of not only our relationship with God and Jesus, we can see the value of Father, here. We can see the value of Father. If we understand the path that Father had to walk, what we refer to as the path of indemnity, what kind of justice to bring upon himself. He had a common nature belonging to the sinner, to humanity, to us; and, thus, he could be a Substitute for that, and be punished in the same nature, which is guilty. He also had to have free consent, he had to choose, he had to choose. He had to choose. That is his human side, and had to choose, "Yes, I will go," just like Jesus had to choose in the Garden of Gethsemane. Thy Will be done, right, and not my will, after he asked, "Let this cup pass from me." (Matthew 26:39) He had to decide freely as a free agent.

Now, this is a very important issue, here, because this gets into what I had on the previous slide. Let's go back to that, and the idea of an Infallible Barometer. Who, knows what a barometer is? Everybody knows what a barometer is. It tells what? Air pressure of the environment, of the atmosphere. So, let's say, there was an Infallible Barometer. That means, it could accurately try and show the future forecast of atmospheric pressure in any given environment at 100% accuracy. Let's say this was this Infallible Barometer in you, and you knew what the atmospheric pressure will be one minute from now, ten minutes from now, one hundred years from now, ten thousand years from now. It's infallible. It's never wrong. It knows it. The problem with this is, in terms of faith, we fall into something called "theological fatalism, which is different from determinism; and, theological fatalism is when God knows what I choose, He kind of predestines me to choose things, so it's a fait accompli. It's already done. It's done. He knows what I'm going to do, so I really have free will. Does that make sense? You'll hear that. That's called theological fatalism. The problem with that is, you're not understanding this Infallible Barometer.

The barometer knows the atmospheric pressure of today, tomorrow, one thousand years, ten thousand years from now; but, it does not create that atmospheric pressure. It knows it, but does not create it. Does it know the atmospheric pressure, or does it read it? So, that's the misunderstanding, here. The metaphorical way to understand our notion of our free agency, which is the second point of Substitutional Atonement. Free agency is, of course, critical for us to be non-robots, and for us to give and receive love from God. It's absolutely critical. It's the bedrock of the Cheon Il Guk Constitution in terms of the gifts that God has given humanity. God, of course, is the center of it; but, it's the main bedrock of the gift that God has given humanity, which is free agency; but, if God knows what you all chose, let's say God knew that you would all stand up in the Last Days, when you were tested; but, did God cause that to happen? He knew. He knew; but, He didn't actually cause it, just like I know that when

the Queen has a delicious sushi, right here, she's getting me hungry right now. Sushi is one of her favorite seafoods. Sushi right here, and I use the example of grubs or mealworms that reptiles eat, or let's just say earthworm pasta, with them all slithering, she has a choice of those two plates, I know infallibly, I'm one hundred percent right all the time. I know with utter certainty that she will choose the, not the earthworm spaghetti; but, I did not cause her to choose the sushi. I just know her so well, at least there I know clear, that, she will choose the sushi, given all constants are equal, and she's not in some kind of emergency situation, and the sushi's not poisoned, whatever. All things are equal. She's not starving, or she's not protein deficient, or whatever, she will choose sushi over earthworm spaghetti; but, I did not cause her to do that. Do you see what I'm saying, do you understand? So, God can know what we're going to do; but, it doesn't mean he causes it. He just knows us so well, that, that is what He knows we will do, but there still is the idea we have to choose to do it; so, in that sense, God has foreknowledge, but not predestined us to a certain end. He can know things in advance, but he doesn't cause them. Still we have free agency. This is of course the mistake people have with the Infallible Barometer analogy. They understand it, in terms of theological fatalism; but, not understanding the nature of foreknowledge and causation. God's foreknowledge does not cause the thing to happen. He just knows so well we're going to do it, in that fashion, but in the end, we have to choose. We still have to choose. Free will is still in operation.

So, there we go with free consent, when a Substitute is required. When we look at this in the Completed Testament Age, in the Cheon Il Guk Kingdom, and the Kingdom of God, you can see why the nature of the Substitutionary Atonement of that person, of Christ, must have free agency. It's absolutely critical for us to be saved. It's a free agency on Christ part, and a free agency on our part. We have to decide to accept it. You can be in a court of law, and the Judge is to review your case, and somebody says, "I'll pay for that crime, and I will be the Substitute for that crime, but you can say, No, I don't want that person to be the Substitute for my crime. You could still say, No! You could still reject it; and, that's what happens when people reject Christ. You are rejecting what happens in that Court room; and, so now you are fully liable for the debt, the enmity, and the crime. It's all on you. That element of free agency is not only a one-way street, where God and His son must have free will; but, also, we must have the ability to have free will for salvation to be able to occur. It's doesn't matter if God as the Judge knows were going to say, "Yes, I accept it, or no, I'm not going to accept it. It doesn't matter. That doesn't cause it, you see? Right, that's not fatalism. That doesn't cause it. God just knows about it, and He knows how we will choose.

So, when we look at it in light of Cheon Il Guk, and the whole Kingdom of God, and also in the Last Days, this entire scenario will happen, we can say that God knew that each one of the dynasties here would choose, and he knew that the Family Fraudsters were frauds, would choose to reject; but, again, God did not cause it, do you see that point? There's still five percent responsibility. In the same way, God knew us so well that He knew in the end we would do the right thing and be honorable, and stand for Him. So, in that way, we boast not in ourselves, but we boast in the beauty and the knowledge of our Creator. What's that Scripture in 2 Peter 3:18, "grow in the grace and knowledge of our Lord and Savior Jesus Christ." Grow in the grace and knowledge of Christ. When we understand the centrality of Christ, why he's so critical for our eternal life, and to avoid eternal punishment, which is just, totally just, in a perfect God, in a perfect Court Room, and a perfect Judge, completely just. How central the nature of Christ, how central the person of Christ, how central this relationship is; and, that's why, folks, there's a hole in

every human being's heart made in the image of God that cannot be filled with anything else, cannot be substituted with anything else.

Now, Turretin also brings up the idea of not only when we come before God, and we accept Christ, and we stand under True Father's authority, are we remitted of sins, and that means our sins are washed away; but, we have what is known as righteous perseverance, which means what? We grow in the likeness of Christ, as we go; and, that's what we call usually, is "Sanctification." Justification is the remission of the sin, but that's getting us to the zero point, right? What the Sanctification process does now is imputation of God's positive credits, positive assets that that He has as a creditor, so to speak; and, He imputes onto us not so we're at a zero point, but we're now going to a positive account. Isn't that amazing?

So, there's many things that happen, when we have Christ in our life. So many critical things; and, those who don't have Christ are living in emptiness from this surety, from this mediator, from this atonement, that pays for punishment of our well-deserved punishment for the crime we committed.

Everyday these are the things we can contemplate, and reflect deeply upon, when we think about the uniqueness of Christ. The more we reflect on the uniqueness of Christ, the more joy that naturally springs from your heart. The more praise you want to sing.

I was thinking of that the other day on the keyboard. I'm always singing, sometimes, whenever the Spirit tells me to do; and, naturally your heart wants to praise God, thank God, sing praises to God. When we grow in the grace and the knowledge, the knowledge, the understanding of the preciousness of our Father. Let's all rise, everybody. SOS come on up, and let's give Glory to God, and Christ, of which through whom all are saved. Amen and Aju!