

KINGDOM'S GRACE INHERITANCE, JUNE 11, 2017, REV. HYUNG JIN MOON, NEWFOUNDLAND, PA

Let's get in to it. We read from **2 Thessalonians 1:3 to 12**

3 We ought always to thank God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for one another is increasing. 4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring. 5 All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering. 6 God is just: He will pay back trouble to those who trouble you 7 and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. 8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus. 9 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might. 10 On the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you. 11 With this in mind, we constantly pray for you, that our God may make you worthy of his calling, and that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith. 12 We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

We should always be giving thanks to God. This is called thoughts of Thanksgiving. Giving Thanks. Wow! God has put us in the presence of virtuous and honorable people. What a huge blessing. That doesn't mean all our characteristic will match or won't fight. It doesn't mean that. It means we're in the presence of virtuous people, do you understand? That is a huge blessing of grace. We're not around a den of thieves. We around honorable people, who are willing to get scorned by the world with their love for God, and that is beautiful. That is a true treasure of the Kingdom, folks. True treasure.

I'm so sick of the fake academies, where they're all pretending to get along with one another; meanwhile, they hate each other. They're under this orthodoxy. This happens in the Ivy Leagues, all the top education schools, the Marxist run schools. They don't even see it. From the elementary school all the way to the top, you see all these little control freaks. They're frothing at the mouth, "Oh, I get to train these children to worship me and the state." They're so pathetic.

Jesus is not beholding to you type of pathetic failures, those type of people, those type of Archangels. Jesus is the Head of the House. Christ is the Head of this Universe and this World. He gets to determine who will be boss. Did you hear that? That's why the totalitarians hate that, the Archangel hates that. "Oh, how dare you say God gave Adam and Eve to be Fruitful, Multiply and Have Dominion over this Creation." No, no! Dominion means, just means your Garden, okay. Dominion means your Garden.

You have to like a tomato as your friend, and you believe in these philosophies that tell you, "Oh, no, be weak, be weak, be weak; be weak and not be able to defend yourself, that's real strength." No, that's ridiculous. That, of course, is the ideology of the Devil, and every single demonic system will teach that, will indoctrinate you to believe that. It's when good people, who are good and moral, who don't want to destroy other people – they don't. They want to protect people. They don't want them to be prey upon by predators. See, that's the natural instinct in good people. They don't want to see other good people

to be preyed upon. They want to defend the innocent, the widows, the children. They don't want them to be trafficked into pedophile groups.

Do you know, Trump has arrested over ten thousand pedophiles in the US? Ten thousand. The number's over 10,000, now. Unbelievable! This is why they're freaking out in Washington, DC because they know the pedophile rings lead up to the DC. They're freaking out. All the little Anthony Weiner's and Hillary Clinton's, the Podesta brothers, the Bill Clinton's, the Lolita Express -Jeff Epstein's. This is all coming out. All coming out; and, all the law enforcements are controlled by Trump. He basically has given them permission to do their job, and go after these demons. That's why they want Trump dead as a door nail. They want him assassinated. They want Civil War now, which is the reason the Sharia Law riots in Seattle and other places got more violent. Philadelphia did not erupt in violence. Thank God other places did not erupt in violence; but, in other places around the country, like yesterday on Saturday, you had arrests, violence, pepper spray, Teapots attacking other people, all this kind of junk, again.

This is a tremendous time, folks, to the literal Satanist's groups that rules this world from the top is imploding. Imploding before their eyes, everybody's eyes. It's such an unbelievable time; so, of course, that first part, always give thanks to God, because God is good. God is good! There is true reward for those who do not lust after and search as their priority only the riches and pleasures, and accolades and acceptance of the world.

For those who stand, who are mock and persecuted, all that, for Christ's namesake, there is justice. What does that Scripture say? "God is just." (1 Thessalonians 1:6) There is justice; and, that in God's justice, there is the separation of good and evil. There is Judgment that comes. It is amazing, because in this first section here, he's talking to the people of God to encourage each other, because your faith is growing the fact that our faith grows in the knowledge of God.

The first thing in the Cheon Il Goong Garden, one of the stepping stones, it's like near the pond, with a quote from 2 Peter 3:18. It says, "Grow in the grace and knowledge of our Lord and Savior Jesus Christ." Grow in the grace and knowledge. Know who God is. Know who the Father is. Know who the returning Jesus is. Know him, know him. Don't make him up in your mind. You have to know him. Don't bend him to you, because you want to be in some kind of social club; you bend to him, and you'll be vindicated in the end. It doesn't mean it will be easy. You'll be persecuted, you'll be mock, and you'll be hated; but, in the end, there is vindication, and there's honor and virtue. There's something that lasts beyond you over time into your lineage and generation that learn the civilizations of honor, righteousness and virtue. That is precious. That is precious. That's beyond god and silver of this world.

Love all you have "*because your faith is growing more and more, and the love you have for one another.*" 1Thes 1:3. Does that mean in Thessalonica or in other churches weren't arguing? No! They were fighting, they were arguing. They just weren't killing each other. See, the Family Fraud, they're literally trying to kill each other. They have all these Korean leader groups, and Japanese leader groups, and Western leader groups that are always vying for power, trying to literally kill each other. Wipe each other out; but, they pretend they are not trying to do it. "Oh, but we're for world peace. It's a show, and everybody in the organization knows it; so, everybody knows that they're lying to the public to create a good image. It's a PC image. It's about image. It's not about reality, where Sanctuarrians said, "No!" Sanctuarrians fight. That's okay. Just don't kill each other. Brothers and sisters can disagree. They can fight. Just don't kill each other, that's all. You can't physically hurt each other or harm each other. You can't assault each other. Or at least that's the guidance.

So, we don't try to hide the fact, of course, because why? Human beings disagree, sometimes; but, we don't disagree on fundamentals. We don't disagree. We may not like this person personality, or what he said, whatever it is; but, we don't disagree on, "Hey, I'm going to stand with Christ, whether I'm mocked, persecuted or hated by my brothers, I'm going to stand with them." See, we don't disagree on that. We don't disagree on the honorable, the core of the civilization. We don't disagree on the Cheon Il Guk Constitution, which is the core of the law of Cheon Il Guk. We don't disagree on Father's Three Kingships, of whom Father is, we don't disagree on that, see. Of all the other things, "Oh, this other personality, or he said it this way, or she said it that way," okay, as Father's Representative and Heir, I have to say, "Okay! Next!" Okay, next!" Don't worry, we'll work it out, will work out, next." Not a big deal.

"Our faith grows the more and more we know God." It's not about religion. It's about relationship. The more we know Father, the more our faith grows in him, not how we are painting him, not in how we want to remake him, not in who he is, and accepting who he is. Loving him for how he is. This is the sin of the Han Mother, the Fall of the Han Mother. She didn't love him for who he is. She tried to make him fit her fantasyland of Korean dramas; and, that's why she did what she did. Becoming, now, the Harlot of Babylon, the betrayer of Father. She stabbed him right in the back before the whole world. People can now see it with their own eyes. Seeing her saying this stuff with her own mouth.

It's about relationship, not him bending to you, you bending to him, because he's the center. You have the love of all in that, you see. In that, different people within our community can disagree with some of that, but fundamentally there's a tremendous love, tremendous appreciation for what everybody did getting mocked persecuted and scorned by the world, and losing all their friends, all of that. There's a respect, a common respect that they did the hard decision when nobody could do it. So, even though we disagree there's a fundamental respect there, a memento of appreciation.

This, of course, is what Paul is saying about Thessalonica. Look at this. *"In all the persecutions, trials, your enduring. All this is evidence that God's Judgment is right,"* (1Thes 1:4-5) There were the brave warriors who always never uplifted, but God uplifted you in the end. You were always second-class citizens, you are the slaves of the Korean leadership or this or that leaders, or that stupid leader of this or that, whatever; but, God knew your lives, God knew your character. He chose you. He knew had it to step up; and, of course, you have those who come afterwards, which is much easier, because the brunt of the hate has already been eaten by the first wave, but that first wave is that three percent. They're the ones who won the Revolutionary War in America, for example. They took the brunt. They fought the war. Everybody else after that gets to live in this America, at least for two hundred years, where there is tremendous freedom and sovereignty. So, the founding fathers are a select group of men that put it all on the line.

That same kind of historical thing, that same kind of think of the descendants of Cheon Il Guk, who will live in freedom and sovereignty and authority, not because they deserved it, but because of God's Grace, because of the victory of Christ, because of that victory of Christ as the King of Kings, that Kingdom appears, but those people are not forgotten. You never hear of the second generation after them after the founding fathers. You remember the founding fathers.

"Persecutions and trials, all this evidence that God's Judgment is right." He judged us correctly. He knew. He had foreknowledge of our character. He had foreknowledge of our virtue. He had foreknowledge of the fact we would do the right thing, even though we are not perfect and not boast of ourselves. He

knew that we would do the right thing at the right time, and not be dishonorable prostitutes to power, positions and money, that we would choose virtue. No civilization can endure for eternity, can endure for a thousand years just based on power, positions and money. It has to be based on enduring values, enduring principles, which allow humanity to rise up from the temptations of Satan, and to be free and responsible stewards and rulers that God has ordained them to be, do you see.

I Thessalonians 1:5 All this is evidence that God's judgment is right," Look at that! *and as a result you will be counted worthy of the kingdom of God, for which you are suffering. 6 God is just: He will pay back trouble to those who trouble you and give relief, as well* (1Thes 1:5-6) Look at that, again in verse 8, *"He will punish those who do not know God.* In Matthew, Jesus says in the Last Days. He will say, *"Lord, Lord. I killed in your name. I cast out demons in your name. Jesus says, "I will tell them, away from me you hypocrites."* (Matthew 7:22-23) and they will be cast into the fire. Why? Because, there are just so many who will say, "Oh, yes, we loved True Parents, we loved Hyung Jin Nim." You hypocrites, and you will be cast into the fire. "But, we loved True Parents, we loved Hyung Jin Nim." No, you don't. You love your position, you loved your money, you loved power. You're not willing to get persecuted and lose all your friends to do the right thing. You're not willing to do it. See, you are a liar. You're just a talker. You're not somebody who will live and die, centered on Christ. That separates the men from the boys, and the women from the girls. It separates true humanity from fake humanity, who are slaves of the archangel. It separates those who are sovereigns from those who are not sovereign, who are slaves.

For God is just and he will give relief to His people. He will punish those...I Thessalonians 1:7-8. Oh, my goodness. How dare he say God will punish. God will punish. How dare you say Jesus will punish. *"Those who do not know God and do not obey the Gospel,"* Look at that. It's not only about knowing God, it's about obeying the Gospel. Absolute love, faith and obedience, all that, is based on, you got to have true love to be obedient. God doesn't want an obedience that just based on fake actions. He wants it based on real love. To obey Him, because we love Him. We love Him. That's why we don't try to scare Him, we don't try to hurt him, right. You love your spouse. That's why you don't try to commit adultery upon your spouse, because of love. In the same way, we obey Father's commands, and Father's mandates, because we love him, unlike the Han Mother who stayed in the positions and power, and given all this luxury by True Father, but, of course, in the final hour showed the whole world she didn't love him. She resented him. All those fake totalitarian arrogant narcissistic women, who are following her, because they want a justification to worship themselves. They will be failures from the beginning, and they will be failures to the last. They're pathetic. No civilization will be built upon that type of weakness and pathetic, pathetic demonism. Not one.

"know God and do not obey the gospel of the Lord Jesus in verse 8, which is of course the gospel of the Kingdom of God, which is itself, delineated and outlined as his gospel. I've shown you the quotes on that throughout the whole Kingdom series. The gospel of Jesus Christ is the gospel of the Kingdom. *"They will be punished with everlasting destruction, and shut out from the presence of the Lord"* in verse 9. Really, that's what Hell is. Hell is not to be able to be in the presence of God. You're separated from and detached. You have to live separately from God, which is the life-sustaining force when you are in the Spirit World. You are in eternal death. Eternal, cyclical pain and separation from the source of life, the fountain of life. The fountainhead of life in the Spirit World, and it is the decision of the man or the woman that does so that separates them by choice.

As one theologian said, "God doesn't need to send people to Hell. They go there willingly;" and, He allows you, He allows you. If you hate me that much, and you won't acknowledge me as your Father, go ahead, you can go to live in separation.

He goes on to say down here after verse 11, "...Your every desire for goodness and deed prompted by faith." He prays that God will bring to fruition. Not every desire. He said, "Every desire for goodness." Not just any old desire. People are all sorts of stupid desires. He's talking about the desires for goodness. For the goodness of the gospel, for the goodness of God's Kingdom. Those desires God will bring fruition. He is not only able, but He is faithful. He is faithful with His promises for those who stand in His righteousness, not as perfect beings, but who know, with him, they're nothing.

"Every deed prompted by faith. We pray this to be glorified in you, and you in him." From 1Thes 1:11-12.

Now, last week, we went into Substitutionary Atonement, and we looked into what the substitution had to be for there to be a Substitutionary Atonement, right. You can't just have a Judge sitting in a court room, and has this criminal sitting in front of him. "Hey, you got some crimes on you, okay. That guy walking down the street, pick him up. Get over here. Go get him." The police officers bring him in and say, "You're going to pay for the sins of this guy, this criminal here. I'm going to move all the crimes from this guy onto you." That would be terrible. That would be completely insane, and that would be a horrifying Judge, a terribly unjust Judge, right? We studied this last week. Everybody heard this? Okay.

So, there are criteria, which must be met, for Substitutionary Atonement to happen. Now, in the pre-modern world, there were many cultures that had Substitutionary Atonement. There were people who could have paid for the crime of another person, and stand up and say, "I'll take his punishment for him." You could do that in the ancient world in certain cultures; but, in the modern day, we don't see that as normal, because we don't hear about that a lot, or maybe were not aware of cases like that, okay; but, just in terms of the philosophy of God's justice, the philosophy of God's juris prudence... You know, there's a Philosophy of Law. There's a Philosophy of Punishment, did you know that? There's a whole field of study. Huge tomes of just books written on those things. In terms of God's Substitutionary Atonement, there has to be these criteria that has to be met for that to be adequate. We talked about that.

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.***

So, number one, we have crimes we have committed before God, we have sins that we committed before God. Remember, sin is not only a debt that can be forgiven. It is not just enmity which can be forgiven, but it's a crime. A crime can't be just forgiven. A Judge can't just say, "Oh, you murdered ten

people. I forgive you.” That would be a terrible Judge. That would be a terrible nation. So, once you understand sin as a crime, then you realize while God can be good, and has to punish evil; whereas, those who do diet Coke Christianity or who want to believe in a feel-good God, they don’t want to hear that sin is a crime, because they don’t want to admit that a good God can be just and punish evil. That a good Judge must punish evil for there to be justice in the land. Can’t get away from that. That’s why you have in the Family Fraudsters, the microcosm and the Kwak group, they don’t want to imagine their sins as crimes. Why? Because, they don’t want to be punished; but, they will be punished, when the actual Cheon Il Guk comes. They will be punished for their treason. All those bureaucrats who receive money from those heretical organizations will be punished for crimes. In God’s justice and His goodness, just like a good judge, He has to punish crimes. He has to, even though it hurts him to do so, He’s got to do it, because He’s got to uphold the integrity of the Law of that nation, okay.

So, in so far that there is, number one, there must be a common nature belonging to the sinner and the substitute, so we as the sinner, or we as the one who committed a crime before God, if somebody’s going to take our punishment for us, then it has to be somebody in the common nature. It can’t be like a goat, or it can’t be like a bug or something. “Oh, yes, yes, Judge. Take this ant and punish him for my sake. Let me off the hook.” You can’t do that. It has to be the same common nature, similar common nature. The same common nature. It has to be a man. It has to be person, with the faculties of personhood to have Substitutionary Atonement.

Second, that person must freely consent. He must say, I will do it. I will be punished for this person’s crime. He has to freely consent to it. Does that make sense. The problem with that guy walking on the street is that guy didn’t choose to be punished. That’s why it’s so unjust. That’s why as soon you hear that example, it’s like, it’s terrible. Your conscience rails against that, because it’s unjust, right; because, that person, who the Judge plucked off the street for your crimes is going to say, “What did I do? I didn’t do anything. I was just taking my dog for a walk,” or, whatever he’s doing.

So, there must be free consent. It must be a free volunteer; and, the Substitute in number four, must have the power to bear ALL the punishment, which is due to us, because punishment in Divine Justice the crime must be punished; so, the Substitute of the crime must be able to bear All. All, all, all, all the punishment that we rightfully deserve.

So, it would require a God-man, because, that ties to the fifth one, the Substitute must be sinless. He must be sinless; so, he does not have to offer satisfaction for himself on top of the other person that he’s substituting for. Does that make sense? We covered this last week. In other words, he has to owe God nothing. He has to be perfect. Sinless. He has to owe God nothing. He must have committed no crime to be sinless, okay.

Now, in law, no I’m not a lawyer, but Jim Borer’s a lawyer, and he can tell you that this statement is true. In law, there is something called, “Legal Fiction.” It’s a real thing, even though it’s called a fiction in law. It’s called a Legal Fiction; and, you can look at it here in Wikipedia, which describes it. A Legal Fiction, here we go. Let’s read this. A Legal Fiction is a fact assumed or created by the courts, which is then used in order to apply a legal rule; so, that in law is very well documented, and very well catalogued. Let’s look at some examples of that. There’s all sorts of examples:

Adoption – You have to have Legal Fiction such as the biological parent. Right here in Wikipedia, they explain. The biological parent(s) become a legal stranger to the child, and legally no longer related to the

child. You see, that's a Legal Fiction. It's not real; but, it is a Legal Fiction used in law. Does that make sense? That's a true statement, right Jim? Okay. There's a lawyer, right there.

There's also other things like Corporate Personhood, and things like that, which also have precedence in what's called a Legal Fiction; so, the whole idea that Jesus or Christ cannot pay for the crimes of another, because he did not commit them, and there is no logical way for that to happen is plainly false, because even in normal juris prudence in the regular world, we have it. It's called a Legal Fiction.

That's not saying that Christ Atonement is fiction, you see. This is clear. Let's be clear. It doesn't mean that salvation is a fiction. Salvation is real. Jesus, being punished for our crimes is real. I'm sorry. The justification that comes from salvation is real. What's a Legal Fiction? When we get into it, is the fact that a sinless man was the sinner, that's what in the court of law would be the fiction. That he is the guilty one, when he is not the guilty one, do you understand; but, in any case, the point is, in the whole legal juris prudence world, there are things called Legal Fictions, by which the courts rule upon, and make real world consequences, okay!

What are some other examples of that? There was a case, Mastin vs. Fabrigas, in 1774. This was when Fabrigas sued the governor of an island in the Mediterranean called Minorca, which was under British control. Now, he sued the Governor for trespass and false imprisonment. He was imprisoned by the government; so, he's suing the guy saying, "This guy trespassed and he imprisoned me falsely." So, we wanted to sue the Governor of Minorca. The problem is the suit need to be approved by the Governor of Minorca. You see how that happened? So, the case had to approved by the Governor of Minorca, which he was suing for false imprisonment, okay. You see? Alright, so what happened? He then filed a suit in the Court of Common Pleas in London. London. That's a different country; but, this court only had jurisdiction only in cases brought by residences or London citizens, citizens of London. So, what did Lord Mansfield, who was the Judge there, declare? He declared, that for the purposes of the action of this case, Minorca was part of London, even though that was a fiction. In order to rule on this case, the Legal Fiction was Minorca being part of London. A Mediterranean Island being part of London was used to bring justice to the person, okay. Do you see how that works?

So, there's this whole tradition called Legal Fiction. Also, in the 19th Century Legal Fictions were very important in terms of ships. You know, sailing ships. Ships down on the sea, seeing them as "persons." Legal persons. Why was that? The ship owners were trying to evade responsibility at the time for violating embargo laws, and unlawful cargo like slaves, too. Now, they're carrying unlawful cargo, many times slaves, which they are trying to sell, and they are violating embargo laws; so, what happened? When they're caught, the Captain and crew passed on the legal responsibility to the ship owners, who in turn produced innocent manifests, while denying knowledge of illegal activity. So, what they're saying, "Oh, it wasn't are fault. It was the owner of the ship;" and, the ship owners were saying, "Oh, I didn't know what they were doing. It wasn't my fault." You see what I'm saying? It was nobody's fault; so, what did the courts do? The court responded by making the ship, itself, the person, which they could then sue, to be sued. The ship herself is the wrongdoer and is bound to make compensation for breaking the laws. See that. Does that make sense?

Now, I know it doesn't make sense. I'm not saying from a Cheon Il Guk perspective, I'm not saying these are ideal. The point is in normal juris prudence, we have a case, we have cases, where the courts will use Legal Fictions that are obviously not real, or not true to rule on a case, just like the reality that Jesus did not commit your sins. He didn't commit your crimes. Father, who paid for the indemnity for humanity,

did not commit those crimes. He didn't; but, in terms of God's Court Room, so to speak the Legal Fiction was used, so that he took the punishment, does that make sense? There's actual legal precedence in the world. It just that we are unknown to it, and this actually happens all the time.

In a modern-day corporation, they've made as persons. Obama even tried to make the Federal Government as a "person," an entity, okay. I'm not saying these are good laws. I'm saying, these kinds of laws exist, even in our regular world. Does that make sense?

Divine Jurisprudence, God adopts for redemption the "Legal Fiction" that Christ himself committed the deed in question. This no way implies that our forensic justification before His bar is unreal. What does that mean? That just means... It doesn't mean that God's receiving of the payment for the punishment from somebody who did not commit the crime, it doesn't mean we are not justified. It doesn't mean we are not let off the hook. It doesn't mean we are not given freedom. We are given freedom. We are given freedom from God's punishment. That's a real-world thing. That's a real thing that happens on the basis of a legal fiction. Does that make sense? Just like it's a real thing that the Lords Mansfield ruled in favor of Fabrigas, even though he's the Legal Fiction that Minorca was in London. There are real world rulings that even in the real world you can make that have real world consequences, and real-world results from things that everybody knows are legal fictions. Isn't that fascinating?

Legal responsibility for the acts can be imputed, now this important, very important... imputed to another who did not do the act in question. Notice, he didn't say, "infused." He said, "imputed." What does that mean, imputed? Let's say Adam and Eve created Original Sin. Then every generation after has Original Sin; but, they did commit that crime. The next generation didn't commit that crime. What's happening from a legal standpoint, that sin is being imputed on to them. Do you see what I'm saying? In the same way, when we come before God and His justice as a sinner, as a criminal, as somebody who committed a crime before God, God imputes that crime onto Christ, who freely volunteers to take the punishment for that crime, do you see? He doesn't infuse it with Christ, making Christ the actual criminal. It's imputed with Christ, and Christ pays for punishment that is not his. Do you see what I'm saying? It doesn't make Christ ontologically, or in terms of being, a fallen criminal. Does that make sense?

So, Christ did pay, and was really punished, really punished for our sins, for our crimes; but, again, Christ legally, legally, not ontologically, became the sinner. Isn't that interesting? This is very nuanced; but, as we grow in the knowledge of God, our relation gets deeper. We see what was happening. So, Christ ontologically becomes the sinner even though he was sinless.

Now, even in a court of law, there's something they call, "Vicarious Liability." There's something called Vicarious Liability. This study is done by William Lane Craig, by the way. I highly recommend his study on Atonement. All this stuff is by William Lane Craig, which I, myself, have studied, which is why I'm also growing in my knowledge. William Lane Craig is the top, top Apologist in all of Christendom.

There's Vicarious Liability in legal theory. In legal theory of justice, did you know that? Nobody here's a legal theory scholar, right? There's a whole field of study for that; and, there is something called Vicarious Liability. That is, in terms of Divine Justice, our guiltiness, or the guiltiness that we have, it's not removed from us. It's not taken out and infused in Christ, but it is replicated in Christ, just as Adam's Original Sin is replicated in us, even though we didn't actually commit the crime.

There are examples of that. Craig gives examples. For example, in the case of Alan vs Whitehead, this is when the owner of a café was found guilty when the employee manager allowed prostitutes to congregate, and that violated British law; so, this was another situation, where somebody was Vicariously Liable for somebody who was subordinate to them. I'm not saying this is an ideal law, that we should have in Cheon Il Guk. The point is, this also exist in the theory of law and punishing crimes. It's interesting. In studying this, there are different types of theories of punishment, did you know this? There's Expressivist notions of punishment. There's also Consequentialists notions of punishment. We're not going to get into that today, okay. The point is, there's a lot of nuance to this.

In Sheris vs. Derutin, a bar owner was held liable for drinks sold to a constable by his employee. So, again, everybody has free will, but in Anglo-Saxon and British and Western juris prudence, you have to have this kind of precedence.

Our Punishment is paid, but still we are guilty of the crime. That's why we continue to thank God. You see, that's tied now to our faith, and how we worship God. God paid for the crime that was replicated in Christ, but still that doesn't mean we are still not guilty. Without Christ, we are still guilty. Even though he paid for our Punishment, we still committed the crime. There's not something like, no, you never committed the crime. Well, we already committed it, but Christ pays for the Punishment of it, and thus is Vicariously Liable; and, that's why we have freedom from the crime, and we become free men and women. We become free. Do you see what I'm saying? That is why that freedom is connected to praise and thanksgiving, and to remembering what God has done, not forgetting you got off the hook for thinking you're so great. No, it's constantly remembering what God did for me to be free. Does that make sense? That's why in Cheon Il Guk, in some parts we have so much freedom, so much sovereignty, but it's so important to constantly remember why we received that freedom. We don't deserve it. We didn't do something good to get it. It was given to us by Grace. Somebody had to pay for us and the ancestors to get that kind of Kingdom. No one is here in Cheon Il Guk because they deserve it. It's a gift of God's Grace and Love. He took the Punishment so we can have the freedom, and that's essential for us to be responsible for that gift, okay.

You see, it's all tied together. Let's all pray we are growing in the grace and knowledge of God. When we know what he had done, the price he had to pay for us to be moving toward the Kingdom of God. Cheon Il Guk, the Kingdom of Sovereignty, the Kingdom of Kingship, the Kingdom of honor and virtuous people, we must never forget the price that was paid. Never forget the price that was paid for us to inherit that.

Let's all rise as we read Cheon Seong Gyeong. SOS, come on up. Let's read together:

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All of you must inherit a new lineage. In order for you to do that, the Messiah comes as the Father. He, together with Eve, should restore this new lineage through indemnity on this victorious individual foundation that goes beyond the world, where Satan cannot intervene. He will establish sons and daughters through families centering on marriage, and horizontally carry out the task of engrafting. That is the reason for have the Blessing Ceremony in the Unification Church. The Unification Church is unique. Where did the lineage of the Unification Church originate? It originated from God. That is why we dare the satanic world to oppose us. When they oppose us, they have to pay compensation for the damages they incur. (169-37, 1987.10.4)

Let's give God when we think about His goodness, His grace, and the Kingdom that is to come. Let's praise. Amen and Aju!