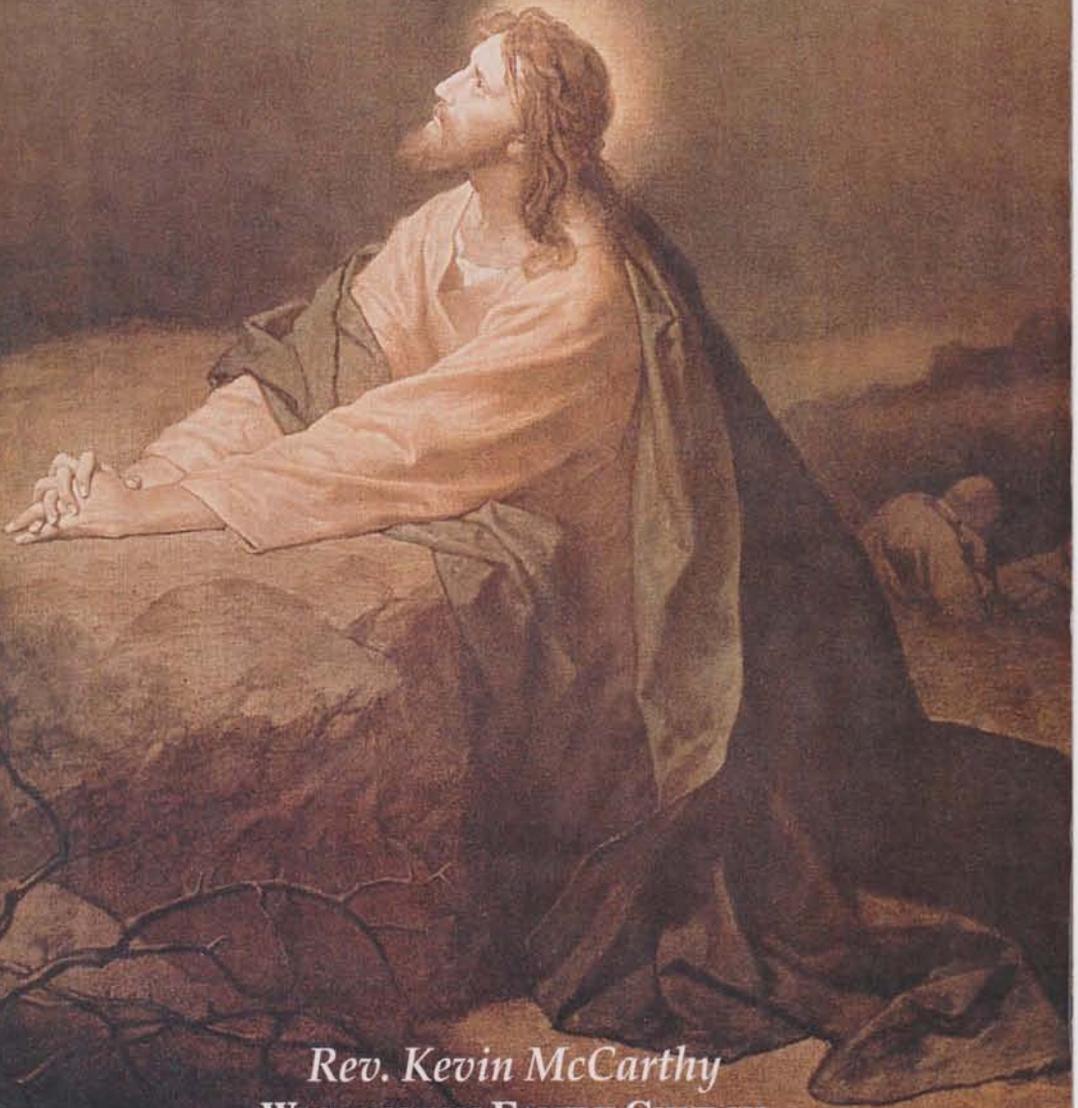


CHURCH GROWTH SERIES 2

The Blood-Stained Voice

Revealing God's Heart in a Christian World



Rev. Kevin McCarthy
WASHINGTON FAMILY CHURCH
FFWPU

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The Blood-Stained Voice

Sharing God's Heart
in a Christian World

Includes:

- Explanation of the Principle, Tailored To Christians
- More Bible Verses Supporting Principle
- Minister's Actual Questions about Divine Principle
- Advice and Commentary for Teaching Christians
- Testimonies, Stories and Anecdotes
- Father's Words

Rev. Kevin McCarthy

WASHINGTON FAMILY CHURCH
FFWPU

DEDICATION

To Our True Parents

I only repeat imperfectly the truths they have lived and taught.

ACKNOWLEDGMENTS

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TEACHING THE DIVINE PRINCIPLE TO CHRISTIANS

When one embarks on the mission to teach a Christian audience the contents of The Divine Principle, it is exceedingly important to be versed in the likely misconceptions and expectations that Christians typically harbor toward our teaching and our founder. The more we can avoid unwittingly contributing to those problems the better.

When I was teaching during the ICC era (1983–90) and True Family Values era (1995–97), it was always rather startling (and sometimes humorous) to experience how foreign and outside the Christian realm most ministers anticipated our teaching to be. If I had been lowered onto the stage in the lotus position sitting on a pillow, burning incense while chanting “Sung Sang-Hyung Sang,” a large number of those ministers would have been poking their cohort in the ribs and saying, “see, didn’t I tell ya!”

In fact, such wrong expectations just make our teaching that much more dramatic and exciting as they are exposed to the actual content of the lectures. Even the most vehement opponents of our teaching had to admit, albeit begrudgingly, that the Divine Principle was like no other teaching with regard to its effective and comprehensive biblical base. If they couldn’t agree on all points, they were always impressed.

As teachers, it is important that we understand our objective in teaching the Divine Principle content to the Christian world. What do we expect from Christians, especially those who believe deeply in the personal salvation they have genuinely received. What are we offering: a better salvation? Are we asking them to repudiate their internal spiritual experience and “get right with God”? Are we trying to “convert” them? Who are we? Who are “Christians”?

Knowing who we are is a good place to start before one wades into the task of teaching Christians. A lot is revealed in our organization’s original title: The Holy Spirit Association for the Unification of World Christianity. It implies that Christianity is not united and that there are unfortunate consequences as a result. Somebody needs to do something.

“Well, who said Christians had to be united”? Some have asked, “Is that Rev. Moon’s idea”? In fact, it was Jesus himself. Jesus not

only prayed fervently for Christian unity, but indicated that there would be an important effect of that unity, as well.

May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

—John 17:23

That the world does not yet know the quality of Christ's love is directly attributable to Christians having yet to fulfill the vision of Jesus' prayer. Many would dispute the conclusion that Christians are not sufficiently united. Some would say the diversity of Christian belief is not a problem. But it is important to note that Jesus himself articulates a clear definition of the level of unity he expects. **John 17:21** "As God and Christ are one" is the standard he lays down for believers.

We also see that God revealed to Rev. Moon that one of the most disturbing problems of the 20th century, one of the major "headaches" of God, as it were, was the disunity of Christianity. This problem required the founding of the HSA-UWC.

What are some of the elements that have prevented this "oneness" from being achieved? Probably the most obvious reason is doctrinal issues. Certainly over the course of Christian history there have been many cultural, political and racial reasons for the division of Christianity, but eventually all contributing circumstances trickle down to the all-pervasive common issue of doctrine. It is doctrine that dictates, for example, whether baptism will be by full immersion or by sprinkling. It is doctrine that prepares us for an imminent return of Christ or a return that will be preceded by a series of events. Ultimately, it is doctrine that can and does divide us.

Many Christians approach the objective of Christian unity by suggesting that we should avoid doctrinal issues altogether. "Doctrines divide-Mission unites" is a cry now heard frequently. "Let's agree to disagree" is another. While these are good, positive ideas, doctrine cannot be avoided because it *is* important.

Doctrine is the vehicle that transports the truth to the believer. It forms the justification for his actions and more importantly it is

the ultimate source for the believer's sense of well-being and peace. Fiddle with my doctrine and you are fiddling with my reason for being.

Typical of doctrinal belief and equally problematic is the "all or nothing" attitude. If I find out that some portion of my doctrine is wrong, it opens the door to the possibility that all of it may be wrong. Most believers will try to avoid that position at all costs.

There is a difference between theology and doctrine. Doctrine unabashedly asserts what is true. Most of the time, in dealing with Christians, we are dealing with specific doctrinal beliefs. Although it is true that some ministers are also theologians, most are merely trained in their particular denominational doctrine.

The objective of doctrine is to elicit conviction, "to win souls" and to generate loyalty among the adherents. Thus, any suggestion that doctrine needs to be altered or adjusted is perceived as something that could have negative impact upon the loyalty of its adherents. Naturally, Christians approach the Divine Principle with trepidation and with their "sheep stealing" detection meters turned up to a highly sensitive setting.

This is the quagmire we enter when we gather Christians together to provide them an opportunity to hear "the truth" of the Divine Principle. Sometimes it may have seemed that the wisest approach was to avoid the issues of doctrinal difference altogether. After all, we wouldn't want them to think we were trying to "convert" Christians.

Whereas this may seem reasonable, it actually displays not only a lack of understanding of who Christians are and what is their circumstance but also, amazingly, it displays a misunderstanding of who we are and what is our mission. It could lead us to stray off message, if we are not careful. It is why, no doubt, our Father still must circuit the nations and remind us of the core of our beliefs and the essence of our responsibility.

Our mission is not to "convert" Christians, but that does not mean we compromise our evangelical tone. Conversion is a negative term. It implies the need to repudiate the former tradition. When a Baptist converts a Catholic or vice versa it is characterized as a move from darkness into light. It is a process, in their view, dictated by the parameters for salvation.

The Principle that we teach, conversely, recognizes the deep traditions and truths displayed in most of the world's religions. The Divine Principle affirms the salvation work of Christ on Calvary's cross. It affirms the successful promulgation of that salvation by most denominations. In a mysterious and powerful way, it gives deeper credence to the time-honored truths held dear by most Christians. No one is being asked to disclaim the spiritual traditions that brought him or her to this moment.

If not for conversion, then what is the objective in teaching the Divine Principle? It is not to redefine the root of Christian faith, but rather to define and accomplish the fruit of Christian faith. That is, our mission is to fulfill the final hope for which most religions are waiting.

Therefore, it is important that we teach from the perspective that what we are teaching are important truths meant for all. It is permissible to speak with passion in the hope of persuading Christians to our view. This should never be characterized as a misguided effort to "try to convert them."

How shall Christian unity be achieved without the careful process of transcending the differences of doctrinal beliefs? Remember, the standard articulated clearly by Jesus is "as God and Christ are one." Certainly there are no doctrinal contentions between God and Christ.

Clearly, we must begin by trying to envision what God and Christ's perspective must be as they survey the present circumstances of world Christianity, especially in this age when it appears that the moral influence of Christians in the world is on the wane.

There could only be three scenarios to describe the nature of divided Christianity. One is that there is one denomination that has the "correct" perspective and everyone else is wrong.

Most ministers agreed that this was the case; however, hopes for achieving a consensus on this important issue were dashed as we realized that each minister felt it was his own church that was the only correct one.

A second possibility is that every doctrine is completely wrong. Not surprisingly, no minister would ever consider that, but it could be an explanation for the extreme diversity in doctrinal belief.

A third scenario and the most likely possibility is that most doc-

trines have truth but also, in varying degrees, elements that are not true. Thus, we could expect, at a certain key moment in history, God would send a visionary into the world to help resolve the differences so as to accomplish the vision for which Jesus prayed.

In fact, even if only one doctrine and church had the truth, wouldn't it be incumbent upon that church to also report to the world the deep sorrow of God caused by such a sorry state of affairs, especially if we consider the sentiments of a God who "so loved the world, that he gave his only son." In other words, it is not sufficient that only one church is correct. God's goal embraces the entire world. God wants you to be saved, yes, but your salvation is not His only or ultimate goal. This higher, ultimate interest of God must be articulated and serve as the moral impetus for Christians to defer their individual church interests toward that higher fellowship. This interest is articulated through the perspective of the Divine Principle. This is what we are teaching.

THE PRINCIPLE OF CREATION

At the center of everything is God's love. God needs love, man needs love, and the angelic world also needs love. If the world had been centered upon God's love from the beginning, it would have been not only an ideal beginning, but the direction and the final results would have also been ideal. God, man and the angelic world would have formed one perfect world, freely communicating with each other centering upon God's love. . . .

—Sun Myung Moon

One initial challenge in teaching the Principle of Creation to Christians is the tendency for Christians to incorrectly conclude that we are relying on an empirical process of natural observations rather than strict biblical declaration. We extrapolate from the machinations of the natural world conclusions about the nature of God and his will. Of course, **Romans 1:20** gives us a modicum of license to do so, but more careful explanation is needed. Christian students will, naturally, be put off by what they will perceive to be a flawed approach toward ascertaining the nature of God. In their view, it can appear that we are seeking the nature of God through the lesser tools of natural observation while overlooking the higher and more accurate tools of Christ and Scripture. It generates questions such as this:

*Is it possible to draw a picture of God by looking at His damaged Creation? **Rev. K.M., A.M.E.***

Before one wades into explanations about ODU action, Universal Prime Energy and four position foundations with Christians, it is extremely important to express our awareness and affirmation of, for example, **Hebrews 1:1–3**:

In the past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he

made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.

All principles and truths that we need to convey are expressed in the manifest relationship between the Father and the Son. Before launching into observations about protons and electrons, make sure your Christian audience is aware you affirm the above as the more perfect expression. Give proper deference to Jesus and the Word of God (the Bible) as the higher and more perfect source of truths about God and His will for creation. Nature as a teaching tool as per "consider the lilies" is fine. However, natural observations *as the basis* for our assertions will not fly!

Let me convey a story that gives a little perspective on this issue. Years ago, during a particular ICC conference in Korea, we were told that the Conference leadership was proposing that the ICC ministers show their support by signing an affirmation of the things with which they could agree regarding the Divine Principle content. I noticed that one of the proposed affirmations stressed "the scientific and logical nature of the Divine Principle teaching." I thought that this phrase was rather awkward, especially for Christians. I expressed the opinion that spiritual truths being "scientific and logical" were not a very high priority for people of faith. I suggested a rewording. To my surprise, this phrase, no matter how hard I tried, was not going to be changed. Our Korean staff felt very strongly that the exact phrasing was vitally important.

Apparently, in the early years in our movement, because of an unresponsive mainstream Christianity, our outreach focused more on those who, for various reasons, were looking outside the mainstream of Christian thought for answers to life's important questions. Those of us who joined in the San Francisco bay area in the late 60's and early 70's will concur. Many of us were individuals who were disappointed by the Christian admonition to "just believe" and were compelled to search for deeper more reasonable explanations about the nature of life. Thus, the development of our teaching, especially the Principle of Creation, reflects that early circumstance. The Principle being "scientific and logical" was, therefore, a very important point with regard to that providential time and place.

However, with a Christian audience steeped in biblical truths, appealing to logic and scientific discipline is not as important. In fact, it could well be a hindrance, not to mention an inefficient use of valuable lecture time. In other words, it pays to let the Bible

assert what we want to convey. Whenever possible, let the Bible assert the fundamental truths while we draw the necessary principled conclusions and implications. Obviously, we don't need to convince Christians that God exists.

THE DUAL CHARACTERISTICS OF GOD AND THE CREATED UNIVERSE

This is probably the most “scientific” sounding material in the Divine Principle. Here's where **Romans 1:20** gives us limited license to observe and extrapolate truths about God from the creation.

For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse.

To what, exactly, is Paul referring? At this point in his ministry he is reaching out to the Gentiles of the Mediterranean region. Greek and Roman thought heavily influences them. They, generally, are having difficulty with the idea of an “invisible” God. They preferred their gods to be graven images that were tangible and real. In Romans 1:20, Paul is offering a rebuttal to their reasoning, their “excuse,” for rejecting his “invisible” God. He is debunking their assertion that equates invisibility exclusively with non-existence.

Another good verse to include is **Psalms 19:1–2**

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge.

This is a good time to pause and make helpful comments about the Son and Scripture as the higher tools or expressions of God. I have even occasionally indicated that our methodology to explore the creation as the visible expression of God is geared for those who have not yet accepted the authority of Christ and his Word. It is an approach for those that need more concrete, visible examples, a teaching method for the “unsaved,” as it were. Many ministers are always looking for good teaching methods that they can adapt to their particular doctrines. It helps to keep them open and involved in the presentation while hearing new ideas.

In teaching God's dual characteristics properly, we, of course, are teaching about two types of dual characteristics. This can very

easily become confusing. Attempting to teach them that there is not just one but two types of dual characteristics; well, good luck. It gets additionally baffling if we insist on using the terms “Sung Sang and Hyung Sang.”

If we complete the entire graph, illustrating God’s Sung Sang and Hyung Sang together with His masculinity and femininity expressed in image and symbol in relation of mind and body, internal and external, vertical and horizontal. Well, you get my meaning.

One minister expressed the problem best. After one particular lecture in which I used about five pounds of chalk, he came up to me, put his arm around me and said, “Kevin, I never knew you could dissect God like a frog.” I’m not saying don’t teach it, I’m just saying be aware of the unique challenges in teaching Christians.

Generally, Christians readily understand that God has internal nature or personality. God having “external form” is more of a leap. See this typical question:

If we are created in God’s image, then are you saying that God has a body and form like a man? Rev. R.J., Assembly of God

I would emphasize Bible verses such as **I John 4:16–17**, “God is love” as affirmation of the existence of God’s internal nature. For God’s external nature a reference to **John 4:24**, “God is spirit” is very reassuring. Be mindful not to assert that the creation is “like the body of God.” Ministers will easily assume you are claiming that the creation is, in fact, the actual corporal body of God. This idea is referred to as “pantheism” and violates most Christian’s core belief of God as a spiritual being.

More important is for Christians to understand that God is employing the “pair system” and that all things are created in pairs. We want to explore the reasons he has done so. To do this we begin with a biblical observation provided by **Genesis 1:27**,

So God created man in his own image, in the image of God he created him, male and female he created them.

Here’s a sample of how Father explains dual characteristics:

When we observe our universe, we recognize that every being exists through the union of paired elements. This is, true on all levels, beginning even with the mineral realm. Molecules are made from the union of a positive ion and a negative ion. On the level of plants, existence and

reproduction requires the union of stamen and pistil, representing the male and female aspects.

The pair system is even more obvious on the level of animals. Fish, birds, mammals and all animals exist as male and female. Finally, the supreme creations of God, human beings, are either men or women. The first man, Adam, and the first woman, Eve, were the original ancestors of mankind. What is the purpose of the pair system? Why did God create in this way?

The Creator divided all things in male and female so that they might unite through their give and take of love. Through the action of love, each species multiplies and extends its lineage.

The 11th World Media Conference, April 10, 1990

All our observations in the natural world that affirm this (cation-anion, stamin-pistil, etc) are a reflection of this biblical declaration (not the other way around). In other words, put the horse in front of the cart.

UNIVERSAL PRIME ENERGY, GIVE AND TAKE ACTION AND THE FOUR-POSITION FOUNDATION.

Now that we have established that God has employed “the pair system” as his creation process, we must define the function and structure of that process. Again, the Bible becomes a key ally in affirming principled truths. The core of the Principle of Creation is the action of subject and object and their progression to form a union. Principle tells us that the step prior to give and take action is the forming of the “reciprocal base” between subject and object. It is said that this happens through God endowing subject and object with “the purpose element” through Universal Prime Energy. This “purpose element” causes both subject and object to place priority on the higher purpose, that is, the ideal of their oneness (the idea of the Union). Establishment of a “common base” is the catalyst to give and take between subject and object.

How deep and amazing . . . but, did you glaze over yet? Well, you can bet the minister whom you’re trying to teach is sitting there thinking to himself, “aw, Moonies, Moonies, Moonies, you goin to HA-EEL-ALL (that is, Hell . . . a three syllable word, especially when spoken by ministers from my home state of North Carolina!).

Here’s an actual question from a minister:

The symbol of “sung-sang and hyung-sang” sure looks like the “yin and yang” of Taoism. Rev. F.H. Church of the Nazarene

Actually, it sort of looks like a Pepsi logo, doesn't it? Do you get the feeling he's getting awfully nervous about “Yin and Yang?” It is a *typical* reaction.

Let's see if we can explain the same thing with biblical affirmations. In **Matthew 19:4-6**, Jesus says,

*Haven't you read, he replied, that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be **united** to his wife, and **the two will become one flesh.**' So they are no longer two, **but one.***

Jesus is citing **Genesis 2:24**. He is not only explaining “subject and object” but is explaining that subject and object should accomplish a union, i.e., “become one.” What about “the purpose element”? Remember that it is the fundamental nature of all things to place priority on “the higher purpose.” This “purpose element” is endowed to the subject and the object through the Universal Prime Force. (UPF is implied in **John 5:26**, “the *Father has life* within himself.”)

This is the very core value of the universe that brings all subject and object pairs into relationship and is the substance of Jesus' teaching to “give up your life and gain your life,” “do unto others as you would have them do unto you,” “think first of the Kingdom of Heaven and all thing will be added unto you.” In **Ephesians 5:31**, Paul tells us that the process for “two to become one” requires husbands “to love their wives and wives to respect their husbands.” In other words, the virtue that brings two into one is the virtue of sacrificial love, living for the sake of others.

So, scripture is telling us that if subject and object engage in this principled give and take action, they will form a union. What does scripture tell us about the purpose for this union?

Divine Principle tells us that the union is the fruit or substantiation of the “higher purpose” held in common by both subject and object. Thus, “union” is of a status of being *higher* than the sum of its two parts, a status of being unachievable by subject or object independent of each other. This is where one plus one, mysteriously, equals three.

A fascinating experiment that will visually express this idea is to take a white volleyball and paint half red and the other half blue.

Spin the ball along its vertical axis and the eye will suddenly see a third color: magenta.

This most important truth will ultimately form the basis for ministers to understand, down the road, why Jesus must have a spouse. It is the basis for them to understand, eventually, the substantial difference between “paradise” and “Heaven.” In other words, it is the foundation to understand the unique higher value of marriage. Up to now, Christians have only been able to see red or blue. The Divine Principle is declaring that marriage is not just the combining of red and blue, but rather the creation of a new color, magenta.

As we have seen, the Bible tells us in **Genesis 1:27** that God created man in His “image,” male and female. However, we can now make the case that God’s “image” is not formed by having man and woman engage in any type of relationship. God’s image only appears if that man and woman “become one.” That process to become one involves the implementation of the virtue that brings two into one, the virtue of sacrificial love. Jesus also affirms in **Mark 12:29** that the “Lord is one.” Thus, man and woman must become “one” in order to correctly stand as the image of God, who is likewise “one.”

Scripture shows that once this base is made, God forms a reciprocal relationship with this base. In strict Principle terms, a vertical axis is formed. When subject and object perform horizontal turning, circular motion, a vertical axis simultaneously appears. Think of the operation of a gyroscope. Paul tells us in **I Corinthians 6:17** that “he who unites himself with the Lord is “one with him in spirit.” How do you become “one” with the Lord? **I John 4:24** says, “God is love, he who lives in love, lives in God and God in him.” This is describing “the gyroscope of love.” It is the combining of vertical and horizontal forces.

Finally, what is God’s purpose for forming this base? See **Malachi 2:15**:

Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring.

“Seeking godly offspring.” After all, He is a Father. The key idea is that God, having the loving nature of a parent, is seeking His children in order to consummate His nature through the experience of that love.

Here’s a sample of Father’s explanation:

*Another way of interpreting this formula of origin, division and union, is the Origin which is God's position and can be interpreted as plus. The union can be interpreted as man's position which is minus. Once this union takes place, bringing absolute unity between husband and wife, do you think that God is pulling this union toward Himself, or is this union pulling God toward them, or they are repelling one another? Which one? Does no one have the answer? When God sees this perfect union taking place, don't you think that He would want to draw that toward Himself? Don't you think the couple would also want to pull God down toward them? It functions in such a way that God will pull this united couple up as strongly as He can and the couple will pull God down as strongly as they can. Therefore this circular motion takes place. **True God's Day, January 1996***

We must help Christians to understand that a God having such "needs" is no less a perfect and complete God. In fact, the Principle shows that the truest nature of a perfect being is its motive to become a part of something greater than itself. This is the objective of four-position foundation dynamics. God seeking to become a part of something greater than Him, is a direct attribute of His godly perfection and completeness.

In other words, He is seeking the ideal of "magenta," too. God has found a purpose for which He can sacrifice himself. It is the ideal of love. God is perfect "red," true mankind is perfect "blue," the Kingdom is "magenta."

THE PURPOSE OF CREATION

The main objective of this section is to establish and define what is the original motive of God for creating the universe. The standard approach of, "How is joy produced," again, is the "scientific" method to arrive at a conclusion that Christians already accept via **I John 4:24**, which states, "God is love." **John 3:16** testifies to a God that "so loved the world, that he gave his only son . . ." Thus, it is biblically sound to explain that God, as a parent, is seeking joy through loving. As per **Malachi 2:15**, He is seeking heavenly offspring and is therefore motivated by a fundamental parental concern. It is also important to stress the three-dimensional nature of this relationship. That is, God's ideal involves a two-way street of love. As God's "image," we are given the capability not only to respond to God's love but to *give* love to God, as well. Again, the Bible, via Jesus' words, explains clearly in **Matthew 22:37**,

Comments:

Please note that Christians will be very uncomfortable with these two words: God cannot. A better idea would be to make sure they know we recognize that God is able to do anything He wants; however, we would like to propose that there are some things that God *will not* do. Don't say, for example, "God **cannot** accomplish His purpose without man." Instead, say, "God **will not** accomplish His purpose without man." A slight change of semantics will make all the difference in the world.

Love God with all your heart and with all your soul and with all your mind.

We can conclude that God created an "image" so as to duplicate His love-giving nature in an object. A perfect love for God, as for anyone, is not only giving love but also the responding to a given love. Without mankind, how could God have that experience? With who else was God to engage in the actual experience of love?

Thus, we approach one of the key hurdles for Christians in understanding the Principle: the idea that, without man, God will not accomplish His purpose. Principle proclaims that man's role is essential for the accomplishment of God's will and purpose.

At this juncture, we are moving toward the initial indications of the idea that God's creation incorporates a process of growth toward an ultimate fulfillment. God has created in order to engage in a love relationship with His image; however, as we have seen, the emergence of "image" requires a specific configuration of components under the right timing. That is, subject and object must be properly calibrated in the process that brings two into one. That process is declared by God in **Genesis 1:28**:

God blessed them and said to them, "Be fruitful and multiply, fill the earth and have dominion over it."

In the next section we describe the nature of that fulfillment. We define the "Three Blessings" and indicate this is the fulfillment of God's essential Will via the system of pairs. [Later we will explain more thoroughly the dynamics of that process in the accomplishment of His Will, i.e., "The Growing Period for the Creation."]

THE THREE BLESSINGS

The first thing we can observe in the order of the three blessings is the implication of a premarital state and objective. *First*, be fruitful, *then* multiply. This indicates a very important idea. Even in the Garden of Eden, God established a prerequisite for the sexual union of Adam and Eve. They must accomplish being “fruitful” before they are permitted to “multiply.”

Be Fruitful

As individuals, Adam and Eve must achieve “oneness” with the Lord. At this point, we must explain the structure and function of an individual based upon the principle of “the pair system.” The term, “mind,” as in “mind and body” relationship, can be a challenge for Christians to understand. A good alternative is to rely on **I Corinthians 15:42–44**:

*So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; It is sown in dishonor, it is raised in glory; It is sown in weakness, it is raised in power; It is sown a **natural body**, it is raised a spiritual body. If there is a natural body, there is also a **spiritual body**.*

Also, **Ecclesiastes 12:7**

And the dust returns to the ground it came from and the spirit returns to God who gave it.

Therefore, the principle of pairs is the standard around which the human is designed. As it is for all pairs, the objective is for two to become one. Thus, the course to unite one’s mind and body is carried out through the implementation of the virtue that brings two into one. That is the virtue of sacrificial love and living for the sake of others.

Note a typical question:

*Why spend so much time on describing the way things should have been, when we all know that man fell into sin? Why go back to the beginning and cry over spilled milk? Can we hurry up and get to the plan of salvation? **Rev. B.D., Baptist***

Hold your horses, Reverend; I’m going as fast as I can!

Comments:

How does one “live for the sake of others”? For Christians, it is important here that we make a distinction between man in his pristine un-fallen state and his post-sin state. Sinful man is crippled in his effort to “live in love” because his heart is hardened as a result of his sinful state (see **Ephesians 4:18**). Man needs a new heart in order to live perfectly by the original standard. Believe me, you can't remind them enough that we recognize that the entrance of sin into the world has disordered the balance.

Mind and body must become “one” just as man and woman are to become one. In this way we can accomplish the “image of God” on a personal level. The turning motion of mind and body forms the vertical axis of the “gyroscope.” Thus, we fulfill the ideal of perfection. We become “one” with the spirit of the Lord (**I Corinthians 6:17**). We then become a “temple” of the Lord. (**I Corinthians 3:16**) As temples, we achieve perfection. In perfection, we realize a new value (remember $1+1=3$). We become “sacred.” (**I Corinthians 3:17**) In Principle terms we achieve “Divine Value, Unique Value and Cosmic Value. This is what Jesus meant when he said, you must be perfect as your Heavenly Father is perfect. (**Matthew 5:48**)

This status of being is the original prerequisite for marriage and was to be achieved by Adam and Eve. On this foundation they would gain God's permission for marriage.

Multiply

Principle explains that the subject/object relationship involves the reciprocal relation “within and between.” That is, a perfect Individual Truth Body composed of harmonized subject and object (within) seeks naturally a new object in which to perform give and take (between), forming a union of higher order.

Believe it or not, this scientific sounding theory explains, as Father has pointed out, why I want to hold my wife's hand, kiss her cheek and experience the life of love with her. A perfect being of oneness naturally wants to become a part of something greater than self. This explains the Will of the Universe.

Therefore, if the unity of a mind and body achieves a sacred sta-

tus for the individual, an even higher state is achieved when such a man and woman become one. Where this “image” is achieved we see the emergence of God’s nature upon that base. That nature is the nature of a loving parent. God’s own nature as a parent is fulfilled in substance in the appearance of His own offspring. (**Malachi 2:15**)

God incarnates in these original parents (True Parents). Henceforth, all God’s descendants will expand from that base. When Jesus said, “as you see me you see the Father,” it was the first step in the hope of seeing the family and seeing God, seeing the tribe and seeing God, seeing the nation and seeing God, finally, seeing the world and seeing the visible manifestation of God in culture. This is the Kingdom of Heaven.

Adam and Eve were to form the base for this heavenly culture centered upon God.

Have Dominion

Without a doubt, when we talk about “dominion” we must be very careful to be aware of the prevalent belief among Christians that Jesus pre-exists Adam. Sometimes, as we describe the principle view of Adam’s destined position “to have dominion,” Christians will naturally conclude that we are denying the pre-existence of Jesus, and thus, the fundamental nature of the Trinity. Issues of Christology will always be a sticky wicket.

A typical question:

If Adam and Eve were to have dominion as you describe, where is Jesus, THE SON, who sits at the right hand of the Father and is the Word made flesh? Rev. M. M., Church of Christ

Ah, . . . good question, Rev, I think I’ll save that question for our next lecturer. Well, that’s all the time we have for questions. See you at the coffee urn!

My policy is to try to avoid unproductive controversy, especially when it involves issues that weren’t essential to the topic at hand. In other words, stay on the main river and avoid getting bogged down in the tributaries. In this case, I can live with ministers not understanding the full implications of “to have dominion.” After all, the full implication of what we are explaining is that there never would have been a Jesus of Nazareth had Adam fulfilled his role, a

Comments:

Psalms 8:4–6 is a good verse because of its use of the term “ruler.”

Also, Psalms is an Old Testament book with chapter 8 clearly referring to the generic “man.” Be prepared that many Christians will claim that Psalms 8 is likewise speaking about Jesus, as is affirmed by

Hebrews 2:6–8. Hebrews 2:6–8 recites **Psalms 8:4–6** in describing Jesus’ position and authority.

Our response is that the position and ideal of True Son is, indeed, a part of God. That ideal, or “Logos,” is the meaning of the declaration in the first chapter of John’s Gospel that states, “The Word was with God, was God and was made flesh.” We agree with the view that the position of True Son pre-exists Adam; however, it was not predetermined who would fulfill that position. Thus, Adam’s fall necessitates the emergence of a second Adam, i.e., Jesus of Nazareth.

little tough to swallow at this early juncture. The most essential blessing for them to understand is, of course, the second blessing.

That being said, however, doesn’t mean we can’t provide a very clear and biblically based explanation of the third blessing. Let’s consider the words of Paul in **Romans 8:18–21**.

*I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. **The creation waits in eager expectation for the sons of God to be revealed.** For the creation was subjected to frustration not by its own choice, but by the will of the one who subjected it, in hope that **the creation itself** will be liberated from its bondage to decay and be brought into the glorious freedom of the **children of God.***

The “children of God,” Adam and Eve, were to inherit the authority of God. Thus, God would receive joy and stimulation from the creation through His children. God would have direct dominion over creation through Adam and Eve. Consider **I Corinthians 15:27–28**:

*For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him **who put everything under***

him, so that God may be all in all.

Also, **Psalms 8:4–6:**

*What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. When **you made him ruler** over the works of your hands; **you put everything under his feet.***

Usually the first presentation would close with the explanation of the Three Blessings. It is a natural breaking point when you need to break the lecture into two parts. After a time to allow for ministers to digest some of the new ideas, we would continue with Principle of Creation II. Hopefully, they would now have a basis to understand that the actual world is far different from the one God intended.

In “Principle of Creation, Part II”, we take up the task of explaining man’s responsibility and the dynamics of growth. We start by explaining the structure and function of a human being.

THE STRUCTURE AND FUNCTION OF A HUMAN BEING

Today, more than at any other time, Father is speaking more often and explicitly about the spirit world. Teaching about the spirit world to ministers and Christians poses some unique challenges. Generally, Christians are not comfortable with so called spiritual phenomena and delving into the nature of life after death. Many Christians believe that all the good spirits are still in the grave waiting for the rapture; therefore any communication with spirits is “communication with the dead.” Such communication is severely frowned upon. (See A Testimony on page 21)

Because the potential for misunderstanding is considerable, it is wise to start on familiar ground. For this reason, it is good to start with an explanation of the structure and function of a human, i.e. spiritual growth. (The Divine Principle book starts this section with explaining the position of man in the universe.) We begin with an explanation of the components needed for spiritual growth to take place. What is the structure and function of a human? Here we delineate spirit self and physical self (make good use of **I Corinthians 15:42–44**).

The dynamics of the pair system sets the tone for explaining

A Testimony

I remember on one of our trips to Japan and Korea. We were with a group of about 300 ICC clergy. On our stop-over in Japan, we spent one afternoon touring the sights in Tokyo. Our Japanese staff was very gracious and serving. They were so excited to have American ministers in Japan. One of our scheduled stops that day was an unforgettable tour of the Meiji Jinku. The Meiji Jinku is the main holy Shinto shrine located in the middle of a beautiful park in downtown Tokyo. Shintoism is the national religion of Japan.

After touring the grounds we made our way to the main temple. We gathered in an area that had been designated for our group. To our left, at the microphone stand, was our gracious hostess, who was translating the proceedings for our benefit. Suddenly, there was a sound like a clap of thunder, except it wasn't thunder but the loud banging of a huge ceremonial drum. This indicated the beginning of some sort of Shinto ceremony. Our hostess continued to translate for us.

"The Shinto priests are entering from their special chamber," she announces. Three Shinto priests in full regalia enter and stand in the front, facing us.

"All ministers, please rise," our translator sweetly asked.

Slowly, I began to notice a cold sinking feeling in the pit of my stomach while our sweet hostess announces our next move.

"All ministers clap three times"

This was not your "hey, let's give it up for the three priests" type clap. This was your full-blown Shinto ceremonial clap, involving some part of the spirit world I knew they did not want to know about. It was then that I realized we were not just observers; we were the participants. Somehow, our innocent Japanese staff had decided that this would be a wonderful cross-cultural experience for Christian ministers.

Our staff, Jim Stevens, Levi Daugherty and myself, positioned in the front, glanced at each other, started to do our claps and then gazed at the ministers with our most reassuring "inter-religious dialogue" smiles; all in the hope of quelling any growing Baal worship concerns. All hope for quelling Baal worship concerns were dashed when our lovely hostess sweetly gave us our next instruction:

"All ministers, now please bow and greet Meiji,"

That giant sucking sound was the sound of 300 Christian ministers gasping for air. We were now at a full DEF-CON 5 Baal worship alert.

Some bowed, some bent, some twisted, some did this strange little curtsy and some just stood frozen stiff. They were not happy campers about bowing to Meiji, that's for sure. But we weren't finished. Oh no!

Next, the three priests step forward and begin to swing a stick with some sort of pom-pom-like attachment on the end. Our dutiful hostess,

God bless her, continues to explain, blow by blow, each and every new blasphemy being invoked upon them. Goodness, her English was flawless:

"The three priest are now swinging the ceremonial staff in order to chase away all evil spirits," she said with a smile.

Evil spirits? EVIL SPIRITS! Of course, several ministers tried to tell the priests that the only spirit with us was THE HOLY SPIRIT! The priests were not impressed, however and they just kept swinging the staff back and forth. WHOOSH! WHOOSH! WHOOSH! One thing I will say for them is these three priests definitely came with their game faces on. I mean, if I were an evil spirit, they sure would have spooked me.

Later, back on the bus, everyone was abuzz about the experience. Some were laughing, some were mad, some were going through their bibles and reviewing how many of the 10 commandments we broke, and everyone was yelling and teasing each other,

"I saw Rev. Smith bowing to Meiji!"

"I WAS NOT!"

"Were too . . . I saw you!!!"

"No SIR. . . . I only bow to JESUS CHRIST!"

"Hey, Rev. Jones, that priest sure did spend a long time swooshing that pom-pom over your head, what's up with that, huh?"

What a scene. As I thought about it, I began to hope that after this maybe the Unification Church would not seem so "outside the mainstream" to them. Later, I found out that many of them thought the Meiji Temple *was* the Unification Church!

the relationship of spirit self and physical self and the process of spiritual growth. I have heard many different interpretations of the operation of physical mind and physical body, the spiritual mind and spiritual body, etc. All interesting and worthy I'm sure.

What I would emphasize, however, when teaching Christians is that the process of spiritual growth begins with the individual *receiving the Word of God*.

Man must first link to the "life elements" from God. In other words, Christians must be assured of the supremacy of the Word in our view of spiritual growth before we venture off into explanations about "positive element and negative elements" for physical life, food and nutriment, sunlight and air, etc.

In order to keep the ears open for our explanation of spiritual growth dynamics, make sure the idea that "man does not live by bread alone, but by every WORD which comes from the Father," is expressed early in the explanation. Here is the order of explana-

Comments:

Spiritual growth must be clearly defined as a distinct process related to, but not synonymous with, salvation. In the Christian view, salvation is the bedrock foundation and starting point of spiritual growth. It is accomplished in a moment of confession, repentance and acceptance of Christ as Lord and Savior. Salvation cannot be earned by our effort. It is a gift of grace. Spiritual growth, on the other hand, is a lengthy process of many years. It does require our effort. Make sure Christians are aware that we understand the essential role of Christ in the dynamic of spiritual growth.

tion and supportive scripture I would use for Christians:

1. Spirit Self—Physical Self

I Corinthians 15:42–44

It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Paul explains clearly the pair structure of spirit and body.

2. Spirit Self Needs Life Elements: God's Love and Truth

After we establish the structure of a human we then go first to the spirit self and the essential need for “God’s love and truth.”

Matthew 4:4

Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’”

1 Peter 2:2

Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

3. Life Elements Must Manifest as Action

James 2:17

Faith without action is dead.

We need actions of love and truth.

4. Must "Love" our Body

Ephesians 5:29

After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church . . .

This is where we explain the need for positive and negative nutriment.

5. Vitality Elements (Grace from "Doing")

Romans 6:13

The body is an instrument of righteousness.

Proverbs 11:25

A generous man will prosper; he who refreshes others will himself be refreshed.

2 Corinthians 9:7-8

Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.

These scriptures help to support the idea of a vitality element imputed to the spirit as a result of good deeds.

6. Spirit Elements Returned to Body

Psalms 92:12-14

*The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the LORD, they will flourish in the courts of our God. **They will still bear fruit in old age, they will stay fresh and green.***

This links righteousness with physical well-being.

Following this order helps to make it more understandable and acceptable. In fact, I've had numerous ministers ask me for copies of this presentation because they wanted to adapt it for their own

Comments:

The key point for Christians is that they begin to recognize that the physical body has a God-centered essential mission. "The body is the soil for the spirit to grow." Many Christians feel the body is synonymous with "sin." Some even feel that physical death is a by-product of sin. Many believe that God created a physical body for man as a punishment for sin. They point to **Genesis 3:21**, which declares that "God made garments of skin" for Adam and Eve after they fell.

sermon on spiritual growth. If we are willing to ground things more in scripture, Christians will be more confident to consider the full extent of our beliefs.

THE POSITION OF MAN IN THE UNIVERSE

This section in the Divine Principle book precedes the section on the structure and function of a human. However, in my experience, reversing the order helps this section to be more digestible.

This section deals with explaining the position of man in the universe, i.e. a microcosm, mediator, ruler of two worlds. This will be easier to digest if we substitute the term "man" with "Jesus." In other words, as long as "the man" we are referring to is "The Man," Jesus Christ," it will help them stay on the point.

Jesus is a microcosm: The universe was made through him as the "exact representation" of God. **John 1:1–10, Hebrews. 1:1–3.**

Jesus as a medium of harmony: Mount of Transfiguration.

Matthew 17

Jesus as ruler: **Psalms 8:4–6, I Corinthians 15:27–28**

Again, when we make use of the generic term "man," sometimes Christians will misunderstand. They will easily lose the forest for the trees.

Christians have a severe problem of alienation between the flesh and spirit (see **Romans 7:22–25**). This affects their view of the concept of divine nature and its relation to human nature. This, in turn, affects their concept of Jesus and his mission. Since the fall of man, the agenda for salvation has involved the complete subjugation and denial of the flesh.

The fulfillment of salvation, however, involves the restoration of

the physical body toward its original purpose. What is the only common base that exists between the desire of the spirit and the desire of the body? It is the highest purpose of the physical body: to multiply the lineage of God.

We are teaching Christians to open to the idea that the body has a God-friendly original role. We start with generic claims such as, “the body is the soil for the spirit to grow.” We conclude with the body being one essential requirement in order to fulfill God’s very purpose of creation. This assertion becomes a main pillar, later, when we declare that Christ will return upon the earth.

THE TWO WORLDS CENTERING ON MAN

As mentioned earlier, delving into the nature of the spiritual world presents many potential pitfalls. Jesus’ parable about the rich man and Lazarus is a very amazing and often overlooked aspect of Jesus’ teaching about the reality of afterlife. See **Luke 16:19–31**:

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus (a different Lazarus from the one Jesus raised from the dead) covered with sores and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.

The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all these things, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’

He answered, ‘Then, I beg you, father, send Lazarus to my father’s house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’

Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’

‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’

He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'

This parable is significant in many ways. First and foremost, it is Jesus who is speaking. Jesus is directly revealing realities of the spiritual world that are beyond what most Christians would even consider.

For example, Lazarus, in his spiritualized form, goes to "Abraham's side," carried there "by the angels." Abraham is recognizable. Clearly, he's not stuck in the grave waiting for the rapture. Jesus describes different realms in the spirit world: the rich man is in hell; while "looking up, he could see Abraham with Lazarus, far, far, away." Jesus explains, "A great chasm has been fixed" between those two realms that prevents Abraham or Lazarus from coming down to help the rich man in hell.

The most interesting point, and very relevant for the Resurrection lecture, is that Jesus clearly defines the term "raising from the dead" as the process that entails a spirit returning to the earth to perform some type of good work. The rich man makes a request for Lazarus to return to warn his brother to repent so they won't end up in hell. Abraham answers that if they don't listen to Moses and the prophets, they won't listen "even if someone rises from the dead."

THE PROCESS OF THE CREATION OF THE UNIVERSE AND ITS GROWING PERIOD

Once again, you'll notice that I tinker with the sequence of material as presented by the Divine Principle book. In fact, many times in teaching ministers, I present the section on the Growing Period as the first section of the Fall of Man lecture. It is vital for Christians to understand the process by which God fulfills His will and how man is given a vital role via his portion of responsibility. The sooner they can begin to understand this perspective, the sooner a whole new world opens to the Christian.

Ministers, generally, see a God who has complete and direct control of human affairs. Thus, everything that takes place is somehow all a part of "God's plan." We are not to worry, everything that happened in God's providence, even the fall itself, is all a part of God's grand strategy to bring lowly mankind the plan of salvation.

The tragedy of such beliefs, established over hundreds of years, is that they desensitize the Christian believer to the sorrow of God. Such beliefs disqualify believers from the deepest experience with

God: the act of tearful comforting and consoling and the life of seeking His liberation from His sorrow. Consider Father's prayer in Hungnam:

I never prayed from weakness. I never complained. I was never angry at my situation. I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering.

The mission of the lecturer is, as an advocate of God, to make the case for God's suffering heart. Our purpose is to introduce the substance and context of this suffering. We explore the nature of God, not because we are grappling with the existence of God, but because we are seeking to know the nature of our relationship with Him and therefore, the nature of His pain when that relationship was broken.

As we uncover the dynamics of that relationship, we begin to discover what, for most Christians, is unthinkable: that we are able to have a dramatic effect on God.

For Christians, a God who can be affected by mankind appears to be a weakened God, a dependent God, a God not much more different than man himself. Christians bristle at Principle conclusions that indicate that God possessed an essential motive for creating. "A God with 'a need' is less than God" is a comment I heard many times. Such a view insists that a perfect God is a God without needs, self-contained and complete. They don't consider that what they may have done is invent an indifferent God. It may be the reason that so many Christians are able to wallow in complacency while the world "so loved" is consumed in flames.

Christians view God's decision to create as a magnanimous effort to share His grace with His lowly creatures and nothing more. Our idea that God was in pursuit of something He did not have prior to creation confronts their narrow definition of a perfect and complete God.

A God who cannot accomplish His desire and, as a result, suffers, makes God appear impotent in the eyes of Christians. Consider some of these typical questions asked by clergy:

You seem to indicate that God "needs" man. Shouldn't it be the other way around? Rev. G.K., Ch. of God in Christ.

Comment:

Trying to establish biblical grounds for the idea of *three stages* of the growing period is more of a challenge. The Principle book uses the Creation story in the Book of Genesis emphasizing the phrase "*and there was evening and there was morning, the first day,*" and so on. This, at best, only suggests three stages of growth, and most ministers were not that impressed with the argument. I found that a basic acceptance of a growing period in which maturity was to be accomplished was more achievable and more biblically supportable than trying to establish three distinct stages.

Also, be careful of the term "indirect dominion." It seems to suggest an inherent distance from God. "God controls man "indirectly through the Principle," is a statement often used by lecturers and often misunderstood. In fact, the Principle teaches that the "indirect dominion" is a "direct" dominion of God over *the result in Principle*. This means the true character of the growing period *affirms* the personal nature of man's relationship with God. Our personal intimacy with God during this time requires that we produce the condition of faith in God's word. If we fail to produce that condition, we will lose our intimacy with God. Thus this period is better described as the time of "conditional relationship" with God. This does not mean God's love for us is conditional. It means our ability to experience this love is conditional. That condition is: obey the commandment. (The "direct dominion, however, is the realm of "unconditional" relationship with God.)

Didn't God know that Adam and Eve were going to fall even before He created them? **Evangelist M.G.**

Do you think that good and evil are the same as positive and negative and that God wanted the two equal forces on earth to keep man on the straight and narrow? **Rev. A.J., Methodist Church**

The essential question and apparent dilemma is how can a sovereign God have circumstances take place outside His ability to control them? However, if God, in fact, does directly control all circumstances, how does He avoid becoming the author of sin?

Christians answer by affirming the idea of "the permissive will" of God, that is, God didn't will for evil, He permitted evil.

Right, He *permitted* evil. However, if we fall prey to such ideas, even the best theological gymnastics cannot adequately address the true meaning of **Genesis 6:6**:

The Lord was grieved that he had made man on earth and his heart was filled with pain.

It reveals a God who was shocked and deeply hurt by the results of the fall. It is a God that is hard to fathom by most of the world's theologies.

THE GROWING PERIOD

We begin this part of the Principle by a general observation that the natural way of all things is to grow from immaturity to maturity. God didn't create anything fully mature; all things must grow to "perfection". We can "observe the lilies" and know that this is true. We can also see that humans must go through a growing process. Certainly we can observe this growth in a physical sense, but most important is to establish this maturing process in the internal, spiritual sense. Here, we can use all the scripture that we used earlier in describing the First Blessing:

We become "one" with the spirit of the Lord. **I Corinthians 6:17**

We then become a "temple" of the Lord. **I Corinthians 3:16**

We become "sacred." **I Corinthians 3:17**

"You must be perfect as your Heavenly Father is perfect."

Matthew 5:48

The Principle indicates that there is a distinction between creation and man. Creation grows to perfection automatically. God's law controls the Creation. Many times I make the point that creation is controlled by "natural law" and therefore is impervious to sin and deviation (although, occasionally, some ministers would remind me that Jesus once cursed a fig tree for not producing fruit). Thus, all things in the natural world move in accordance with God's purpose and move toward the fulfillment of purpose.

Man is different. Man is not controlled by natural law. Man does not grow automatically to perfection (obviously, for Adam and Eve fell). Even Jesus had to walk the course of growth to perfection. See **Hebrews 5:7-9**:

During the days of Jesus' life on earth, he offered up prayers and peti-

Comment:

Here we must be very careful how we use the terms "perfection" and its counterpart "imperfection." Naturally, when Christians think of the word "perfection" they think in terms of "flawless, without blemish." Be careful how you use the term "imperfection" or describe a being "not yet perfect." Typically, Christians will misunderstand any reference to "imperfect" or "not yet perfect" as meaning "flawed" or "sinful." This is very important if we say, for example: "God created Adam and Eve as imperfect beings." Or, "when Jesus was born he was not yet perfect." This is a very common misunderstanding. Make sure you clearly define your terms: Perfection = the fulfillment of the purpose for which a being is created, or, maturity. Imperfection = immaturity, still in the growing phase.

*tions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, **he learned obedience** from what he suffered and, **once made perfect, he became** the source of eternal salvation for all who obey him.*

Or **Luke 2:40, 52** (referring to Jesus)

And the child grew and became strong; he was filled with wisdom and the Grace of God was upon him and Jesus grew in wisdom and stature, and in favor with God and men.

Now we must discover the deepest reasons why on the one hand God controls all entities in Creation, but, on the other hand, does not control man. God gives Man "free will."

You will find many Christians who understand the purpose of "free will" as essential but focused strictly on the needs for salvation. In other words, God can't be seen as the cause of sin, yet, in fact, God needs man to sin so that He can send His Son to save us.

It is almost as if God contrives everything solely for His Son Jesus to "save" us by dying on the cross. Bible verses such as **Revelation 13:8** help to contribute to this mentality.

*" . . . belonging to the Lamb **slain from the foundations of the world.**"*

This issue is at the core of Christian thought. We are dealing

with the core DNA helix. Paul instructs us in **Romans 3:19–20** that the laws of God cannot be achieved by man. Their *sole* purpose is to alert our conscience when (not if) we violate them. Our conscience, therefore, is in a constant state of guilt. In this state we can be aware of our vital need for salvation from our sin. In the Christian view, when God told Adam and Eve, “Do not eat the Fruit of the Tree of Knowledge of Good and Evil,” He was saying one thing but His intention was entirely opposite of His words. Later, after Adam and Eve break God’s expressed word, (fulfilling His “will”) we see that God is repenting “for having made man on earth and His heart was filled with pain.”

It makes God appear as if He is having second thoughts about His own plan.

Didn't God know all and that the fall would take place before it occurred? Wasn't the fall of man and the need for a savior part of the plan from the beginning? Rev. S.M., Baptist

Answer:

God certainly had a plan if man fell, but to say that the fall of man was the plan of God, makes God, permissively or otherwise, the author of sin. But even more significant is that we lose touch with the depth of sorrow and feeling that God felt as a result of the fall as expressed in Genesis 6:6. Why would God feel such depth of sorrow, even to the point of regretting His decision to create, if indeed the fall was His purpose and plan for creation.

The question then is, how could a sovereign God not have His will achieved each and every time and in the way He so chooses? Let us say that God certainly has the attributes of omniscience and omnipotence, but God is not a slave to those attributes. God is also a sovereign God. God can exert or not exert His attributes according to His will and purpose to control and foreknow. In His relationship with Adam and Eve, God chose not to control Adam and Eve completely. Instead, God chose to give them a responsibility to obey His word. God chose to let Adam and Eve play a role in their own self-government. God did this in order to fulfill His purpose that Adam and Eve have freedom and therefore stand as free and loving beings. God also chose not to know what Adam and Eve would do because He had no need to know. He had entrusted them fully with the responsibility to obey His word. God's relationship with His children was to be based on trust. When Adam and Eve broke trust with God, the grief that God expresses in Genesis 6:6 is a genuine sorrow.

Comment:

This is why section three of the Fall of Man chapter is vital. In fact, as I mentioned earlier, all aspects of the topic related to growth and responsibility scattered about the Principle book should be consolidated in your understanding. This will give Christians the best chance to understand the Principle. Those areas are:

1. The Process of the Creation and Its Growing Period—Principle of Creation
2. The Power of Love, Power of Principle and Commandment—The Fall
3. Freedom and the Human Fall—The Fall
4. The Reasons God Did Not Intervene in the Fall—The Fall
5. The Predestination of God's Will—Predestination
6. The Way in which God's Will Is Fulfilled—Predestination
7. The Principle of Restoration through Indemnity—Intro to Restoration

In Paul's view and in the view of many Christians, the exclusive purpose of the commandment was to provide the basis by which Adam and Eve could be convicted for their sin. In the view of the Principle, however, the commandment is an instruction toward a code of conduct that would lead them to God's true desired result.

THE FORCE OF LOVE, THE FORCE OF THE PRINCIPLE AND THE REASON FOR THE COMMANDMENT

This section ordinarily appears as section 3 in the Fall of Man chapter. However, it is germane at this juncture for Christians.

The Commandment is a tool that, if applied, gives man the opportunity for self-government. Having this role to govern one's self is the essence of what gives man the potential to rise above the realm of creature and into the realm of descendant and image of God. We need to look at all the forces with which man must contend in his quest toward perfection.

The Principle indicates two forces: the force of principle and the force of love. These two forces are potential partners, but also potential foes. That is because the objective of love and the objective of principle are not the same. The force of principle directs a being to its greatest potential. It is the maturing power. It causes growth

and directs all entities toward the fulfillment of their purpose, i.e., perfection. Creation is controlled by this power.

The force of love, however, is the force that directs subject to become one with an object. The reason man is not to be controlled by the power of principle is that God's purpose for man is to engage in relationships centered in love. Remember **I John 4:24**, "*he who lives in love, lives in God and God in him.*" Therefore, man is to be controlled ultimately in love. Thus, love is essence and is a stronger force in man:

THE FORCE OF LOVE > THE FORCE OF PRINCIPLE

This poses a potential problem. Adam and Eve should not become "one" with each other until they become "one" in their mind and body and therefore become "one with the Lord." They must be "fruitful" before they "multiply." The purpose of the growing period is to provide Adam and Eve the time necessary to unite their mind and body. Thus, when they become "one" with each other, they will do so on the foundation of perfection. However, if they become "one" prior to becoming "one with the Lord" then God will not be able to fulfill his purpose through them: "*and why 'one?' . . . so the Lord can have Godly offspring.*" **Malachi 2:15**

See **I Corinthians 6:13**,

The body is not meant for sexual immorality, but for the Lord and the Lord for the body.

See also, **I Corinthians 6:16, 18**

*Do you not know that he who unites himself with a prostitute is one with her in body? For it is written 'the two will become one flesh.' . . . Flee from sexual immorality. **All other sins** a man commits are outside his body, but he who sins sexually sins against his own body.*

Paul describes sexual immorality as the most serious sin. Jesus indicates that there are no grounds for divorce "save for adultery." If Adam and Eve become one before perfection they will be committing the worst of sins because it would prevent the fulfillment of God's purpose for "Godly offspring." However, if they become one after they achieve perfection (fruitful) then their sexual union will be the accomplishment of God's purpose. It's not sex that is inherently "ungodly." It is the timing and sequence.

However, a lesser force (the force of principle), with its objective toward maturity, cannot control a greater force (the force of love) with its objective toward Adam and Eve becoming one.

Comments:

Some ministers will contend that scripture declares that Adam and Eve were always in a husband and wife role. They reject a period of brother and sister relation. They cite **Genesis 2:25**: "*The man (Adam) and his **wife** were both naked and they felt no shame.*"

However, I would explain to those ministers that the same Hebrew word used to describe "wife" is also used to describe "intended wife" or "fiancé," and therefore is not hard evidence negating the idea of an engagement/ brother and sister status for Adam and Eve.

Thus, it stands to reason that unless a third element of control is issued, Adam and Eve will tend toward a premature or "immoral" consummation.

Therein lies the reason for the Commandment, "Do not eat the fruit." But is faith a force? You bet it is, see **Matthew 17:20**:

He (Jesus) replied, Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you.

Faith in God's word to not eat the fruit is what would keep Adam and Eve focused on the goal of becoming mature and achieving the objective of becoming "one with the Lord." Thus, in the growing period, the basis of Adam and Eve's relationship is as brother and sister centering on faith in God's word.

With the power of faith in God's word combined together with the power of principle, the force of love would maintain its acquiescence toward the goal of maturity.

MORE ON THE PURPOSE FOR THE COMMANDMENT

Man is a Co-Creator with God

Why does God want man to be a "co-creator?" Is God tired and in need of help from man? Or is God sharing His role with us in order to provide for us a very great opportunity: to share His nature?

God wants us to share in his nature. We are created in his image. We are to be the objects through which God would experience love.

The process by which God will transfer his nature to us is the process of man assuming a portion of God's role and responsibility.

This is a very important perspective when we think of the relationship of God's 100 percent responsibility divided into two portions, 95 percent and 5 percent, respectively. He has given us, we say, figuratively 5 percent. I recommend emphasizing "a portion" without necessarily defining the percentage of that responsibility. Otherwise, how we were able to divine an exact 5 percent will become the issue. This is not the main point.

The main point is not the amount of the percentage, but rather, the *content* of the responsibility. God is sharing a portion of *His responsibility*, as Creator, with man. Man, by receiving this precious gift and carrying it out successfully will inherit God's nature (of love). By receiving the commandment and taking responsibility to discipline ourselves centering on that moral law, we gain the nature of the Creator. This is the process of qualitative growth from creature of God to living descendant of God.

How does the act of faith in the commandment position man in the role of God? God's role is to create. God created man and woman; however God did not "complete" that creation.

In order for man to inherit His nature, God gave man the role to complete the creation of man. God created the parts, but it is man that must bring the parts into "oneness." God created mind and body; man must unite them and become one with the Lord. God created man and woman; they must unite centering on God's highest purpose. God created the universe but will only rule all things through perfect humans.

This is why Adam and Eve must go through the period of maturity. This is why they do not grow automatically. This is why they must take responsibility to apply the tool of faith in the commandment toward that goal.

By doing so, *they* assume the position of God and are joined in partnership with God in the creation of ideal man, family and the universe. By taking on the role of God and having the same mission and purpose as God, Adam and Eve inherit the nature and authority of God. Thus, they were to become "rulers" of the universe. When they become "one" with the Lord, the joy of God and man is the exhilarating joy of a common victory.

Freedom

Have you noticed we have pretty much already drawn the conclusion that the fall of Adam and Eve must have involved an illicit sexual relationship that cut them off from God? We haven't even mentioned fruits, trees or serpents but we are well on our way to understanding the nature of the fall. Actually, it is probably best to think of the Divine Principle as just one big lecture. It is the conclusion lecture and it starts on page one.

Christians believe that man fell because of freedom, or man's "free will agency." He chose evil. Again, it seems the chief motive for such beliefs is to get God off the hook for any blame for sin. Consider this question from one minister:

How could a being of goodness corrupt himself? How can corruption enter into goodness? Also, what is your position on the gift of free will and the gift of choice which God gave to mankind by creating the Tree of Knowledge of Good and Evil. Rev. T.B., Presbyterian

Answer:

Adam and Eve could corrupt themselves because they were not yet one with God. They were born flawlessly but not in the state of maturity. Adam and Eve had to grow to gain the qualification to eat from the Tree of Life. The Tree of Life is a symbol of the ideal of the unchanging eternal state of relationship with God that is indicative of perfection or maturity. Because Adam and Eve were to ultimately become one in love with God, they had to grow in love, to become givers of love.

To become givers of love, Adam and Eve had to have creativity, freedom and free choice. The basis of freedom is responsibility. Without a role in their self-government (discipline) no being can have freedom. Adam and Eve were given the commandment in order to play a role in their own government and completion (growth to perfection). The fundamental purpose of giving the responsibility of faith in the commandment to Adam and Eve was so that in fulfilling that condition they could form the moral basis for their freedom and ultimate experience as loving beings. Because love, in Adam and Eve, was meant to be genuine, their responsibility had to be genuine.

For their responsibility to be genuine, then, the possibility of failure had to be a potential in their role of responsibility. The potential

for failure is present not so that it would be substantiated, but rather, to give definition and authority to the role of responsibility. It is the shadow that gives clarity to a lighted form. It is in this potential for failure that the possibility exists for the corruption of Adam and Eve, in total contradiction to God's purpose for them.

With regard to free choice, as I mentioned, freedom for Adam and Eve is conditional. That is, Adam and Eve can enjoy the benefits of freedom and free choice as long as free choice is subjected to the standard of righteousness (in the garden, it was the commandment). Adam and Eve would have to maintain the condition of faith (their responsibility) in order to maintain the environment of freedom.

If they lose faith in the commandment, they will automatically lose the environment of freedom. The loss of freedom results in the rise of uncontrollable excessive desire. The cause of sin is not free choice but rather the loss of freedom resulting from losing faith in the commandment. It is why all sin has the nature of habit and addiction, making sinners "slaves to sin."

In other words, man fell not because of freedom but because of the loss of freedom and the rise of inordinate, uncontrollable desire. We lose freedom when we break the condition upon which our freedom rests: faith in the word. In **Romans 6:20** Paul teaches,

*When you were slaves to sin, you were free from the **control of righteousness**. But thanks be to God that, though you used to be slaves to sin . . . You have been **set free** from sin and have become slaves to righteousness.*

James 1:13–15 gives us an even more clear perspective:

When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

II Corinthians 3:17, indicates that freedom is a by-product of closeness to the Lord.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

The truth is that when we maintain the conditions for freedom (faith in God's word), the Lord's presence becomes an integral part

of our experience with freedom. In fact, God created us and set up the conditions for us to live in freedom. We need freedom, not for sin to take place, but rather for building the ideal of love.

WHY GOD DID NOT INTERVENE IN THE FALL

This is probably one of the most important parts of the Principle. However, it is not entirely correct to say that God did not intervene at all in the fall. God did not intervene in the fall in an *unprincipled manner*; however he has intervened in the fall in a *principled manner*.

Without understanding that principled process by which God has intervened and dealt with fallen man, it would naturally appear that God intentionally stood back from the events of the fall. Was this evidence of a tacit approval of events as they unfolded? After all, as mentioned earlier, no fall, no sin, no need for salvation, no mission for Christ. This has been the focus of centuries of theological pondering.

Christians are not able to fathom a God who is unable to prevent the fallen action because of a limit, de facto or otherwise, established by the nature of His relationship with man. The Christian affirmation of God as almighty, all-powerful, all-knowing and sovereign is inconsistent with the idea of a God who “cannot” intervene to stop the fallen action. Therefore, in their view, the only possible explanation for God’s allowance of the fall is that God had a pre-determined plan and purpose that would be satisfied by the events of the fall. Consider some typical questions posed, and the answers that were given:

Did God know before creating that man would fall? **Rev. S.C., Church of God**

Given the fact that God is all knowing, all powerful and everywhere at the same time, do you believe that God was not aware that Adam would fall and if not, why do you believe he did not? **Rev. J.C., Assembly of God**

Answer:

God is certainly omnipotent and omniscient. That God has these attributes, however does not mean that God is a slave to those

attributes. God is also a sovereign God. That means God can choose when and where and under what conditions to exercise His omnipotence and omniscience. God chose not to exercise direct control over Adam during the growing period in order to fulfill His purpose that Adam be given a responsibility for his own growth.

This would enable Adam, if faithful, to grow to become a perfect loving being and one with the heart of God. God chose not to exercise His power of foreknowledge in that God had entered into a relationship of faith and entrustment with His children. God entrusted Adam and Eve with His word fully and therefore had no need to exert His omniscience to see whether or not they would fulfill. When Adam sinned, therefore, it broke fully the entrustment that God had placed in them. God's grief expressed in Genesis 6:6 is a genuine grief, not a symbolic one.

In God's eternal, omnipotent, omniscient and omnipresent position, did not God see the beginning to the end? If God chose not to know everything, as you suggest, wouldn't He cease from being God? Rev. A.H., Baptist

Answer:

God, as a sovereign God, is not a slave to His attributes. God controls His attributes and exercises them when and under what conditions He so chooses, in accordance with His will and purpose. God chose not to control man's area of responsibility. This did not cause God to cease from being God. It did cause God to cease to be the only being that could give and receive love freely, which, of course, was exactly His purpose: to share His creative nature and love with His creature: Man! All doctrines since the beginning of theological history have fallen short with regard to the core purpose of theology: to bring man into the awareness of the heart and love of God.

Doctrines must begin first with this basic assumption: that God thinks and plans from the standpoint of a loving Father, not an absolute monarch. God had no need to exercise His foreknowledge with regard to the commitment of Adam and Eve, because God's relationship with them was based upon an entrustment. God lovingly bestowed His trust upon them.

He did not reserve or withhold His trust worrying about whether His trust would bear fruit. He invested His trust because that is the nature of His love. He did not cynically violate the nature of His love and fast forward time to see what Adam and Eve would do and to confirm whether they would be worthy of the investment He made.

God entrusted unconditionally. Exercising His ability of foreknowledge would be superfluous to the commitment or the nature of His relationship with Adam and Eve. God will not do that which He hasn't any need of doing. God's grief, therefore, recorded in **Genesis 6:6**, is a real grief, a grief that transverses the ages, a grief experienced by Christ at Gethsemane, a grief that even now is always with Him, making every joy hollow, until some of us, His children, can realize the substance of His grief: the longing for all His children to return to Him.

You say that God did not know man would fail. How do you explain Ephesians 1:3,4,5 " . . . For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will." Romans 8:29 . . . " For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that he might be the first-born among many brethren." Rev B.P., Pentecostal

Answer:

Ephesians is saying that the original will of God was that man be holy and blameless. In that this purpose was not fulfilled in the beginning, God predestined us to be adopted into His family through Christ. God's predestined will is that man be holy and blameless and stand as God's children. It is not stating a foreknowledge or predestination of Adam's failure or indicating that God, though telling Adam not to eat, actually wanted him to eat. As far as who are the objects of God's predestined will for man to be adopted, 2 Peter 3:9 indicates that God is not willing that anyone should perish, but all should come to repentance, and hence everlasting life.

*The reason His will that all come to repentance is not fulfilled is because man is given a role in his justification. Salvation is not automatic; the work of predestination, likewise, does not override man's responsibility. Romans 8:30. . . "those He predestined, He also called, those He called, He also justified, those He justified, He also glorified." But if you look at James 2:24, "**you see a person is justified by what he does and not by just faith alone**," it is clear that the area of justification is not automatically done by God. Man must play a role in order to procure justification.*

The Divine Principle offers an amazing and deep insight. It reveals the nature of the "limit" on God. It is a self-imposed limit. God "will not" intervene into man's area of responsibility not because of an inability, weakness or deficiency in God and not because God

A Testimony

A few years ago, I had struck up a friendship with a Methodist minister in North Carolina. He admired the work of Rev. Moon and was deeply inspired by the heart and sincere efforts of our members. Of course, many times I would take the opportunity to share with him the basics of our Divine Principle.

He was intrigued by much of it, but the part of Rev. Moon's message that mystified him the most was the teaching concerning God's heart and suffering. He just could not, for the life of him, fathom it. Often he would say to me, sometimes even laughing, "Kevin, God doesn't suffer . . . God is perfect!" It is a typical attitude about God.

The amazing thing is that though we deeply agree with the Christian affirmation about the perfection of God, we make exactly opposite conclusions. For most Christians, God's perfection precludes suffering. However, for us, because of His perfection, He suffers.

My Methodist minister friend went on to discover the reality of God's suffering heart in a very personal and dramatic way. One day, he was on his way to a family outing. His fiancé and his youngest daughter were traveling in a vehicle following his car.

His youngest daughter was 12 at the time. She was his baby. I have rarely observed a father who so loved his daughter as he loved her. She was a beautiful girl, an Amer-Asian child with deep brown eyes and the most beautiful long brown hair with natural chestnut highlights. He loved watching her walk home from the school bus stop every afternoon. He looked forward to it so much that he had a special window in his home-office built just so he could get a better view from his desk as she walked home. He often mentioned how much he loved watching the wind blow her beautiful hair and how the bright sun made her chestnut highlights sparkle. She was his prize of love.

They never made it to their destination that day. As they rounded a curve in the highway, a driver coming from the opposite direction fell asleep at the wheel and swerved into their lane, clipping the rear of my friend's car and plowing head-on into the trailing car. His fiancé was killed instantly and his daughter was critically injured.

After they were transported to the hospital, he called me urgently, explained quickly what had happened and then asked me to meet him at the hospital. When I arrived there, he was inside the ICU with his daughter. She had received severe head trauma and was experiencing swelling in the brain. The doctors ordered emergency surgery on her brain to help alleviate the swelling. In order to perform the surgery they had to shave her head completely. Her long brown hair with chestnut highlights was stuffed into a clear plastic bag and handed to her father as they wheeled her away to surgery.

Looking like the most lost man in the world, my friend wandered out of the ICU and into the waiting room. I went up to him and we embraced. In his hands, the plastic bag stuffed with her hair. The bag was spotted with his tears. This was all that was left him. He collapsed in my arms and set free a cry from the bottom of his soul. After several minutes, he gradually lifted his head and began looking up toward the sky far, far away as if in a dream or in remembering. It was then that he said the most amazing thing; something I will never forget:

"Kevin," he said, "I never understood what Rev. Moon meant when he said that God suffered... but now . . . I know, . . . now I know." And with that, he slowly dropped his head and just continued to softly cry, lost in his personal sorrows.

I know, somewhere, he weeps every day still.

"needs" man's help. God will not intervene into man's area because man's "portion" of responsibility was a gift from God, received by man. The responsibility and role we received is a portion of God's responsibility and role. Fulfilling it is the key for us, as mentioned, to rise above the dimension of creature into the realm of living descendant of God. Thus God's choice "not to intervene" is, in fact, a choice to take on suffering in our interest, and by doing so, we may be maintained in a position to fulfill our ultimate destiny. This is why, though fallen, the destiny of the historical process of salvation is not just the partial recovery of damaged goods, but is the complete restoration of *all* things.

God's grief in Genesis 6:6 is a most noble sorrow. It is not the tears of self-pity or weakness. It is the sorrow of a loving parent, sacrificing all of himself to pursue and recover His lost children.

It would seem that the walls of years of theology would make an impenetrable barrier. Yet, over the years, I have seen the rays of light peeking through indicating the possibility for the Christian world to begin to understand the essence of Divine Principle teaching: God is suffering and longing to fulfill that purpose left undone by the fall of man.

We teach so that all Christians may discover what my friend discovered (see Testimony on pages 42-3). Would every minister have to pay such a price before they could begin to understand? This is the importance and value of our effort to bridge the chasm between the New and Completed Testament Age.

These are the issues that are at stake when we attempt to teach Christians the Principle of Creation. We are preparing to help them

understand the conditions and values that were lost in the collapse of God's purpose. Through understanding the Principle on this issue they will find a God of new attributes: a God of deepest suffering, yet a God of intact sovereignty, a God Almighty and all knowing, yet a God who shares power and the authority of self-rule with humanity. He is a heroic God, a mighty fortress, yet a vulnerable God longing for the love of our whole heart, mind and strength.

When will we see the alleviation of the sorrowful feelings planted deep inside the heart of God since the fall, after the creation of the world? This remains as the fateful task that all humanity, the cosmos or the heavenly principles must resolve. Accordingly, before we can eradicate the root of this grief deep inside God, there is no way to come up with the solution for the fundamental grief of human beings.

*Although God has created all things and has been governing the 6,000-year providential history until now, He has not been able to possess the one day of joy when He can remove all sorrows and appear as the Being of glory before the world of creation. You have to feel that there is this kind of sorrowful situation in Heaven. **Sun Myung Moon, Let Us Experience the Sorrow of God, March 2, 1958***

In our next chapter on The Fall of Man, we will focus on the most needed areas for Christians to understand the nature of the fall. Christians know that there is a Satan. However, Divine Principle reveals not only that there is a Satan but also, how such an entity gained the position of "god and ruler" over fallen man. The shocking discovery will be that Satan could not exert such authority nor gain such a position without the voluntary cooperation of man! Who created Satan? Who holds the key in the final subjugation of Satan? Coming next!

THE FALL OF MAN

For Christians, the fall of man is a simple declaration that man is a sinner and in need of salvation. Generally, Christians are not of the mind-set that they need a deeper investigation of the Creation story in Genesis. For them, it is straightforward: In Adam all died, in Christ all are made alive.

Therefore, it is very important that we properly establish a *motive* for delving into the Garden and revisiting the events leading up to the fall. In other words, if your car is running perfectly, you might be taken aback to find a mechanic under your hood disassembling your engine.

In sales, it is called “building urgency.” First, you must build the urgency to buy: “Mrs. Jones, have you noticed that blue smoke coming out of your exhaust? I think you might be overdue for your 60,000 mile overhaul.”

An old adage for how to explain anything through the process of a presentation is: tell them what you are *going* to tell them, then *tell them*, then tell them what you *told* them. I would add one more: tell them *why* you are telling them and *why* they need to understand. First, build the urgency for the message.

One approach incorporates the present social ill of family breakdown. In fact, in the True Family Values seminars of the mid-nineties we titled the fall of man lecture: “The Origin of Family Breakdown.” Our justification for a deeper examination into the fall was rooted in the present crisis of declining family and its impact on the church community.

A growing number of pastors and Christians in general are becoming increasingly sensitized to the issue because they are having direct experiences with this phenomenon of decline. For the first time, pastors are recognizing that this social environment is encroaching upon their church community and is having an adverse effect on the quality of worship.

One frustration felt by many Christian leaders is an increase in social science solutions that are beckoning believers away from traditional answers. Christian ministers will always be heartened by

the affirmation that God's Word has the answers for our life. They have been barraged by an increasing number of adherents that see Bible solutions as ineffective and shallow, i.e., "just have faith and pray and God will heal your family, etc."

The fall of man lecture is an affirmation that God has an answer. For this reason, we revisit His word in search of a deeper understanding of the root of family breakdown. This is a justification for them to begin to engage the material. However, once Christians engage the material, the full providential implications become increasingly clear.

THE ROOT OF SIN

When you enter into the Garden of Eden make sure you bring your minesweeper. The place is loaded with land mines. One false step and you can lose your foot. It is important to assess what content is essential, what can be streamlined and what can be reserved for later before we embark on our journey through the symbols of the Garden of Eden.

The Fruit is Symbolic

Our assertion about the fruit is based on three points:

- God is a God of love
- They desired the fruit more than life itself
- Jesus words in **Matthew 15:11**

Guess which point will have the most impact. Let's review each one.

Point one: *God is a God of love*

Here Principle stresses that the idea of God testing Adam and Eve is inconsistent with the nature of His love relationship with them. Ministers will beg to differ:

*You said that the garden incident was not God testing His own, yet if it wasn't God permitting the serpent's activities, it would not have happened. How does the garden incident relate to God allowing Satan to test Job? **Rev. D.B., Full Gospel***

Comments:

LANDMINE #1: "It's just symbolic."

When many Christians hear the word "symbol," as in the phrase "it is just symbolic," they will conclude you are saying, "it is just insignificant." It can appear that you are discounting the importance of the story. Here is a typical response that illustrates this common misunderstanding:

What kind of "symbol" do you suggest the serpent was? Why wasn't Eve surprised that the "symbol" was speaking to her? If the serpent was only a symbol, how could Eve have sex with a symbol?

Rev. B.K. Church of God in Christ

Make sure that you stress that a "symbol" is not to be disregarded. Notice the tone of the minister's question, "if the serpent was *only* a symbol." We must make the case that symbols are significant and important. We must proceed prayerfully in order to derive accurately the meaning of that symbol. Also, make sure they understand that we don't consider the story in Genesis to only be mythology with no basis in fact. Our view is that the Garden of Eden story, like any good literature, weaves symbols throughout the body of work from which deeper meaning can be discovered. Those "symbols," however, are revealing issues of a substantial reality. Notice the answer to the above question: "Symbolic" does not mean "insignificant" or that there is no substantial reality behind the symbol. The symbol "serpent" represents the wily cunning of Lucifer the archangel. Lucifer was very real and was the guardian cherub in Eden. He is the tempter, not a literal serpent in Eden.

Answer:

There is a very significant difference between Adam, before the fall, and Job. Adam, before the fall, is in the state of sinlessness and is within the parameters of God's love. Job is born with the sin nature and in need of salvation. God needs to test sinners. Adam was not yet a sinner, he was a pure child of God. God giving the commandment, therefore, was not a test, but a responsibility to join with God in His own government and discipline. Fulfilling this role would give Adam the moral base for his freedom and thus his potential to be a being of love.

The key is in understanding the difference between a “test” and a “responsibility.” You test someone to evaluate whether they can assume a responsibility. God was not testing Adam; he was fully entrusting him with a portion of responsibility: to assume the role of “co-creator.”

Point Two: *They desired the fruit more than life itself*

Some ministers will rightly point out that: “the wages of sin are death.” They will claim that any sin results in “death.” I remind ministers that Adam and Eve did not have the nature of sin at this point in the story, as fallen man does. Also, our position is that the fruit is not a literal fruit. They are not being tempted by a desire to eat a literal food. It is important to note that when God gave the commandment in **Genesis 2:17**, He prefaces His commandment with the assurance that man could eat of “**any other tree in the Garden.**” So the sanction against the fruit was an exclusive sanction to the particular fruit. It makes physical hunger an unlikely motive for man’s desire for the fruit. The point is that the fruit must represent something of tremendous desirability.

Why do we have to get wrapped up in the symbolism of the fruit? Isn't it enough to say that Adam and Eve committed the sin of disobedience to God? **Rev. S.T., United Methodist**

Answer:

No, because disobedience entails an act. Also there are many levels and qualities of disobedience. Someone can commit murder while someone else doesn't take out the garbage as told; both are not equally guilty, though both are in the state of disobedience. The fall was not just an ambiguous disobedience. It was a heinous act, so powerful as to change the very nature of an angelic being and the children of God, as well as the ensuing lineage of those first human ancestors.

Certainly, Saint Paul, makes a very firm case for the idea of degrees in the quality of sins, for example sins committed “outside the body” compared with sins “against the body.”

I Corinthians 6:16, 18

Do you not know that he who unites himself with a prostitute is one with her in body? For it is written 'the two will become one flesh.' . . . Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

Comments:

LAND MINE # 2: Losing the forest in the “trees”

The Divine Principle book begins “The Fall of Man” chapter with an explanation of the symbolism of the trees in the Garden. When you teach this content to Christians, be mindful that there are a large number of claymore mines in and about the trees.

One significant challenge pertains to The Tree of Knowledge of Good and Evil. The only basis for our conclusion that “the Tree” is a symbol of Eve prior to perfection is that it stands next to the Tree of Life, a symbol of perfected Adam. It is a circumstantial assumption and a bit of a stretch for most ministers, not to mention concerns that it is an explanation that seems to express a male bias.

The problem is that the Tree of Knowledge only appears once in the entire 66 books of the Bible and, therefore, any effort to declare its meaning will seem subjective and arbitrary, or worse, that we are relying on sources other than the Bible. Of course, eventually we can’t avoid the fact that we are bringing a new truth; however, I have found that, as strategy, it is best to withhold imposing subjective conclusion based on outside the Bible parameters until we have established a more solid foundation with the Principle. It is still early in the lecture process at this juncture.

In fact, on the first go-around with the Principle, I find the explanation of the two trees to be not essential to the core objectives of the lecture. We don’t need the trees to establish a link between the serpent and Eve because, clearly, the serpent tempts Eve with the fruit in Genesis 3:1. We don’t need the trees to establish that Adam and Eve were imperfect and had to grow to perfection because we have done that throughout the first presentation. We don’t need the trees to explain the meaning of the fruit because there are other Bible verses (which we will share later) that we can use that make the meaning of the fruit unequivocally clear. On the spiritual ledger, the potential problems outweigh the potential benefits of wading into this topic. I say, take it up in the seven-day workshop.

Point Three: *The words of Jesus*

If you guessed point three would be the most influential, you’ve won a prize!

Matthew 15:11–19

*“What goes into a man’s mouth does not make him unclean, but what comes out of his mouth, that is what makes him unclean. . . .” Peter said, “Explain the parable to us.” “Are you still so dull?” Jesus asked them. “Don’t you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart, and these make a man unclean. **For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander.** These are things that make a man unclean.”*

The Divine Principle book cites the 11th verse only; however verses 12–19 are very helpful. Notice that Jesus also pinpoints “the heart” as the origin of sinful desires and thoughts. This allows us to point toward the direction of the corruption of the heart as being closely linked to the root of sin.

THE SERPENT

This is where we leave the fruit to the side for a few moments. Don’t worry it won’t get stale. We’re not trying to soft sell it. We are seeking to introduce it in a more powerful context. I want to move the minister’s focus toward identifying the Angel in Eden and describe the course and motive of the fall. I would explain that we needed to move in this direction because the serpent is the first one to call attention to the fruit. The original enticement related to the fruit comes from the serpent. Identifying the serpent will also help shed light on the true meaning of the fruit.

Before we proceed to that point, a theological question regarding Satan and evil must be broached. Did God create Satan and evil? This is important because the bedrock assertion of the Divine Principle is that evil resulted from the corruption of good. There are a considerable number of Christians that assume, as mentioned before, that sin, evil and Satan are all integral components of God’s salvation plan. If we can establish that God is a God of goodness only and that evil came about through the departure from God’s plan, then they will be open to examine the process of the fall. Here are some questions from ministers:

*If God created all things but not Satan, does this mean that Satan stands outside God’s power to create or effect? **Rev. M.M., Pentecostal Holiness***

Comments:

LAND MINE # 3: Premature truth eruptions

In the traditional Fall of Man lecture, the explanation of the sexual relation on the spiritual level between Lucifer and Eve is given very early in the presentation; too early, in my opinion. I strongly recommend that you reveal this very important part of the fall lecture only after making a solid foundation. Later in the presentation is better, otherwise, I guarantee you, they will not hear another word you say.

Could you please explain, Sir, how you have given to Satan a human nature wherein he desires or lusts after Eve? How do spirits have intercourse with flesh? Rev. C.K., Lutheran

Yes Sir, I surely can. (but perhaps not in the first 10 minutes of the lecture!) The way we handled this problem was to indicate the reasons why the fruit could not be a literal fruit; then, we would clarify the identity of all the key figures in the story. Later as we explained the process and motive of the fall, we explained the sexual nature of the spiritual and physical fall and thus the meaning of the fruit. We would stress the terms "misuse of love" or "corruption of love." This gives the ministers an opportunity to hear more components of the lecture before we drop the bomb on them.

I'm not suggesting that you sugar coat it or water it down. Go ahead strongly and "bombs away," however make sure your global positioning and laser guidance systems are turned on. Think "surgical strike" as opposed to strapping a bomb around your waist.

Answer:

God created the heavenly being Lucifer. To state that God did not create Satan means that God is not responsible for the corruption of Lucifer, the heavenly being who became Satan. Ultimately, it is Adam who must bear the brunt of responsibility for the fall, for if Adam had kept faith in the commandment, the fall would have not taken place.

Satan certainly attempts to contest God's power and can temporarily frustrate a particular desire of God (for example Isaiah chapter 5) but that the doom of Satan is assured is of no doubt. God will always get the victory. Why God did not stop the fall (and thus seemingly allow Satan's existence) will be discussed some other time.

Is it wrong to consider the devil (negative force) a necessary part of God? Isn't negativity necessary in order for positivity to have value?
Rev. J.H., Presbyterian

Answer:

Negativity is not evil. Negativity is a complement to positivity. Positivity and negativity harmonize centering on a higher common purpose. Good and evil do not harmonize, have no common higher purpose centering on which they can unite. For this reason good and evil contradict each other. God is a God of goodness.

God's plan is for goodness. Anything that falls outside the sphere of relationship with God is evil. In order for a being to maintain its relationship with God, it must follow the principle of harmonized relationship between subject and object. Any being that stands in defiance of this principle falls out of relationship with God. Value is achieved when subject and object, centering on a higher common purpose, achieve harmony.

Why does the Holy Scripture say in Isaiah 45:7, God created both good and evil? **Evangelist H.H.**

Answer:

Not evil, as in sin or moral evil or the existence of Satan. Evil as in disaster or calamity. See Jonah 3:10, where God repents of the evil that He said He was going to do to Nineveh. God did not mean that He had planned to sin against Nineveh. The evil was in fact the destruction that God had promised if Nineveh did not repent.

We close the deal on this issue with the affirmation of **Genesis 1:31**:

*God saw **everything** that he had made, and it was **very good**.*

God saw everything and it was very good. No exceptions, unequivocal. It didn't say God saw almost all things and said it was good, except for this little devil over here. Everything was good! Case closed!

On this foundation, we can move forward to unravel the identity of the serpent. Based on the above conclusions, we can direct our search toward a being, created by God for good, that corrupted his role and purpose toward his own self-interests.

Comments:

The question on page 52 from Rev. J. H., Presbyterian was a "trick question." Sometimes some Christians will load a question with a concept that, if not dealt with, will create the impression of a tacit approval of that concept. It, then, causes you to lose credibility. This minister was trying to get an admission from us that our ideas were "dualistic" about God and the universe. Most Christianity rejected "dualist" notions long ago. Be careful to make a distinction between the "dual characteristics" of the Principle and the "dualism" of Gnosticism. The main fallacy of "dualism" is its portrayal of the eternal battle of good and evil as an expression of "positive and negative."

THE ORIGIN OF SATAN

Now we've got the ball in our court. The overwhelming biblical evidence is that evil came about from the corruption of good. Let's examine some important verses:

Revelation 12:9

The great dragon was hurled down, that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

2 Peter 2:4

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment.

Jude 1:6

And the angels who did not keep their positions of authority but abandoned their own home; these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

Job 1:6

One day the angels came to present themselves before the LORD, and Satan also came with them.

What are we able to observe in each of these Bible verses related to our topic? Read them carefully. It is this: Good beings, originally dwelling in heaven with God, are found to be lacking as a result of some sort of sinful action.

God casts them out of heaven and into “gloomy dungeons” where they are being held for judgment. Also, we see that “the ancient serpent called Satan” seems to have a type of authority or position over this particular group of angels (“his angels”). Thus the casting out of Satan is of note because he is a figure of higher esteem and position in heaven.

THE IDENTITY OF THE ARCHANGEL

Be prepared to explain why we believe that the serpent, Satan, was an archangel. You will not find a Bible verse that describes Lucifer with the term “archangel.” Be mindful that the idea that there were three archangels in heaven is also not clearly affirmed in scripture. Only Michael in **Jude 1:8–10** is described as an “archangel.”

Where in God’s word is Lucifer called an “archangel” or “guardian angel?” **Rev. B.A., Seventh Day Adventist**

Answer:

Ha ma da . . . ha ma da . . . ha ma da

As you can see, I found out a lot of these things the hard way: standing in front of 300 clergy and letting them have at me! It is correct that there is no scripture that describes Lucifer as an “archangel.” However, the Bible does clearly testify that the entity cast out of heaven has a position over a portion of angels. **Revelation 12:7–9** also makes a direct comparison of “Michael and *his* angels” with “Satan and *his* angels.” It would tend to follow, if Michael is an archangel, that the being called Satan likewise was an archangel.

At this point we are ready to examine **Isaiah 14:12**. Isaiah introduces us to “Lucifer.”

Isaiah 14:12

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

Isaiah 14:13–15

You have been cast down to the earth, you who once laid low the nations! You said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the

Comments:

In the 14th chapter of Isaiah, Isaiah is asked by God to “take up this taunt against the King of Babylon.” Isaiah 14:12 is, therefore, a segment of this “taunt” or “oracle” against the king of Babylon. In other words, Isaiah is referring to the king as “Lucifer.” For some ministers and many Christians, to suggest Isaiah is identifying the name of the fallen archangel, in their view, would be taking the passage out of context.

This criticism is not just directed toward our usage. It is, on a larger level, reflective of a centuries old Christian debate about how prophecy and oracles should be viewed. Let me offer a summary of the issue:

First of all, prophecy and oracles are not exactly the same. Although an oracle is a type of prophecy, it is usually given more as an indictment of a particular figure (such as the king of Babylon of Isaiah 14).

Prophecy and oracles share a common characteristic. That characteristic is, in the opinion of many (but not all), an uncanny appearance of a twofold meaning and relevance. For example, the prophecy given in Isaiah 7:14, “the virgin will be with child and give birth to a son.” This renowned prophecy has a future relevancy with regard to the birth of Christ; however it also has an immediate relevancy (and fulfillment!) with regard to circumstances within Isaiah’s own lifetime.

Oracles also demonstrate this twofold relevancy but in a slightly different manner. Whereas in their immediate context they serve as an indictment of a certain contemporary figure, their second relevancy pertains, not to the future, but to the past. In other words, where prophecy can give us insight into the distant future, oracles can give us insight into the distant past. In view of this, Isaiah 14:12—15 can be viewed as an oracle having drawn its imagery from the past events of the fall.

Generally, more ministers accept a twofold relevance perspective and won’t have a problem with our use of Isaiah 14:12. However, a considerable number will have a problem and will insist that you are “taking the Bible out of context.” Be aware they don’t just feel that way toward us alone, but toward a huge number of Christians who view scripture in that way.

tops of the clouds; I will make myself like the Most High.’ But you are brought down to the grave, to the depths of the pit.

Here, Isaiah reveals that Lucifer is struggling with his pride. He seems to be dissatisfied with his station in life. When we consider the consistent use of the image “star” to refer to God’s children (**Revelation 22:15–17**, “star” = Jesus), Lucifer seeking to raise his throne above the “stars” of God indicates jealousy toward Adam and Eve.

Another oracle is even more explicit in describing aspects of the fall in Eden. **Ezekiel 28:12–19**:

Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign LORD says: You were the model of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared. You were anointed as a guardian cherub, for so I ordained you.

You were on the holy mount of God; you walked among the fiery stones. You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.’

In reading this, did you take note of the “twofold relevancy?” God tells Ezekiel, “take up this lament to the king of Tyre.” Ezekiel refers to the king as “guardian cherub,” tells him he “was in Eden the garden of God.” The king of Tyre was probably thinking, “hey I’m not that old, what’s this guy talking about?”

He’s talking about quite a lot! One of the most important additional benefits of this scripture is that it helps to support the Principle view of the timing of the fall. In other words, the Principle

asserts that Lucifer did not fall until after the creation of Adam and Eve. In fact, as we study the course and motive of the fall we discover that it was the very appearance of the maturing Adam and Eve and the subsequent change of order that precipitates the fallen reaction of Lucifer.

Many Christians adhere to a theory that has Lucifer falling even before the creation of the world and Adam and Eve. It is referred to in theology as “the gap theory” The gap theory alleges a “gap” of time between Genesis 1:1 and Genesis 1:2. It is very important to overcome this idea.

The very essence of the Divine Principle teaching on the fall shows that Satan’s very existence is predicated on the voluntary cooperation of man. Without a condition established by man, Satan could not become “god and ruler” over man. In other words, Satan could not become Satan. The Principle is not interested in a grumpy, rebellious angel, but rather is focused on the conditions that brought about a “change of lineage” from God-centered to Satan-centered. Here’s a typical question related to this concern:

Was Satan cast down to the Earth before man was created? **Rev. R.B., Pentecostal**

Answer:

There is no scriptural evidence to indicate such, other than an alleged gap between Genesis 1:1 and 1:2. There are other reasons why we would not agree with the gap theory: The gap theory becomes even more implausible from the perspective of the original Old Testament Hebrew; It doesn’t correspond with Ezekiel 28:12 – 17, which places the angel, who falls, in Eden in a not yet fallen condition (called a model of perfection).

*The angel is not cursed until after the fall of man. The curse pronounced to the serpent is actually the symbolic representation of what is literally rendered in Isaiah 14:12 – 15; That Lucifer wanted to raise his throne above the stars of God also indicates the existence of God’s children (Adam and Eve). For the meaning of stars, see **Genesis 37:9 – 10, Revelation 22:16.***

Some other important conclusions we can draw from **Ezekiel 28:12 – 19**, is in the description of the angel as a “guardian cherub” in Eden. This helps to establish a God-centered original paradigm for the relationship between Adam, Eve and the archangel.

Lucifer is present in Eden as some sort of a protector and helper.

There are all sorts of analogies one can imagine to help visualize the nature of their intended relationship. For example, in the movie *The Last Emperor*, the English teacher of the boy emperor (played by Peter O'Toole), would be a fitting example.

Another important element from this oracle is the description of the guardian cherub as “full of wisdom” and that the cause of his downfall involves the very corruption of his wisdom. This is important because it links directly to the “serpent” of **Genesis 3:1** and to the meaning of the symbolism of “serpent.”

Thus, Lucifer, an archangel and having a position of authority over other angels, is in Eden with the role and duty to watch over, or protect, Adam and Eve. At some point, he becomes disenchanted with this role and instead is drawn to Eve and through employing corrupted wisdom, he (one and the same with the serpent of Genesis 3:1) seeks to tempt Eve to partake of the fruit in direct insubordination to the expressed word of God.

What circumstances could set in motion such a dire chain of events? What could cause such an apparent sudden dissatisfaction of Lucifer with his ordained role and purpose? In Lucifer's corrupted view, what was to be gained through enticing the daughter of God?

THE COURSE AND MOTIVE OF THE FALL

In order to adequately explain the course and motive of the fall, we must clearly explain the intended nature of the relationship of Adam, Eve and the archangel. One element of challenge in clearly describing their relationship is that the point in time where we enter the Garden of Eden is a moment when the relationship of man and the angels is undergoing a fundamental scheduled transition.

Lucifer, the covering cherub, was finishing up his duties as protector and guide. Now Adam was emerging toward lordship, co-creatorship and the vision of **Psalms 8:4–6**:

What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. When you made him ruler over the works of your hands; you put everything under his feet.

Up until this moment of transition, Lucifer could relate directly to God conditionally with regard to his position as “guardian

cherub.” We can speculate a time period when Lucifer and angels were the highest created beings prior to the creation of Adam and Eve.

Of course, ministers are not given to basing points of faith upon speculations; however, the creation process rendered in Genesis shows clearly that mankind was the last element of the creation. A little less solid is the assumption that God is speaking to the angels when he declares, “**let us make man in our image.**” Some will point out that God was merely using the royal vernacular “us” interchangeable with “I.” Generally, for that reason, I would stay away from the “let us” verse and instead make the claim for a pre-Adamic existence of angels based upon the clear stated order of creation.

Again the point that we are trying to establish here is that Lucifer, created before Adam, had enjoyed a period of exclusive relationship with God as the highest created being to that point.

The next important point to establish is that Adam was to emerge to a new position of “dominion” including dominion over the angels. Here is where we must use the Bible well, because you will encounter a significant amount of resistance toward this point. Consider these typical questions:

Doesn't Psalms 8:5 declare that man was created a little lower than the angels? How can you say that man was to have dominion over the angels?

Rev. A.G., Church of Christ

Answer:

*If we were to take the 8th Psalm as meaning that man is lower in quality and position than the angels, then we must conclude that Jesus is likewise lower in quality and status than the angels because the writer of Hebrews uses the same **Psalm 8** to describe Jesus (see **Hebrews 2:6–9**). If that was our conclusion, of course, we would be in error. A more proper exegesis of **Psalms 8** and **Hebrews 2:6–9** would be . . . He was created for a little while lower than the angels.*

This indicates that while Adam was still growing, he was under the protection and care of the guardian cherub, but once Adam had perfected himself, he would then exert the full dominion of the Son of God over all things including the angels. That's why, though Hebrews 2:6–9 repeats the 8th Psalm, the 1st and 2nd chapters of Hebrews are an unabashed declaration of the superiority of the Son and the children of God (over the angels).

You said that Hebrews chapters 1 and 2 teach that man is superior to angels. I cannot agree, because Hebrews is teaching that Jesus, not a man in general, is superior to angels. Rev. C.M., Apostolic

Answer:

Hebrews 1:14 declares angels are ministering spirits sent to serve the heirs of salvation. This shows that the authority of the Son is bequeathed to us and as a result we stand, likewise, as God's children. As such, we also gain the right to judge the angels (see **1 Corinthians 6:3**). Jesus was crowned with glory (**Hebrews 2:7**) and everything was put under Him.

Hebrews 2:10 says that Jesus, in dying, brought us to glory. **Hebrews 2:11** states that both the one who makes men holy and those who are made holy are of the same family, so Jesus is not ashamed to call them (believers, not angels) brothers. **Hebrews 1:5** states, to which of the angels did God ever say, 'You are my Son; today I become your Father.' This inheritance is shared with believers, not with angels. **Romans 8:17**.

THE INSTRUMENT OF ADAM'S DOMINION: THE COMMANDMENT

The Principle declares the order by which the commandment is passed. God gives the commandment to Adam, Adam gives the commandment to Eve and Eve (**Genesis 3:1**) is to give the commandment to the archangel. Scripture supports this view. God gives Adam the commandment prior to the creation of Eve in **Genesis 2:17**. Eve is clearly explaining the meaning of the commandment to Lucifer that, of course, he contests in **Genesis 3:1**.

The role to have faith in the commandment is the central responsibility in order for Adam to achieve dominion; to become co-creator, as we previously studied. Therefore, giving the commandment to Eve who is to give the commandment to the archangel is the core manifestation of Adam's authority for dominion.

THE PROCESS OF THE FALL

Failure to See Adam from God's Viewpoint

The first step of the fall is Lucifer's rejection of Adam's authority. This was a challenge for Lucifer. He was an angel, an archangel.

Previous to Adam's rise, he had enjoyed a position of direct access to God and God to him. However, at no time was the nature of God's relationship with the angels anything more than "Lord and servant." **Hebrews 1:14** "Are not all angels ministering spirits sent to serve the heirs of salvation?" and **Hebrews 1:5** "to which of the angels did God ever say 'You are my Son, today I become your Father'."

God's relationship with Adam and Eve was of a higher order: Parent-child. Therefore, God's relationship with His children would take precedence over God's relationship with the angels.

Second, because God was transferring His role to Adam, God's destiny was to rule all things through the position of perfected Adam. Thus, **Psalms 8:4–6** explains that Adam was to be a ruler with all things under his feet. Also see **I Corinthians 15:27–28**, which explains God's plan to rule all things through the position of His son.

This means that Lucifer must learn a new channel of access to God. Lucifer must acquiesce to Adam's position because this will be the new channel by which he will experience the love of God.

At this critical juncture, it is vitally important for Lucifer to not focus narrowly on his own interests, but rather, to focus on the interests of God in having Adam assume this position over Lucifer. Obviously Lucifer faltered and could not rise to the challenge to put aside his own interests and viewpoint in order to focus on the interest of God. We could speculate how he viewed his interests. He was probably feeling that he was losing the direct access to God that he had enjoyed previously. He also, no doubt, in knowing Adam so well, was not impressed with Adam, who was still growing and not yet perfect.

This personal failure on the part of Lucifer leads him to the next stage of the fallen process.

Lucifer Leaves His Proper Position

Lucifer's position is to receive God's love through the channel of perfected Adam. However, because he cannot connect to God's interest for Adam, Lucifer feels no motive to harmonize with the position of Adam. Lucifer becomes distant from Adam. By becoming distant from Adam, he becomes distant from God. The sensation of love and validation seeps away.

Lucifer must now make an evaluation. Is this feeling of alienation from God a result of something he has done to God or is it a result of something God has done to him? He must choose between two opposite views of God:

1. God loves me absolutely; it is I who has shut him out, and it is I who must accept the channel through which love will reach me. God will never change His love for anyone. He is absolute.

Or,

2. God changed His heart toward me because circumstances didn't favor him continuing to love me. God doesn't need me because He has Adam and Eve. God acts based on His own interest at my expense and the expense of others.

Lucifer chooses No.2. Now our angel is growing in his potential for disaster. He is cut off from the channel of God's love, he is feeling a growing feeling of lack of love and now, he is building a relativist mind-set that will permit him to do whatever he must do to fill this growing void in his soul. In his view, God betrayed him; thus, he feels the license to strike back. Like a ticking time bomb, he moves to the next phase of the process of the fall.

Reversal of Dominion

In Lucifer's mind, God changing his commitment toward him to pursue his own benefit pretty much excused Lucifer from feeling committed to any moral truth from this God. With such a convoluted mind, he ponders Eve. She is beautiful and stimulating, even though, he knows, she is not meant for him. He cannot stop drinking her beauty, he feels a stirring in his soul, he waits for her, he reaches out to her and so on and so on.

Let's bring back the fruit that we earlier had pushed to the side. Now we're ready to talk fruit!

Genesis 3:1

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "did God really say, 'You must not eat from any tree in the garden'? The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "You will not surely die," the serpent

said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Meaning of the Fruit

The fruit is a symbol of love.

Proverbs 30:20

This is the way of an adulteress: She eats and wipes her mouth and says, 'I've done nothing wrong.'

Song of Solomon 4:12–16

(Solomon to his bride): "You are a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain. Your plants are an orchard of pomegranates with choice fruits, with henna and nard, nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices. You are a garden fountain, a well of flowing water streaming down from Lebanon. Awake, north wind, and come, south wind! Blow on my garden that its fragrance may spread abroad."

(The bride's response): "Let my lover come into his garden and taste its choice fruits."

Therefore, Lucifer tempting Eve to "eat the fruit" means that Lucifer was seeking to consummate a love relationship with her on the sexual level.

At this point we would usually give the ministers a few minutes to get up off the floor.

Let's hear from my friend, Reverend Sir, one more time,

*Could you please explain, Sir, how you have given to Satan a human nature wherein he desires or lusts after Eve? How do spirits have intercourse with flesh? **Rev. C.K., Lutheran***

Answer:

From a theological standpoint, the theory of angelic fornication with women on earth was not a new idea. It finds a long tradition in Hebrew mythology and certainly was readily acceptable by the early Church Fathers of Christian history. The view has fallen in and out of vogue several times since. Its acceptance as a credible view is based on the overwhelming use of the Hebrew "bene Elohim" (sons of God) for angels. This is supported by New Testament Greek in

Jude 1:6–7 which states, “Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication . . .”

There is some question to whom “in like manner” is referring. Some say, on the surface, that it could mean that the neighboring towns (and not the angels) did in like manner as Sodom and Gomorrah, but on closer inspection in the original Greek text, the Greek pronoun used for “them” when it pertains to a city is a different “them” used when pertaining to angels. “Them” used for cities is a feminine pronoun while the “them” used for angels is the masculine pronoun and thus, Jude 1:7 in its most proper form would be . . . Even as Sodom and Gomorrah and the cities about them (feminine pronoun) in like manner (in Greek: in like manner as them [masculine pronoun as in 1:6, used for angels]) as the angels, giving themselves over to fornication and unnatural lust.

Satan was not given a human nature; Lucifer was an angel and had an angelic nature. The scripture shows us that angelic beings can interact in the human world. Genesis 19:3 records one such event, as does Genesis 32 describe another (Jacob wrestles an angel confirmed by Hosea 12:4) and also the testimony of Hebrews 13:1.

It is not necessary (or possible) to explain how a spiritual being can have a sexual relation with a physical being. I would just stress that Eve was not just a physical being but was also a spiritual being. The sexual relation is not just a physical event. It has a very profound spiritual dimension. You can reprise Paul’s words in **I Corinthians 6:16, 18:**

Do you not know that he who unites himself with a prostitute is one with her in body? For it is written ‘the two will become one flesh.’ . . . Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

It is also helpful to show scripture that give other, equally hard to understand, testimony to the on earth interaction of humans with spiritual beings:

Genesis 32:22–32 *Jacob wrestles an angel* (confirmed by **Hosea 12:4**)

Genesis 19:3 *Lot prepares a meal for angels and they eat!*

Hebrews 13:1 *“Keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”* (This means angels can be in our midst and we would not necessarily notice. This indicates angels

Comment:

The term “sons of God” (“bene Elohim” in Hebrew) appears many times in scripture and is commonly used as a term for “angels”

ability to interact in time and space and maintain a low-profile, non-distinct manner.)

The Sin of the Fallen Angels

The sin of the angels is likewise the sin of fornication:

Jude 1:6–8

And the angels who did not keep their positions of authority but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgment on the great Day. In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.

Be sure to include the 8th verse of the first chapter of Jude (the Principle book doesn't include it): “*In the very same way, these dreamers pollute their own bodies.*” Not only does the verse indicate that the angels and citizens of Sodom and Gomorrah share the same sin, it describes it explicitly with the phrase “pollute their own bodies.” Remember Paul's words indicating sexual sin as the only type of sin that was a sin against our own body.

Make sure you establish the scriptural link between these fornicating angels and the angels that fell with Lucifer, “his angels.” They are one and the same.

2 Peter 2:4

*For if God did not spare **angels when they sinned**, but sent them to hell, putting them into gloomy dungeons to be held for judgment.*

Revelation 12:9

*The great dragon was hurled down, that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and **his angels with him.***

Genesis 6:2

The sons of God (the angels) saw that the daughters of men were beautiful, and they married any of them they chose.

This establishes that the sin of Lucifer's angels is the same sin as Lucifer. Lucifer engaged in the sin of fornication with Eve and his angels followed suit.

Spiritual Fall Leads to Physical Fall

After Eve commits the spiritual fall with Lucifer, she is consumed with guilt and fear. She is filled with "knowledge" of good and evil and becomes "like god," but which god? The true God knows both good and evil. However, God knows both good and evil not through the practical experience of evil, but rather by being the paragon of good. As the paragon of good, anything not in relationship with God is, therefore evil. God recognizes evil by its inability to relate to God.

Eve became like "god;" however, it was the cheap knock-off version. She bought the \$100 Rolex off the street. She gained the knowledge of good and evil through the practical experience of evil. She became the paragon of evil and as the paragon of evil, anything not in relationship to her must be good. She knew she was cut off from God and from Adam because they were good and she, now, was not. This sudden turn of fortune deeply terrified her. She knew she had been used and that Lucifer's promises were empty and only reflective of his needs and wants. She desperately wanted to return to her former position and status.

Sin Multiplies

Rather than walking the path of responsibility by confessing her wrong to Adam and throwing herself before the mercy of the court, she seeks to include Adam in her iniquity. Because of the destruction of her self-esteem through sin, Eve seeks comfort and acceptance. She follows the path of her god who imposed his will upon her through trickery and deceit. Adam eats the fruit offered him by Eve.

Genesis 2:25 Before the fall, Adam and Eve were naked and unashamed

Comment:

Ministers will often misunderstand this point. Christians, in general, bear some deep-seated pessimistic feelings about sexual relations, even in marriage. Many will think that we are declaring an inherent iniquity within human sexuality itself. Of course, in a sense, we are; however, we are also declaring the true liberation of human sexuality through "absolute sex."

Genesis 3:7 After the fall, "their eyes were opened" to their nakedness.

Job 31:33 *"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom."*

If God has already given Adam and Eve the direction to multiply, then how does fornication according to your view, bring about this fall?

Rev. M.L., Baptist

Answer:

God told Adam and Eve to multiply. But God states that there is a prerequisite for the multiplication and that is to become fruitful. The meaning of fruitful is that they should first individually perfect their relationship with God before they were to consummate their marriage. They were not yet spiritually mature and therefore were not yet qualified to begin the lineage of God. The Tree of Life is the symbol of the perfection they were seeking (Proverbs 11:30 . . . the fruit of the righteous is a tree of life).

That ideal has been held back from man since the beginning, but will be returned to us at the Second Coming (see Revelation 22:14). Second, the relationship between Adam and Eve that did take place was a result of the temptation of Lucifer. The relationship between Adam and Eve passed the nature of sin Eve had received from Lucifer to her husband Adam.

Together, as fallen parents, they passed the sin on to their children. This was not what God wanted. Adam and Eve should have first become perfect (fruitful) and on that foundation, then multiplied. Had they obeyed this then the children of Adam and all their descendants would be without the nature of sin and death that ruled since the fall.

The need for a God-centered "sexual liberation" will be obvious as you read the following material on page 68-69. It may shock you.

An article from 1894

Instructions for the Young Bride on the Conduct and Procedure of the Intimate and Personal Relationships of the Marriage State for the Greater Spiritual Sanctity of this Blessed Sacrament and the Glory of God

*by Ruth Smythers,
beloved wife of The Reverend L.D. Smythers
Pastor of the Arcadian Methodist Church of the
Eastern Regional Conference*

Published in the year of our Lord 1894, Spiritual Guidance Press,
New York City

Instruction and Advice for the Young Bride

To the sensitive young woman who has had the benefits of proper upbringing, the wedding day is, ironically, both the happiest and most terrifying day of her life. On the positive side, there is the wedding itself, in which the bride is the central attraction in a beautiful and inspiring ceremony, symbolizing her triumph in securing a male to provide for all her needs for the rest of her life. On the negative side, there is the wedding night, during which the bride must pay the piper, so to speak, by facing for the first time the terrible experience of sex.

At this point, dear reader, let me concede one shocking truth. Some young women actually anticipate the wedding night ordeal with curiosity and pleasure! Beware such an attitude! A selfish and sensual husband can easily take advantage of such a bride. One cardinal rule of marriage should never be forgotten: GIVE LITTLE, GIVE SELDOM, AND ABOVE ALL, GIVE GRUDGINGLY. Otherwise what could have been a proper marriage could become an orgy of sexual lust.

On the other hand, the bride's terror need not be extreme. While sex at best is revolting and at worse rather painful, it has to be endured, and has been by women since the beginning of time, and is compensated for by the monogamous home and by the children produced through it.

It is useless, in most cases for the bride to prevail upon the groom to forgo the sexual initiation. While the ideal husband would be one who would approach his bride only at her request and only for the purpose of begetting offspring, such nobility and unselfishness cannot be expected from the average man.

Most men, if not denied, would demand sex almost every day. The wise bride will permit a maximum of two brief sexual experiences weekly

during the first months of marriage. As time goes by she should make every effort to reduce this frequency.

Feigned illness, sleepiness and headaches are among the wife's best friends in this matter. Arguments, nagging, scolding and bickering also prove effective, if used in the late evening about an hour before the husband would normally commence his seduction.

Clever wives are ever on the alert for new and better methods of denying and discouraging the amorous overtures of the husband. A good wife should expect to have reduced sexual contacts to once a week by the end of the first year of marriage and to once a month by the end of the fifth year of marriage.

By their tenth anniversary many wives have managed to complete their child bearing and have achieved the ultimate goal of terminating all sexual contacts with the husband.

A wise bride will make it the goal never to allow her husband to see her unclothed body, and never allow him to display his unclothed body to her. Sex, when it cannot be prevented, should be practiced only in total darkness. When he finds her, the wife should lie as still as possible. Bodily motion on her part could be interpreted as sexual excitement by the optimistic husband.

If he attempts to kiss her on the lips, she should turn her head slightly so that the kiss falls harmlessly on her cheek instead. If he attempts to kiss her hand, she should make a fist. If he lifts her gown and attempts to kiss her anyplace else she should quickly pull the gown back in place, spring from the bed and announce that nature calls her to the toilet. This will generally dampen his desire to kiss in the forbidden territory.

Eventually, the husband will learn that if he insists on having sexual contact, he must get on with it without amorous embellishment. She will be absolutely silent or babble about her housework while he is huffing and puffing away. Many men obtain a major portion of their sexual satisfaction from the peaceful exhaustion immediately after the act is over. Thus the wife must insure that there is no peace in this period for him to enjoy. Otherwise, he might be encouraged to soon try for more.

One heartening factor for which the wife can be grateful is the fact that the husband's home, school, church and social environment have been working together all through his life to instill in him a deep sense of guilt in regards to his sexual feelings, so that he comes to the marriage couch apologetically and filled with shame, already cowed and subdued. The wise wife seizes upon this advantage and relentlessly pursues her goal first to limit, later to annihilate completely her husband's desire for sexual expression.

It is not a joke. It is an actual article from the wife of a Methodist minister written in 1894. In it you will discover the sum effect of hundreds of years of doctrine and confusion about human sexuality. As you read it, you may wonder if this is the extreme ranting of one woman and not reflective of the opinion of her time. I assure you, what the lady expresses was the norm of that era.

The tragic irony is that the sexual revolution of the 20th century, with its array of iniquities and perversions, is ultimately rooted in Christian confusion about sex. That confusion, though certainly not as hard edged as the Victorian era, remains to this day.

THE RESULTS OF THE FALL

Original Sin

Without a doubt, the single most significant result of the fall is that mankind's lineage was changed. We want to understand clearly the nature of "the change of blood lineage." Christians have a very solid understanding of the universal manifestation of sin. Scripture is very explicit in that regard:

Romans 5:12–14

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned; for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

1 Corinthians 15:22

For as in Adam all die, so in Christ all will be made alive.

Change of Blood Lineage

Thus, fallen man's essential problem is that he has an ancestral link to the dead Adam. It is why fallen man's salvation will require a "new Adam," and will necessitate a grafting process into the lineage of the new ancestor of man.

However, the Principle view goes to a much deeper level in

Comments:

Some ministers will contend that scripture declares that Adam and Eve were always in a husband and wife role. They reject a period of brother and sister relation. They cite **Genesis 2:25**: *"The man (Adam) and his **wife** were both naked and they felt no shame."*

However, I would explain to those ministers that the same Hebrew word used to describe "wife" is also used to describe "intended wife" or "fiancé," and therefore is not hard evidence negating the idea of an engagement/ brother and sister status for Adam and Eve.

understanding the foundation of man's historical problem with sin. Sin is defined as "any thought or action in violation of God's Heavenly Law that makes a base for Satan to have give and take with me.

The key point of the fall is not just that man sinned, but that man's sin set up a condition for Satan to exert a claim over the lineage of Adam and Eve. How could an archangel, who was meant to serve man, obtain the position of "god" and "ruler" over man? The Principle reveals that the archangel could not establish this on his own, by his own volition. He needed to elicit the volunteer cooperation of man.

Genesis 3:1 indicates the process Lucifer used to gain dominion. Lucifer took the position of "god" by tempting Eve, first in refuting the Commandment of God and then by replacing God's true word with his own. "Did God say you will die? I say, you will surely *not* die!" Remember, God gives the word. By giving The Word, God is giving man the opportunity to share His role and His nature. If Man had fulfilled that role, God's coronation as substantial God, Father and King would have been achieved.

Lucifer hijacked the power of coronation given to man by God. Lucifer gains the position of god over Eve by giving her his word, which was a false word. However for Lucifer to gain dominion as god, he needed Eve to voluntarily submit to his word. By submitting to his word through the action of the spiritual fall, Eve validates his position as "god." She tragically obliges him. This pattern is repeated with Adam. Thus, through the condition committed by Adam and Eve themselves, Lucifer was able to seize the position of dominion over them as "god," "ruler" and father." This was the "change of blood lineage" at its core. See scripture:

2 Corinthians 4 :4

*The **god of this age** has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.*

John 12:31

Now is the time for judgment on this world; now the prince of this world will be driven out.

John 8:44

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

God Suffers

In Genesis 6:6 we see that God's heart was "filled with pain" as he observed the results of the fall. This is, above all, the most tragic consequence of the fall. A God who was to experience the joy of fulfilled love instead became a God of sorrows who would have to pursue man in an arduous historical process of recovery.

Previously, we explained the significance of the prophet's oracle. The oracle gives us insight into the events of the distant past in the Garden. Ezekiel chapter 16 is another example of such an oracle. The contemporary circumstance is a disobedient and unrepentant Jerusalem. God asks Ezekiel to confront Jerusalem with her detestable practices and express God's frustration and pain.

From what deep well does God draw upon for the imagery He uses to express, so overwhelmingly, His sense of pain and grief? As you read the 16th chapter, the longest chapter of any book of the Bible, you will begin to sense that this God is displacing the sorrow of a long-ago, unspoken tragedy. Jerusalem is merely the contemporary echo of that past, opening the floodgates of pent-up grief and inconsolable sorrows. How did Almighty God learn so well the vivid images of betrayal and the eloquent prose of unrequited love?

Ezekiel 16

The word of the LORD came to me: Son of man, confront Jerusalem with her detestable practices and say, 'This is what the Sovereign LORD says to Jerusalem: Your ancestry and birth were in the land of the

Canaanites; your father was an Amorite and your mother a Hittite. On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths. No one looked on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised.

Then I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, 'Live!' I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you who were naked and bare.

Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.

I bathed you with water and washed the blood from you and put ointments on you. I clothed you with an embroidered dress and put leather sandals on you. I dressed you in fine linen and covered you with costly garments. I adorned you with jewelry: I put bracelets on your arms and a necklace around your neck, and I put a ring on your nose, earrings on your ears and a beautiful crown on your head. So you were adorned with gold and silver; your clothes were of fine linen and costly fabric and embroidered cloth. Your food was fine flour, honey and olive oil. You became very beautiful and rose to be a queen. And your fame spread among the nations on account of your beauty, because the splendor I had given you made your beauty perfect, declares the Sovereign LORD.

But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his. You took some of your garments to make gaudy high places, where you carried on your prostitution. Such things should not happen, nor should they ever occur. You also took the fine jewelry I gave you, the jewelry made of my gold and silver, and you made for yourself male idols and engaged in prostitution with them.

And you took your embroidered clothes to put on them, and you offered my oil and incense before them. Also the food I provided for you, the fine flour, olive oil and honey I gave you to eat, you offered as fragrant incense before them. That is what happened, declares the Sovereign LORD. And you took your sons and daughters whom you bore to me and sacrificed them as food to the idols. Was your prostitution not enough? You slaughtered my children and sacrificed them to the idols.

In all your detestable practices and your prostitution you did not remember the days of your youth, when you were naked and bare, kicking about in your blood.

Woe! Woe to you, declares the Sovereign LORD. In addition to all your other wickedness, You adulterous wife! You prefer strangers to your own husband!

Father explains the consequences of the fall for God:

What is the pinnacle of God's suffering? There is no question that the fall of God's children, Adam and Eve, is the focal point of His difficulty. Their separation from God was a very pitiful and tearful situation. God is the Father of mankind and Adam and Eve are His first children, the ancestors of fallen mankind; when these children fell, the consequences had a direct impact on God and caused Him incredible suffering. Because the fall was a physical act, God lost His connection with the physical world, and in addition, He endured suffering of the mind and suffering of the soul. The seeds of man's suffering throughout history were planted by Adam and Eve being corrupted at the beginning of human history, and from that time on suffering was handed down from generation to generation.

*The fall of man brought three consequences: God lost His children and He lost His temple, because man was to be the dwelling place of God. Furthermore, God lost the only home in which His love could be manifested; Adam and Eve were not only to be the children of God but to be the recipients of His love. With the fall of man God lost everything He had hoped for in the love of His own children, the love between husband and wife, and the love between parent and child. **The Pinnacle of Suffering, June 26, 1977***

In our next chapter we will discover the meaning of history. God is engaged on an arduous journey to recover His lost loves and to fulfill His destiny to stand as a God of direct, singular dominion.

THE PRINCIPLE OF RESTORATION THROUGH INDEMNITY

Introduction

In the regular chapter sequence of the Divine Principle book, this chapter would appear after “The Consummation of Human History,” “The Mission of Jesus,” “Resurrection,” “Predestination,” and “Christology.” As you can see, I’ve rearranged the sequence a bit. I assure you, it is not because I dropped my notes one day and this was the order in which I retrieved them.

This sequence works best for Christians mostly because it follows a natural chronological progression of biblical topics and issues. The lecture on Restoration follows the Fall of Man presentation because, in fact, God’s providence of restoration began immediately after the fall, as a result of the fall. I delay talking about the mission of the messiah until our trip through Bible history takes us there. Believe me, when the train rolls into The Mission of the Messiah station, you will want to make sure Moses, Jacob, Elijah, the saints and all of the prophets are on board and comfortably seated.

However, before we proceed into the explanation of the Principle of Restoration, we must revisit the topic concerning God’s non-intervention in the fall. As stated earlier, it is not entirely accurate to say that God did not intervene into the fall. It is more correct to say that God would not intervene in an *unprincipled manner*.

The topic, “Why God did not intervene in the fall,” is an explanation of what would constitute an unprincipled intervention. It then affirms that God, as a God of principle, would not intervene in a way that would violate his own principle. By explaining the parameters of what would constitute an unprincipled intervention, we establish a foundation for understanding what, then, would constitute a principled intervention. This process of principled intervention is, in fact, what we refer to as: “The Principle of Restoration through Indemnity.” Thus, the issue of “Why God did not intervene in the fall” is a natural prelude to the explanation of the Principle of Restoration through Indemnity.

Sometimes, I have heard some lecturers use the term, "Divine Principles," as if there are several principles at work. It is easy to think so. After all, there is the Principle of Creation, the Principle of Resurrection, the Principle of Returning Resurrection and the Principle of Restoration. However there is only one Principle. In its original form, it is the Principle by which God exists. It defines how He will fulfill his purpose. When it is applied to the work of creation, it is called the Principle of Creation. When it is applied to the restoration of humanity, it is called the Principle of Restoration. There are many applications of the Principle, but there is only one Principle.

Understanding the Principle of Restoration requires a clear understanding of the reasons God did not intervene in the fall. In the same way, understanding the reasons God did not intervene into the fall requires a clear understanding of the Principle of Creation.

THE REASONS GOD DID NOT INTERVENE IN THE FALL

To understand this clearly, let's take a few moments to review the salient points of the Principle of Creation. **WARNING, DO NOT READ THIS SECTION WHILE IN BED: BOOK HITTING HEAD CAN CAUSE SERIOUS INJURY!** Did your eyelids start to feel a little heavy as you began to read this section?

This is a very important part of the Divine Principle. In fact, it was this part of the Principle that was most difficult for Father to discover. It would stand to reason that it would be the most challenging part of the Principle to understand.

In fact, Satan attacks the student most powerfully during these next parts of the Principle. The reason is because, in essence, we are going to reveal the process by which one separates from Satan. Satan's sovereignty is assaulted as fallen man begins to understand and apply these ideas. Generally, Satan is not in favor of people discovering the path to separate from him. He will surely attempt to block your way to understanding this part of the principle. I've been a witness to that phenomenon for almost thirty years. Before you start, read the following testimony.

A Testimony

The Mysterious Screaming Banshee: A True Story

Sleep spirits intrigue me. What are they? Where do they come from? What kind of bad condition does one have to make on earth that turns one into a sleep spirit in the afterlife? Why do they not want me to listen to the lecture? What motivates them to put me to sleep? It is a very strange phenomenon familiar to most members.

Satan tries hard to keep us from understanding the truth that will ultimately expose him. There is no question in my mind that over years of lecturing I have observed the powerful manifestation of sleep spirits upon unsuspecting members. I know that it is not a coincidence that whenever the Fall of Man or the Principle of Restoration through Indemnity lectures were being taught, the sleep spirits were out in force.

In fact, generally, those lectures invoke a wide variety of strange doings and extra-ordinary distractions. Several instances stand out, especially when I was introducing the nature of the secret crime of Satan.

Once, at the very moment I said the word "fornication," a huge three-foot-wide, six-inch thick section of the ceiling directly over my lectern came crashing down! It mangled the metal lectern as if it were a piece of spaghetti.

Another time, but in the same point of the same lecture, a huge water pipe burst directly over the blackboard. Water came cascading down like Niagara Falls. The word "fornication" was washed off the board.

At another time, I was teaching the same lecture and, once again, as I wrote the word "fornication" on the board, suddenly, I felt the ground moving under my feet. I heard the ceiling creaking and cracking. The light fixtures started to sway. It was the 1989 San Francisco earthquake. I caused it (don't tell anyone, I might get into trouble).

I've been very careful about writing "f*****n" since having those experiences. Like I said, Satan doesn't want people to hear about what he did, it really upsets him. I guess it would be a little like confessing a personal act of sin and some person tape records it and plays it for all to hear. How would you feel?

I think the phenomenon of "sleep spirits" has something to do with that. Satan is always trying to separate us from the knowledge of the Principle. It is the knowledge, if applied, that can separate us from him.

Lecturers always have stories about observing the work of sleep spirits. After all, we have a front row seat. I remember this one sister who was in my center when I was a state leader many years ago. She would always sleep in my lecture. She was what I would call a "stealth" sleeper. Her

head would not move an inch. I would glance over at her and her eyes would be wide open. I would turn away for just a second and, goodbye, she's gone! But nothing about her moved. No head bob, no body swaying, nothing. It was just those two tiny eyelids that would ever so slowly—slide—down—over—her eyeballs. Lights out!

She would fall asleep so stealthily that even she didn't know she was asleep. This puzzled look would come over her sleeping face. Her brow would furrow. Her eyebrows would rise quizzically. It was a kind of expression that said, "Hey, who turned out the lights?"

Of course, on the other side of the spirit world helping us are the "poker spirits." I don't mean the card sharks; I mean the jabbers. You know the jabbers don't you? Those are the spirits that punch you whenever you fall asleep in the lecture. I'm not joking.

I would get hit with the Bruce Lee dimension of poker spirits. I got hit so hard once I almost came out of my chair. It is clear, in the lecture room, there is a spirit world that is intending to keep us awake, just as there is a spirit world intending to put us to sleep. There is a battle royal taking place for our attention!

I think the poker spirits are actually our ancestors that are listening to the lecture through us. We are their TV.

I remember I had an old black-and-white TV a few years ago. It was a piece of junk. It had a coat hanger for an antenna and about 5 sheets of aluminum foil hanging off it. The picture would always suddenly cut out. I think the picture tube was on its last legs or something. The way I would fix it would be to take my fist and just bang on the top of the set. For some reason the picture would come back on when I did that.

That's what poker spirits do to us. We are their TV into the lecture. When we fall asleep, the picture goes off! So they get up from the couch, walk up to the "TV" and bang it on the head!

One day, many years ago, I was in training studying the Divine Principle under Rev. Ken Sudo's tutelage. It was a very grueling schedule with lectures morning, noon and night. After about a week of the training, I had my most unforgettable experience with the sleepers and pokers.

I had brought a tape recorder into the lecture. I was thinking if I happen to get a little sleepy, no problem, at least I would have the lecture on tape. This was, of course, THE BAD CONDITION. This was like cutting off your hand with a knife and then jumping into shark-infested waters.

About halfway through the lecture, that feeling started to come over me. It was the afternoon lecture. You know the afternoon lecture. It was that after lunch lecture when all the blood has flowed out of your head and is down there in your stomach, with all that peanut butter, lettuce and rice. The afternoon lecture when the room is nice and toasty, the radi-

ators are hissing and all the windows are fogging up. You know what I'm talking about. Oh yea, the conditions are ripe. It's go-time for sleep spirits. They come charging out of the tunnel and into the lecture room like the Fighting Irish taking the field at Notre Dame stadium.

At this point, I am under siege. I feel that sensation crawling up the back of my neck. I feel my transmission slip into neutral. Rev. Sudo, lecturing on stage, suddenly starts speaking Bulgarian. I start writing my lecture notes in Chinese characters. At that same moment, a hole opens up in the wall and a huge vat of dark goeey molasses is poured into the lecture room filling it to the ceiling. I am submerged in molasses. Mmmhh, molasses, I love molasses. Is there any bread? Please pass the butter . . . thannnk youuu.

Suddenly, a blood-curdling shriek: AAAAAHHHHHHHHH-hGGGGGGG!!! It was the mysterious screaming banshee! A loud scream could be heard coming from the middle of the lecture room. I was seated about 10 rows back from the front. In fact, I was in the middle of the lecture room. In fact, suddenly jolted awake, I realized to my horror: **THE SCREAM WAS COMING FROM ME!**

Don't ask me to explain it. The only thing I can figure is some smart alec in the spirit world must have patched in a microphone to the "TV." I was totally flabbergasted. Suddenly, I got 10 rows of trainees turning around to see what all the commotion was about. I tried to play it cool and I turned around too and pretended the scream had come from somewhere else, somewhere behind me. I'm going, "Who was that?" Of course, the rows behind were all looking forward **AT ME—THE NUT**. One kind sister tapped me on the shoulder, "Kevin, I think that was you. Are you okay?" No, I was not okay. I think I was about to die from embarrassment.

After the lecture, I made a beeline for my room. I wanted to see if I had the scream on tape and if it was as loud as I thought it was. I rewound to that point in the lecture. I push the play button. I hear Rev. Sudo lecturing, "sinners cannot solve sin. Dirty laundry cannot be cleansed by dirty water. Only the shinless messiah can solve . . ."

"AAAAAAAAAAAAHHHHHHHHGGG!"

Yep, it was pretty loud.

So let that be a warning to you, if anybody starts to fall asleep, be ready for my bad boy banshee to roust you awake! Okay, strap on your hardhats, gather up you pick axes and lets get ready to do some deep mining. Understanding this part of the Principle will bear tremendous fruit as we proceed through the rest of the material.

THE PRINCIPLE OF CREATION RELATED TO GOD'S RELATIONSHIP WITH MAN

In my opinion there are three components that are essential in understanding the Principle of Creation as it pertains to the relationship of God and man. These points are the essential elements that would be violated if God were to intervene in the fallen action. Those of you who graduated from Rev. Ahn's 40 day training, will find this familiar:

1. God exerts direct, unconditional control over perfect beings only.

God controls man through love directly and unconditionally only after his perfection. God is perfect and complete. "The Lord is one" (**Mark 12:29**). Therefore for man to become one with God, we must accomplish "oneness" on the individual level. By uniting mind and body we achieve "perfection" (**Matthew 5:48**)

2. God controls growing, immature beings indirectly and conditionally through the condition of principled action.

God controls immature growing beings indirectly and conditionally. As we mentioned, God is one with perfect entities. God is one with his Principle. God's relationship with immature growing beings is indirect through Principle. This means, in the growing period, immature beings must produce conditions of principled action. Centering on those conditions God can have a direct control over the result of principled action. Thus, man's relationship with God is personal and intimate, but *conditional* during this period.

3. Adam and Eve's responsibility is to keep faith in the commandment.

As long as they fulfill that condition they will remain in the sphere of God's control and freedom. If they fail to produce that condition, they will fall outside the realm of God's control and freedom.

Remember, Adam and Eve's "portion of responsibility" is a portion of God's responsibility. Fulfilling it is the pathway to become "Co-Creators."

In summary:

- There is a perfection realm where relationship with God is unconditional.
- Before, we get there we must go through a growing period where relationship with God is conditional.
- The process of growth entails man fulfilling a responsibility: to produce the condition of faith in God's word.

With this understanding, let's review the reasons why God didn't intervene and stop the fallen action.

1. In Order to Maintain the Perfection and Absoluteness of His Principle

If we are not careful, we really create the wrong impression when we teach this section. It can very easily seem like God is more concerned with His perfect principle than caring about His children. Perhaps we unwittingly create this impression too when we lecturers become more enthralled by the sound of our voice speaking the content of the Principle rather than, through actions of love, carrying out the purpose of the Principle.

Rest assured, God wanting to maintain the perfection of Principle was done completely in the interest of love and in the interest of mankind. Sometimes the confusion is generated by the incorrect impression that Adam and Eve were little, helpless children.

The analogy that comes to mind and is often cited is of a small child walking to the end of a pier with the parent fifty feet away sitting on a blanket. It wouldn't be reasonable for a parent, who has already warned his child not to go near the water, to conclude that by jumping up and grabbing his child before he plunges headfirst into the drink, he would be in violation of the Principle. This analogy often comes to people's minds, even ministers, as we teach this particular section. It is very important to understand the flaws in this example. Here is a typical question from a minister:

*Would God not be a selfish God if He served His purpose only and wanted to know only what He wanted to know? Based on trust and growing to harmony, we know that mistakes are made. Just as a small child falls many times before he walks, so humans fail before perfection. Would a loving Father ignore a child as he falls and choose not to know that he is hurting or crying or wants to know? How intelligent would this type of God be? **Rev. T.D.S., Southern Baptist***

Answer:

Adam and Eve were not "little children. They were maturing adults. God was not ignoring His children; He was relating to them based on trust, responsibility and love.

The important point is that Adam and Eve are not helpless toddlers. They are maturing young adults. Also, the responsibility with which they were grappling was not some mundane instruction regarding personal safety, but rather was their core responsibility in the path toward Co-creatorship.

God doesn't violate His own Principle. This means that His Principle remains viable and active. Thus, the Principle prescribes the

path to our full restoration. Although we fell, the goal of the Principle of Restoration is the full and complete recovery of the original purpose defined by the Principle of Creation.

2. In Order Not to Recognize Satan as the Creator

Many ministers will contest this particular point if it is not explained carefully. There are certain areas where Christians will misunderstand. They will think that you are saying that God is oblivious to the existence of Satan, which, of course, is not the case. In the book of Job, for example, God carries on a dialogue with Satan. Here's a common question that illustrates the point:

You said that one reason God did not intervene in the fall was so as not to recognize Satan, yet didn't God dialogue with Satan over Job? *Rev. M.S., Ch. of God in Christ*

Answer:

God does not intervene in Satan's activities. God did not impede Satan from attacking Job. It is Job's faith in God that is the key element that forces Satan to relent. This illustrates the basic law of restoration that man must fulfill a responsibility to separate from Satan. God does not recognize Satan as creator and ruler. This does not mean that God isn't aware of Satan's existence.

Obviously, God "recognizes" Satan as an existing entity of evil. What is being explained is that God's intervention in an unprincipled manner would result in a type of empowerment being imputed to Satan. God would be violating His own Principle by directly controlling immature beings that were without the condition of principled action.

This "new principle" would, therefore, incorporate the existence and co-creatorship of Satan, who instigated the action that precipitates God's reaction. Satan's existence would gain an unconditional foundation. In other words, if God could control immature man directly without a condition, then Satan could, likewise, invade man at will regardless of man's own condition. If this were the case, there would be no way for man to separate from Satan.

The effect of God not changing His Principle means that the basis of Satan's existence remains conditional and not absolute. Thus, even though man has fallen and is in sin, Satan cannot unconditionally claim man. Through the condition of the original

sin, Satan has a claim over man as god and ruler; however, for Satan to exert that claim over man, man must accommodate through a condition.

Conversely, it opens the door for man, likewise by condition, to unbind or reverse the claim of Satan. This is the basis of restoration through indemnity. The bad news is that man made the conditions that empowered Satan. The good news is because man made those conditions, man can play a key role to unbind (indemnify) those conditions and thus be liberated from Satan's claim.

The main value of our teaching is that it exposes the nature of the conditions man carried out that empowered Satan as god and ruler. You have probably heard many stories of Father's effort to discover "the secret crime of Satan." Why was it being kept so secret? What was Satan's essential motive in maintaining secrecy with regard to the main conditions of the fall? Think it over.

If man never discovers Satan's secret crime, then he can never know what are the conditions upon which Satan's sovereignty is established. As long as we remain ignorant of the conditions of the fall, we will not be able to reverse those conditions. Satan strives to maintain secrecy to hide the conditional nature of his claim over man. Secrecy makes obscure the path of reversal that man must go. By the way, this is very directly related to why "confessing my sin" is so important *and* so hard to do. (More on that later.)

The beginning of the end for Satan is when man finally unlocks the nature of the events of the fall. That is why the lecture on the fall is so important. To maintain man's potential to separate from and subjugate Satan, God did not want to "recognize," that is, empower, Satan as creator.

3. In Order to Give Humans Dominion

God intended man to have dominion over all things, as expressed in the third blessing. To do that, man must inherit the authority and creativity of the Creator by playing a role in the work of creation. God gave man responsibility to produce the condition of principled action through maintaining faith in the commandment. By fulfilling this responsibility, man plays a role in the completion and perfection of his own creation. Through his own perfection, he likewise, perfects his family and the universe via the three blessings.

This inheritance is the essence of humanity, human dignity and the potential to build enduring culture. It is the direct inheritance

of God's life, love and lineage. Without it, man is nothing more than a higher animal, subject to natural law and carnal desire.

If God overlooks man's area of responsibility and "takes over," God will have severely limited man's potential.

For these reasons God did not engage in an unprincipled intervention in the fallen action. This was done out of concern for man's interest. God sacrificed Himself in order for His children to maintain their potential for life, love and lineage.

A Father and Son

A more descriptive analogy for understanding God's non-intervention in the fall

A better analogy would be a father and his 16 year-old son with a new driver's license, asking to borrow the car for the first time.

The son enters his father's room quietly, his newly issued driver's license clutched tightly in his hand. His father is a stern figure. The son loves him, deeply respects him and also fears him. He softly knocks on his father's door,

"Dad, may I come in?"

The boy's father is standing at his desk, he turns and answers, "yes, come in son. What's up?"

The son enters and approaches his father's desk and pauses. His father was reviewing some papers, moving things on his desktop, opening drawers, closing drawers. The son just waited patiently and quietly for his father to finish his activity.

"What's up," the father asked again, realizing his son was standing there waiting for him.

"Well . . ." the boy began, a tightness forming in his throat, "I got my license today." He held out the license for his father to examine.

"I see." He reaches out and takes the card. He could see it had his son's photo and name on the front. He looked it over for a few moments while collecting his thoughts and attempting not to look surprised or startled.

"Good, good son, good." He started to hand the license back. He recognized the expression on his son's face. He was expecting something more. "Well, let's arrange some practice with the car, perhaps we can plan when your mother gets home."

"He's trying to blow you off, don't let him blow you off." The son thought to himself.

"Well, Dad, you know, I did all the practicing last year when I got my permit. This is my driver's license. That means, well, I can drive, you know,

legally.”

“Oh, I see” The Dad now knew where this was going.

“Dad, in fact, I was kind of hoping that I could use the car, occasionally.”

“Uh-huh, well, we’ll see. Now if there is nothing else, I’ve got to get these files together, son, perhaps we could take it up at another time.”

The voice inside his head was now a shout: “GO FOR IT!”

“Dad, do you think it would be alright if I took the car for a little while, like, uh, now?”

The father looked up from his desk and slowly removed his glasses. He paused for a moment, leaned back in his chair and just gazed at his son. Slowly, his hand crawled into his pant’s pocket and located his car keys. As if in a dreamlike trance, the father just sat there staring and jingling the keys between his fingers.

“What’s he doing?” the son thought to himself.

“What’s wrong with that bike?” the father finally blurted out. “It’s a good bike. So now what, are you just going to throw the bike in the garage and let it sit and rust? Now you’re going to be driving the car everywhere?”

“Dad, I just want to practice my driving.”

“Well, where do you have to go?” the Dad asked pointedly. “Its almost 5:30, its getting dark.”

“I just want to take the car for a spin.” As soon the word “spin” left his mouth, the son was wishing he had an auto-retrieve button on his tongue like one of those fancy tape measures.

The father’s eyes widened like a quarterback watching his wide receiver break free across the middle.

“Spin?” the father repeated, his voice dripping with all the incredulity he could muster. “SPIN! Oh, no, no, no, nooooo sir. We aren’t SPINNING anything. We drive the car.”

“Son, sit down over here,” the father directed his son to sit in the chair next to him.

“Oh no,” the son thought to himself, “here comes the ‘this car is not a toy’ speech”

“Son, this car is not a toy.”

The father starts a several minute dissertation on the potential dangers in driving an automobile. He intersperses his comments with examples, statistics and vivid images of watermelons dropping off twenty story buildings, which was supposed to depict what happens to the human body when a car hits a wall at thirty-five miles per hour.

“So you see son, driving a car is a huge responsibility and, well, I’m just not sure you’re ready.” Dad was moving onto the dangerous turf where words wound young sons.

"Well, the State of Virginia thinks I'm ready otherwise they wouldn't give me a license," the son pleaded.

"Well, I'm your father and I'm not so sure."

"In other words, you don't trust me." The son stood up and began to walk away. "Forget it, I'm sorry I asked . . .!"

"Son, wait up," the father called after his son. "Son . . .," but by the time the father got to the door his son had rounded the corner and was gone.

Has this happened to you yet? What does this story have to do with God not intervening in the fall? It illustrates the challenge of a parent giving his son responsibility. The father wants to give his son responsibility but he is hesitant. He realizes that in handing over the keys, he places a huge responsibility in his son's hands. He knows that the son is of legal age and has the physical capability to drive a car, but he still hesitates.

What's his problem?

It is fear of the potential for failure and the adverse consequences that would result. It is made even more pronounced by the practical reality that Dad is probably a much better driver than the inexperienced son. Giving responsibility to his son opens the door for tragedy and pain. What if there is an accident, injuries or worse? The father has done all that he can do to protect his family from pain; that is *his* mission and responsibility. What if the son is not as serious about his responsibility as the father has been with his?

The father falls into the trap of instinctively withholding responsibility from his son. He pretends in his own mind that he has valid reasons, that the timing isn't right and that the risks are too great. Once that conclusion is made it becomes very easy for the father to convince himself that, in the interest of the child and the family, he should postpone the giving of responsibility.

His true motive is stealthily hidden behind a mask of denial. It is the fear of losing control and being faced with the consequences of a tragedy he did not cause. The destructive nature of this path is that it directs the father toward an inordinate focus on his child's faults in order to justify withholding responsibility from his child. Behind the mask of denial, the father, unwittingly, imposes upon the son a sub-conscious sense that he is neither trustworthy nor capable of handling responsibility. The son, thus, never feels validated or worthy.

In this way, the father creates the very monster that rises up to defy him. He can be guaranteed that he will have a son who will be a rebellious terror on the highway. The cycle of denial is complete when the son's behavior justifies the father's initial decision to withhold entrustment of responsibility. Denial will allow both the father and his son to spend a lifetime of blaming others for the consequences of the son's behavior. However, the simple truth is that the father's *sense of his own responsibility* for the well-being of his family has become so overpowering, so all encompassing that he refuses to ever run the risk that is inherent in bequeathing responsibility to another. Whenever it comes time for Dad to show trust, he habitually balks.

Other fathers try another fruitless approach. They pretend to trust while only giving a hollow responsibility stripped of any real authority. "Son, here are the keys to the car, but I'm coming with you!" Dad piles in the back seat and begins to bark orders into his son's ear, "too fast-slow down. . .turn left. . . put your signal on. . .I SAID SLOW DOWN!!!" This is equally ineffective. The son never grows, never matures and finally, frustrated, the relationship breaks down.

All fathers must understand, God gave responsibility to Adam and Eve not based upon an assured positive timely outcome. He gave it because in having responsibility man gains the potential to complete his growth and to achieve full maturity. In many cases, the very act of entrusting a child with responsibility is the element that turns him toward maturity. Without that entrustment, all fearful predictions of doom will surely come true.

God gave a real responsibility to Adam and Eve. It is proven by the fact that Adam and Eve had real authority over their role. Even God respected that authority. As a result, their success or failure bore direct consequences upon God's purpose and destiny. The consequences of the fall were overwhelmingly consequences experience by God. Consider Father's speech, *The Pinnacle of Suffering*:

What is the pinnacle of God's suffering? There is no question that the fall of God's children, Adam and Eve, is the focal point of His difficulty. Their separation from God was a very pitiful and tearful situation. God is the Father of mankind and Adam and Eve are His first children, the ancestors of fallen mankind; when these children fell, the consequences had a direct impact on God and caused Him incredible suffering. Because the fall was a physical act, God lost His connection with the physical

world, and in addition, He endured suffering of the mind and suffering of the soul. The seeds of man's suffering throughout history were planted by Adam and Eve being corrupted at the beginning of human history, and from that time on suffering was handed down from generation to generation.

The fall of man brought three consequences: God lost His children and He lost His temple, because man was to be the dwelling place of God. Furthermore, God lost the only home in which His love could be manifested; Adam and Eve were not only to be the children of God but to be the recipients of His love. With the fall of man God lost everything He had hoped for in the love of His own children, the love between husband and wife, and the love between parent and child.

How abundantly clear that God placed himself in jeopardy for mankind's sake.

THE PRINCIPLE OF RESTORATION THROUGH INDEMNITY Adam to Jacob

One day the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it."

Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." "Does Job fear God for nothing?" Satan replied. "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But stretch out your hand and strike everything he has, and he will surely curse you to your face." The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD. **Job 1:6-12**

FALLEN MAN IS IN THE MIDWAY POSITION

The story of Job illustrates man's fallen position. Fallen man must contend with two competing sovereignties, each with a legitimate claim, each attempting to establish an exclusive claim over man.

Notice the difference between God and Satan's viewpoint of Job. God is proud of Job and expresses faith in him. God sees Job's goodness and exalts it.

Satan, on the other hand, has a very pessimistic opinion of Job. Satan questions Job's sincerity. He tells God that Job's devotion is merely a result of Job pursuing his own interest. Satan is not a big booster of Job. Satan wants to tear down Job in the eyes of God.

Both God and Satan can legitimately see themselves in Job. This is the meaning of the idea of fallen man in the "mid-way posi-

tion” between God and Satan. Both God and Satan have a legitimate claim. Both God and Satan can, likewise, see themselves in each fallen person. How did this come to be? See Father’s words:

*One major result of the fall is that we came under two lords, or two subjects. If we had only one subject and one lord, it would not be such a problem to restore everything and return to the original state. If God were still the only subject, every creature could become harmonized with Him and there would be nothing to oppose such harmony. But there is another subject, whose direction is totally the opposite of God’s. That being took the subjective position by rejecting God. As a result of the fall, the opposing power of love that pulls man away from God became much stronger than the power that leads man back to his original source. Thus, the power of love came to be divided into opposing camps of internal and external. Satan is connected to the world of love centering upon external power and God is connected to love centering on internal power. So two subjects came to stand over one object, man. Satan became the external subject, while God became the internal subject. **Total Indemnity, April 3, 1983***

God maintains a claim over man. Even though man fell, this does not negate God’s status as the true Creator of man. However, Satan also has a claim over man. Even though God created man, this does not negate Satan’s status as “god.” Satan’s status as “god” was established by the conditions of the fall.

*“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. **Matthew 6:23–25***

This is fallen man’s plight: We have two masters, each with a legitimate claim. However, we are dwelling in a Principle-driven universe that allows for only one master and exclusive dominion. Remember God’s efforts to “not recognize Satan as creator”? This is the area where it will bear fruit.

This means that, although God has a claim over man, because that claim is not an exclusive claim, God will not exercise, at will, His dominion over man. The benefit for man, in terms of restoration, is that Satan, likewise without exclusive claim, cannot exercise, at will, his dominion over man.

The Book of Job goes on to show us that, ultimately, Job would have to walk a course in order to demonstrate which sovereignty would be validated. Job, himself, would have to negate the claim of

Comments:

This is an area of our teaching often misunderstood by Christians. As you explain indemnity, Christians will tend to think that you are proposing a "salvation by works" code. We must allay these concerns by affirming, early in the presentation, that the "capstone" of the Principle of Restoration is the appearance of Christ and the regeneration of humanity. As noted earlier, our methodology is following a chronological progression from the fall to the Second Coming. The Principle of Restoration through Indemnity dictates that man must be saved through a savior, i.e. a new Adam. However, before Christ appears, 4000 years of biblical history unfolds. We examine this history because it is a series of events bound for one ultimate event: the coming of Christ! Christians will relax and listen if they can see that the train is headed for Jesus station and that we are picking up saints and prophets along the route.

the one and affirm, by action, the claim of the other. By Job's conditions, exclusive dominion is established. This is the essence of understanding the course of restoration.

BELIEVE THE WORD AND ACT

Thus, God and Satan need to set up a condition by which exclusive dominion can be established. In order to accomplish this, God sends His word. If fallen man, in the mid-way position, makes the condition to receive the word, believe it and put that word into action, he will have then set up the condition for God to exercise His will to exclusively claim man.

Isn't "to indemnify" another way of saying "salvation by works?" **Rev. H.M.**

Answer:

No, the Principle of Restoration through Indemnity is not salvation by works. I think I clearly stated in the presentations that salvation comes only one-way: rebirth through the Living Adam. The course of indemnity makes the foundation upon which salvation can be received.

The Principle is the same in operation; however, over time we see an elevation in the quality and magnitude of salvation. As we know, history, generally, is following the major ages of: Pre-Old

Testament, Old Testament, New Testament and Completed Testament.

In the Old Testament Age, God would send his word, i.e. the laws, decrees and commandments of God. If the chosen people would make the condition of receiving the word, believing in it and putting it into practice, then God could lead them with “a pillar of cloud by day and a pillar of fire by night.” Again, stress to Christians that this was not “salvation” however, it clearly foreshadows the process by which salvation will be accomplished.

This pattern is the same for salvation through Christ. Christ comes as “the word made flesh.” If we make the condition of faith in Christ, receive Christ as the living word, and believe and put his words into practice, we will be “judged” and brought to God’s side.

*There is a **judge** for the one who rejects me and does not accept my words; that very word that I spoke will condemn him at the last day.*

John 12:47-49

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.

Matthew 7:24-25

BAD CONDITIONS

It would be nice if we could conclude at this point and say, “Henceforth, make only good conditions centering on God’s word.” That would be very good advice, however, it would not be the whole story.

The rest of the story involves the reality of another “god” who, likewise, is seeking exclusive claim. This other god follows the same principle in attempting to set up an exclusive dominion. He sends his word. Satan’s word is a counterproposal to the word of God. For example, in the Garden of Eden (**Genesis 3:1**), God instructs Adam and Eve not to eat the fruit for on the very day they eat, “they will surely die.” Satan, in contrast, tells Eve, “you will not surely die.” Before Eve can accept the word of Satan, she must, first, make the conscious decision to *reject the word of God*. This is the beginning of the loss of freedom and, therefore, the rise of inordinate, uncontrollable desire. Man maintaining faith in God’s word is the condition by which God controls growing, imperfect beings in the growing period.

Satan is clever in sending his word. He knows that his first objective is for man to reject the basis of his own freedom and authority. This is how Satan gains authority and control over man. Without man's own voluntary submission and cooperation, Satan could never exert his claim as god. Therefore, if man receives Satan's word, believes it, and acts upon it, then Satan can exert his will to have exclusive dominion over man. Such a person goes to "Satan's side." This commission of a "bad condition" is what we refer to as sin. Therefore, sin is any thought or action in violation of God's word that makes a base for Satan to have give and take with me.

What are the characteristics of being on "Satan's side?" or on "God's side? I remember once having one church elder describe for me what life would be like in "the kingdom of heaven." He told me we would sing hymns, attend prayer meetings and listen to speeches all day and night. I told him that sounded to me an awful lot like how I would describe the other place! (He put me on a 21-day prayer and repentance condition.)

I like Father's description of heaven instead. He once said that heaven is the place where, if you want to drink beer, you can drink as much as you want. In fact, he said if you want to connect a beer-hose directly to your mouth, feel free to do so. I remember when Father gave that speech. I was thinking that Father must be in direct communication with my Irish spirit world because he surely described Irish heaven perfectly!

Father's point is that Heaven is the place of perfect freedom. You will not have a desire for anything that will sever your relationship with God. No desire will emerge that will destroy our primary relations of love because all desire will be one with the universal value of living for others. Therefore, in Heaven, our deepest and strongest desires will always adhere to the path of the Principle. In Heaven, as a result, we don't need "faith" any longer. Desire and action are one. Therefore fulfillment is constant in Heaven. That means we will always be joyful and stimulated there. Subject and object will always engage, interact and produce joy. The realm of perfect freedom is the realm where my desire can be realized.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 2 Corinthians 3:17

Freedom without purpose is licentiousness. Paul describes the purpose of freedom. It is not so that we can do as we please, but rather, that we may live in love.

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbor as yourself'.

Galatians 5:13–14

Conversely, to be on “Satan’s side” is characterized by the loss of freedom. Jesus describes sinners as “slaves.”

*They answered him, 'we are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?' Jesus replied, 'I tell you the truth, everyone who sins is a slave to sin.' **John 8:33–34***

All sin has the nature of habit. I can't stop committing the sin. I do it over and over and each time I do it, a little more of my freedom is taken away. As I lose more freedom, the desire to sin grows stronger in direct proportion to the loss of freedom. Again, Paul describes this nature perfectly:

And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature.

For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do, this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.

*What a wretched man I am! Who will rescue me from this body of death? **Romans 7:16–24***

If the purpose of freedom is so that we may “live in love and live in God,” it stands to reason that the consequence of sin is the hardening of our hearts. We lose the God-given ability to love and feel joy in our life. This is death as a result of sin. Paul affirms this consequence:

*They are darkened in their understanding and **separated from the life of God** because of the ignorance that is in them due to the hardening of their hearts. **Ephesians 4:18***

As does James, the brother of Jesus:

When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. James 1:13-15

Through the condition of sin we lose our position and status on God's side. Satan invades our life and gains dominion over us. Our hearts harden and we lose the motive of life: to live in love. Because of the loss of motive we lose the joy of life and finally, because of this growing void in our souls, we seek, ever increasingly, more sin to replace the real experience of God's love. Once the cycle is complete, sin produces more sin, more death, more habit, more emptiness, more desire for cheap replacements for true love. Indeed, who will save us from this body of death?

CONFESSION

Once a condition of sin is made and Satan gains dominion, he begins the process to expand that base of sin. Satan begins to accuse us for the very sin only moments before he was enticing us to commit. The very same Satan! Is he schizoid or what? Think about that.

Satan is extolling us toward commission of a particular sinful act. He assures you it is okay to do it. He reminds you of all the others that have done the same. "I know how you feel," he says, "I've felt the same way myself, but I have found that it was okay to do it as much as you like." Satan perfected the "feel, felt, found" technique of sales. Has anyone noticed, before the condition of sin, Satan is so sympathetic and understanding?

Once the condition is made, however, then how the tables turn. Now he is shocked and amazed that you would do such a heinous thing. He questions your right to continue to think of yourself as a child of God. He reminds you, repeatedly, that your sin is the most shameful act he has witnessed in quite sometime. Now he is wringing his hands over the terrible crime committed by you.

If you try to pray, he'll try to stop you. He will point out how ludicrous it would be for a pure God to relate to you, especially after what you did to him. You remember what you did, don't you? If you continue to listen to Satan, he'll keep talking until you're thoroughly

convinced that you have irrevocably damaged your relationship with God. Isn't Satan considerate to be so concerned about our relationship with God? Yeah, right!

Why does he do this? Why does Satan accuse the sinner?

The reason has to do with Satan's need for secrecy. For example, Father had to go through untold sufferings in order to unlock the nature of Satan's secret crime in Eden. Why the need for secrecy?

It is because Satan's sovereignty is conditional. As long as a condition has been laid, Satan can claim man. However, if man begins to understand the nature of those conditions and moves toward taking responsibility by reversing those conditions, he will remove the basis of Satan's authority over man. Such a path separates that man from Satan.

If all people are separated from Satan, then Satan will have no foundation to be "god and ruler." It is of paramount importance, therefore, for Satan to maintain his position, that man never discover or take responsibility for the conditions he has made.

Satan accuses us for our sin and, at the same time, tries to convince us that God will never forgive us. If we believe this, we will have no recourse but to repress our sin. This means we will justify our sin and by so doing we are, in effect, hiding the sin from ourselves. We will displace the problem onto something or someone else.

When God attempts to bring us to the light with the hope that we will admit our sin and take responsibility, we instead feel the rise of fear in our soul, believing that God will only condemn us. We turn from the light because we think that we have overstepped the bounds of God's love.

The dividend for Satan is that, as long as we continue to avoid facing our conditions of sin, he is able to maintain his position of authority over us. He has tricked us, through fear, into avoiding, at all costs, facing the conditions we have made. In this way, the basis upon which he exerts his authority over us remains intact. How clever!

The act of confession negates or reverses the justification of our sin. Justification of sin is the lie provided by Satan so that I may conveniently repress my sin. Common justifications are:

"It's okay, everybody's doing it!" (No, they aren't)

"Oh, well, nobody's perfect." (But everyone should be growing)

One of my favorites, "Go ahead, once won't hurt." (All sinful habits started with a "once" that wouldn't hurt.)

And this one: “Go ahead, Father will have a forgiveness ceremony in a few months, what could happen in a few months?” (How about your Sung Hwa ceremony for starters?)

Confession is reaching into our soul, gathering our sins into our hands and boldly holding them to the light. When our sins are bathed in the light of truth, we can see clearly the heinous nature of our actions. We can see how our sins have hurt others, our families and those who look up to us and depend on us. We can see how our sins have a strong tendency to expand into the lives of our most precious loved ones and become a problem for them. We can see how our sins are hurting God and deeply disappointing Him. We can see how our sins are ultimately robbing us of our destiny and greatest potential.

Confession brings light onto my conditions of sin. Confession also forces me to confront my belief about God. Is God truly a God of love who will forgive me or is He a God who will have lost patience with me and instead seek my condemnation? The scripture encourages the sinner by revealing God’s nature of forgiveness and His desire to restore us to our former glory.

If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. 1 John 1:8-9

Through confession I place myself in a position to trust God’s love and his ability to forgive. I move in a direction that is 180 degrees opposite to the direction paved by Lucifer when he rejected God’s love. Having gained a deeper sense of my sin, through confession, I am ready to move to phase two of the restoration process: repentance.

REPENTANCE

In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents. Luke 15:10

Repentance must come from the heart. Real repentance only happens as a result of really seeing our sin and becoming fully cognizant of its implications. Without confession, it is hard to have genuine repentance. Repentance means turning around and changing my direction. I turn my back on my sinful past and face the

direction that leads me back to God's side. Satan hates repentance. He hates that which he cannot do. It is not in his nature to repent.

What is his nature? It is called the original nature of the fall, or, fallen nature. Fallen nature is actually another term for Satan's personality. Simply put, the most common element of Satan's personality is the insistence that he is never wrong. It is always someone else's fault. He always blames others and never considers his own shortcomings.

Therefore, the person who stands humbly in front of God and says, "God, I am at fault, please forgive me," is a man who takes a position that Satan cannot reach. Satan will flee from the repentant sinner because Satan cannot repent himself. The best and surest path to separate from Satan is to perform the task that Satan cannot do.

I have heard, many times, people say that they confessed and repented over and over again, but they still had the same problem. "It didn't work," they say. Well, there is a very important component that must be included in the process of repentance. The dreaded "I" word.

LAY AN INDEMNITY CONDITION

The way for salvation is to pay indemnity and then restore the way. Indemnity means you climb through the path by which the fall happened. Then go the opposite way. Rev. Sun Myung Moon

Through confession and repentance we turn from our sin; however we still are in Satan's area because of our condition of sin. Who produced the condition of sin? We did, by our own actions. That's the bad news. The good news is that because we produced that condition, we have the ability to reverse the condition of sin. This is the purpose of a condition of indemnity.

Through the condition of sin, I lose my position and status on God's side. Conversely, through the condition of indemnity, I restore my position and status. By setting up a condition, we remove ourselves from the territory of Satan's control.

An indemnity condition is a reversal of the pattern of the condition of sin. Primarily sin involves reversal of original order. For example, I sacrifice others for myself. I tip the balance of mind and body toward the interest of the flesh over the spirit. I disregard public, for private. I nullify absolutes with relativism.

By following this pattern, the sinner walks into Satan's territory and is invaded. He becomes a slave to uncontrollable desire. He justifies his actions with a lie. His heart hardens and no life is found in him. He feels empty and in need. He seeks replacement for his lost life of love. Typical replacements for God's love are drugs, alcohol and other intoxicants, aberrant, illicit sex and pornography. He struggles with depression and anxiety. His only respite is to sleep as much as possible.

Indemnity is the reverse course of sin. Therefore, indemnity is the opposite way of the usual desires of the flesh. Fasting, giving up sleep, doing what I don't want to do is the pathway of indemnity. Through the process of confession, repentance and laying an indemnity condition, fallen man restores his position and status with God.

Indemnity is a reversal of the process of the condition of sin. Therefore, conditions of indemnity run parallel to the process of sin; yet are moving in the opposite direction upon an opposite motive.

Even though they are headed in opposite directions, sometimes the closeness of their parallel tracks creates confusion. This means that conditions of indemnity can, on the surface, appear to be sin. The story of Tamar in the 38th chapter of Genesis is an exact example of this confusion. To this day, Christians are baffled by Tamar's behavior. It seems like sin, pure and simple. From the standpoint of indemnity, however, Tamar's actions reveal most noble motives.

In this section, I have emphasized the personal process of restoration through indemnity much more than I would when teaching ministers for the first time. With ministers, primarily the focus remains on the historical restorative role of the process of indemnity.

In future publications, I would like to expound more on the personal application of this principle. In my life, it has provided real solutions to problems that I never thought I could overcome. It is a teaching of personal empowerment, if understood properly. It is the greatest comfort to know that if I stray off the path of life, that I never have to feel lost or confused. The path to restoration is clear and grounded in a concrete teaching exemplified by 6000 years of biblical history and our True Parents' life.

I have also experienced that the personal application of this part of the Principle is probably the area least understood by our members. Also, no doubt, this part of the Principle has been misused by many as a device of control rather than as a tool of honest liberation and empowerment.

Freedom is a fearful realm for those who seek to impose total

control. Restoring true freedom is the goal of the Principle of Restoration through Indemnity. However, trying to implement that principle within an environment where real authority is never granted, risks are not taken and mistakes never happen is contrary to the process of restoration. The added tragedy is that we lose faith in the very truth that can lead us to our liberation. We fail to fully recognize the nature of our difficulty.

Most sadly, we fail to see the outcome of changed lives. It is not because the Principle is insufficient. It is because the Principle is insufficiently implemented in an environment whose goals are not consistent with the goal of restoration: the personal liberation and empowerment of each member. Does that environment hopelessly bind us? Not at all, however, we must recognize completely the challenge before us and compensate accordingly, by taking personal responsibility. We have the power!

RESTORATION AND BIBLE HISTORY

Let's change our focus to the historical restorative role of the Principle of Restoration through Indemnity. In its most simple expression, we could say the goal of historical restoration through indemnity is the resurrection of one dead Adam.

In the history of the chosen people, we can see that God is setting up the process of restoration in order to recover and lead his people.

*But if they **will confess** their sins and the sins of their fathers—their treachery against me and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and **they pay for their sin**, I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will **pay for their sins** because they rejected my laws and abhorred my decrees. **Leviticus 26:40—43***

*But God does not take away life; instead, **he devises ways so that a banished person may not remain estranged from him.** **2 Samuel 14:14***

We can find many examples where God enacted the Principle of Restoration in order to recover His chosen people who had gone

astray.

- **Worship the Golden Calf**

The Israelites committed the sin of idolatry by worshipping the golden calf during the time Moses was praying and fasting for 40 days on Mt. Sinai. See how Moses deals with the circumstance of a sinful people and how he restores their former position and status through the condition of indemnity:

And he took the calf they had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it. He said to Aaron, 'what did these people do to you, that you led them into such great sin?' 'Do not be angry, my lord,' Aaron answered. 'You know how prone these people are to evil. They said to me, 'Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him.' So I told them, 'Whoever has any gold jewelry, take it off.' Then they gave me the gold, and I threw it into the fire, and out came this calf!

Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, 'whoever is for the LORD, come to me' and all the Levites rallied to him. Then he said to them, 'this is what the LORD, the God of Israel, says: 'each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor'. The Levites did as Moses commanded, and that day about three thousand of the people died.

Then Moses said, 'you have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day.' The next day Moses said to the people, 'you have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin.'

So Moses went back to the LORD and said, 'Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin, but if not, then blot me out of the book you have written' The LORD replied to Moses, 'whoever has sinned against me I will blot out of my book. Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin' and the LORD struck the people with a plague because of what they did with the calf Aaron had made. **Exodus 32:20–35**

- Sin of Rebellion at the Border

Our next example is at the border of the Promised Land. Moses sent the spies for 40 days of spying in the Promised Land. Upon their return and report, the people grumbled mightily against Moses, Joshua and Caleb. God pronounced a punishment course of 40 years of wandering:

*Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. **For forty years, one year for each of the forty days you explored the land, you will suffer for your sins and know what it is like to have me against you, I, the LORD, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this desert; here they will die. Numbers 14:33-35***

At the end of this period of indemnity, the Israelites were returned to their former position and status. Did you notice that the 40 years of wandering were meted out on a 1 day = 1 year basis? They regained the qualification to enter into the Promised Land by indemnifying the 40-day spying period. This is why the wandering period was 40 years.

SINNERS CANNOT SAVE THEMSELVES

Earlier, we mentioned that the Principle of Restoration dictates that man must be saved through “a living Adam.” We must be careful to show why the Principle is not asserting a salvation through works plan.

Doesn't the term "indemnity" mean "payment?" If so, how can God accept any payment from any man or any race of men who are sinful? Doesn't God accept man only because they have been born again and are now in Christ? Rev. R.L., Seventh Day Adventist

Answer:

See Leviticus 26:40-43, 2 Samuel 14:14. Several times the chosen people restored their position and status through the process of indemnity (Exodus 32:20-35, Numbers 14:19-35 and the Babylonian exile are examples). This is not, however, to be misconstrued to mean that they could accomplish their own salvation or regeneration through indemnity.

Comments:

As we proceed through this very important part of the Principle, it is important, as mentioned earlier, that we not only explain the content well, but also explain the *reason* we are teaching certain points. The Principle of Restoration, to be understood well, requires the teacher to employ the teaching method of, “tell them what you are going to tell them—*tell them why* you’re going to tell them—tell them—tell them what you told them—*tell them why* it was important that they were told.”

The purpose of this book, as I’ve mentioned, is not to rewrite the Principle but to help you in understanding the “why” in teaching to Christians. This will be vital as we move through history toward Christ and his second coming.

The simple explanation of the Principle of Restoration is that it is the course of reversal of the process of sin. The process of inheritance is the way that Original Sin was transmitted to mankind. We did not commit the conditions of the Original Sin ourselves, however, we inherited the consequences. Therefore, the Principle of Restoration specifies that we cannot indemnify the Original Sin independently through personal conditions.

Instead, we must establish an inheritance of life and salvation in reversal of the inheritance of sin and death wrought by the fall. Thus, sinners cannot save themselves.

Sinners’ fundamental problem is a result of an ancestry that links to the “dead Adam.” Thus, we must come out of this lineage of death. We cannot just come out of a lineage without connecting to another lineage. Sinners need a new lineage that connects to life. This requires the appearance of a “new Adam.” The process of restoration through indemnity requires the sinner to change his blood lineage from the dead Adam to the living Adam. This “change of blood lineage” is the process of rebirth.

For as in Adam all die, so in Christ all will be made alive. 1 Corinthians 15:22

In reply Jesus declared, ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’ John 3:3

The Principle of Restoration through Indemnity is deeply affirming the centrality of Christ’s role. Many ministers, as I mentioned

in the beginning, were not prepared for such a deep and thoroughly biblical affirmation from “the Moonies.” They were anticipating that our view on Christ would be completely humanistic and vague. They were expecting that we would declare Jesus, “a good example,” “a wise teacher,” and nothing more. They were wrong and they were extremely amazed. Even the ministers who disagreed could begin to realize that our approach to biblical truth was extremely formidable.

I am in total agreement with you when you say that sin is inherited; however, I have problems with the concept of salvation being inherited. The word “inherited” means something that is automatically given. What do you mean by inheritance of salvation? Rev. A.J., Baptist

Answer:

But to receive the inheritance of salvation, we must come into the lineage of the benefactor: Christ. Therefore “unless ye be born again,” etc. In order to experience the rebirth we must fulfill certain conditions (see Hebrews 1:14).

A NEW ADAM MUST COME

In order to reverse the condition of the Original Sin, we must understand the process by which that sin came to us. Sin came to us owing to the lineage of our birth. Our lineage goes back to a dead Adam. The dead Adam originated as a result of conditions he performed. Prior to those conditions, Adam was a “living Adam” and was born without sin. Thus, as we have indicated, fallen man did not commit the Original Sin; he inherited it. Thus, for man to be saved, this process must be reversed.

History did not begin with a dead Adam. History began with a living, sinless Adam who then performed certain conditions that transformed him from a living Adam into a dead Adam. This demonstrates that the dead Adam emerged on a foundation of conditions; he didn’t just appear without discernible reasons. This “pre-history” of the dead Adam are the events and conditions that caused the transformation of the living Adam into the dead Adam.

Mankind needs a new ancestor, a new Adam, into which we can change our lineage. By doing so, we “inherit” salvation and life.

Are not all angels ministering spirits sent to serve those who will inherit salvation? Hebrews 1:14

When will that new Adam appear? What determines the circumstances for his arrival? Just as the dead Adam did not emerge without a foundation, likewise the new Adam will not arrive without a foundation. Of course, we know that Jesus is that new, living Adam, but we see that Jesus did not appear immediately after the fall. Between the fall and the birth of Christ was 4,000 biblical years.

History began with a living Adam who then performed conditions that transformed him into a dead Adam. According to the Principle of Restoration through Indemnity the pathway of reversal of those conditions will lead the dead Adam back to the position of a living Adam. This means before the new living Adam can appear, conditions of indemnity must be laid. Those conditions must reverse the bad conditions that changed the original living Adam into the dead Adam. The pre-history leading up to the birth of Christ is the Providence of God to establish those conditions as the foundation for the emergence of Christ, the new living Adam.

The foundation for the dead Adam was accomplished in a short period of time, possibly one afternoon. However, to reverse those conditions successfully required 4,000 years of restoration history. This pre-history leading to the birth of Jesus is predicated on the reverse course of the pre-history of the dead Adam. In other words, the parallel is in the content of those histories and not in the duration.

Therefore, in order to understand the ebb and flow of the history leading up to the emergence of Christ, we must have a clear understanding of the “pre-history” that led to the emergence of the dead Adam. That is, we must have a clear understanding of the conditions that were performed by Adam that led to his demise. The reversal of those conditions will serve as the Foundation for the Messiah.

Thus, when we examine biblical history, we assert that there is a common cause that links all events leading up to Christ. That common cause is the providential requirement of reversal of the conditions committed by Adam. This is the mission of Abel, this is the mission of Noah, the mission of Abraham, Isaac, Jacob. It will be the mission of Moses on the national level and, it will be the foundation to understand more fully what is the mission of John the Baptist. If we have a deeper measure for evaluating John, then we will be able to make a stronger case that John did not fulfill his mission.

Each “central figure” is a “second coming” of the dead Adam. His mission is to reverse through indemnity the conditions that transformed a living Adam into a dead Adam. If the central figure is successful in establishing those conditions, then that victory will serve as the Foundation for the Messiah, i.e., the new living Adam. If that central figure is not successful, God will re-create, at a later time, the circumstances for the accomplishment of that mission. That means, a new central figure will come with the same objective as his predecessor. Thus parallels form over the course of time. The root cause of “historical parallels” is that each central figure in each age is addressing the “common cause,” the same set of circumstances, the same role and responsibility, the same objective.

At this point, I would cite some examples of reoccurring events and themes in the Bible. The Principle, for example, explains Jacob’s course as a “model course” for Moses and even Jesus.

*Jesus gave them this answer: I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. **John 5:19***

The Principle cites eight examples of parallels shared by Jacob, Moses and Jesus. For example, Jacob had 12 sons and 70 family members, Moses had 12 tribes and 70 elders and Jesus had 12 apostles and 70 disciples.

I would also preview the pattern of the struggle between the elder and younger:

- Cain and Abel
- Ishmael and Isaac
- Esau and Jacob
- Zerah and Perez
- Manasseh and Ephraim
- Aaron and Moses
- John and Jesus

At this point in the lecture series, ministers would be greatly impressed with the Principle ability to offer insight and explanations about issues they have long questioned. They were also starting to realize, “hey, we misjudged these Moonies, they really love the Lord and understand salvation. I’m even going to use some of this in my sermons!” Many would be climbing onboard the train, looking out the windows and waving, all excited. Only I knew where the train was headed. This was my strategy: to get them on the train. It was

my plan to teach as much important content to get them on the train before we roll into “the battle zones.”

That is the “why” in studying this section of the Principle. The unspoken “why” is to establish a consistent historical pattern that unequivocally indicates that Christ should be *received* in Israel. The articulation of Christ’s undone mission will serve as the foundation for understanding the mission of a second coming. Understanding the nature of that mission will also serve as the foundation to understand the manner in which he will appear.

All aboard!

THE FOUNDATION FOR THE MESSIAH

As was mentioned in the previous section, in order to understand the ebb and flow of the history leading up to the emergence of Christ, we must have a clear understanding of the “pre-history” that led to the emergence of the dead Adam. That is, we must have a clear understanding of the conditions that were performed by Adam that led to his demise. The reversal of those conditions will serve as the Foundation for the Messiah.

What is the composition of Adam’s bad conditions? The Principle describes the fall as a process. In the process of the fall, there is a series of interlinked actions that result in the transformation of Adam and the reversal of order. In other words, Adam not only dies, but falls under the authority of a new emerging “god” and “ruler.”

Foundation of Faith—Foundation of Substance

What conditions did God intend for Adam to accomplish? First, Adam was supposed to adhere to the word of God. In previous chapters we explained that Adam receiving the word, in fact, was God’s effort to share His role with man. God gave man a 5 percent portion of His responsibility as creator. Application of the word, the role of self-governing, is the position that Adam gains through the word. This is the basis of understanding “The Foundation of Faith.” If Adam made a faith foundation with the word, he would then have accomplished the key component of his responsibility through the growing period.

The second element of Adam’s role involves his position to have dominion as Co-creator. In previous chapters we explained God’s

intention to rule by love through Adam. As a result, Adam must accomplish the position of dominion over all things, including the angels. Adam achieving dominion is the foundation for God's dominion. This is called the Foundation of Substance. God incarnates substantially in Adam. God's dominion over the substance of Creation is achieved.

We can best understand Adam's failure in relation to his stated role. First, he lost the Foundation of Faith by rejecting God's word through the temptation of Eve. God's word was for Adam not to eat the fruit. Eve tempted Adam; however, it was Adam who had to make the decision to relinquish his relationship with the commandment, the word of God. By doing so, Adam lost the tool of dominion and control. The force of principle, a lesser force, could not control the force of love. Thus he became a slave to the force of unprincipled love.

Second, by receiving the word of the archangel, Adam makes substantial Satan as "god" and "ruler" over him. Lucifer took the position of god by giving the word, "you will not die." However, if Adam did not receive that word, believe it and act upon it, Lucifer could not have gained substantial dominion as "god." This means Adam and Eve are responsible for the dominion of Satan. They in substance gave birth to this false god and false dominion. Thus, the Foundation of Substance was lost to Satan.

On a deeper level, it means that Satan claimed "the elder son birthright." God set up Adam in order to transfer His seed. That means, from Adam, the birth of God's lineage was to take place through the expansion of Adam's seed, the descendants of Adam.

When Adam received the word of the archangel, however, Satan claimed that precious birthright. As a result, all the descendants of Adam are born under this claim.

MISSION OF THE CENTRAL FIGURE

Since the fall of Adam, all people are the extension of the dead Adam. Ideally, Adam himself should reverse his own bad conditions. However, because all fallen men are the extension of the dead Adam, they can serve in his role. Fallen Adam's role in restoration is to unbind the conditions that transformed him from a living Adam to a dead Adam. The "central figure" in Bible history is the figure who is given the providential responsibility to reverse through indemnity the lost Foundation of Faith and Foundation of Substance.

Restore the Foundation of Faith

First the central figure must restore the Foundation of Faith. The central figure must reverse the loss of God's word. He will be asked to accomplish an arduous task of faith. Abel had to make a faithful offering of the finest things he owned, Noah had to build the Ark for 120 years, Abraham had to offer his only son. All central figures in bible history begin their mission by exercising the muscle of faith in God's word. The Principle cites three requirements: (1) a central figure, (2) a conditional object of faith, (3) a time period to establish faith. From *Exposition of the Divine Principle*:

Because Adam disobeyed the Word of God and fell, he could not establish the foundation of faith. Hence, he could neither become the perfect incarnation of the Word nor complete the purpose of creation. To restore the basis upon which they can complete the purpose of creation, fallen people must first restore through indemnity the foundation of faith which the first human ancestors failed to establish. There are three aspects to the indemnity condition required for restoring the foundation of faith.

First, there must be a central figure. From the time Adam failed to establish the foundation of faith, God has been looking for central figures who could restore the lost foundation of faith. God had Cain and Abel offer sacrifices for this purpose. Likewise, God called men such as Noah, Abraham, Isaac, Jacob, Moses, the kings and John the Baptist for the purpose of raising them up as central figures.

Second, an object for the condition must be offered. When Adam lost faith in God, he lost the Word of God which had been given him for the fulfillment of the condition to establish the foundation of faith. As a result, fallen people could no longer directly receive the Word of God to restore the foundation of faith. It then became necessary to offer objects for the condition as substitutes for the Word. Human beings were degraded by the Fall to a status lower than the things of creation, as it is written, "the heart is deceitful above all things." Hence, in the age prior to the giving of the Old Testament, people could establish the foundation of faith by offering a sacrifice or its equivalent, such as the ark, procured from the natural world. Thus, the foundation of faith also functioned as the foundation to restore all things, which had been defiled by Satan. In the Old Testament Age, either the Word as revealed in the Law of Moses or representatives of the Word — such as the Ark of the Covenant, the Temple and various central figures — served as objects for the condition, substituting for the original Word. In the New Testament Age, the Word as revealed in the Gospels and Jesus, the incarnation of the Word, were the objects for the condition. From the standpoint of human beings,

these objects for the condition were offered for the purpose of establishing the foundation of faith. From God's perspective, the offering of objects for the condition would secure God's ownership of the dispensation.

Third, a numerical period of indemnity must be completed. Questions such as why the length of this indemnity period should be based on certain providential numbers and what lengths those numerical periods have, will be discussed later in detail.

Restore the Foundation of Substance

Again from *Exposition of the Divine Principle*:

As earlier stated, for fallen people to complete the purpose of creation, we must become perfect incarnations of the Word, a state our first ancestors failed to attain. Becoming perfect incarnations require that first we be cleansed of the original sin through the Messiah. Before we can receive the Messiah, however, we need to lay a foundation for him, which is accomplished when we establish the foundation of substance on the basis of the foundation of faith. After receiving the Messiah and being restored to the position of the first human ancestors before their Fall, a path still remains to be trod: we must become one with the Messiah centered on the Heart of God, then follow him along the uncharted path to the summit of the growing period, and thus finally become perfect incarnations.

Fallen people can establish the foundation of substance by making an indemnity condition, the indemnity condition to remove the fallen nature. When the first human ancestors fell and acquired the original sin, they could not realize their God-given original nature. Instead, they harbored the primary characteristics of the fallen nature. By making the indemnity condition to remove this fallen nature, a fallen person can lay the foundation of substance by which he can receive the Messiah, be cleansed of the original sin, and ultimately restore his original nature. In later chapters, we will discuss how this condition may be fulfilled.

Reversing the fallen nature means reversing the process of the fall. The fallen nature is also referred to as "the Original Nature of the Fall." The fallen nature is the process of the Original Sin and, therefore, is the personality of sin. It is the nature that leads us to produce more conditions of sin.

The fallen nature and the process of the fall involved the change of the order of dominion of the angel over Adam:

1. The archangel could not love Adam from God's viewpoint.
2. The archangel left his proper position: to receive God's love

Comment:

Be very careful to explain that Cain is NOT the offspring of the spiritual fall. It is a very common misunderstanding:

through Adam.

3. The archangel reversed dominion over Adam, becoming god and ruler.

4. Sin multiplied from Eve to Adam to all Adam's descendants.

This process and nature involves the interplay of two positions: Adam and the archangel. Thus, in the process of indemnity, two positions will be established to "reverse the fallen nature and process of the fall."

Those two positions and the course to reverse the process of the fall is the basis of the biblical pattern of elder brother and younger brother. In each instance, the younger is shown favor over the elder. This begins in Adam's own family with his two sons Cain and Abel.

God reverses the natural order. He bypasses the older for the younger. He places the younger in the position of the elder. Then he challenges the elder to "do what is right." That is, to reverse the fallen nature.

Then the LORD said to Cain, 'Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.' **Genesis 4:6-7**

Remember, the "fallen nature" is the process of the fall as a nature; it is Satan's own personality. If Cain and Abel reverse the fallen nature, Satan will separate from them.

Cain must:

1. Love Abel from God's viewpoint
2. Receive love through Abel
3. Accept Abel's authority
4. Multiply goodness at Abel's direction

It is important to stress that although God has shown favor to Abel; He loved Cain just as much and wants Cain to walk the correct course that will separate Satan. Cain is the firstborn of Adam and carries the "elder son birthright." Principle also explains that Cain and Abel represent the spiritual and physical fall. The spiritual fall being more evil places Cain in the representative position

of relative evil while Abel, born closer to the physical fall, represents the position of relative good.

Are Cain and Abel the offspring of Lucifer and Eve? **Rev. R.D., Pentecostal**

Answer:

No, both Cain and Abel are the offspring of Adam and Eve. Lucifer's relationship with Eve did not produce any offspring. It did, however, cause the nature of sin to pass from Lucifer to Eve, to Adam and to all their descendants. Man's connection to Satan is a spiritual one. Satan's nature is inherited at birth for all Adam's descendants.

Cain separating from Satan by uniting through Abel means that the lost elder son birthright is restored to God's side. This is why the completion of the Foundation of Substance establishes the Foundation for the Messiah. God will have restored the first son's birthright and can fulfill his commitment to bring a new living Adam into the world. That new living Adam is the Christ. In this way, God "intervenes" in the fall.

If God wanted Cain to offer his sacrifice through Abel, why didn't he bother to tell him? Also, where in the Bible does it say that he, Cain, was to offer it in that way? **Rev. J.H., Church of God**

Answer:

This area of dispensation is man's area of responsibility. God did encourage Cain, telling him that there was no reason to be upset and that if he did what was right, he would have been received. Cain's responsibility was to accept and obey through Abel's position. Cain failed in this responsibility when he killed Abel. Also God did not tell Esau directly either. Rebecca was told before they were born that the elder must serve the younger.

Why did God favor Abel over Cain? **Rev. B.G., United Presbyterian**

Answer:

In the natural order of the Godly heritage, the first son should be the anointed and should hold the central position among all the other children. But because Satan reversed the natural order and claimed the birthright of Adam and all his descendants, the first son's position is many times overlooked in favor of the second son. This reversal of positions represents the restoration of the inverted

blood order and is why we see this pattern reoccurring throughout the scriptures.

Why did God reject Cain's offering? **Rev C.D., Non-Denominational**

Answer:

God rejected Cain's offering because Cain as the first son was in the position of the angel. Just as the angel had to go through Adam to get to God, Cain must make his offering through Abel the younger brother who is in the position of Adam. I recommend that you study the *Divine Principle* chapter on Adam's family.

QUESTIONS ABOUT NOAH'S FAMILY

Later on God called Noah as His champion. And Noah accomplished a very unusual mission. God directed Noah to build a ship, and he was to build it on the top of a mountain. Now, it is just common sense that in building a ship you need a shipyard by some body of water. But Noah's instructions were to build the ark on top of a mountain rather than at the seashore or riverside. How many of us here could accept that kind of mission? How many of us could obey such a command and set to work without a single shred of doubt?

In Noah's time, no one could believe that Noah had received a command from God — nor did anyone accept him in his mission of revealing the coming flood judgment. Can you imagine how Noah appeared to the people of his day? For 120 years he went up and down, up and down that mountain working on his boat. Would anyone among the ladies in the audience like to think of herself in the position of the wife of Noah? I don't think you would be a very happy wife. *God's Hope for America*, **Rev. Sun Myung Moon**

Rather than repeating the thorough explanation in *Exposition of the Divine Principle*, I would like to just share with you some of the better questions asked by ministers regarding the lecture on Noah's family.

Take a look at some of these questions that were in response to the lecture on Noah's family:

Are you saying that because God told Noah He would not use water to judge man again, that baptism plays no part in salvation? **Rev. E.E., Baptist**

No, God says in Genesis 9:11 He will not destroy the earth with water. Baptism is a requirement until the Second Coming of Christ.

Genesis 8:7 doesn't say that a raven was cast out of the ark. Where do you get it? Or should we assume (as it seems so easy for you to do) that the dove was also cast out? **Rev. R.C., U.P.C.**

"Sent forth" will do just fine. Now back to the point; the raven is a symbol of Satan. Genesis 8:7 indicates that the flood judgment established a sanctification for Noah's family. The raven sent forth from the ark indicates that Satan had been separated from them.

How could the white race come from Shem, when at that time there was no white race, all were clay color. The white race is a descendant of Gehazi (2 Kings 5:27). **Rev. T.K., Church of God in Christ**

The Hebrews are the descendants of Shem, the Semitic people. The Divine Principle makes no comment on the origin of the races. Our hope is for the establishment of the Love Race, in which there is neither Jew nor Gentile, black, white or yellow in the sight of God and man.

What happened to Satan when the world was destroyed at the time of Noah? **Rev. H.B., United Methodist**

Casting the raven from the ark is symbolic of the separation of Satan from the world at that time. Satan is a spirit and needs a condition to claim man. Satan gained that condition through Ham's failure and lack of faith in Noah.

If Japheth, Ham and Shem were brothers and fathered by Noah, how do you divinely and intellectually propagate races from this? Ham had the same sociological, physiological and anthropological tendencies and characteristics of his father. **Rev. S.J., Baptist**

Ham, Shem and Japheth were the sons of Noah. The Divine Principle does not comment on the origin of the races. In my presentation I was reporting on a popular theory regarding the origin of the races. My purpose was not to represent this as our view but to comment on the misuse of this theory with regard to the curse of Ham. Some white Christians have used this misappropriated theory to justify the enslavement of African people.

Comment:

One very interesting and common occurrence at this juncture in the lecture series pertains to the three sons of Noah: Shem, Ham and Japheth. Be very careful about how you indicate Ham's failure. Many Christians believe that Noah's curse was transmitted to all black Africans, thought to be the descendants of Ham. This has been used in history to justify the suffering that occurred to black Africans. This idea is totally without merit and is completely unscriptural. First of all, Noah did not curse Ham; he cursed *Canaan*, one of Ham's sons. Canaan is the ancestor of the Canaanite tribes that were settled in the Promised Land. These are the same Canaanite tribes that were to be purged from the land by Joshua (**Joshua 3:10**). The fulfillment of "the curse" was accomplished at the time of Joshua.

How can you say that Shem was in the Cain position to Ham when he never demonstrated the characteristics of Cain? **Rev. P.J. Southern Baptist**

Shem would not assume the position of Cain until Ham established his position of Abel. We see later that Esau never feels murderous toward Jacob until Jacob assumes the position of Abel. What signifies the accomplishment of Abel's position is the event of vertical favor. For Abel it was the acceptance of his offering over Cain's, for Jacob it was receiving the blessing of Isaac over Esau.

Shem never came to the Cain position substantially owing to Ham's failure to successfully accomplish the position of Abel. (Genesis 9:22-26.) Actually, the result of Ham's failure is that the Abel position shifts to Shem, and thus the central people of God descend from the line of Shem, the Semitic line.

What was the violation Ham made against his father? **Elder L.F., Latter Day Saints**

Ham reported his father's nakedness to his brothers in such a way as to cause them to have shame for their father Noah. Ham should have protected his father's dignity and honor. Ham's failure indicates his lack of faith in his father Noah, and it is for this reason that Ham's son, Canaan, receives a curse (see Genesis 9:22-26).

Where did you get your information that it took Noah 120 years to build the ark? It is not in the Bible. **Evangelist P.M., House of Prayer for all People**

Genesis 6:3, indicates that the mortal men had 120 years before the flood would come. Also Usshur's chronology indicates a 120-year period from the call of Noah to the flood by citing Genesis. 6:3.

How can you imply a theory of younger-older or first-born and second born with Ham and Japheth, since Ham was the younger (Genesis 9:24)? **Rev. B.S., Non-Denominational**

The dispensation to establish the foundation of substance in Noah's family was to take place between Ham and Shem, not Japheth. Ham was the younger brother in the Abel position, and Shem was the older brother in the Cain position.

You said that the flood was a judgment, not a punishment. If so, why were they destroyed by the flood? **Rev. M.A., Church of Christ**

God had Noah preach for 120 years to elicit the repentance of the people, that is, judgment by the word. Jesus says the word will be our judge on the final day. The word isn't punishment; it defines who will be blessed and who will be punished. The flood was to sanctify, God wanted the people to be on the side of Noah when the judgment came, but sadly, they were not and it is why God promised Noah never to bring a flood to the world as an instrument of judgment.

Why did God promise that He would not cause a flood again, as in the time of Noah? **Rev. B.L., Pentecostal**

There would be two reasons, one practical and the other more providential. God had Noah preach for 120 years before the flood judgment was to come (2 Peter 2:5). In preaching righteousness, God's hope was that the wicked people would repent and come into the ark. If we take the case of Nineveh as an example, we could even say had such repentance come, it's possible that the flood would have been unnecessary. God was grieved that no one repented and so many died in the flood.

The second reason is that the ultimate instrument of judgment that God wants to use is His word. God was longing to move man

along quickly, to elevate man spiritually so that man could reach a state where he would be able to hear, understand and obey the spoken and written word of God.

ABRAHAM'S FAMILY

One important bit of advice when teaching ministers about the three providential families is to make sure that you have read over the entire story in the Bible. Sometimes lecturers will inadvertently make claims that are not actually supported by the Bible story. How do I know, you ask? Well, let me just say that I've learned through experience. Here is a good example of what I mean:

Where in the Bible do you find God telling Abraham to leave the Promised Land and take Sarah and go to Egypt? Genesis 12:10-20 says that they went to Egypt but it does not say that God sent them. Rev. K.S., U.P.C.

Answer:

God established the pattern for restoration. Abraham carries it out twice and Isaac, the third time. You are correct that the scripture does not say explicitly that it was God who called Abraham to Egypt, but it is clear that it was God who called Isaac in the same pattern as Abraham in Genesis 26:2. That this would happen three times could hardly be considered a coincidence of no spiritual significance. When events reoccur in the biblical history it is indicative of providence.

Well, he had me on the ropes, but I countered with a nice upper cut and managed to fight my way out of the corner. The point is that I could have helped to keep this minister on message had I not said something that the Bible story doesn't reveal. This happens to many lecturers who like to embellish things to help make a point. Sometimes, though, we can lose track of what is the real scripture record and what is embellishment; I know I do all the time. It will be of great benefit if you make sure to periodically re-read the story of Adam's family, Noah's family, Abraham's family as rendered in the scriptures. It will help you avoid pointless mistakes. It will help to keep your audience on your message and not sidetracked on peripheral issues.

Here are some other good questions from ministers pertaining to Abraham's family:

How is it that Isaac could have more faith than Abraham, when at the time he was not aware that he was going to be slain? How was he displaying more faith than Abraham? Rev. Z.T., Brethren

He did not resist, he trusted his father to the very end even to the point of death. Hebrews 11:19 likens it to a figurative resurrection. I'm sure, when Isaac saw the knife waving over his head, he sensed something was about to happen to his mortal life.

Had not God promised Abraham that Isaac would be the one to whom His covenant would be carried through? If so, then Isaac did not have to do anything to obtain the promise. Rev. P.J., Adventist

Answer:

Abraham was supposed to establish the Foundation of Faith by a successful offering of the heifer, ram, goat and dove and pigeon. He did not accomplish this. Therefore, Isaac was raised up to fulfill Abraham's role. Of course, God's original will was for Abraham to fulfill his role and for Isaac to inherit the promise as you mentioned, but Abraham's failure made a new dispensation, centering on Isaac, necessary.

For this reason, Abraham had to offer Isaac on Mount Moriah. After that was accomplished, Isaac and Abraham offered a ram that had been stuck in the thicket. Through this, the Foundation of Faith was accomplished, centering on Isaac, not Abraham. That is also why the Foundation of Substance was accomplished by the two sons of Isaac (Jacob and Esau).

Inheritance of the covenant is not automatic. Isaac must keep faith, likewise in the case of Solomon's inheritance from David (see 1 Kings 9:4-7).

Where does it say that God called Abram to go to the country of Abimelech? Rev. D.R., Baptist

That this event happens three times, twice with Abraham and once with Isaac, could hardly be considered a coincidence of no spiritual significance. You are correct when you say that there is no scripture which states that it was God who called Abraham to go to Abimelech, but indeed that call is recorded in the third attempt with Isaac. God used the device of famine to get Isaac to Gerar and told him to remain there. God also used the same device with Abraham in the first attempt with the pharaoh. In every case the Lord is highly

involved in setting up the conditions that would serve as the sanctification for Abraham and then Isaac's family.

*You say God won't interfere with the role of man. But who gave King Abimelech the dream that revealed to him that Sarah was not Abraham's sister, but wife? **Rev. B.M., Holiness***

I never said that God does not intervene in anything that man does. I said that God does not intervene in man's responsibility. God revealed to Abimelech that Sarah was the wife of Abraham, but it was Abimelech's responsibility to choose what to do about that. He could have ignored God's word, as did Lucifer, or he could do what was the right thing to do.

(See following question. Here's another example of my imprecise language causing a problem for this minister.)

*There is no mention in scripture that Abraham failed in the way he offered the dove and pigeon. Genesis 15:9 says that God asked that offering animals be brought before Him, it does not say that God asked that Abraham cut them in half. The tenth verse only mentions that he did not cut the birds in half. It does not say that this was a mistake in any way. Comment? **Rev. T.B., Pentecostal***

It is true that Abraham's failure is not explicitly mentioned; however, we can see strong evidence that this offering was not received and was not pleasing to God. First, in Genesis 15:11 birds of prey fall upon the offering, which Abraham must chase away; this is not a good sign.

Second, in the 12th verse, Abraham falls asleep and a thick and dreadful darkness came over him out of which God proclaims that Abraham's descendants must go a course of suffering and exile for a period of 400 years, also not a good sign.

Third, we see later that Abraham must accomplish an offering much more faith testing (the offering of Isaac) to compensate for his failed offering of the dove and pigeon. The reason not cutting the birds was a mistake and failure is because cutting the offering represented purifying the offering by the shedding of blood. Placing one side on top of the other represented the restored position of Adam over the archangel. Not cutting the birds meant, then, that the offering was not pure, and therefore, not separated from Satan. This is why we see the birds of prey descend upon the offering. Birds of prey represent Satan. Also, we can see that God never announced an exile

course for Abraham's descendants unless there had been a condition of disobedience on their part, see Deuteronomy 28.

Why would Abram and Sarai have to change relationship from husband and wife to brother and sister, when they were symbolizing Adam and Eve who were husband and wife?

Adam and Eve were still in the providential position as brother and sister, and could only become God-centered husband and wife when they fulfilled the prerequisite to their multiplication, that is, to be fruitful. Because Adam and Eve fell from the providential position of brother and sister, Abram and Sarai had to start from that same position. (The terms husband and wife in Genesis are also used to refer to an engaged man and woman.)

*Did God intervene during the times Sarah and Abraham were in the hands of the pharaoh and the king of the Philistines (Abimelech)? If not, what caused the pharaoh and the king to recognize the fact that Sarah was the wife of Abraham instead of his sister? **Rev. T.C., Apostolic***

God revealed it each time in a different way. With the pharaoh a sudden outbreak of disease riddled the kingdom and through that the pharaoh realized the marital status of Sarah. The second time, Abimelech had received a dream, and the third time, Abimelech saw Isaac embracing Rebekah and realized that Rebekah was the wife and not the sister of, in this case, Isaac.

God does not intervene in man's responsibility. God imparting His word to the pharaoh and the king is not an intervention into their area of responsibility. It is up to them to do what is right. Lucifer also knew that Eve was not supposed to be tempted by him but he went ahead and violated the commandment of God anyway. The response of the pharaoh and Abimelech represents a reversal (and therefore, an indemnification) of the course the angel Lucifer took.

JACOB AND ESAU

The story of Jacob and Esau is significant, of course, because it is Jacob and Esau that accomplish the first Foundation to Receive the Messiah. Jacob's course becomes the model course for Moses and for Jesus. Thus, Jewish history from Jacob's victory leading up to the coming of Jesus will reflect the 2,000 years from Adam to Joseph recorded in Genesis.

The story of Jacob is significant in another sense, unique to teaching Christians. Christians, universally, have a rather low opinion of Jacob. He is a deceiver. He stole his brother's birthright. He fooled his father into giving him the elder son's blessing. You will find very few sermons extolling the virtues of Jacob.

We come along and not only lift up Jacob as the great man of faith and victory, but while we're into lifting up dubious individuals, let's go ahead and lift up Tamar, the other most shameful person for Christians. And while the wound is freshly open let's toss some salt into it by exposing the providential shortcomings of the revered holy icons of Christian faith. We rock their world and make their planets twirl. We turn their saints into our "ain'ts" and make their "ain'ts" into our saints!

"The new world order" begins with our explanation of why Jacob is the hero of the Old Testament and the foundation of the chosen people. First, let's clear the record on Jacob's rap sheet.

Accusation 1: Jacob Stole His Brother's Birthright.

Wrong! Jacob did not "steal" his brother's birthright; he purchased it for the price of lentil stew. Such a deal!

*'Look, I am about to die,' Esau said. 'What good is the birthright to me?' But Jacob said, 'Swear to me first.' So he swore an oath to him, **selling** his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. **So Esau despised his birthright.** Genesis 25:32-34*

Accusation 2: Jacob Deceived His Father Isaac

Wrong again! It was not Jacob's idea to replace Esau and, through surreptitious means, usurp his brother's blessing. It was MOM'S IDEA. Rebecca orders Jacob to get the blessing. Jacob even protests!

Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back, Rebekah said to her son Jacob, 'Look, I overheard your father say to your brother Esau, 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the LORD before I die.

*Now, my son, listen carefully and **do what I tell you**: Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it. Then take it to your father to eat, so that he may give you his blessing before he dies.'*

*Jacob said to Rebekah his mother, "But my brother Esau is a hairy man, and I'm a man with smooth skin. What if my father touches me? I would appear to be tricking him and would bring down a **curse** on myself rather than a blessing." His mother said to him, "My son, let the **curse fall on me**. Just do what I say; go and get them for me." **Genesis 27:5-13***

"Let the curse fall on me!?" Mom is mighty confident isn't she? By the way, anybody hear about any curse falling upon Rebecca? No? Anybody wonder why? Well, let's just say she had a good reason to make sure the younger son received the blessing:

*The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the LORD. The LORD said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger." **Genesis 25:22-23***

The Lord said the elder must serve the younger! One very important element of Jacob's model course is the aspect of mother-son cooperation. Rebecca sets a fine standard in two major areas. She maintains faith in the vision that God gives her pertaining to Jacob's future before Jacob is even born. She remains faithful to that vision and it is the reason she made sure that Jacob could receive the blessing. This pattern is followed by the mother of Moses who helped to maintain Moses' allegiance to the God of Abraham, Isaac and Jacob after 40 years in pharaoh's palace.

The second important implication of mother-son cooperation is that it would have prevented Cain from being able to murder Abel if Abel had been united with Eve. The reason Satan could not claim Jacob was because of the foundation of unity between Jacob and Rebecca. With this pattern, we will have a new measure to examine the circumstances affecting Jesus' ministry.

YOUR HONOR, we the ladies and gentlemen of the jury find the defendant, Jacob, **NOT GUILTY!**

JACOB'S VICTORY

It is also very essential to understand the basis of Jacob's victory. Jacob has accomplished some very important aspects in his mission.

1. Restores Elder Son's Birthright

He has restored the elder son's birthright back to God's side. Notice the circumstance of Esau's hunger is the basis of the process by which Jacob procures the birthright. Later, at the time of Jesus, Satan attempts to reclaim the birthright by the exact same circumstances. Jesus is fasting, is hungry and Satan tempts Jesus with bread. However, unlike Esau, Jesus values the birthright as the first Son of God.

2. Receives the Blessing from Isaac.

This is similar to the same moment that God received Abel's offering and rejected Cain's. This demonstration of vertical favor is what establishes the position of Abel and Cain. As soon as Jacob is established in the position of Abel, Esau finds himself in the position of Cain. Thus, all the circumstances of Cain and Abel have been re-created. This re-creation of circumstance is so that the new central figures can reverse through indemnity the failures of the past. This phenomenon is referred to in Principle as "Dispensational Time-Identity." In this way, Esau becomes the "second coming" of Cain and is immediately filled with Cain's emotions. Esau attempts to murder Jacob.

3. Mother-Son Co-operation

Because of mother-son co-operation, Esau cannot kill Jacob. Instead, Jacob flees to Haran for his 21-year course. (However, in **Genesis 31:38**, Jacob says to Laban, "I have been with you for *twenty years* now." This is as he is leaving Haran, so you may want to say 20 years of exile and return in the 21st year.

4. Wins the Blessing of the Angel.

Of all the events of Jacob's course, this is the most important. Winning the blessing of the angel represents the restoration of man's dominion over the angel. Lost dominion to the angels is, of course, the core of the fall. The way in which I was able to come to this understanding is, well, very unique.

A Testimony

The year was 1983. I was teaching the 40-day workshop at the time. During one holiday, a request came for the 40 and 21-day workshops to put together a skit for the holiday performance before True Parents. Of course, I remained in denial for as long as I could, hoping that they would change their minds. I was praying for the phone call informing us that they wouldn't have time for our skit. With two days to go, we realized that phone call wasn't going to come to rescue us. The show was going on!

Phillip Schanker and I met and quickly threw together a basic idea for a skit. "Why not do something with the story of Jacob and Esau?" Great idea! Both Phillip and I were renowned for our theatrical lecture embellishments. It was right into our wheelhouse! It was a skit that would write itself. The inspirations flowed a mile a minute and all of them were hilarious! We were either going to make the True Parents laugh very hard or we were going to be asked to leave the church.

We only had time to do one rehearsal. It was a total disaster. Linda Eisenberg, the director of the holiday performance, really looked worried. I think she was starting to think that maybe we should go on after the True Parents had sung and left the building. But there is an old adage in the theater: bad rehearsal = great performance on opening night. It was our only hope, so we went with it.

The performance was a miracle. It was as if God had decided that, tonight, I want the True Parents to laugh. And they did! They laughed, the True Children laughed and everyone in attendance laughed! I don't mean chuckled, I mean LAUGH. Head jerking, eyeball popping, slapping, crying, nose-snortin, out of breath-help me-I need air LAUGHING! It was a record. I specially assigned one

person to watch 'True Parents' area during our performance in order to get an eyewitness, blow-by-blow report. She said the response was unprecedented in the history of the church. We thought that maybe it would cause Father to proclaim a new holiday.

The opening scene was mother Rebecca. She was hugely pregnant. I mean HUGE! The narrator on voice-over recites from Genesis: *The babies jostled each other within her, and she said, 'Why is this happening to me?' So she went to inquire of the LORD. The LORD said to her, 'Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.'*

At that precise moment we play war sound effects: gunfire, cannon and mortar explosions. The sister who played Rebecca grabs her huge stomach and the humongous stomach begins to bounce and jostle like a basketball (BIG laugh from Mother).

The next scene was Jacob purchasing the birthright. Of course, Esau is a big, ugly lummo (played by me, thank you). Jacob keeps waving the delicious stew in front of Esau's nose, he starts to slobber and his eyes are glued to the spoon waving back and forth like in a tennis match.

Another notable scene that drew huge laughs was Jacob discovering "Rachel" was Leah. Jacob tiptoes to the bed to embrace lovely Rachel, except Rachel is snoring like a horse under her blanket. Jacob pulls back the blanket and out pops Leah (also big as a horse, played by the ugliest brother we could find). Let's just say we made sure our Leah had plenty of "junk in the trunk" if you know what I mean. This drew a great PROVIDENTIAL LAUGH!

We even got MacArthur into the act. This was at the time *Inchon* was out in theaters. God told Jacob he must go back and win over his brother Esau. Jacob (played marvelously by John Hayden) beseeches God, "I need a plan, help me!" Out pops McArthur, "Young man, what you need is a strategy!" Out comes the war map and now we're in the "situation room" with General MacArthur, (played by Phillip Schanker) "First we take Jabbock, here, then we cross the Jordan bearing gifts, then we take Canaan and after we give the gifts to Esau and his family (here comes the killer line from the movie) Esau's entire fallen nature will be CUT OFF!" The place erupts in laughter!

Another scene involved a boxing match between Jacob and the angel set to the tune of "Rocky" (da da DAA da da DAA- you know the song). Jacob is declared the champion by "enduring through the

night” and as the sun rose, the angel fled the scene. (More on this in a minute).

The closing scene involved a “Don Pardo” type game show announcer telling Esau about the gifts as they arrive from Jacob:

“From your humble servant Jacob. It’s LUGGAGE from Samsonite. Its lite, Its brite, its SAM-SON-ITE. . . but you’ll be needing some place to put that new luggage. . . how about THE TRUNK OF A BRAND NEW CARRRRR!

Esau and Mrs. Esau, look like a couple of contestants on “The Price is Right,” hugging and whooping and high fiving.

“ . . . Show them what’s behind door number 2, Bob.” “It’s an all-expenses paid cruise to sunny A-RU-BAAAAA!”

“OH MY GOD!!” Mrs. Esau screams and jumps on Esau.

True Parents REALLY loved the skit. After the performance there was a leaders meeting in Father’s area in the World Mission Center. All he could talk about was the skit. However, Father had one point of contention with the skit. He explained very seriously and deeply how we failed to portray properly the battle between Jacob and the angel.

This is why I’m telling this story. Remember earlier, I mentioned that I came to understand, through a very unique circumstance, the deep meaning of Jacob subjugating the angel? It was because of this skit.

The mistake we made was when we had Jacob box the angel and Jacob endured through the night; when the sun came up, the angel relented and just left. We forgot the most important part, according to Father. The angel was supposed to *give his blessing* to Jacob! Father explained that this was the crowning moment of all Jacob’s course. This was even more important than Esau uniting with Jacob. It represented Jacob restoring Adam’s dominion over the angels. Father said, after that, even if Esau would not have united with Jacob, God could have raised up another Esau to unite with Jacob.

It was an unforgettable night. Not only did we have the memorable experience of giving such joy to the True Parents, but we could also receive direct, special guidance on one of the most important parts of restoration history!

ISRAEL

Jacob becomes “Israel” and we see, in essence, the birth of the “chosen people” and nation. Sometimes, even Christians have had a vague notion of the “chosen nation.” It was almost as if God had some sort of lottery and just reached in the bin of nations and, somehow, for undetermined reasons, just “picked” Israel.

No one, not even the chosen people themselves, has ever given such a deep and clear explanation of the basis of Israel’s status as the “chosen.” Through reversing the conditions of the fall, Jacob established a family and tribal base that was separated from Satan. Upon that base, God could “intervene” and begin the effort to expand that foundation.

Jacob, re-named Israel, had 12 sons. The tribe of Israel became 12 tribes of Israel. The twelve tribes become the foundation of the nation of Israel. From Israel through the line of Judah, 40 generations later, was born the new living Adam.

The significance of this foundation is clearly expressed in the words of Jesus:

*These twelve Jesus sent out with the following instructions: **Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: The kingdom of heaven is near.** Matthew 10:5–7*

*He answered, **I was sent only for the lost sheep of the House of Israel.** Matthew 15:24*

We will close this chapter with some of the better questions asked by clergy:

*Was the angel that Jacob wrestled Satan? If so, why was Jacob blessed by Satan? **Rev. E.S., Baptist***

No, the angel was sent by God as a representative of the angel Lucifer. We can see in the name the angel gave him (which means he who struggles with God and men and overcomes) that the angel was sent by God. This is similar to the event of John the Baptist’s baptism of Jesus.

*Why did it take 1,500 years following Jacob-Esau for Christ to come? **Rev. B.C., Lutheran***

As I explained in my presentation, after Jacob's victory, the family of Israel had to fulfill the condition of indemnity required as a result of Abraham's failure (400 years of exile). From this point the tribe of Israel enters Egypt to begin this period. After 400 years, the world had advanced from the tribal level to the national level. Thus, Moses was sent to accomplish this task. Because of repeated failure the time was prolonged.

There was apostasy in the period of Judges, at the time of Solomon, after that Baal worship, the exile and renewal. Finally, centering on the work of Ezra and Nehemiah, Zerubbabel and Joshua the high priest, the temple was rebuilt, repentance was exacted and this began the 400 year period of preparation for Christ's coming. Thus, the final prophet is Malachi, and the Old Testament closes.

*Why do you say Jacob wrestled with an angel? The Bible says in Genesis 32:24-30 that Jacob wrestled with a man. It was this man that blessed Jacob. The power to bless is God's, therefore my belief is that the man that Jacob wrestled was Jesus. **Rev. R.L., Holiness***

See Hosea 12:2-4. The Hebrew term for angel is bene Elohim which literally means sons of God. The term is used, however, most commonly to mean angels. Sometimes (in English translation) "man" is rendered for angel. The three "men" who appear to Abraham (Genesis 18) are the same "men" who appear in Lot's family in Genesis 19, except in Genesis 19 the men are represented as angels. So this is an English translation problem.

*Rebekah received the curse by pushing Jacob to deceive his father. She died before Jacob came back while Isaac lived to see Jacob again. **Rev. D.P., Ch. of God in Christ***

There is no scriptural evidence of a curse on Rebekah, nor is there any scripture which pinpoints the time of Rebekah's death. In pushing Jacob to gain Isaac's blessing, Rebekah was faithfully fulfilling what God declared years before when He told her "the elder must serve the younger." (Genesis 25:23)

*How do you explain the unfairness toward Esau, who did no wrong but was obedient as God demanded? If Isaac was a chosen man, why in fulfilling God's scripture, was he so easily deceived in his old age? **Rev. A.C., Presbyterian***

God was not unfair to Esau. Like Cain, Esau had to fulfill a very important role as representative of the archangel. His descendant became the king of Israel at the time of Jesus (Herod), and had John fulfilled his role, Herod could have led the entire secular side of Israel to Jesus.

*What is the meaning of Jacob wrestling the angel? **Rev. B.O., Nazarene***

Jacob wrestling the angel represents the regaining of dominion of man over the angel and thus the restoration of the position of the first son, which had been claimed by the fallen angel Lucifer. This was accomplished by Jacob receiving the angel's blessing.

Jacob wrestling the angel and his ensuing dislocated hip indicates that spiritual beings can and do manifest in our human world in a very experiential way. It serves to remind us that Eve's relationship with Lucifer, though spiritual, was profound and real.

THE HISTORY LEADING TO JESUS The Law and All of the Prophets

We have now reached a significant milestone in the lecture series. All the pieces are in place: God's original plan for creation, the nature of the Fall, how God fulfills his will and the process of restoration. Although we are just starting to look at Moses, this is, for all intents and purposes, the beginning of the Mission of Jesus presentation. This is the prelude. The history leading up to Jesus is where you must begin to build momentum to have greatest impact later when dealing with Jesus' mission.

If this were a military operation, we would now be ready to begin our assault on the first strategic objective: seizing control of the meaning of history leading up to Jesus. We are transitioning from "Desert Shield" to "Desert Storm." (Remember, you're not an army of conquest; but an army of liberation.)

Our objective is that when we reach the summit, we want ministers to understand that the Divine Principle fully affirms Christ's work at the cross, his resurrection and the providence of rebirth. However, and most importantly, we want ministers to understand that Jesus, *also*, had a primary mission other than the way of the cross.

Our objective is not to devalue the cross (be careful of "secondary course" terminology) but rather to be able to understand the basis of the mission of the second coming. As I would say often to them, "we don't want to change the *root* of Christian faith, we want to understand the final *fruit* of Christian faith."

It is important to reassure them of this. If they think for a moment you are trying to retool their faith in Jesus, well . . . you'll have more luck yanking a favorite chew toy from the jaws of an angry pit bull.

I want to be absolutely clear on this point. In fact, the Principle message isn't merely "Jesus didn't come to die." Although, I have to admit it has often been taught in this fashion. Teaching, without a solid foundation, that Jesus didn't come to die is like the banzai

charge into the machine gun nest. Not only is this the wrong approach, it isn't even representative of the Principle message.

Principle doesn't *just* declare that "Jesus didn't come to die." In fact, Principle affirms that the plan of the cross was *pre-planned* and *pre-destined* by God! We are much more fundamentalist than you may have realized. Now, hold on . . . don't start thinking, "Rev. McCarthy must be having a nervous reaction to so many years of having Christians tell him, 'aw, Moonie, Moonie, Moonie, you goin to HA-YELL-AAH!'" Hear me out!

The perspective of Divine Principle on Jesus is that he had a primary mission to establish the True Family (Adam's mission). However, in order to fulfill this purpose, Israel must fulfill its portion of *responsibility* to believe in him. If Israel fails to produce that condition of faith then the providence will turn from primary to secondary and will necessitate the atoning work of Christ. Principle pinpoints this change of focus from primary to secondary in the public ministry of Jesus. The Bible pinpoints that moment in **Matthew 16:21**,

From that time he began to explain to his disciples that he must go to Jerusalem and suffer many things.

This is why we can agree that the plan of the cross is pre-plan as a potential necessity "if" Israel fails (see Deut 28., more on this later). We also concur with the idea that the plan of the cross is pre-destined. However, it is a *limited, conditional* predestination from the last year of his ministry and upon the condition of no faith in Israel.

When we just assert that Jesus didn't come to die, Christians will not consider that for a moment. In fact, what they will hear you say is one of the following:

- A. Jesus is a liar
- B. The Bible is in error
- C. Christians are not saved
- D. I, the Moonie, am going to HA-YELL-AAH!!

In their view, Jesus came for one purpose: to die on Calvary's Cross. End of story. It is very important that you understand why Christians believe this so strongly. They believe this for good reason. Their belief in the inevitable death of Christ is deeply grounded in scripture and providence.

Christians believe that Jesus came to die for many valid reasons. They are:

1. Jesus own words: Especially his post-resurrection statements.
2. The voice of the Prophets. 4 major, 12 minor books of Old Testament prophecy that seem to point to one conclusion: Jesus must die. We will cover this in "Dual Prophecy."

3. The historical events that foreshadowed his death. For example, the first "Passover" when the spirit of death passes over the home of any house protected by the "blood of the Lamb." Moses "lifts up the serpent" in the wilderness, etc.

4. Paul's teaching, including the book of Hebrews.

Lets deal with a few realities that many of you have experienced and have shared with me. Here's some common questions from members as they deal with ministers:

A minister friend of mine was studying the Divine Principle. He was very positive until we got to the Mission of the Messiah. He really struggles with the idea that Jesus didn't come to die. He showed me a Bible verse in Psalms and it seems to be quite strongly declaring that Jesus will die. I didn't know what to say. E.H., Unification Church

Answer:

Try what I say in those circumstances, — "hamada-hamada-hamada . . . I know there's a verse that deals with that . . . (flip through the Bible) . . . I know its here somewhere . . . possibly in the back, somewhere . . . (flip some more) . . . oh well, Reverend, I'm going to have to get my concordance and look that up (get up; move toward door) . . . SEE YOU." (RUN)

She was referring to the 22nd Psalm. If you have never read it, get out your Bibles now and read. You will notice some pretty startling quotes that give credence to the expectation that Christ is destined to die at Calvary.

The 22nd Psalm begins with the words, "My God, My God, why hast thou forsaken me?" which, of course, are the very words spoken by Jesus at the cross in **Matthew 27:46**.

Psalms 22:7-8: *All who see me mock me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him."* (Compare with **Matthew 27:42-43**)

Psalm 22:14-18: *I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, **they have pierced my hands and my feet**. I can count all my bones; people*

stare and gloat over me. **They divide my garments among them and cast lots for my clothing.** (See **Matthew 27:35** “When they had crucified him, they divided up his clothes by casting lots.)

Hmmmm, very interesting. Don’t worry . . . we can deal with this. Here’s another question:

Rev. McCarthy, I attend a weekly Bible study at a church near my home. The minister has attended some of our activities (he attended a one day workshop). At a recent Bible study, he focused on a Bible verse from Luke 24:25–27. In that verse, Jesus says that his mission was to suffer in order to fulfill what the prophets said. Later he asked me what I thought about that and I didn’t know what to say. How would you answer that question?

Answer:

See answer to previous question.

Just joking . . . we can deal with this. Let’s get all the objections out on the table. Ministers have objections! Believe me!

Luke 24:25–26

He (Jesus) said to them, ‘How foolish you are and how slow of heart you are to believe all that the prophets have spoken! Did not Christ have to suffer these things and then enter into his glory?’ And beginning with Moses and all the Prophets, he explained to them what was said in all the scripture concerning himself.

“Aw, moonie, moonie. . . .”

It is important to recognize the valid basis for Christian belief. It’s not just because of Isaiah 53 or Paul’s teaching or the Book of Hebrews assertion that “without the shedding of blood, there is no remission of sin.” Also, let’s not overlook what is probably the most important affirmation of all: *changed lives!*

As I said, we are not an army of conquest, but rather an army of liberation. We have not come to retool the root of Christian faith, but rather to point toward the fruit or fulfillment of Christian faith. In bringing “new wine” we don’t pour the old onto the ground. In fact, we affirm and magnify the time-honored truths of Christian faith. We are not bringing “all new things,” we *are* making “all things new!”

MAKE TIME FOR MOSES

In my experience lecturing ministers, usually we were very hard pressed for time. We would have to decide what were the most essen-

tial points of the Principle in order for ministers to have a chance to understand the nature of Father's mission. Because of that, usually we did not spend enough time teaching Moses three courses.

However, Moses' course is very significant for Christians. It is the basis for Jesus' 3 providential courses. Basically it can be taught as rendered in the Divine Principle book without any special preparation for Christians.

Here is a common question that was asked by many ministers:

If Jacob fulfilled the condition of foundation of faith and substance, why didn't Christ come then? Why more indemnity? **Rev. S.H., Adventist**

Answer:

Because of Abraham's failure to offer the dove and pigeon. If you'll remember the result of that failure was that God proclaimed that the Israelites must go a course of exile for 400 years in a land not their own (Egypt). Therefore, after Jacob's victory, we see that centering on Joseph the family of Jacob (Israel) moves into Egypt to begin that 400 year period. At the end of that period, God sends Moses to lead the people to the promised land and build a nation.

God had to establish a chosen nation for the Christ because after the 400 year period the world had advanced out of the tribal level into the national level. To accomplish this required an additional 1600 years. Even so, that nation of Israel was exactly an extension of Jacob and his victory (the twelve sons of Jacob become the twelve tribes of Israel).

Jacob's pattern for subjugation of Satan forms the pattern that will be followed by all who follow after him. Moses course is unique, in that, while positioned between Jacob and Jesus, on the one hand it reflects Jacob's course and, on the other, foreshadows the coming of Christ. As mentioned earlier, The Exposition of the Divine Principle cites 8 major parallels linking Jacob, Moses and Jesus.

How can you justify many of your historical dates. Several of those dates in the Old Testament simply do not correspond to the text, and the A.D. dates are both arbitrary and forced. Please explain and defend these dates. **Rev. S.H., Baptist**

Answer:

The presentation should not be misconstrued to be an exhaustive study of the theory of history. It is merely, at this level, indicating that there is a law, pattern and goal of history that finds its ulti-

Comments:

Parallels and reoccurring events in history are interesting and mysterious. As you may know, there are many learned historians that perceive history moving in patterns and cycles. There are numerous theories that attempt to interpret patterns of history.

Always remember that whatever time frame you suggest with regard to providential history, there are numerous theories that say the periods are of different lengths. Historians devote their entire lives to arguing events and dates; and formulating new theories of history.

For example, many historians believe the time period between Joseph and the Exodus is not 430 years (as the Principle and the Bible affirm) but closer to 200 years. Primarily, from Adam to Jesus, our Divine Principle follows the Biblical record with regard to dates, duration of periods and circumstances.

mate root in God's purpose for restoration. To articulate that theory would, of course, take some amount of time. Dates are rounded off to emphasize the pattern and parallel that indicate the hand of God at work. To be able to clearly understand in depth, we must devote more time and study before we jump to conclusions.

The parallels displayed (on a single slide, remember) is not considered proof, it is merely stating that there is a pattern and law and that the awareness of that should be the basis of all in-depth study of history. The Divine Principle view of history is, however, in agreement with Usshur's chronology of the Old Testament. For example, the entire period of the time of Noah would be from 1536 to 1657 after Adam. On the history chart it is rounded off to 1600 years. The Exodus period is rounded off to 400 years (from the 430 years mentioned in Ex. 12:40-41). The period of the Babylonian exile is listed as 210 years. This does not mean that the exile lasted 210 years. This is the period of Exile (70 years) culminating the final prophet, Malachi. Of course, many Biblical historians dispute Usshur's dates also. The ultimate motive of the listed dates in scripture is not exact chronology but rather revealing a trend, law and interlinking purpose in history pointing to the restoration of God's ideal.

Why am I bringing up this issue now? Typically, we only start to deal with this subject in the lecture, popularly referred to as, "Historical Parallels." This lecture, normally, is thought to be a history lecture. This is a very common misunderstanding. It is not a lecture about history; it is a lecture about a phenomenon. It is a phe-

nomenon that can manifest through historical events. However, it is a phenomenon that can also manifest within one person's lifetime. It is a phenomenon that can mysteriously affect the character of our personal relationships and impute to them implications far beyond their immediate circumstance.

The phenomenon is called "Dispensational Time-Identity" or "Parallel Providential Periods." The uniqueness of our Principle theory of parallel periods is that it is offering an explanation of the reason an event reoccurs. In other words, there are numerous historians that observe and evaluate cycles of history, however only the Principle explains the reasons for those cycles in history.

Events reoccur when a central figure (or nation) does not fulfill his responsibility. When his failure is irreversible, that period comes to an end. God then recreates, at a later time, all the circumstances, figures, and events that surrounded the past failed central figure. Upon this recreated base, God calls a new central figure with the hope that the new central figure will successfully handle the role of his predecessor.

The core "historical parallel" then, is the reoccurrence of Adam. Adam will keep coming back until he accomplishes his mission. All parallel periods are peripheral (and debatable) to this core parallel.

Jesus indicates that he is not just deciding, on his own, the path he should go. Rather, he is following a course pre-determined by God.

*Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. **John 5:19***

He also indicated that Moses was establishing a faith relationship with Israel that should have been the model for Israel's relationship with Jesus:

*If you had believed Moses, you would believe me, for he wrote of me. **John 5:45***

When Jesus said, "for he wrote of me." He was referring to **Deuteronomy 18:15** in which Moses said, "*The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.*"

With Moses' Course God is restoring "The Word." For the first time since the Fall, God is giving his direct word to man. In the

Comments: *Some Important Symbols*

The Tabernacle

The Tabernacle foreshadows the Temple, the temple foreshadows the coming Christ. See Exposition of Divine Principle for comparison. However a very important Bible verse is Numbers 2:1–34. God tells Moses that the 12 tribes are to encamp around the Tabernacle. This is important in that he shows that God is training the nation to accept Christ as the center of the nation. God is training the Israelites to attend the Lord, not reject him.

The Two Tablets of Stone

The 10 commandments are divided into two. The first five pertain to vertical relationships while the second 5 pertain to horizontal relationships:

1. I am God, do not have false gods before me
2. Do not make idols and worship them
3. Do not take the name of the Lord in vain
4. Keep the Sabbath
5. Honor thy Father and Mother
6. You shall not murder
7. You shall not commit adultery
8. You shall not steal
9. You shall not give false testimony
10. You shall not covet your neighbor's wife and goods

“pre-Old Testament era, the word was replaced by a “conditional object of faith.” The configuration of the 10 commandments into two sections, one vertical, the other horizontal seems to reflect the need for a personal Foundation of Faith and Substance in order for the individual Israelite to “receive the Messiah.” It is just another example of God’s will to prepare the Chosen People to receive the Messiah when he comes.

Again, as you go through the Old Testament history, you want to begin to build momentum for “The Mission of Jesus.” You want to find any and every example, symbol, or historical event that helps to affirm the meaning of the words, “What must we be doing to do the will of God?” Jesus answered, “This is the will of God, that you believe in him who he has sent.” When we begin to explain the history leading up to Jesus, we want to show Christians, unequivocally, that the primary goal and fulfillment of that history would take place by Israel’s faith in Jesus.

THE LAW COVENANT

The History of Israel from Judges to Jesus

What is meant by the words “The Old Testament?” It has come to mean all the books of the Bible before the book of Matthew. But its essential meaning is much more specific. “The Old Testament” refers to a contract, or covenant, made between God and his people, the Israelites, centering on Moses and later reaffirmed with Joshua. It is stated in **Deuteronomy 26:16–19**

The LORD your God commands you this day to follow these decrees and laws; carefully observe them with all your heart and with all your soul. You have declared this day that the LORD is your God and that you will walk in his ways, that you will keep his decrees, commands and laws, and that you will obey him.

And the LORD has declared this day that you are his people, his treasured possession as he promised, and that you are to keep all his commands. He has declared that he will set you in praise, fame and honor high above all the nations he has made and that you will be a people holy to the LORD your God, as he promised.

The agreement between God and Israel requires something on the part of each party. The Israelites must maintain faith in the “Laws, decrees and Commandments” of God. If so done, God will make sure that Israel realizes a blessed destiny as the central nation of the world. **Deuteronomy 28:1–7**

*If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above **all the nations on earth**. All these blessings will come upon you and accompany you if you obey the LORD your God:*

You will be blessed in the city and blessed in the country. The fruit

of your womb will be blessed, and the crops of your land and the young of your livestock – the calves of your herds and the lambs of your flocks.

Your basket and your kneading trough will be blessed. You will be blessed when you come in and blessed when you go out. The LORD will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.

The status of this agreement is the core determinate in the course of the unfolding of events in Israel leading up the coming of Christ. Read the entire 28th chapter of Deuteronomy. In it God outlines all the “Blessings” if Israel maintains faith. However, God also outlines all the curses “if” they break with faith in the Laws, decrees and Commandments of God.

“IF”

Christians are not comfortable when God uses a word like, “if.” In the 28th chapter of Deuteronomy, God explains that “if” Israel has faith they will be blessed, but “if” they do not have faith, they will be cursed.

“IF?!” . . . wait a minute . . . you’re God! What’s with this “if” business? I mean, don’t you know what they are going to do? In fact, I thought it was up to you what was supposed to happen and what Israel is predestined to do.

Apparently not, in fact, only the Principle perspective can shed proper light on the nature of God’s relationship with Israel. God is giving the nation a portion of responsibility. They are going to play a central role in the outcome. It is the same parameters that enveloped the relationship of Adam and Eve with God. “If” they had kept the commandment, they would have had life.

God relates to the Chosen People in this manner because he has not changed his Principle. Thus, their faith in the laws, decrees, and commandments of God is the pathway to the fulfillment of God’s will. That Will must be for a Blessed Israel to be realized. An Israel that “is the head and never is the tail.”

Now we could perhaps launch into an elaborate explanation about how God’s will is for goodness only and so forth, but rather than doing so we can relate to God’s own declaration in **Deuteronomy 30:19**:

*This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. **Now choose life**, so that you and your children may live.*

Any questions about which choice God prefers for Israel? Let Deut. 30:19 dispel any notion that God is indifferent to which course Israel chooses.

The process of restoration places Israel in “the midway position” thus they need to set up a condition to stand on God’s side. This is the meaning of the Laws, Decrees and Commandments. It is the condition necessary to come to God’s side. However, if the Israelites break faith with God, they will have to set a secondary course of indemnity.

This two-fold potential centering on Israel’s responsibility is what established a primary and secondary course in God’s providence of restoration. God’s primary Will for his people is that they receive his word and keep faith. God’s secondary Will for his people is, “if” they fail, that they set up a course of indemnity to restore their previous position and status. (**1 Samuel 14:14**). God does not determine the outcome without man’s participation, that is, the fulfillment or failure in his portion of responsibility.

The more we can see the manifestation of this primary and secondary dynamic in the history leading up to Jesus, the more we will be able to recognize Jesus’ own ministry within that same matrix.

Thus, “if” Israel fulfills its responsibility and keeps faith, God will be able to lead the nation toward its destiny “to be the head” and not the tail. This is God’s primary will. However, “if” Israel rejects the Laws, Decrees and Commandments of God and moves down the path toward curses, it would be at that time that God would send a prophet to implore the rebellious people to repent and return to the original path.

No prophet ever appeared when the people of Israel were headed properly to the destiny of “Blessing.” The secondary (or consequential) path is always less preferred. In fact, it is not preferred at all. Look what God says about that course in **Ezekiel 33:11**

*Say to them, “As surely as I live, declares the Sovereign LORD, I take **no pleasure** in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! **Why will you die**, O house of Israel?”*

This shows that when Israel turned from their Primary destiny, God would intervene through a prophet's voice to encourage repentance and return. God "takes no pleasure" in having to invoke the tragic course of the secondary path of indemnity.

God also indicates that if ever the curse is invoked upon Israel, it will not be because of his "Will" but rather as a result of Israel failing in her role of responsibility. See **Deuteronomy 29:24–25**

All the nations will ask: "Why has the LORD done this to this land? Why this fierce, burning anger?" And the answer will be: "It is because this people abandoned the covenant of the LORD, the God of their fathers, the covenant he made with them when he brought them out of Egypt.

In **Isaiah 5:1–4**, we can see this self-imposed line that God will not cross with regard to man's portion of responsibility:

I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.

*"Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard. **What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?***

God did all that he could do and yet he did not get the result of his desire and Will. How could that be? Is God weak? Not at all.

Now you can understand why it is so vital to explain the Principle with regard to how God fulfills his Will and why God is so careful not to intervene in man's area of responsibility. Without it, they will have no way to understand history and no way to understand Jesus' mission.

How else can we assert that the "Secondary Course" is less preferred? Probably the most important reason is that the ultimate objective of the secondary course is merely to return to the original starting point. The conclusion of the secondary course is the recreation of the former circumstances faced by the predecessor. It is the path of Dispensational Time-Identity. It is characterized by delays and prolongation of the fulfillment of God's Will.

Let's exam the time of Jeremiah and the beginning of the Babylonian Captivity as an example of this phenomenon.

Jeremiah 25:4-7

*And though the LORD has sent all his servants the prophets to you again and again, you have **not listened** or paid any attention. They said, "Turn now, each of you, from your evil ways and your evil practices, and **you can stay in the land the LORD gave to you** and your fathers for ever and ever. Do not follow other gods to serve and worship them; do not provoke me to anger with what your hands have made. Then I will not harm you."*

*"But you did not listen to me," declares the LORD, "and you have provoked me with what your hands have made, and **you have brought harm to yourselves.**"*

God explains clearly that, first, he had been sending prophet after prophet to try to convince them to repent and return to the path of the destiny of Blessing. He tells them that if they had listened "they could have remained in the land." In other words, clearly the secondary course is undesirable to God. He wants it to be unnecessary. It was not God, then, who invoked his Will for the Babylonian exile and prolongation of 210 years. God said, "you have brought harm to *yourselves*."

God "takes no pleasure" in this course because it is a prolongation of the fulfillment of his original will. At the end of that prolongation, the Chosen People are placed in exactly the same position with the same responsibility. After 210 years of exile and return, in this case, they returned to the land, rebuilt the temple, reproved the faith, renewed the covenant. In other words, they were placed in exactly the same position as their disobedient unrepentant ancestors of 210 years before.

THE LAW COVENANT IS THE "OS" OF THE HISTORY LEADING TO JESUS

As we enter the period of Judges, we can see the direct evidence of this "operating system" between God and His people. God would lead them to their Blessed destiny as long as they kept faith in the Laws, Decrees and Commandments. They could defeat any army, rout any tribe and move steadfastly toward securing the land. When, on the other hand, they stood in violation of their creeds, they were hopeless and ineffective. Their hard drives crashed big time. They couldn't even boot up as a people. In fact, at one point, they began to fight among themselves, almost wiping out the entire Tribe of Benjamin. Over the course of the next 400 years, we see this vacil-

Comments:

Unbeknownst to the ministers at this point in the lecture series, they have just heard the foundation to assert that Jesus had a primary mission other than the way of the Cross. Can you see that yet? It is very subtle. It is like placing a series of dynamite charges in strategic locations in an old building that needs to be demolished. The building that must be demolished is the idea that God had a single destiny for Jesus to die. It is the idea that God *alone* caused the Curse in the law to be invoked requiring Jesus to die.

lation from faith to faithlessness. Each time we can see the outcome as prescribed by the Covenant.

The Philistine army was the most renowned nemesis of the Israelites during this period. In fact, it was the emerging threat of the Philistines that moved the Israelites to repentance centering on the Prophet Samuel. The Providence shifted from a tribal setting to the establishment of the Monarchy of Saul, David and Solomon.

With the establishment of the position of King, the status of the King's faith in the Laws, Decrees and Commandments of God will be the new determinate. In this requirement, we see that Saul is deemed unworthy in **1 Samuel 13:13**:

"You acted foolishly," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time."

There's that confounded word "if" again. Samuel tells Saul that had he kept faith, God would have established a kingdom over Israel "for all time." The implications are very great. It is a clear, emphatic statement that God wants to establish a strong central nation as the foundation for Christ. Again that is the primary objective "if" Israel (and now the King) maintains the condition of faith in the Laws, Decrees and Commandments of God.

Saul becomes unacceptable to God. Saul's Kingship is passed on the David. In **2 Samuel 7:12-16**, God makes a promise (or covenant) with King David:

*When your days are over and you rest with your fathers, I will raise up **your offspring** to succeed you, who will come from **your own body**, and I will **establish his kingdom**. He is the one who will build a house*

*for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; **your throne will be established forever.***

This promise, or covenant, is considered to be very significant. The “Davidic Covenant” is thought to be pertaining to the coming work of Jesus. Indeed, Jesus is the fulfillment of that vision. However, this covenant has an immediate relevance and potential fulfillment.

Consider what God says to David’s son Solomon in **1 Kings 9:4-9**

As for you, IF you walk before me in integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, I will establish your royal throne over Israel forever, as I promised David your father when I said, “You shall never fail to have a man on the throne of Israel.”

This is important—did you catch what God just said here? First, he tells David that one of his offspring will establish a Kingdom that will never decline. Of course, all Christians are only thinking, “God is referring to the coming Jesus 1000 years after David.” BUT WAIT!

God then tells Solomon that when he made that promise to his father David, He was referring to him, Solomon. “I will establish your royal throne over Israel, AS I PROMISED DAVID YOUR FATHER WHEN I SAID, **‘YOU SHALL NEVER FAIL TO HAVE A MAN ON THE THRONE OF ISRAEL.’** “

Solomon—not Jesus. SOLOMON?! Yes, Solomon.

WOW! What a bombshell!

Do you realize what that means? Think about it. Doesn’t the Principle declare that the time of Solomon was an opportune time for Christ to come?

HELLO!

Think about the conditions and circumstances of his birth. Notice any patterns that seem familiar? Read Father’s speech on “Change of Blood Lineage.”

Well, let's not get off track. We are going to have enough work trying to convince Christians of modern realities, let alone some ancient overlooked ones.

Here's the relevant point for Christians: God is telling Solomon that "if" he maintains faith, God will establish Israel as the dominant empire in the world, Christ will be born on the foundation of an unbroken line of Kings to a nation that is supreme in the world. In other words, Jesus should have been born in the Palace in an era of global dominance of Israel. This was God's "Primary" plan for Christ "if" the condition of faith was maintained.

In fact, initially under Solomon, Israel achieved its "Golden Era." The time of Solomon is the absolute zenith of the history of the nation of Israel. We mostly regard Israel in terms of the last 2000 years of its history. During the time of Jesus, for example, it was a small land dominated by Rome. Prior to Rome it was conquered by the Greeks, before them, the Persians, and before the Persians it was the Babylonians. Our image of the nation of Israel is one of, certainly, spiritual greatness, but modest in terms of practical influence.

This was not the case under Solomon's rule. Under Solomon, Israel's army expanded its territorial control to the level of empire. Not only did Israel possess the strongest military, but was the dominant economic power of the era. It was the leading culture in terms of art, music, trade and scientific study.

God promised that Israel would be the "head" and never be the tail, as long as the nation maintained faith. Under Solomon, God was carrying out that primary vision. He promised that no empire would ever rise against Israel and take her down. That is unless:

*"But **IF** you or your sons turn away from me and do not observe the commands and decrees I have given you and go off to serve other gods and worship them, then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name.*

*Israel will then become a byword and an object of ridicule among all peoples. And though this temple is now imposing, all who pass by will be appalled and will scoff and say, '**Why has the LORD done such a thing to this land and to this temple?**' People will answer, '**Because they have forsaken the LORD their God, who brought their fathers out of Egypt, and have embraced other gods, worshiping and serving them**—that is why the LORD brought all this disaster on them.'*

"1Kings 9:6-9

Did you notice that God repeats the wording of Deuteronomy 29:24? If Israel is destroyed, it will not be God's doing but rather, will be the result of the people (and now the King) forsaking God.

How does Solomon stack up? Not so good. Although, initially, he was doing very well, he certainly began to run afoul of some of the more important Laws, Decrees and Commandments. See **Deuteronomy 17:17**:

The King must not take many wives or his heart will be led astray.

Well, I guess if you're going to break the commandment, why stop at one or two?

1 Kings 11:1–4, 10

*King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. **He had SEVEN HUNDRED WIVES of royal birth and THREE HUNDRED CONCUBINES, and his wives led him astray.** As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.*

*Although he had forbidden Solomon to follow other gods, **Solomon did not keep the LORD's command.***

Thus Israel turns away from her primary objective and begins to move down the path of secondary, consequential necessity. The Kingdom of Solomon is retracted from world dominance and the nation becomes divided North and South. God begins to send prophet after prophet to Israel with the hope that Israel will repent and restore its orientation back towards its primary destiny: to be Blessed; to be the head and not the tail.

In the ensuing 600 years, we will see the emergence of the 4 major and 12 minor written prophets. Their writings will reflect the "genetic code" of God's providential relationship with Israel. They will also reflect a nation that has had a brush with greatness and has tasted its true potential. On the one hand, they will describe images of "Blessing", that is, a nation who is the head, a nation reflective of the Glory of Solomon's era. While on the other hand, they will also articulate the impending "Curse" promised if Israel

fails to repent. An unrepentant Israel is doomed to be the “tail” not the head and is scattered to the four corners of the earth.

Inherent in their two-fold message is the image of a new coming King whose own destiny will be determined by the nation’s choice. On the one hand a faithful Israel will welcome a new Solomon-like figure, the “Messiah” who will “restore the Kingdom to Israel.” On the other, a faithless Israel rejects her King who suffers and dies, bringing on the dark days of utter destruction. Which destiny will be realized? It is Israel’s choice.

Know this with absolute assurance. It is only the Divine Principle that conveys the enormity, the weighty implications inherent within the single word, “if.”

GLORY AND SUFFERING: DUAL PROPHECY

In a previous chapter we talked about oracles and prophecy and their tendency to bear meaning in an immediate as well as future context. Probably no greater element has been brought to bear on the Christian understanding of Jesus. Without understanding the meaning and effect of human responsibility, it becomes nearly impossible to understand the prophet’s voice with full clarity.

Many Jewish scholars see prophetic declarations of Israel’s destiny to be literal. A King must come, a new Solomon, The Messiah, as it were, to fulfill the vision of a “Blessed” Israel. For them, this was not Jesus of Nazareth.

Many Christian scholars see prophetic declarations of Israel’s destiny to be only foreshadowing a spiritual kingdom of Christ. For them, this was not the literal nation of Israel.

On the one hand, Jewish scholars must come to terms with the reality that Jesus was that hoped for Messiah. On the other hand, and equally important, is for Christians to understand that Jesus’ role, although certainly transcendent of Hebrew expectations was to fully incorporate the earthly, Solomon-like dimensions of those expectation. Only then will the 2000 year-old rift between Jews and Christians begin to be resolved.

In other words, God’s expressed desire for the nation of Israel to “be the head” and not be the tail was expressing God’s truest intent for that nation. Jesus’ mission is indelibly intertwined with that primary vision.

The issue is: who is responsible for that vision not coming about? Is it God who made Israel to fail, so we Christians could be blessed? Or is there another dynamic at work?

Christians believe that all prophecy must be fulfilled. If not, God is a liar, the Bible is untrue. Thus most Christians conclude that dual prophecy, that is, predictions of Christ glorified, predictions of Christ suffering, must all be fulfilled. In their view, the process by which prophecy is fulfilled is in this manner: All prophecy of a Christ who will suffer is, obviously, referring to Jesus of Nazareth of 2000 years ago. All prophecy of Christ received and establishing his Kingdom is prophecy pertaining to the returning Christ for whom Christians wait.

Therefore, in the Christian view, the phenomenon of dual prophecy is reflecting a predetermination of God that there will be two comings of Christ: the first to suffer, die and atone for sin, the second to set up his Kingdom.

The tragedy of this perspective is that it shuts us out from the experience of Jesus' "sorrow unto death" in the Garden of Gethsemane. In other words, we need to be made aware that when Jesus announced, in Matthew 16:21, his suffering to come, he was simultaneously closing the door to a primary, original purpose of even greater magnitude. This is the basis to understand his suffering circumstance and his grieving heart.

COMPARING PROPHECY

The 4 major and 12 minor prophetic books are grouped together in the Old Testament. They are the last 16 books of the Old Testament beginning with Isaiah and ending with Malachi. This 600-year time period of the Major and Minor Prophets begins with the fall of Solomon's kingdom; concludes with Malachi and the beginning of the 400-year inter-testament period. It is highly recommended that you read each book and see if you can see the dual nature of each prophet's voice.

With a partial sample, let's compare prophecy of glory with prophecy of suffering:

● **Glory:** Isaiah 2:4–11, Zechariah 8:1–23, Ezekiel 37:15–28, Jeremiah 31:31, Isaiah 60&61; Ezekiel 34.

● **Suffering:** Isaiah 53; Psalms 22 & 118:22; Zechariah 13:7; 11:7–14; Jeremiah 32:6–9

Out of this sample, let's select a specific example from Ezekiel and Zechariah.

Ezekiel 37:15–28

Chosen People receive King

Judah/Israel united

No exile ever again

Covenant established

Zechariah 11:7–14

Chosen People will reject their King

Judah/Israel divided

Exiled again (Zechariah 13:7)

Covenant broken

The phenomenon of dual prophecy is, of course, not an expression of God's predetermination that Christ will be rejected and die. It is, instead, another reflection of the actual process by which God is fulfilling his will. In other words, human responsibility will bear a direct impact on the expression of prophecy.. Let's exam how:

As we have seen, God expressed his primary and secondary Will in Deuteronomy 28. All prophecy related to God's primary Will is absolute and must be fulfilled. However, it is not determined who will fulfill it. The central person, or nation must fulfill its portion of responsibility for that prophecy to be fulfilled. "If" they do not do that responsibility, the fulfillment of that prophecy will be prolonged to a later time in history to be taken up by a new central person or nation.

Prophecy related to God's secondary (or consequential) Will is not absolute. It does not have to be fulfilled because it is not an expression of God original (or primary) will. Therefore if man repents, God does not have to carry out that secondary course, even if it has been announced.

That is why when Jeremiah announced the beginning of the Babylonian exile in **Jeremiah 25:4–7**, he stated that it would have been unnecessary had they just heeded the Prophets and repented. Consider what God says himself about prophecy (it is so much easier to just let God explain): **Jeremiah 18:7–10**

*If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and **IF** that nation I warned repents of its evil, then I will relent and **not inflict on it the disaster I had planned.***

And if at another time I announce that a nation or kingdom is to be

built up and planted, and IF it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.

This is the definitive word on prophecy, folks! And guess what? God agrees with the Divine Principle view! Amazing!

Prophecy doesn't negate human responsibility. Let's cite some examples in Biblical history:

- **2 Kings 20:1–6.** God instructs Isaiah to tell Hezekiah he will not recover from his sickness and will die. Hezekiah prays with tears, God relents and adds 15 years to his life.

- **Jonah.** God tells Jonah to tell the people of Nineveh that they will be destroyed in 40 days. The people repent and God does not destroy Nineveh. (Jonah gets miffed at God!)

- **Matthew 11:23.** Jesus affirms that Sodom would not have been destroyed "if" they had repented.

These three examples pertain to the first part of **Jeremiah 18:7–10**:

*If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and IF that nation I warned repents of its evil, then I will relent and **not inflict on it the disaster I had planned.***

That is, God relents in the secondary course because of repentance. How about an example in history of God relenting in his primary will, as per:

And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.

Consider this important example with regard to Israel's primary destiny.

Isaiah 65:17–19

*Behold, I will create **new heavens and a new earth.** The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create **Jerusalem** to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.*

This vision for Israel did not come true, not because of God's predetermination but rather because of Israel's lack of faith in Jesus.

Matt 21:43

*Therefore I tell you that the kingdom of God will be **taken away from you** and given to a people who will produce its fruit.*

Thus we see Revelation 21:1–2

*Then I saw a **new heaven and a new earth**, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the **NEW JERUSALEM**, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.*

Because Israel failed to recognize her King, they lost their mission. However, because God's primary Will was to bring "the New Heaven and New Earth," God will recreate a "New Jerusalem" to fulfill this absolute prophecy. A New Jerusalem returns to do the mission of the first Jerusalem. Likewise, a new Adam comes to do the primary mission of the second Adam.

Thus Jesus *had a primary mission* that pertained to the Kingdom of God and finding faith in Israel. Jesus' first two years of his ministry focused on the Kingdom and the hope for faith in Israel, because, that mission *was viable at that time*.

Christians believe that by the time Malachi, the final prophet, arrives, it is already determined that Christ will be rejected and crucified. A second coming is already in the works. Notice how the final words of Malachi so differ from that assertion:

Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.

The contingency of "if" is still in effect. Israel will decide which destiny, blessing or curse, will be invoke based upon the success or failure of the coming Elijah.

When Jesus begins his public ministry with the words, "Repent, now is the time for the Kingdom is at hand," he was indicating a contemporary objective. It was his primary destiny. With this understanding, we will open the door, for the first time, and enter in to the inner sanctum of Christ's deepest sorrows. When Jesus prays, sorrowing unto death "let this cup pass from me," only those enlightened with the truth of Principle will understand the substance of that pray and the pathway to liberate him from his sorrows.

THE CHANGE OF BLOOD LINEAGE

The Lineage of Jesus

The lecture series has brought us to the providence centering on Jesus. The table is set and the honored guests have gathered. Normally, we would proceed from here with the lecture on “the Mission of the Messiah.” However, instead, this is the point where we would proceed with the lecture on “The Change of Blood Lineage.”

The history of Adam, Noah and Abraham’s families, Moses and the history of Israel is the story of the building of the “external” foundation to receive the Messiah. The lecture on The Change of Blood Lineage is the explanation of the “internal” foundation to receive the Messiah. It explains the age-old question of how a sinless living Adam could emerge from a lineage that has its origin in the dead Adam.

The sinless birth of Christ from the womb of Mary stands at the very heart of what probably is the most important issue of our time. That is, what is the relationship between human sexuality, sin, spirituality and God?

Would we be too forward in suggesting that the descendants of Abraham (Jews, Christians and Moslems) have given us definitions that leave the door open for a wide assortment of dysfunctions and troubles? Of course, God needed them to step up to the plate and attempt to establish some sort of moral, spiritual sanction over human sexual desire. The alternative in history was to unfetter sexual desire entirely. However such an environment only served to accelerate the demise of culture. The convincing record of history demonstrates that culture “liberated” from all moral constraint has no staying power.

Although those sanctions were vitally needed, in a sad and tragic irony, it is the imperfect nature of that Judea-Christian sanction

over sexuality that gives birth to the “sexual revolution” of the 20th century. Likewise with Islam and its own version of blurred moral classifications, it is dysfunction in sexuality and its impact on culture that serves as the hidden dimension in the conflict of peoples.

Since the beginning of time the dream of secular interests has been to “liberate” human sexuality from the moral codes of religion. Actually Satan himself is the father of that movement. Satan’s principal complaint was that God insisted on imposing a code over human sexual conduct. (God prohibiting human-angel coupling, no doubt, was a primary point of contention.)

In the Garden, the moral code of God was based upon the precept that Adam and Eve must, first, achieve a personal standard “to be fruitful” before they could “multiply.” Therefore the moral sanction “Do not eat the fruit” served to bolster Adam and Eve toward this objective. The essential implication of this sanction is this: Adam and Eve must fulfill the qualifications and then elicit God’s permission before sexual relations may proceed. Satan, in contrast, wanted sexual experience irrespective of this requirement.

Sexual conduct in Eden proceeded without God’s permission. This is the root of sin. Henceforth, the stain on sex, resultant of the fall, has been the inability for man to gain God’s unconditional permission. This loss of permission has contributed to the confusion of values about human sexuality; for even in a monogamous union, children are “conceived in sin” and are born in urgent need of “rebirth.” Since the fall, there seems to be no standard that meets with God’s unconditional approval.

Thus Christian Thought promotes an inherent sense of alienation between God and sexual function. No greater manifestation of this than the linking of sexless conception and sinless birth. This estrangement between God and human sexual conduct also links to the religious value of celibacy: the idea that renouncing sex promotes a deeper fellowship with God.

On the positive side of the ledger, the vital contribution of Christian thought, albeit imperfect, has been its efforts to establish provisional consent upon the sexual relation. This has been the historical key in the building of enduring, vigorous culture since it is reflective of the original paradigm in Eden. It has, also, been instrumental in the course to imbue love as the prime motive for sexual union.

This provisional consent, though reflective of the original sanction in Eden, is not the full recovery of the conditions that will elicit God's permission for sexual union. Thus, the original sin maintains its heritage through the Christian era. Christian culture, though higher culture, is, therefore, not the final culture for which we wait.

The course to achieve full human potential was set up in Eden. That pathway required Adam and Eve be placed in a position to exert authority over desire. Of course, sexual desire is the strongest of desire. It is the core of life force, the force of nature. By displaying authority over this desire, man stands in the position of Lord over nature.

In standing in this position, we share a common protocol with God. Like the main server in an I.T. network of computers, God begins to download all the "Creator 7.0" program drivers and files to man. Man completes this divining process with God through the "co-creatorship" function. When the "files done," Adam and Eve would elicit God's permission to "multiply," that is, begin their sexual life.

In history, any culture that established values reflective of this original archetype, inadvertently stumbled into the key of cultural development, that is, the dividing line separating "primitive culture" from "higher culture."

Christ comes to restore God's permission for human sexuality. Christ restores sex to its original purpose and potential. Understanding "The Change of Blood Lineage" is instrumental for Christians to understand the truest nature of Christ's mission.

Standing in their way are many theological and traditional beliefs that effectively block the Christian world from understanding the fundamental role of Christ. The idea that Jesus would take a bride is hard for Christians to consider given the historical theories of Christ's role.

CHRISTIANITY AND SEX

In a previous chapter we were given the opportunity to hear from Mrs. Ruth Smythers. She was the wife of a Methodist pastor at the turn of the 20th century. In her advice to newly wedded wives she displays the fruit of nearly 2000 years of Christian thought on human sexuality.

One cardinal rule of marriage should never be forgotten: GIVE LITTLE, GIVE SELDOM, AND ABOVE ALL, GIVE GRUDGINGLY. Otherwise what could have been a proper marriage could become an orgy of sexual lust.

*On the other hand, the bride's terror need not be extreme. While sex **at best is revolting** and at worse rather painful, it has to be endured, and has been by women since the beginning of time.*

Although we may find this expression awkward in today's world, it *was* the widespread mind-set of that time. This religious domination upon a primal human desire is what stimulated the rise of the social sciences as an alternative for human enlightenment. Freud, Margaret Sanger and others laid down the ideological foundation that fueled the explosion of the "Sexual Revolution" from the 1950's until today. As those ideas gained popularity they gave rise to the notion that sexual regulation is unhealthy and moral standards are contrived. Today the battle lines are drawn. The religious side, though not as strident as in 1894, still seeks to exert moral restraints upon sexuality, while the secular world bristles against any such restrictions.

The astounding truth is that neither Christian nor humanist alone can liberate sexuality from its historical chains. Christians are unable to elicit God's permission to the extent of removing the roots of shame from the sex act. For them, it remains the conduit of sin, death and need for "rebirth." On the other hand, the humanist reaction can only lead society down the primrose path of moral destruction.

In the Christian view, a pure messiah must be somehow untouched by human sexuality. Jesus conceived by the Holy Ghost and born of a woman unscathed by human sexual intercourse is essential in order for Christ to attain "sinless" status.

The first step away from this hard view is for Christians to understand that Jesus' sinless status was not just affected by the nature of his conception. Jesus sinless birth involved more elements and conditions than has been ever previously understood. While affirming that Jesus was born without sin, and that he was conceived by the work of the Holy Spirit, we do not affirm that his sinless state was the effect of the *sexless* nature of his conception. In other words, if the conceiving work of the Holy Spirit had used the

vehicle of an earthly Father, Jesus' birth would have *still* been without sin.

The expectation that the Messiah would be born of a virgin was set up by **Isaiah 7:14**:

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.

In other words, Jesus born of a virgin is a *sign* and not a necessity with regard to affecting his sinless station. Thus we need to examine other conditions in order to understand the process that culminates with the birth of Christ without sin.

When we assert that Jesus was born without "sin," it is important that we, first, establish our working definition of sin:

Sin is any thought or action that makes a base for Satan to have give and take with me. Sin is not a substance; it is *a claim*. Satan has a claim over the lineage of Adam. Satan's claim is based on a sequence of conditions that result in the extension of his authority.

Therefore the process to remove this claim of authority is to reverse the sequence of conditions. This, of course, is the process of historical indemnity. Jesus could be born without this claim extended to him because there was a historical process of indemnity in his lineage that reversed the sequence of conditions responsible for the generational passing of sin. Those conditions address directly the circumstances that resulted in the suspension of consent for human sexuality.

By pinpointing this process in Jesus lineage we are able to answer the question: how could a living Adam come forth from a lineage that was linked through Mary to the dead Adam? Again, the mode of conception, i.e. sexless, is not the determining factor. Christian thought harps on this because, again, it assumes an inherent estrangement between God and sex.

The actual determining factor is related more, for example, to the reason why God chose to impregnate a woman who was already engaged to another. This circumstance placed Joseph in a deeply disturbing position. Why did God choose a woman who was already betrothed to another? By doing so, Joseph was compelled to achieve a lofty standard of faith, not only in God, but in Mary as well. It would seem having an unattached candidate would be less problematic.

Sexless conception *is a sign* that Jesus is the Messiah. The conditions set up affecting his sinless birth, however, must be conditions of indemnity that will reverse the conditions by which Satan has extended his claim over the lineage of Adam. That is, conditions that address the reason man lost God's authorization for sexual life.

Our objective is not to impose the idea of a paternal function in the conception of Jesus. It is, rather, to begin the process to sever the ties, implied or actual, between sex and sin.

THE LINEAGE OF JESUS

Jesus lineage is revealed in two of the Gospels: Matthew and Luke. There are two very distinct differences in both lineages. You will notice that Matthew's portrayal goes through David's son Solomon, while Luke's goes through David's son Nathan. Another notable difference is whereas both end in Joseph, the supposed father of Jesus, Matthew identifies Joseph's father as "Jacob" while Luke refers to Joseph's father as "Heli."

One theory to explain the difference is that Matthew's depiction is of the lineage of Mary while Luke's is that of Joseph. It was the custom to list the wife's lineage culminating in her husband's name. An interesting theory.

Most significant in Matthew's representation is the mention of five notable women in Jesus' lineage.

Matthew 1:1-17

1 *A record of the genealogy of Jesus Christ the son of David, the son of Abraham:*

2 *Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,*

3 *Judah the father of Perez and Zerah, **whose mother was, (1.) TAMAR,** Perez the father of Hezron, Hezron the father of Ram,*

4 *Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,*

5 *Salmon the father of Boaz, **whose mother was, (2.) RAHAB,** Boaz the father of Obed, **whose mother was, (3.) RUTH,** Obed the father of Jesse,*

6 *and Jesse the father of King David. David was the father of Solomon, **whose mother had been, (4.) URIAH'S WIFE, (BATHSHEBA)***

7 *Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abi-*

*jah the father of Asa,
 8 Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram,
 Jehoram the father of Uzziah,
 9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the
 father of Hezekiah,
 10 Hezekiah the father of Manasseh, Manasseh the father of Amon,
 Amon the father of Josiah,
 11 and Josiah the father of Jeconiah and his brothers at the time of the
 exile to Babylon.
 12 After the exile to Babylon: Jeconiah was the father of Shealtiel,
 Shealtiel the father of Zerubbabel,
 13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim
 the father of Azor,
 14 Azor the father of Zadok, Zadok the father of Akim, Akim the father
 of Eliud,
 15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan
 the father of Jacob,
 16 and Jacob the father of Joseph, **the husband of, (5.) MARY**, of whom
 was born Jesus, who is called Christ.
 17 Thus there were fourteen generations in all from Abraham to David,
 fourteen from David to the exile to Babylon, and fourteen from the exile
 to the Christ.*

Tamar, Rahab, Ruth, Bathsheba, and Mary; can you find any shared occurrence with all of these woman of the Old and New Testament eras?

Tamar: Had an incestuous relationship with her father-in-law while engaged to another.

Rahab: A prostitute in Jericho

Ruth: Tempted Boaz on the threshing room floor while engaged to another.

Bathsheba: Engaged in an adulterous relationship with David while married to Uriah. (gave birth to Solomon . . . hello.)

Mary: Became pregnant out of wedlock while engaged to another . . . (hello again.)

Why would scripture only preserve the names of the women in Jesus' lineage involved in what appears to be decadent activity? Why would an entire chapter of Genesis be devoted to the story of a woman deceiving her father-in-law into having sex?

Christians have swept these questions deep beneath the carpet

into the dark terrain usually reserved for the Chosen People's utilization. Is it any wonder that God would call Korea to help the world negotiate the uncharted waters of revealing the sexual secrets of the past?

In the chapter on Restoration through Indemnity, we indicated that the way of indemnity is the reverse course of the way of sin. That is, the sequence of bad conditions is reversed.

This establishes a type of commonality between the two courses. When one examines the two superficially, they may be indistinguishable from one another. That is, the course of indemnity can appear to be nothing more than the course of sin. The course of sin and the course of indemnity *are* on parallel tracks. They *do* reflect each other.

The events in Jesus' lineage can only be fully understood in this light. The superficial view is that we see sex in Jesus lineage that does not conform to the parameters of the contemporary age nor of the standards of the present Judeo-Christian age. In that view, we must conclude, therefore, that illicit sex has taken place.

The challenge in understanding its actual meaning is that each and every time there was an instance of sexual activity that could not be defined within the accepted standard, it *was* rightly deemed illicit. However, this time, we have a specific case where sexual activity takes place outside accepted norms and it is *not prohibited*. We must examine this closely to see if we can ascertain the basis upon which it was approved.

The second challenge in understanding is that the course of indemnity is not a part of God's absolute and original will. The course of indemnity requires the central figure to do things that *only* he will do. Tamar having sex with her father-in-law is not a standard that God wants the world to emulate. An example, relative to our time is the three-day ceremony; it is to be performed only once. We must recognize that there is a difference between the path of restoration, with its required conditions, and the ideal.

To transcend the superficial view, we must penetrate to the level of motive and purpose. In order to recognize the fundamental difference between the course of sin and the course of indemnity, one must be cognizant that the parallel tracks are moving in *opposite directions*. The motive and purpose of sin is 180 degrees opposite of the motive and purpose for the path of restoration. Understanding

from this perspective opens our eyes to a new level of meaning within the events documented in the lineage of Jesus.

THE PATTERN BEGINS IN EDEN

First, we must pinpoint the conditions by which Satan could extend his claim over the lineage of man. This of course is why we study the fall of man. The Fall indicates that Satan achieved his position of dominion through an illicit relationship involving the archangel, Eve and Adam (the spiritual and physical fall).

While Adam and Eve were in their period of engagement, Eve violated her trustful bond with God and Adam aligning herself instead with the Archangel Lucifer. This is the way of the spiritual fall. Next Eve enticed Adam away from his trustful bond with God and transformed him into a dead Adam. This was the physical fall. Thus Adam died and was reborn as the “son” of Satan.

Restoration is the reverse course. In order for God to resurrect one dead Adam, He had to initiate a dispensation that would reverse the pattern of the fall. We can find that pattern of reversal throughout the lineage of Jesus, including but not restricted to, the figures and circumstances of his own conception and birth.

The first instance we find is documented in **Genesis 12:10–20**:

*Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. As he was about to enter Egypt, he said to his wife Sarai, “I know what a **beautiful woman** you are. When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live. Say you are **my sister**, so that I will be treated well for your sake and my life will be spared because of you.”*

When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman. And when Pharaoh’s officials saw her, they praised her to Pharaoh, and she was taken into his palace. He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels. But the LORD inflicted serious diseases on Pharaoh and his household because of Abram’s wife Sarai. So Pharaoh summoned Abram. “What have you done to me?” he said. “Why didn’t you tell me she was your wife? Why did you say, ‘She is my sister,’ so that I took her to be my wife? Now then, here is your wife. Take her and go!” Then Pharaoh gave orders

about Abram to his men, and they sent him on his way, with his wife and everything he had.

Abram instructs Sarai (before their name-change to Abraham and Sarah) to say that she is his sister. By doing so, Abram and Sarai take the position of Adam and Eve. The pharaoh is, obviously, in the position of the archangel. Sarai is taken into his palace with the intent that she will become the pharaoh's wife. The Lord informs the pharaoh (through serious diseases) that Sarai is the wife and not the sister of Abram. Pharaoh could have ignored these warnings, have Abram killed and taken Sarai anyway. That would have been the pattern that would follow the fallen norm. Instead, Pharaoh the sovereign ruler, releases Sarai, does not kill her husband and allows them to return to Canaan unscathed. This is a very significant reversal of the norm.

The second instance, also involving Abraham and Sarah, is recorded in **Genesis 20:1–17**:

Now Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar, and there Abraham said of his wife Sarah, "She is my sister." Then Abimelech king of Gerar sent for Sarah and took her. But God came to Abimelech in a dream one night and said to him, "You are as good as dead because of the woman you have taken; she is a married woman."

Now Abimelech had not gone near her, so he said, "Lord, will you destroy an innocent nation? Did he not say to me, 'She is my sister,' and didn't she also say, 'He is my brother'? I have done this with a clear conscience and clean hands."

Then God said to him in the dream, "Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her. Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die."

Early the next morning Abimelech summoned all his officials, and when he told them all that had happened, they were very much afraid. Then Abimelech called Abraham in and said, "What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done." And Abimelech asked Abraham, "What was your reason for doing this?" Abraham replied, "I said to myself, 'There is surely no fear of God in this place, and they will kill me because of my wife.'"

The pattern carried out in Egypt with Pharaoh is repeated in Gerar with King Abimelech. This time, God gives Abimelech a dream in which the marital status of Sarah is revealed.

The pattern continues, this time with Abraham's son Isaac and Isaac's wife, Rebecca. This is recorded in **Genesis 26:1–16**:

Now there was a famine in the land – besides the earlier famine of Abraham's time – and Isaac went to Abimelech king of the Philistines in Gerar. The LORD appeared to Isaac and said, "Do not go down to Egypt; live in the land where I tell you to live. Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws." So Isaac stayed in Gerar.

*When the men of that place asked him about his wife, he said, "She is my sister," because he was afraid to say, "She is my wife." He thought, "The men of this place might kill me on account of Rebekah, because she is beautiful." When Isaac had been there a long time, Abimelech king of the Philistines looked down from a window **and saw Isaac caressing his wife Rebekah**. So Abimelech summoned Isaac and said, "She is really your wife! Why did you say, 'She is my sister'?" Isaac answered him, "Because I thought I might lose my life on account of her." Then Abimelech said, "What is this you have done to us? **One of the men might well have slept with your wife, and you would have brought guilt upon us.**"*

Again, the pattern of the fall is reversed. Abimelech doesn't take Rebecca and allows her and her husband to continue their life as husband and wife.

These three instances in Abraham's family set the scene for us to understand the significance of the 38th chapter of the Book of Genesis: the story of Tamar.

Tamar

The story of Tamar stands out as one of the most unusual chapters in the Bible. Certainly, it is the most misunderstood chapter. It

is often interesting to examine various Bible commentaries as they attempt to make sense of the story and devise theories as to why such a story would even appear. Consider this typical evaluation given by *The Interpreter's Bible*:

*To many readers of the Bible, it must seem strange that this story is inserted in the midst of the narrative of Joseph. It is like an alien element, suddenly and arbitrarily thrust into a record that it **serves only to disturb**. Certainly few people would choose this chapter as a basis for teaching or preaching. Then why is this dark old tale preserved?*

*“. . . Even so, in the unlovely narrative there are at least **some elements of right purpose emerging** like flowers from **rank ground**. One can see here – twisted though its manifestation may be – the powerful and generally wholesome instinct of the Jewish people that family heritage must be continued. One may see also in Tamar the wistful and pathetic yearning of the woman for motherhood.”*

“Twisted though its manifestation may be??” Not as twisted as most efforts to explain away the meaning of this story and how it could be that the lineage of Christ was produced from such “rank ground.”

As the 38th chapter opens we see Tamar married to Judah's eldest son named Er. However, Er “was wicked in the Lord's sight” so God puts Er to death. As Forest Gump would say, “that's all I'm going to say about that.” And that's all we hear about Er. In response to this death, Judah gives Tamar to her deceased husband's closest relative. This was in keeping with the Levirate code of that time which provided that the closest relative of the deceased would take the widow as his spouse. Er's closest kin was his next oldest brother whose name was Onan.

Onan received Tamar as his wife, however, it seems that Onan was rather reluctant to consummate this new relationship. In **Genesis 38:9**,

But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother.

God is not happy with Onan's behavior. In the 10th verse:

What he did was wicked in the Lord's sight, so he put him to death, also.

For countless generations, this verse has served as an admonition from God for all those young men who would contemplate spilling seed on the ground. How many guilt-ridden young men (you know who you are) lay shivering under their blankets in the middle of the night waiting for the vengeful retribution of the Lord?

I'll leave the admonitions for seed spilling to the Lord, however, as far as this verse is concerned, its meaning is far more significant than the mere rendering of a personal hygiene advisory.

Truth be known, there have been many "wicked men" in history . . . God did not put them to death as summarily as he did Er. There have been countless seed spillers since the dawn of time and none of them were put to death as swiftly as Onan. (do I hear a collective sigh of relief)? On the surface, how can you compare Onan's crime with that of, say, Jeffery Dahmer?

Obviously, God has a very intense interest in seeing a seed from the tribe of Judah develop in the womb of Tamar. What is the nature of this intense interest? What makes that interest so different than in any other case?

Let's start with the most obvious. From Tamar's womb will come, 40 generations later, the birth of Christ, God's son. Unbeknownst to the world's theologians, we are seeing the expression of THE most primal force within God: his motive to birth his lineage.

Poor Onan. He had no idea of the position in which he was placed. By not cooperating in consummating his relationship with Tamar, he stood in defiance of not just a purpose of God, but also, THE purpose of God. God's primary will was to produce his own uncontested lineage. That lineage was to spring forth from the tribe of Judah, through the womb of Tamar. Henceforth, all of Judah's men had better take heed: Don't mess with Texas and don't interfere with God's plan to place a seed, from Judah's tribe, into the womb of Tamar.

Next in line for Tamar is Judah's last son, Shelah. Shelah is of a young age, so Judah tells Tamar that she will have to wait until Shelah has grown to manhood. However, the 11th verse reveals that Judah is secretly concerned about the fate of his last remaining son. "He may die, like his brothers." Apparently, Judah's suspicion is directed toward Tamar. He is concerned that the death of his sons is somehow Tamar's fault. He, of course, would never consider that his sons were responsible. Judah still doesn't get it.

After the passing of some time, Tamar realizes that Judah is never going to give his last son to her. This is when she hatches, out of desperation, plan B. Obviously; Tamar's biological clock is ticking. She decides that she has one last chance to receive the providential seed. She also knows that she will have to risk her life because if she becomes pregnant and is found out, she will surely face a horrible and painful death by burning (the prescribed punishment for such an offense).

Tamar disguises herself as a temple prostitute and waits for Judah who is on his way to visit a friend. Judah sees her, but does not recognize her because her face is veiled. Judah approaches her and suggests sexual relations with her. Tamar agrees, for a price. She cleverly asks for a payment that will require him to leave some sort of identification until he returns with the payment (a young goat). She asks for his cord and seal and his staff. This would be the modern equivalent to his credit card and driver's license. She said she would hold these until he returned with payment.

After they have relations, Judah leaves and sends one of his friends to bring the goat to her. But by the time he gets there, Tamar is long gone. She had what she wanted: she had his seed and was pregnant by Judah, plus she had a way to positively identify Judah as the father (by his seal, cord and staff).

Three months later, it is reported to Judah that his daughter-in-law is pregnant. Judah immediately condemns her to be burned to death. Tamar sends a message to Judah: "the man by whom I am pregnant is the owner of these. See if you can recognize whose cord, seal and staff these are." Judah takes a good look at his cord, seal and staff and says,

"Hamada-hamada-hamada!!"

(I'm sorry, I just couldn't resist.) Actually, what he says is: "She is more righteous than I, since I would not give her to my son She-lah!"

The reason Tamar's story is remembered is because no woman had touched God's heart so deeply. There are two fundamental components that stand out uniquely.

First, Tamar was willing to do her mission at the risk of her life, but secondly and even more important, she was willing to risk her life for God's most fundamental, primary and important purpose: to produce his line. Since the fall, no one had been in the posi-

tion to attend God on this deepest of levels. The deepest standard of attendance is to identify and attend the deepest, most essential purpose and desire of God. Tamar did that at the risk of her life. The most deep and direct attendance of God, therefore, is to produce his line, his lineage. This, also, gives us an insight into the value of our Blessing.

Far from being a shameful person, Tamar is setting the example of the life that will most fully comfort and liberate God. That is accomplished by living for the advancement of God's lineage at the risk of one's own life. This is, in fact, the model of the Messiah's purpose and virtue.

We should be confident that we can resurrect the name of Tamar in spite of the indictments of a Judeo-Christian world against her.

“strange”

“an alien element,”

“serves only to disturb.”

“few people would choose this chapter as a basis for teaching or preaching.”

“dark old tale”

“unlovely narrative”

“from rank ground.”

“twisted”

“wistful”

“pathetic yearning”

Christian ministers for ages have had to answer questions regarding Tamar's behavior. They either avoided the question, or concluded that it was just a mystery. Church leaders, for centuries, have told their members that the question wasn't important or that such a question expressed doubt toward their faith. Such leaders trembled at the possibility that their members would realize that their leaders didn't know everything. The tragedy is that Christians have lost a key opportunity to understand the deepest example of true attendance in the Old Testament. Understanding this heart will be a key in understanding what deeply motivates Jesus in his primary mission. It opens the door for us to more fully commune with his sorrow that night before his cross.

Today, armed with the clear vision of the Divine Principle, we are able to bring everything out into the light. We need not fear any knowledge. There is no circumstance that cannot be enlightened by the Divine Principle.

The truth of the Divine Principle, not only exonerates Tamar, it exalts her to the highest of status. Could there be any greater example that demonstrates the limits of the Judeo-Christian view on sexuality and the need for a deeper, fuller measure?

Know for sure, that many tumultuous encounters remain as we shift from that criterion to that of the Completed Testament Age.

Zerah and Perez

While engaged to another (Shelah), Tamar becomes pregnant by Judah. In fact, she is pregnant with twins. The twin brothers, Zerah and Perez are to the internal foundation for the Messiah what Esau and Jacob are to the external foundation for the Messiah.

Zerah sticks his hand out of the womb and a red cord is tied around his wrist to signify that he came out first. Zerah is first born and is, therefore, in the Cain-Esau position. Then, in an unprecedented fashion, the two brothers changed positions *inside the womb* and Perez emerged ahead of Zerah. This represents the change of blood order inside the womb of Tamar.

Remember when Jacob restored the birthright back to God's side? The change of blood order inside the womb means that the birthright is restored to God's side inside the womb of Tamar.

In the future, if there could be a woman in a similar situation with a similar attitude and heart as Tamar, she could then be the recipient of Tamar's condition that sanctified the womb and made a foundation for a living Adam to be born. Exactly 40 generations later, Mary received the invocation of the Holy Spirit and Jesus was conceived inside her womb.

Rahab

From Tamar to Mary we see the story of Rahab in the Book of Joshua. Rahab is a prostitute in Jericho. The King of Jericho instructs Rahab to keep on the look out for any Hebrew spies lurking about. Instead Rahab hides the spies from the Kings soldiers. Later when Jericho is destroyed, it is only Rahab and her family whose lives are spared. She eventually becomes the wife of Salmon in the tribe of Judah.

Ruth

Next is the story of Ruth. Ruth has her own book in the Old Testament. Ruth is the mother of Obed, the father of Jesse, the father of King David.

Ruth was married to Mahlon, but he died. The story in the book of Ruth explains how she becomes the bride of Boaz. The significant moment with regard to the restoration pattern is when Ruth approaches Boaz while he was asleep on the threshing room floor. Boaz was the kinsman of Mahlon. Similar to the story of Tamar and by the same Levirate code, the closest kinsman of the deceased husband should take his property and his widow.

Ruth takes a shine to Boaz. Boaz is a kinsman of her deceased husband but is not the closest kinsman. She waits until he is asleep and then lays down at his feet. When Boaz wakes, he is surprised to find a woman there with him. She says to him, "spread the corner of your garment over me for you are my kinsman-redeemer." This was Bible-talk for . . . ahem . . . Well she was making an offer that most men wouldn't refuse. However, Boaz did not accept her offer. He indicated, technically, he wasn't her kinsman-redeemer because there was a "closer kinsman than I."

I'm sure somewhere Boaz's lower nature was trying to break in. "Earth to Boaz, Earth to Boaz, spread garment now, work out details later!" Fortunately, Boaz's higher nature won the day. Of course, he did catch a little flack down at the club . . . the boys ribbed him pretty hard over it and all. They said he was a big wuss.

Eventually, Boaz meets with the closer kinsman, they come to an agreement and Boaz takes Ruth as his wife. Boaz and Ruth were the Great-Great Grandparents of David.

Bathsheba

Bathsheba was Uriah's wife. Uriah was one of David's generals. One day David is on a rooftop and he spots Bathsheba in her house taking a bath. He takes great interest in Bathsheba at that moment (its in the Bible, folks).

Father explains in *The Change of Blood Lineage*,

Actually, the mother of King Solomon was Bathsheba, originally the wife of Uriah before King David stole her. Then how could the child from that union become King Solomon? Bathsheba was in the providential position of Eve in the Garden of Eden, before the fall. David was in the position of Adam, and Uriah was in the position of the archangel. The archangel distracted the spouse of Adam with love and stole her away, making her fall. A reversal course is needed in order to indemnify that; therefore a person in the position of the archangel's wife had to be restored to the position of Eve. Therefore, the child who was born on the foundation of that reversal could be born as a child of heavenly love, a child of glory. Solomon was such a child of glory.

Hello! Child of glory?

Mary

Thus the conception of Christ is set up in the exact same historical pattern. Joseph is in the position of the archangel, Mary in the position of Eve and "the Holy Spirit" in the position of Adam. In the pattern of the fall, while Adam and Eve are engaged, the archangel tempts Eve to him, and through sexual relations ultimately Adam dies and is reborn as the "son" of Satan. Mary, like Tamar, is thought to be guilty of illicit sexual activity. Like Tamar, the penalty of death looms over her for her apparent act of adultery. Until an angel appears to Joseph in a dream, even he believes she has violated her vows of purity. Yet Mary is steadfast and faithful. In the same pattern as Tamar, Mary willingly risks her life in attendance to the most essential Will of God: to produce his lineage.

The conception of Christ follows the reverse course of the fall. While the archangel (Joseph) is engaged to Eve (Mary), Adam (the Holy Spirit) tempts Eve to God's side. Thus the fruit of Mary's womb is the sinless Adam, the Son of God.

Ultimately this story reveals the unique position and ability of Christ to attend God's deepest and most essential motives. It is the very purpose for which he created. It is the substantial affirmation of his invisible nature as "Father."

John 3:16 proclaimed, “*God so loved the world, that he gave his only son.*” What is the meaning of “he gave?” What did God give when Jesus was sacrificed on the cross? Does the world know? Do Christians know?

Did God really give all that much? Wasn't Jesus coming to heaven anyway? After he died on the cross, didn't he go to the right hand of the Father? Then, what did God give up when he sacrificed Jesus on the cross? The life that was sacrificed was the life that could have multiplied the pure lineage of God.

When such a statement is made it will be ridiculed and scorned. Christians will reel in its wake. The secular culture will laugh and scoff. It will be the butt of jokes and snide remarks. But it is true. Jesus gave up his opportunity to be a True Husband and True Father. This is the full meaning of his cross. It is the root of his deepest sorrow.

God gave up the full potential that would have been achieved through Jesus' sexual life.

Jesus' sexual life

Look at those three words together. What does it make you feel? Do you feel a stirring, a disturbing, uncomfortable sense? Do your eyes want to move past it and on to something else? Why is that? Why would the words, “Jesus Christ wanted to have sex with his wife,” create such a reaction?

It is because the entire history of culture meets, clashes and falters under the weight of that mighty concept. There are no existing cultural or religious values, until now, that can sustain it. Therefore, it should be those cultures and religions that are deemed unworthy, not the concept of Jesus' True Family.

As a result, it is the confrontation of the two cultural trends that is destined to come to an end. One views man as nothing more than a natural animal subject to natural desires while the other views man as spirit, yet cursed within the vile sexual desires of temporal flesh. The former trend, doomed repeatedly to tragic consequences of cultural demise, the latter trend, laboring under a yoke of shame for the sexual life that diminishes our stature before God.

True Family life is a part of neither.

Jesus came as the second True Parents of humankind. The original first parents were Adam and Eve. If Jesus had not been killed, the unification between Judaism and Israel would have come about centering upon Eve, the mother position. The Messiah comes in the position of parent and king. The king needs his queen. Jesus stood in the position of the bridegroom, and his 12 disciples, 72 apostles and 120 elders were all in the position of the bride. Once the bride and bridegroom positions united, then it was possible to return to the original True Lineage. Israel doesn't realize this. The Christian world doesn't realize this. Sun Myung Moon, "True Parents' Day is My True Son's Day," April 18, 1996

MISSION OF JESUS

We begin the presentation on Jesus on the foundation of an entire historical providence that unfolds in primary and secondary dimensions. This two-fold manifestation is a reflection of the centrality of human responsibility in the affairs of God.

We have also been able to categorically establish that the primary branch of God's dispensation is his original will and is predestined to be realized at some eventual point in time. This fulfillment, however, requires man's cooperation. The secondary branch is only necessitated as a consequence of man's failure to fulfill that providential role.

It is the path of "dispensational time-identity" that seeks to accomplish a re-creation of events, circumstances and figures. Once erected, the new central figure attempts to fulfill God's original will.

The providence, centering on Jesus, is likewise established with primary and secondary objectives. Unlike the traditional Christian view that divides Christ's mission into two advents separated by 2000 years, Jesus seeks to accomplish all in a single primary mission that requires the faithful response of contemporary Israel.

This primary objective is what is meant by the term "The Kingdom of God."

JESUS CALLS FOR FAITH AND THE KINGDOM

Mark 1:15

"The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

Matthew 4:17

From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."

John 6:28–29

Then they asked him, “What must we do to do the works God requires?” Jesus answered, “The work of God is this: to believe in the one he has sent.”

Clearly the Kingdom was an immediate objective in Jesus’ view. He said the “time has come, the Kingdom is near.” He is asking them, at that moment, to repent. If they do, the unfolding of the Kingdom will be the consequence of that repentance. How more explicit can it be than the clear answer of **John 6:28–29**? It is to believe in him, whom God has sent.

Matthew 23:37

“O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.

Matthew 23:37 is significant because Jesus is describing the two branches of God’s providence. Jerusalem, “killing and stoning the prophets” is reflective of Jeremiah 25:4–7. Jeremiah tells Israel that they were inexorably locked on the secondary path; however, they could have remained in the land had they heeded the prophets.

Jesus is indicating that their rejection of him falls into that same secondary category and is contrary to his own expressed desire “to gather Israel together, as a hen gathers her chicks under her wings.” Jesus’ desire is reflective of Isaiah 65:17, which stated “a new Heaven and new Earth” would come to Jerusalem, the primary plan.

Jesus indicates, “You were not willing,” that is, Israel was not willing. Jesus wanted it, God wanted it, but it was Israel’s responsibility. In failing to respond in faith to Jesus, Jeremiah’s admonition of 600 years earlier, “you have brought harm to yourselves,” is, sadly, realized once again.

Could it be possible that Jesus had a personal desire that was contrary to the primary will of God? Could the faithless people be in greater focus with what God really wanted than Jesus himself? I think not! In John 8:37–42, Jesus clearly explains the proper conduct of “the descendants of Abraham.”

John 8:37–42

I know you are Abraham’s descendants. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have

seen in the Father's presence, and you do what you have heard from your father. "

"Abraham is our father," they answered. "**If you were Abraham's children,**" said Jesus, "**then you would do the things Abraham did. As it is, you are determined to kill me,** a man who has told you the truth that I heard from God. **Abraham did not do such things.**

You are doing the things your own father does." "We are not illegitimate children," they protested. "The only Father we have is God himself." Jesus said to them, "**If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me.**"

Jesus establishes that the people *are* the descendants of Abraham, "yet you are ready to kill me." Jesus is affirming that killing the messiah is inconsistent with the purpose for Abraham's descendants. Jesus goes on to explain even more emphatically, "If you were Abraham's children, you would do the things Abraham did; as it is, you are determined to kill me . . . *Abraham did not do such things.*"

Matthew 21:35-37

"The tenants seized his servants; they beat one, killed another, and stoned a third.

*Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. **'They will respect my son,'** he said."*

Here Jesus reveals the motive of God in sending the son, "*They will respect my son.*" In fact, this parable (Matthew 21:35-43) "samples" from Isaiah chapter 5 "Song of the Vineyard" in which God laments "*what more could I have done for my vineyard that I did not already do? And yet, when I looked for good fruit, why did I find only bad?*" Jesus indicates that the bad tradition of Israel rejecting their prophets is one that God seeks to reverse in sending His son, "*surely they will respect my son.*"

THE KINGDOM WAS MEANT TO UNFOLD IN ISRAEL

Here are some Bible verses that indicate that the Kingdom *was* meant to unfold at that time:

Comment:

At this point, we have offered some Bible verses that plainly express Jesus' desire for a providential path other than the way of the cross. "Its undeniable," you may be thinking. Well, guess what? It's deniable! And here is a couple of scripture that you can bet will be in the minds of ministers at this point. This is the silent rebuttal that must be constantly anticipated and planned for.

Luke 24:25–26 *He (Jesus) said to them, "How foolish you are and how slow of heart you are to believe all that the prophets have spoken! **Did not Christ have to suffer these things and then enter into his glory?**" And beginning with **Moses and all the Prophets**, he explained to them what was said in **all the scripture concerning himself.***

John 18:36 *Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."*

John 12:37–41 *Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. **This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?"***

For this reason they could not believe, because, as Isaiah says elsewhere: "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn and I would heal them." Isaiah said this because he saw Jesus' glory and spoke about him.

These verses that strongly suggest a single destiny to the cross should not be ignored. We should not pretend that they aren't there and instead only recite the verses that clearly support our view. Remember, the more complete description of the issue that we are addressing is that there seem to be *two conflicting views in scripture* with regard to Jesus' objective.

Get the issue on the table.

If we boldly get the issue on the table we can then be in a position to offer a *unique* comprehensive explanation that can define the relationship of the two distinct views. If it isn't an expression of a predetermined first coming-second coming sequence, then, what is it?

DON'T EVER THINK THE SILENT REBUTTAL IS NOT GOING ON and then avoid the issue. In other words, we should not fall into the bad habit of merely reciting Bible verses that support the Principle view and ignoring the verses that seem to strongly suggest otherwise. That's what they do! Christians formulate and maintain whole doctrines on a single Bible verse. Once a doctrine is established, they will simply ignore any Bible verse that is inconsistent with that official doctrine. Therefore, our methodology should, instead, reflect the reality that we are bringing a much greater and comprehensive light to the study of the Bible.

Testimony: Overcoming Objections

One thing I have learned in sales is you must get to the customer's objection. An "objection" is the reason a customer doesn't buy. If you can get the customer to honestly share his objection, you have a much better chance to "close the sale." Here's an example:

Salesman: "Mrs. Jones our factory direct suggested retail price is \$13,785 and we will be able to get that to you this weekend, discounted to \$12,000, for a nice savings of \$1785.00. Mrs. Jones we could take 25 percent today and then handle the balance in 48 easy payments of \$225.00." The salesman slides the paper to her side of the table and is quiet.

Mrs. Jones: (tapping her finger and thinking)

There is a saying in sales, the first one to speak, at this moment in the sales process, is the loser!

Mrs. Jones: "Well, I'm going to need some time to think it over."

This is the classic customer stall tactic. It's never true. They never are going to think it over. As soon as you leave they are going to turn on the TV and forget all about it. The truth is that Mrs. Jones has an objection to buying that she doesn't feel she can tell the salesman.

A good salesman is able to build rapport with his customer. This starts the minute he walks into the house. The benefit of having built rapport is displayed at the time of the close. A good salesman can build trust so that the customer will confess to him the true reason he or she is not buying. I say "confess" because it truly is a confession and, like all confessions, it requires a degree of trust. Once the objection is out in the open you've got a chance to solve the problem and make the sale. This is what I would do in the case of Mrs. Jones:

Salesman: "Yes ma'm, I'm happy to hear that you want to think it over because I know that means you're seriously considering going forward with our product. Is that right, Mrs. Jones?"

Mrs. Jones: Oh yes

Salesman: Mrs. Jones, as you consider purchasing our product, how would you rate the quality of the product that I've shown you here today?

Mrs. Jones: Very high, yes, I really feel good about the quality of your product. It is excellent. That's not an issue.

Salesman: Mrs. Jones, is this the quality that you want?

Mrs. Jones: Well, yes. . .if it's affordable.

Salesman: Mrs. Jones, if we can make it affordable for you, is there any other reason you would not go forward today?

Mrs. Jones: No, that's the only reason.

Done! The objection is on the table. Solve her problem and you've got yourself a sale!

The key statement is that she wanted the quality of the product. Once she admitted that and revealed the money objection everything was funneled down to working out affordable terms. We can go no money down, we can extend the payments to 60 payments and lower your monthly, we can do 90 day deferred so your first payment isn't due until after you get your tax refund. It was fun!

The point of this exercise is that ministers have objections! Lots of them! Go ahead and get those objections out. The key, as in sales, is to build rapport and trust. Don't make the mistake of pretending that everything is going well, the ministers are positive and they agree with everything! So I don't need to bring up those sticky issues. If the minister doesn't bring it up, I won't, right? Wrong! Don't pretend he hasn't heard about it and isn't thinking about it. In sales, it is called, demo, no sale.

Demo, no sale! This means you gave a great presentation, they responded positively and enthusiastically, but I could not close the sale.

It was a great discipline after every demo, no sale, to be prepared to give a report to my sales manager about why I did not close the sale. I noticed he was not interested in my report about how great my presentation was or how inspired I was. Not interested. He was not interested that the customer loved our product and promised me, absolutely promised me, that he was going to get back to me next week. Not interested! I could have told him about dreams, visions, angels break dancing and spinning like tops. Not interested. He was only interested in one thing: "Kevin, why-did-you-not-close-the-sale?"

Amazingly, the answer for why salespeople don't close the sale is: they did not ask for the sale. Objections can only start to come out when you ask for the sale. One main reason people don't ask for the sale is because *they want to avoid the objections*. They don't feel confident to handle the objection.

It is human nature to avoid problems. We like to imagine that everything is going well and we tend to overlook signs that things are not going as well as we would have them. Every organization struggles with this human tendency. Sometimes, however, we can fool ourselves into exalting this behavior to the level of virtue. In our church life, we call this "being positive." The person who sees problems is "negative."

Nevertheless, the person who refuses to see problems will never be able to solve the problem and "close the sale." We need to see the problem, get the objection out into the open and have confidence that we can fix the problem. That's true faith and positivity.

Matthew 21:43

"Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

Notice that Jesus says, "the Kingdom of God will be *taken away* from you." This indicates that the Kingdom *was* theirs, *was* to be set up at that time and, therefore, all prophecy of "glory" *was* relevant for that time. However, some mitigating circumstance has intervened and altered that destiny. What could it possibly be? Perhaps God's warning through Jeremiah is the answer:

And if at another time I announce that a nation or kingdom is to be built up and planted, and IF it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it. Jeremiah 18:9-10

The contemporary relevance of the Kingdom is also expressed in:

Matthew 23:13

*"Woe to you, teachers of the law and Pharisees, you hypocrites! You **shut the kingdom of heaven** in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.*

Notice, first of all, Jesus' great frustration and sense of loss because of the actions of the religious leaders. Second, notice that he indicates that they are engaged in "shutting" the gates to the Kingdom. This, of course, means that the gates "were open" because now "was the time." Jesus didn't say that their hypocrisy failed to "open" the gates; he indicated, instead, that the gates were already wide open.

The sense of Jesus' frustration, then, is that a great potential for good is being postponed. Thus, the Kingdom must be given to others who can produce the fruits in their season.

This will give even greater impetus to Jesus' words later when he says, "the harvest is great, but the laborers are few." The problem wasn't "the time" or that the "fruits were not in season." The problem was that "the laborers were few." This will reflect back on the job performance of the man who was to "make a people ready for the Lord" (John the Baptist).

Luke 19:41-44

*As he approached Jerusalem and saw the city, **he wept over it** and said, "If you, even you, had only known **on this day what would bring***

you peace but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."

Here again, we see Jesus' sorrow and frustration. Notice that he again pinpoints "on this day" the potential of his contemporary age to "bring you peace." Later, we will examine what Jesus means by "peace." Also noteworthy is that Jesus pins a bleak future upon Israel as a result of their failure to recognize "God's coming to you."

THE DISPENSATION TURNS FROM 'PRIMARY' TO 'SECONDARY'

Consistent with the covenant-centered flow of history, the providence shifts from primary to secondary whenever Israel fails to respond in timely fashion. Typically, the people are unable to understand and they react defensively to the change of focus from "blessing" to "curse." We see an example of this in the book of Jeremiah. After Jeremiah announces the 70 years of exile, he is considered to be a traitor. They do not understand what he is talking about in **Jeremiah 26:8-9**:

But as soon as Jeremiah finished telling all the people everything the LORD had commanded him to say, the priests, the prophets and all the people seized him and said, "You must die! Why do you prophesy in the Lord's name that this house will be like Shiloh and this city will be desolate and deserted?"

We see the same phenomenon in the mission of Jesus. After roughly two years of calling for faith and repentance, Israel is unrepentant and unresponsive. As a result of this faithless stance, Jesus announces the dispensational shift from primary to secondary in **Matthew 16:21**: *From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things.*

From that time Jesus began. This is the shift from the Kingdom to the Cross, from primary to secondary, from blessing to curse, from glorious destiny for Israel to bleak destiny for Israel, from Lord of Glory to Lord of Suffering. This is 6 days before the Mount

of Transfiguration and roughly the beginning of the last year of Jesus' ministry.

We can also examine the disciples' confusion at this sudden shift of focus.

Luke 18:34

"The disciples did not understand any of this. Its meaning was hidden from them, and they did not know what he was talking about."

Why were they so confused? Were they just not paying attention for two years or was this message categorically different from Jesus teaching of the first two years? We can see evidence that the apostles, even after the crucifixion and resurrection, still clung to the idea that "the Kingdom" was going to be erected in their lifetime. After all, in **Matthew 13:11–16**, Jesus affirms that the "knowledge of the Kingdom of Heaven" had been given to his disciples.

We can see their attitude after the crucifixion of Jesus in **Luke 24:21**. Their faces are "downcast." In the King James Version, Jesus asks them, *What manner of communications are these that ye have one to another, as ye walk, and are sad?*

Most interesting is the disciples' answer: *we had hoped that he was the one who was going to **redeem Israel**.*

To what were they referring by the term "redeem Israel." It is the vision of the Kingdom with Israel as "the head" and not "the tail." It is the primary work of "the messiah" to restore the glory of Solomon's era. Consider **Zechariah 8:21–23**:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

*Yea, **many people and strong nations** shall come to seek the LORD of hosts **in Jerusalem**, and to pray before the LORD.*

*Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even **shall take hold of the skirt of him that is a Jew**, saying, We will go with you: **for we have heard that God is with you.***

This vision is what the apostles "had hoped" for. Notice that they describe their hope in past tense. Clearly, Jesus death closed the door on an expectation laid down in scripture and reaffirmed by Jesus in the first two years of his ministry. Thus, they were saddened and disheartened by Jesus' crucifixion.

Even in their last meeting with Jesus before his ascension into heaven, they ask: “*So when they met together, they asked him, ‘Lord, are you at this time going to restore the kingdom to Israel?’*”

Acts 1:6

They just can’t fully accept that the providence had shifted. This is probably one reason Jesus said, “I’m coming soon.” If they knew that they were beginning a 2,000-year prolongation, they would really have been disheartened.

FROM ‘BLESSING’ TO ‘CURSE’

With the shift from primary to secondary, we also see a change in the description of Israel’s destiny from “blessing” to “curse.”

Luke 23:28–31

Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, ‘Blessed are the barren women, the wombs that never bore and the breasts that never nursed!’ Then they will say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’”

Jesus recites Hosea 10:8: “they will say to the mountains, “Fall on us!” and to the hills, Cover us!” These were the words of sinful Israel carried away by the Assyrians. Jesus is indicating that his rejection and crucifixion represents the same turning point in the destiny for Israel of that period. He is predicting hard times ahead for Israel. This is very significant in relation to God’s promise in Deuteronomy 29:24; Israel will only be destroyed if it violates the laws, decrees and commandments of God.

In the 34th verse of the same 23rd chapter of Luke, Jesus says, “*Father forgive them they know not what they do.*”

Of course, the implication is that had they known what they were doing, they would not proceed to do it, i.e., crucify Jesus.

We also see a gloomy description of Israel’s future in Luke 19:41–44

Luke 19:41–44

*As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known **on this day what would bring you peace** – but now it is hidden from your eyes. **THE DAYS WILL COME UPON YOU WHEN YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST***

YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, because you did not recognize the time of God's coming to you.

In fact, in 70 A.D., Rome destroyed Israel as a nation and the Jews were scattered until 1948.

JESUS AND THE OLD TESTAMENT

As we mentioned, on the one hand we can find words of Jesus that seem to state that the Old Testament writings declare, solely, that Jesus should die (referenced in Luke 24:25) while on the other hand we find verses that equally as vividly proclaim the opposite.

We can now explain why we see both. There was a providential shift from primary to secondary, from blessing to curse, as prescribed by the covenant agreement. Thus, we can pinpoint a radical change in focus after Matthew 16:21. As a result, Jesus' scriptural focus is on the suffering-curse side of the ledger. In the last year of his ministry Jesus is faced with the approaching course of blood atonement. This does not mean, however, that Jesus will not accept repentance even up to the last minute. Consider, for example, in Jeremiah's time, that even after he has announced the 70-year exile period, God tells him in **Jeremiah 26:3**: "*Perhaps they will listen and each will turn from his evil way. Then I will relent and not bring on them the disaster I was planning because of the evil they have done.*"

In a similar way, even though the cross became the announced objective in his last year, Jesus still clung to the flickering hope that his chosen people would still repent and in the 11th hour fulfill their (and his) original destiny.

This is the substance of his sorrowful prayer in Gethsemane, "if it be possible, let this cup pass. . ." Christians are shut out of Gethsemane because it is a perfect articulation of Jesus grappling with primary and secondary purpose. How could the Lord himself express reluctance to go to the cross if that were the only course of action, "from the foundation of the world"?

In the last year of his ministry, Jesus' struggle is rooted in his desire, on the one hand, to maintain his focus on the possibility that the Kingdom could still come at that time. After all, Nineveh repented in the final moment.

Comment:

In fact, there is a dramatic example of God seeking intervention in the final moment. We see the amazing story recorded in

Matthew 27:19:

While Pilate was sitting on the judge's seat, his wife sent him this message; "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."

Think of it, on the single day out of the year a Jewish prisoner is to be released, Jesus stands before Pilate to be judged. Pilate's wife, on that very same day, has a dream of Jesus and his innocence is revealed to her. The reason Pilate is trying to bargain for Jesus' life is because of the prodding of his wife. It had already been decided that Barabbas would be the prisoner to be released. However, Pilate suggests releasing Jesus in order to satisfy his wife's sudden and most irregular request.

On the other hand, faced with the reality of no faith in Israel, he had to also address the providential meaning of his impending death. Most important, the apostles would need to understand the significance of his death were it to come. That understanding, as well as the understanding of the coming Kingdom, was implicit within the voice of the Old Testament.

We can see that after his crucifixion, the followers of Jesus were depressed and disheartened. Jesus had to convince them that what took place was not just a failure or defeat. He had to show them that, though less preferred, the prolongation of the way of indemnity is also a course that culminates in great hope. And thus, "beginning with Moses and all of the prophets, he explained to them what had been said in all the scriptures concerning himself."

In the first two years of his ministry, however, Jesus' view of the meaning of the Old Testament is quite different.

John 5:39–40

*You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that **testify about me**, yet you **refuse to come to me** to have life.*

Here Jesus affirms that the intent of the scripture is to convince the chosen people that they *should* come to Jesus. He goes on to express even more emphatically:

John 5:45–47

*“But do not think I will accuse you before the Father. **Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me.** But since you do not believe what he wrote, how are you going to believe what I say?”*

When did Moses write of Jesus? It is **Deuteronomy 18:15**: *“The Lord your God will raise up for you a prophet like me from among your own brothers. **You must listen to him.**”*

How can it be unequivocally asserted that Moses is referring to Jesus? See **Acts 3:21–22**:

*“He (Jesus) must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets. For **Moses said, ‘THE LORD YOUR GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM AMONG YOUR OWN PEOPLE; YOU MUST LISTEN TO EVERYTHING HE TELLS YOU.’**” (Acts 3:21–22 recites Moses words from Deuteronomy 18:15)*

From this viewpoint, the Old Testament is testifying that Israel should receive its King.

Jesus and Prophecy of Glory

According to the idea that all prophecy of glory is referring to the Second Coming of Christ, we should not see any evidence of Jesus in Israel linking those scriptures with his contemporary role. After all, he is only there to fulfill the prophecy of suffering, right? Well, in fact, Jesus makes several references to prophecy of glory and indicates that indeed they do pertain to his work in Israel. Let's first examine **Luke 4:16–21**:

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.”

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and

he began by saying to them, **“Today this scripture is fulfilled in your hearing.”**

Jesus himself chooses to recite Isaiah chapter 61. “The scroll of the prophet Isaiah was handed him. Unrolling it, *he found* the place where it is written.” What a perfect time to recite Isaiah 53, “by his stripes we are healed.” Yet Jesus bypasses Isaiah 53 (a prophecy of suffering) and goes straight to Isaiah 61 (a prophecy of glory).

Here is a sampling of the “blessing” tone of the chapter.

Isaiah 61:4–6,9

They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations. Aliens will shepherd your flocks; foreigners will work your fields and vineyards. And you will be called priests of the LORD, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast.

Their descendants will be known among the nations and their offspring among the peoples. All who see them will acknowledge that they are a people the LORD has blessed.

Jesus recites the opening verses of the 61 chapter and concludes, **“Today this scripture is fulfilled in your hearing.”**

“Today” is fulfilled. Also significant is the 8th verse mention of the establishment of a new, everlasting covenant. We see mention of a “new covenant” in other scripture:

Jeremiah 31:31–34

“The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD.

“This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”

Jeremiah is describing the unfolding of the Kingdom in Israel “if” Israel receives the messiah when he comes. Because this did not happen, Christians assume this is referring to the Second Coming and the eventual salvation of the Jews with no relevance to Jesus in his first coming.

What it actually reveals is that a “new covenant” was to be set up if Israel accepted Christ when he came. It provided for forgiveness of sins without having to *require his path to the cross*. Remember, his suffering would only be required “if” no faith was found in Israel.

We see another example in **Ezekiel 37:24–27**:

“My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children’s children will live there forever, and David my servant will be their prince forever.

***I will make a covenant of peace with them;** it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people.*

“The covenant of peace” is the same “new covenant” of Jeremiah 31 and Isaiah 61. Recall Jesus’ words in **Luke 19:41**:

*As he approached Jerusalem and saw the city, he wept over it and said, “If you, even you, had only known **ON THIS DAY WHAT WOULD BRING YOU PEACE**—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, **because you did not recognize the time of God’s coming to you.**”*

“What would bring you peace” = the covenant of peace = the new covenant. It was to be received in Israel through faith in Jesus. It would not require Jesus to suffer and die. Jesus had to suffer and die because “it was hidden from their eyes and they did not recognize the time of God’s coming to you.” Thus the curse in the law was invoked. The “New Heaven and New Earth” could not be implemented in Jerusalem. The Kingdom then, “is taken from them and given to another nation that can produce the fruits in their seasons.” A “New Jerusalem” is set up for future fulfillment, a fulfillment that could have been realized at that time.

But the most amazing and explicit of all is Jesus' words in **Matthew 10:5 and Matthew 15:24**.

Matthew 10:5-6

*These twelve Jesus sent out with the following instructions: "Do not go among the **Gentiles** or enter any town of the **Samaritans**. Go rather to **the lost sheep of Israel**. As you go, preach this message: 'The kingdom of heaven is near.'"*

Matthew 15:24

*He answered, "I was sent only to **the lost sheep of Israel**."*

Why did Jesus show such a startling preference toward the blood descendants of the house of Israel? Was it because he only cared for his fellow Jews? Of course not! The reason is simple. It was only the blood descendants of the house of Israel who were given the responsibility in the covenant. In other words, it was only the Jews whose faith in Christ or lack thereof would determine the outcome of the Kingdom or the cross. It was *their* faith or lack thereof that would swing the providence toward primary or secondary.

When Jesus uses the term "lost sheep of the house of Israel," he is alluding to another prophecy of glory in **Ezekiel: 34:23–29**

I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

*I will place over them **one shepherd, my servant David**, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken.*

***I will make a covenant of peace** with them and rid the land of wild beasts so that they may live in the desert and sleep in the forests in safety. **I will bless them** and the places surrounding my hill. I will send down showers in season; there will be **showers of blessing**. The trees of the field will yield their fruit and the ground will yield its crops; the people will be secure in their land. They will know that I am the LORD, when I break the bars of their yoke and rescue them from the hands of those who enslaved them. They will no longer be plundered by the nations, nor will wild animals devour them. They will live in safety, and no one will make them afraid.*

Again, this new covenant, if received in faith by Israel would transform the world. All prophecy of glory would be fulfilled at that time. Jesus would not have had to go the way of the cross and there would be no need for the return of Christ 2,000 years later. We would all be speaking Aramaic today. The nations would have “beaten their swords into plowshares” many years ago. The “Kingdom” would have been established and the vision of **Zechariah 8:21–23** would have been realized:

*Yea, **many people and strong nations** shall come to seek the LORD of hosts **in Jerusalem**, and to pray before the LORD.*

*Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even **shall take hold of the skirt of him that is a Jew**, saying, We will go with you: **for we have heard that God is with you.***

And Isaiah 65:17:

*Behold, I will create **new heavens and a new earth**. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create **Jerusalem** to be a delight and its people a joy.*

This Kingdom would have an earthly manifestation. It would not *just* be an earthly Kingdom but would follow the parameters of “what is sown on earth is reaped in heaven.”

This, then, forms the basis to understand the role and method of the Second Coming of Christ. We see this reflected in **Hebrew 9:28**:

Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Christ returns to the moment, position and function that Jesus leaves behind when he turns from this primary objective to the secondary course of blood atonement.

Christ returns to accomplish Jesus’ primary mission, that is, the bringing of a salvation that will manifest visibly in the world and will not require his shedding of blood. What could that mission entail?

THE NEED FOR BLOOD ATONEMENT

No blood! Excuse me; did he say “no blood”?

I just said Jesus came to bring the Kingdom and salvation in such a way that it would not have required him to shed his blood. However, he could not do this because there was no faith. So the Second Coming will accomplish this goal and will do it without shedding his blood.

“Yes, Reverend, no blood.”

Welcome to the genetic code of Christian faith. We are now restructuring their DNA helix. They will not be very happy now. This is why we should help them here. Remind them that we are at this point not to *redefine the root of Christian faith*. Jesus *did* shed his blood and it *was* his shed blood that *did* atone for our sin. Salvation through Jesus Christ *is* valid and *is* what they believe it to be. We are examining the undone aspect of his mission because this is the true measure of evaluation with regard to the “fruit” of Christian faith, that is, the return of Christ and the nature of his mission. By the way, the issue of Christ’s return and the nature of his mission just happens to be the most divisive issue of Christian faith.

Let’s have a look at some questions:

*How can you say that if the chosen people had received Jesus the need for the shed blood of Christ would not be invoked, especially in view of Hebrews 9:22, which states. . . *without the shedding of blood there is no remission of sin”?* **Rev. A.G., Holiness**

Answer:

You are overlooking a very important part of Hebrews 9:22 that states “. . . and almost all things are purged by blood; and without the shedding of blood there is no remission of sin.” What all of Hebrews 9:22 is saying is that there is not remission, except by blood, for those things required under law to be cleansed by blood.

The word “almost” doesn’t mean something cannot be cleansed by blood, but rather, that the law requirement for blood atonement is not absolute in all cases. Thus, we see scripture such as Hosea 6:6, 1 Samuel 15:22, Micah 6:7–8 which stress the superior quality of belief in Jesus, and therefore, would have superseded the law requirement of blood. Because the condition of belief was not found, Jesus,

in order to satisfy the requirements, had to shed his blood. Hebrews 9:22 would not contradict this view.

Adam sinned in Eden, Eve was deceived. The sacrificial system, demonstrating how the problem of sin would be solved, was established outside the Garden. Each sacrificial lamb showed Adam and his descendant that a "Lamb of God" would eventually save them or redeem them. Thus, Hebrews 9:22 and Revelation 13:8 are valid. Jesus had to die or Adam and Eve and those ancient ones were given an incorrect symbol by God.

Rev F.S., Adventist

Answer:

Jesus as the Lamb of God does not absolutely imply the course of blood atonement. You will note that Jesus refers to all believers as "his lambs." The lamb is a symbol of absolute obedience and innocence. With regard to Hebrews 9:22, the sentence structure of the original Greek text places the word "almost" as a qualifier for the blood. It indicates that blood atonement in the Old Testament is not an absolute tradition or the sole preferred process of atonement. We see evidence of this in Hosea 6:6, Proverbs 16:6, Leviticus 16:10, 1 Samuel 15:22. By the way, blood as a covenant ratifier is also not the sole way of covenant ratification in the Old Testament. Covenants could be ratified in a number of ways: building a monument, having a feast, salting, loosing the shoe, the giving of gifts, etc.

*Modern exegesis of Revelation 13:8 casts serious doubt upon the rendering that attaches the phrase "from the foundations of the world" to the term "the lamb that was slain." It should be properly attached to "all the names not appearing in the Book of Life" and not to the "lamb that was slain." If you'll look at Revelation 17:8, the phrase appears again, but this time the term, "the lamb who was slain" is not mentioned. If the phrase "from the foundation of the world" was indeed indelibly linked to describing the lamb, why does it appear when the "lamb" is not mentioned? It is because in both instances, Revelation 17:8 **and** Revelation 13:8, it is describing the "names" and not the lamb. "The names not appearing in the Book of Life" is mentioned both times. RSV has the proper form, the NIV has it as a footnote.*

All in all, it would not be enough on which to hang a whole doctrine and in the process deny the overwhelming scriptural evidence, spoken by God to His people, that states that they, by faith or faithlessness, will play a role in their destiny.

All of this being said, once Israel's lack of faith in Jesus was established, beginning in the last year of his ministry, the precious blood of Christ became the only means of atonement for man. How much more deep should our repentance be in the knowledge that had we only done our part, our beloved Lord would not have had to go the way of humiliation on Calvary.

*Because of the first man's sin, sin entered into the world and death by sin. David said: "I was born in sin and shaped in iniquity." Paul said: "Without the shedding of blood there can be no remission of sin." In view of this, how can you say then there would be no need for a blood sacrifice if they just believe? **Rev. M.F., Pentecostal***

(I think I must have had a long day when this question was asked. I noticed that my answer is a little edgy. I must have been asked this same question a thousand times. Here I decide to start asking a few question of my own.)

Answer:

Well, let's put it another way. When Jesus called for repentance, do you believe he knew it was not going to come and that there was no possibility for it to come? If really there was no possibility for Israel to believe, why did God promise blessing to them "if" they did believe, did God forget there was no possibility for this? Why did Jesus urge his disciples to pray for laborers for the harvest, if he knew there was to be no harvest in Israel? Why did Jesus say he wanted to gather the people together as a hen gathers her brood if this was not supposed to happen?

Why was Jesus sorrowing in Gethsemane? Why did he pray not to go to the cross (let this cup pass from me)? How did Jesus forgive the sin of those who had faith in him? Were they actually not forgiven in that very moment? Did Jesus not actually have the authority to do that? If he did, what would have happened if all of Israel had repented to him and washed his feet with their tears begging his forgiveness? Why did Jesus tell his apostles not to go to the Gentiles, for he had come only for the lost sheep of the house of Israel? (Matthew 10:5; 15:24.)

In the absence of Israel's faith, Christ's blood was the only acceptable offering for sin. Galatians 3:13, Jesus died to break the curse of the law. Why was the curse invoked? "If" faith, then blessing. "If" no faith, curse.

*The faithless and wicked generation requires a sign . . . the sign that will be given will be the sign of Jonah (his death and resurrection) . . . a **faithful** generation would not need this sign.*

As you can tell from these questions, ministers are greatly influenced by **Hebrews 9:22**,

And almost all things are by the law purged with blood; and without shedding of blood is no remission. (King James version)

A slightly different wording is in the New International Version: *In fact, the law requires that **nearly everything** be cleansed with blood, and without the shedding of blood there is no forgiveness.*

Christians will only emphasize the last part of Hebrews 9:22, “without the shedding of blood there is no remission of sin.” They overlook the most important first part that indicates that blood atonement, even in the Old Testament, is not an absolute standard. “Almost” and “nearly everything” is not indicative of an absolute.

Keep in mind, we are not arguing against the atoning quality of Christ’s shed blood, nor are we suggesting that there is no scriptural basis for Jesus’ path to the cross. We are seeking to examine the nature of Jesus’ primary plan for salvation because this will be the purpose for which he returns. He is returning, “not to bear sin, but to bring salvation.”

THE BIBLE ON ATONEMENT

There are many biblical examples of other methods of atonement for sin:

Hosea 6:6:

*For I desire **mercy**, not **sacrifice**, and **acknowledgment of God** **RATHER** than **burnt offerings**.*

In other words, faith trumps blood atonement

Proverbs 16:6:

*Through **love and faithfulness**, sin is atoned.*

Faith accomplishes atonement.

In the Old Testament, another method of atonement that did not involve bloodshed was the tradition of the “scapegoat,” in **Leviticus 16:10:**

But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat.

Compare this to what Jesus was trying to accomplish in the early part of his ministry:

Matthew 4:1–11

Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."

The heart of Christian faith is the "substitutionary atonement" of Christ's death. However, Jesus also established in the wilderness a "substitutionary atonement" through being "tempted in every way just as we are," yet without sinning (**Hebrews 4:15**). In being tempted and not sinning, Jesus atoned for sin, in our stead, by his love and faithfulness in front of God. Thus **Luke 5:24**:

*"But that you may know that the **Son of Man has authority on earth to forgive sins.**"*

Jesus declares that he has the authority to forgive sins ON EARTH! In fact, when anyone linked to Jesus in love and faith, Jesus would apply that authority to forgive them of their sins.

Luke 5:20:

*When Jesus saw their **faith** he said, "**your sins are forgiven.**"*

Luke 7:47:

*Therefore, I tell you, **her many sins have been forgiven**—for **she loved much**. But he who has been forgiven little loves little." Then Jesus said to her, "**Your sins are forgiven.**" The other guests began to say among themselves, "**Who is this who even forgives sins?**" Jesus said to the woman, "**Your faith has saved you; go in peace.**"*

He didn't say, "Your sins will be forgiven after I die." He didn't have to make any sort of blood offering on the spot. He already had the authority via his wilderness course.

Thus, if the whole nation had "done the work of God to believe

in him who He has sent,” would not Jesus be able to apply the forgiveness of sin to the nation and world at that time? Would not being prevented from doing that because of Israel’s faithlessness cause him an immeasurable “sorrow unto death”?

FAITH IS PRIMARY WHILE BLOOD ATONMENT IS SECONDARY

We are going to see a consistent placement of the tradition of blood atonement in a secondary, less preferred context. God’s primary requirement is for the condition of faith. Where that condition of faith is established, the need for blood atonement is waived.

Hosea 6:6:

*For I desire **mercy**, not **sacrifice**, and **acknowledgment of God** RATHER than **burnt offerings**.*

1 Samuel 15:21–22

The soldiers took sheep and cattle from the plunder, the best of what was devoted to God, in order to sacrifice them to the LORD your God at Gilgal.”

*But Samuel replied: “Does the LORD delight in **burnt offerings and sacrifices** as much as in **obeying the voice of the LORD**? **To obey is better than sacrifice, and to heed is better than the fat of rams.***

Micah 6:6–8:

*With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with **burnt offerings**, with calves a year old? Will the LORD be pleased with **thousands of rams, with ten thousand rivers of oil**? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? **He has showed you, O man, what is good.** And what does the LORD require of you? **TO ACT JUSTLY AND TO LOVE MERCY AND TO WALK HUMBLY WITH YOUR GOD.***

The Mount of Blessing and the Mount of Curses

When the Children of Israel were given the law covenant, God asked them (Deuteronomy 27) to divided into two groups. One group was to go stand on top of Mount Gerizim and proclaim all the bless-

ings in the law. The other group was to stand atop Mount Ebal and proclaim all the curses in the law. God asked Moses to erect an altar for burnt offerings on one of the two mountains. Can you guess which one will have the altar? Read the 27th chapter of Deuteronomy and see.

Jesus came to “redeem us from the curse in the law.” (**Galatians 3:13**) The curse “in the law” was called up, however, because there was no faith in Israel. In our next section on the mission of Jesus we must answer the question: If Jesus was to be received in faith in Israel, what, then, were the actual reasons that the nation was unable to recognize Jesus as the coming Lord. Certainly Israel was in a high state of anticipation for the arrival of the messiah, but something prevented them from coming to Jesus. If it was not the “primary will” of God, than what were the practical reasons Jesus could not be recognized in Israel?

The Old Testament sacrificial system only has meaning as it finds its fulfillment in the ultimate sacrifice of the lamb of God which takes away the sins of the world. The central theme of the book of Hebrews is the absolute necessity of the cross for: (Hebrews 1:23) the purging of sin; (Hebrews 9:12) remission of sin; (Hebrews 9:26) the putting away of sin by the sacrifice of himself; (Hebrews 10:19) the access into the “Holiest.” By extension, no cross, then: no remission of sin, no purging of sin, no putting away of sin, no access into the presence of God. Jesus was the lamb of God “slain from the foundation of the world.” The heart of historical Christian faith is the “substitutionary atonement” of Christ’s death. Rev. R.G., Baptist

Answer:

The Divine Principle fully affirms the atoning work of Christ as the rightful heart of Christian faith and that the cross was the predestined, pre-planned dispensation of God through which sin was cleansed. There are important differences that I would like to clarify. Though we recognize the predestined nature of the cross, we would not agree that the nature of that predestination was absolute. We would see the cross as a limited or conditional predestined providence, which was announced and begun in the last year of the ministry of Jesus.

The limited predestination centers on the condition of faith in Israel toward Jesus. The responsibility to produce the condition of faith is in the hands of the chosen people and it is for this reason

that God uses the word "if" when declaring the ultimate destiny of Israel (in the law of covenant). Though God declares a twofold potential for Israel with regard to their role and destiny, it is the unmistakable primary will of God that Israel fulfill the destiny of "blessing" as expressed in Deuteronomy 30:19.

Also, we see that the cross, as a dispensation of God, would only be invoked as a consequence of Israel's faithlessness, and thus, a primary dispensation, other than the way of the cross, would be fulfilled "if" Israel fulfilled, in faith, toward Jesus. The accomplishment of that primary dispensation is, therefore, the central purpose for which Christ comes. This purpose was promised as a central theme of the law covenant's declaration that blessing would be the destiny of Israel on the condition of faith.

The vision laid out in Old Testament scripture of a "blessed" Israel is one who accepts the king and establishes his kingdom from sea to sea. Jesus calling for faith and repentance, stating that "now is the time, the Kingdom is at hand" indicates that God's primary will was to establish His Kingdom at that time and not to divide the fulfillment of Christ's coming into two comings separated by some 2,000 years. But, again, to establish His Kingdom providentially required the faithful response of the chosen people towards Jesus.

When that faith was not forthcoming, just as in the time of Jeremiah, the dispensation turns from the destiny of blessing to one of curse, that is, from the vision of the Kingdom to the dispensation of the cross and a future return of Christ and the establishing of His Kingdom. That turn represents, also, a turn from the primary will to the consequential will and plan of God. It was "from that time" that Jesus began to explain his suffering and death to come, as it was "from that time," resultant of Israel's faithlessness toward Jesus, that the cross becomes the determination of God and the only course of salvation.

This would not be inconsistent with the Old Testament sacrificial system, in that God states that the tradition of blood atonement is less preferred and superseded by the condition of faith in Israel. God desires mercy and acknowledgment of God rather than blood, as expressed in Hosea 6:6 and 1 Samuel 15:22. Faith in Jesus in Israel would effectively supersede the requirement of blood "under the law" for atonement. Whenever sinners, in Israel at the

time of Jesus, fulfilled that condition (Luke 5:22, 7:27), forgiveness from Jesus, was bequeathed to them. It is also why Hebrews 9:22 cannot declare an absolute Old Testament tradition of blood atonement as the sole means of atonement (and thus, "almost" by blood all things are atoned).

We would not see John's declaration of Jesus as "the lamb of God" to be an emphatic prediction of the cross, anymore than Jesus declaration in John 21:15, that we are "his lambs" is a prediction that believers will shed their blood. The purpose of the Divine Principle revelation from God is not to change the heart of Christian faith but rather to make clear the providential failure of the first Israel and the true purpose for which the chosen nation was called.

In that realization comes also the acute awareness that Jesus' heart in Gethsemane was broken because of the lost providential opportunity. It is the desire to comfort that heart that is the true power and impetus driving Reverend Moon. Just as the failure of Cain and Abel returned to be unbound by Jacob and Esau, the failures of the first Israel have returned to be unbound by today's generation of Christians.

PREPARATION IN JESUS' FAMILY

House of Joseph, House of Zechariah

Even before the birth of Jesus and the birth of John the Baptist, God was working very hard to make sure that the two houses would know clearly the role and mission of their sons. Especially important was the mission of John the Baptist in preparing the way for Jesus' mission. The degree and scope of that spiritual preparation indicates how important it was that all responsible parties are made aware.

The first account of heavenly intervention in Matthew's Gospel is, of course, the conception of Jesus by the Holy Spirit with the Virgin Mary. Yet, when Joseph hears of it, his first reaction is to not believe. In his view, Mary must have been guilty of sexual impropriety. We read in **Matthew 1:19** that Joseph decided to divorce her "quietly." However, that evening an angel appears to Joseph in a dream:

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit."

The House of Zechariah

In Luke's Gospel, we find that six months earlier, God began his preparatory work in the house of Zechariah. In the first chapter, the angel Gabriel announces to Zechariah the coming birth of John. As he is explaining to Zechariah, Gabriel makes a significant and startling announcement:

Luke 1:17

And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the dis-

obedient to the wisdom of the righteous – to make ready a people prepared for the Lord.

There are three areas of significance in Gabriel's statement. It is very important that Zechariah listen carefully so that he will be able to brief John later. They are:

1. John is "Elijah." This is an extremely important statement. The Jews were expecting the literal return of Elijah, the prophet of old, before the appearance of the Messiah. This expectation was based upon the words of the prophet Malachi:

*Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. See, **I will send you the prophet Elijah** before that great and dreadful day of the LORD comes. **He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers;** or else I will come and strike the land with a curse.*

2. Therefore, Gabriel is indicating to Zechariah that the orthodox expectation of Elijah's literal return is incorrect. Zechariah's son John, instead, will serve in a symbolic way as that hoped-for "Elijah." Gabriel makes this point clear. When he explains that John would be born "**in the spirit and power of Elijah**" he goes on to quote the very scripture from Malachi that served as the basis for the Jewish expectation of Elijah's literal return. Gabriel says, John as "Elijah" will "**turn the hearts of the fathers to their children.**" This reflects Malachi 4:5 "*He will turn the hearts of the fathers to their children.*" It is incumbent upon Zechariah to make this important connection between the existing doctrine of Elijah's return and the reality of Elijah's return via Zechariah's son John.

3. "Or else, I will strike the land with a curse!" Malachi's words indicate that "Elijah" accomplishing his mission will determine the outcome of "blessing" or "curse" in Israel. What is John's mission as Elijah? Gabriel states it clearly: *To make ready a people prepared for the Lord!* John will prepare the foundation of people for Jesus.

Mary Arrives

The next significant event is Mary's arrival into the house of Zechariah. Mary is now pregnant with Jesus and as she enters the

house of Zechariah, Elizabeth, Zechariah's wife (and Mary's cousin) is filled with the Holy Spirit and says:

Luke 1:40–45

*Blessed are you among women, and **blessed is the child you will bear!** But why am I so favored, that the **mother of my Lord should come to me?** As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. **Blessed is she who has believed that what the Lord has said to her will be accomplished!***

Elizabeth's words clearly indicate that she is fully aware of the significance of Mary's future son. She refers to Mary as "the mother of my Lord."

John's Birth and Zechariah's Song of Praise

The next important event is the birth of John. On the eighth day, Zechariah, who had been struck dumb since his first meeting with Gabriel, suddenly has his voice returned. It is at that time that Zechariah offers high praises to the coming son of Mary. In this song of praise he also explicitly expresses the nature of his son's relationship with the coming Jesus:

Luke 1:68–79

*Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. **HE HAS RAISED UP A HORN OF SALVATION (JESUS) FOR US IN THE HOUSE OF HIS SERVANT DAVID** (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us, to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.*

AND YOU, MY CHILD, (JOHN) WILL BE CALLED A PROPHET OF THE MOST HIGH; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.

Thus, everyone is prepared. Joseph is on board through his dream with the angel. Gabriel, of course, has informed Mary; she has been thoroughly briefed. Elizabeth knows who is the coming

Lord and that her son will prepare his way. Zechariah knows that his son is the Elijah, must make a people prepared for Jesus, the “horn of salvation” raised up in the house of his servant David. Everybody is on board. Heaven has given all the key figures more than enough information to carry out the mission of preparing the two sons for their great mission. Would it not be proper to expect that these two families maintain close contact over the coming years?

But something, for some reason, goes horribly array.

The Birth of Christ

The first indication is at the birth scene of Jesus. How out of sync with the glorious pronouncements and preparation is the birth of Christ in a stable? Because there was “no room at the inn?” Excuse me? Aren’t we talking about the birth of, even in a most conservative frame of reference, the KING OF ISRAEL? Where are Zechariah and Elizabeth? I know the census was being taken and Joseph had to register his family in his own hometown of Bethlehem in Judea. But, where, then, is Joseph’s family? If this is his “hometown,” does he not have at least some friends of the family that could offer some assistance? Where is Mary’s family? How could they be so poorly prepared that they would end up in a stable?

We have to open our eyes and try for a moment to snap out of our “nativity” stupor. Oh how we love our nativity displays! What, with the stuffed, odorless, non-defecating animal figurines, our sanitary bales of straw from Mel’s Garden Center, our chorus of heavenly hosts with piped-in Christmas music provided by the Ray Coniff singers.

In truth, all of the circumstances of Jesus’ birth indicate that many providential people were, even at this early date, not steadfast in fulfilling their side of the bargain. Of course, when one rejects out of hand, as most Christians do, that the providential people surrounding Jesus even have a responsibility, it tends to lead one into a stupor of the all-pervasive sort.

It takes an all-pervasive stupor to transform a tragedy into a quaint tradition of hundreds of years, a tradition that provides further assistance toward our refusal to hear and see.

Our first “reality check” should be the awareness of God’s past efforts to bring Christ on the foundation of an unbroken line of kings. The “everlasting kingdom” was to begin, if you’ll remember, with

Saul, David and Solomon. Christ was to be born in the palace to a nation, an empire of unchallenged supremacy.

Christ's birth scene is, in reality, a filthy animal dwelling, surrounded by droppings, dangerous bacteria, and disease. It provides very little protection from the elements.

Jesus' life, even in infancy, is in imminent peril. Israel as a nation had been wilted down to a tiny patch of territory that had been conquered by the pagan powers of Babylon, Persia, Greece and, now, Rome. The king of Israel, Herod the Great, a hatefully vicious dictator, will be none too happy to abdicate his throne to this new King Jesus.

It seems that God, in understanding the situation, sends in the Magi, the wise men from the East. They being neither Jew nor, of course, Christian are led to Jerusalem following a star which, to them, indicated the birth of a great new king.

Their mistake was they went to Herod, whose own plan was to use them to locate and then have the new king killed. After the "wise men" found and worshipped Jesus, they returned home by a different route. Pretty wise. Except their effort to protect Jesus underestimated the ambition of Herod. He simply ordered the death of all male children under the age of two in the city and vicinity of Bethlehem. The first Christmas ends with Joseph, Mary and the infant messiah fleeing for their lives and leaving behind the weeping and wailing of mothers and their children snatched from their loving arms.

What could be the reason that Mary and Joseph appear so isolated and vulnerable? On the one hand, the Holy Spirit is working so powerfully around them, yet their practical circumstances only become more threatening.

We could consider a possibility. When Joseph first heard of Mary's pregnancy, did he believe her? He concluded that she had betrayed her vows to God and to him. No doubt, he was hurt and deeply saddened. Why did he change his mind and not divorce her? Was it because an "angel of the Lord" appeared? Well, the angel didn't exactly appear. It was actually *a dream* about an angel. A dream? This is considerably lower on the food chain of spiritual phenomena. After all, Mary and Zechariah both received a personal appearance from no less than Gabriel himself.

Think about this, Joseph has to be sustained by this dream for all his life. If, for even a moment, he begins to doubt his dream, in that very second, Mary will become, in his eyes, a good for nothing,

lying, cheating whore and Jesus her bastard child of fornication! Don't forget, scripture has already shown us that Joseph is not beyond deciding it is in his interest to get out of the relationship.

Little consideration is given to Joseph. It is because he is in the archangel position. He had to pay a tremendous price for being in Lucifer's position. For example, Mary's untimely pregnancy no doubt required a change in wedding plans. Things had to be moved up a bit, don't you think? In those days, they didn't have telephones and email, so a large family event such as a wedding would be planned even years in advance. This would allow for all the necessary communications and arrangements to be accomplished.

How does Joseph communicate with Mary's family and his own family about the reason for a suddenly expedited wedding schedule? What will they no doubt assume? After all, what did Joseph himself initially assume? Father explains:

Do you think that naturally he would ask her whose baby it was, since after all he had saved her life? Could she reply that she conceived through the Holy Spirit and expect Joseph to accept it? If the Pope was in Joseph's position would he believe her? Would Billy Graham believe his wife if she told him that? That kind of conversation between Joseph and Mary could have led only to a great argument, with Joseph accusing that even though he saved Mary's life she still was not being honest with him. Though this is not exactly what took place, do you think there was no tension in that family when Jesus was finally born? At first the community would think he was Joseph's son, but it was impossible to keep secrets. Any conversation between Mary and Joseph must have been overheard, even by the birds or insects, and I'm sure rumors spread quickly that Jesus was an illegitimate child.

More children were born to Mary and Joseph, and they all knew that somehow Jesus was different. The Bible does not speak directly about this, but the fact is that when Jesus was a boy there was a great deal of tension, and even Mary was distant with him at times because she was a victim of the everyday situation. Jesus was lonely as a child and often left the house to be alone. Once his parents even left him behind in Jerusalem for three days, only coming back to look for him later. How could parents leave a young boy behind that way? There were not many happy days in that family. —Sun Myung Moon, "Day of Victory of Heaven," October 4, 1979

They will assume the worst, of course. Can you picture Joseph trying to explain the circumstances to Mary's father?

Joseph: "Excuse me, sir, may we have a word with you?"

Heli or Jacob (the possible names of Mary's father): "Certainly, come in, my children."

Mary and Joseph enter and sit down. "Ah, first, Mary and I would like to again express out gratitude for all you have been doing to prepare for our wedding day . . ."

"Yes, yes, one day you will have the same duties for your children," answered Mary's father.

Mary piped up, "it's funny you should mention children, because actually . . ." Joseph cuts Mary off. "Because actually, uh, we look forward to bringing you, uh, many grandchildren. . . . in the future," Joseph added awkwardly, glancing at Mary and giving her his best "let me do the talking" expression.

"Uh huh," said Mary's father, suddenly more quiet and pensive.

"Well, what can I do for you?" he asked, breaking the moment of uncomfortable silence.

"Mary and I have an idea that we would like to share with the family," Joseph begins to explain.

"An idea," Mary's father repeats unenthusiastically.

"Yes, well, yes an idea, ah, just an idea, well more of a inspiration really," Joseph stammered. Mary began to think to herself, "he's imploding, be ready to step in"

"Okay then, what's the . . . *inspiration?*"

Joseph leaned forward, "We want to move up our wedding date just a tad."

"WHAT! THAT'S OUT OF THE QUESTION." Mary's father leaps to his feet. "WHAT IS GOING ON HERE WITH YOU TWO!"

Joseph steps back, "Nothing, no . . . it was just an idea . . . forget it."

Mary suddenly leaps to her feet, "Father, I'm pregnant by the HOLY SPIRIT!"

Joseph whispers under his breath, " And I'm dead."

Do you think Joseph could convince them by reporting about his dream? Can Mary explain that it was the work of the Holy Spirit? Well, unless Gabriel, himself, went door to door and handed out flyers, I doubt anybody was buying their story.

Which is why we find Joseph and Mary, apparently, in total estrangement from their families and in a stable ready to give birth

to this “questionable” child. Most important, however, will be the continued relationship of the house of Joseph with the house of Zechariah. Will there be any signs of an uneasy family circumstance spilling over and souring the relationship between Jesus and John?

John Is Elijah (30 Years Later)

The first inconsistency with the initial family preparation is displayed as John begins his mission “to make a people prepared for the Lord.” Remember, for all intents and purposes, John should know that he is Elijah and that Jesus is the messiah. That is, if his parents and kinsmen have been preparing him properly.

John 1:19–23

Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, “I am not the Christ.” They asked him, “Then who are you? Are you Elijah?” He said, “I AM NOT” “Are you the Prophet?” He answered, “No.” Finally they said, “Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?” John replied in the words of Isaiah the prophet, “I am the voice of one calling in the desert, “Make straight the way for the Lord.”

“I am not!” but YES YOU ARE! There is no other Elijah that is going to show up except the one who “was born in the spirit and power of Elijah.”

Why did John answer incorrectly? We will never know for sure, but the direct result of his failure to clearly explain that he was the expected Elijah is that the people will continue to wait for Elijah’s arrival and, therefore, will never seriously consider Jesus as messiah until the issue is resolved.

Matthew 17:10–11:

*The disciples asked him, “Why then do the teachers of the law say that **Elijah must come first**?” Jesus replied, “To be sure, Elijah comes and will restore all things.”*

You can detect a bit of frustration in their question to Jesus. Obviously they have been trying their best to represent Jesus, the messiah. No doubt, day in and day out, they have had to field the question, “If your Jesus is the messiah, then where is Elijah? Did we miss something?”

Jesus continues to explain to them and provides the answer to their question:

*"But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about **John the Baptist**.*

I'm sure the disciples were relieved to finally have an answer for that question. I'm sure they couldn't wait to go back out to witness. "We'll be ready the next time a teacher of the law tries to trip us up," they probably thought. Of course, once they give that answer they are going to have to be prepared for the inevitable follow-up question from the teachers of the law:

"You say *John* is the Elijah?" asked the teacher of the law incredulously.

"Yes, this is what Jesus himself explained to us."

"Could you show me IN THE WORD OF GOD where it says that somebody else other than Elijah will be the Elijah!" He hands the scriptures to the disciple of Jesus

(Flip, flip, flip), "I saw that verse just the other day" (flip, flip, flip) maybe in the back somewhere, (flip, flip)

The teacher of the law shakes his head and says, "Aw, Christian, Christian, Christian, YOU GOIN TO HA-YELL-AH!!!" (This teacher of the law was from Southern Israel)

History does repeat itself, doesn't it?

Of course, the bigger problem is that John himself had already denied that he was the Elijah. We must consider that if John, in fact, is unaware that he is the Elijah, then John too may struggle with Jesus' messiahship for the very same reasons that all of Israel struggles: How could Jesus be the messiah if Elijah had not come?

Another curious inconsistency takes place when John meets Jesus in the Jordan and sees the spirit descend "as a dove" and remain on Jesus. This is the event of John's first testimony of Jesus.

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, 'A man who comes after me has surpassed me because he was before me.'

I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel." Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me

to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God."

All in all, it is the clearest and most emphatic testimony John gives about Jesus. Unfortunately, it will all be downhill from here, as we shall see.

The curious element is expressed by the words, "*I myself did not know him.*" And "*I would not have known him except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and I testify that this is the Son of God.*"

John is saying that had it not been for the sign from heaven (the dove appearing) he would not have known Jesus was the messiah because "I did not know him."

He did not know him? Excuse me?

Where does *Gabriel* stand on this?

Where is, "*He is born in the spirit and power of Elijah*"?

What happened to "*a horn of salvation in the house of his servant David*"?

Where is "*Blessed are you among women, and blessed is the child you will bear*"?

What of "*mother of my Lord*"?

Why does John need an addition sign of confirmation if Zechariah and Elizabeth have done their job properly?

Something *has* gone array in the house of Zechariah. It will continue to afflict John as he seeks to accomplish his mission "to make a people prepared for the Lord."

Are there similar signs indicating an erosion of support for Jesus in his own house of Joseph?

House of Joseph

Let's start from the most obvious. Consider the resounding affirmations offered to Jesus by angels, shepherds, Magi, Anna the prophetess, Simeon, the teachers at the temple. Keep in mind, this was all witnessed by Joseph and Mary. Yet, at age 30, Jesus is a carpenter.

Mark 6:3-4

*“Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?” And they took offense at him. Jesus said to them, “Only in his **hometown**, among his **relatives** and in his **own house** is a prophet without honor.”*

This scripture reveals evidence of the same kind of discord in Jesus’ family as we saw in the house of Zechariah. Another curious moment takes place at age 12, Jesus slips away from Joseph and Mary and remains in Jerusalem while they return to Galilee. They “assume” Jesus is with other relatives. Does this seem like a close-knit family? After a whole day of travel, they are still “assuming.” Please.

*Mary and Joseph were disharmonious, fighting and quarreling all the time. They quarreled so much that young Jesus’ mother even forsook him and left him. Three days later she came and found him with the priests. Jesus was very angry saying, “Where else would I be but in my Father’s house?”, which was the temple. Today both Christians and Catholics say that Jesus is such a great person so he stayed in his father’s house. How can you go to heaven with that kind of interpretation? He was there because he was forsaken by his mother and father! The fact that Jesus could not get married was directly due to the failure of responsibility on Mary’s part. How can Mary be a great woman? **Rev. Sun Myung Moon, “Restoration From the Origin and Rebirth are for Myself”***

Read the story of Hannah, the mother of Samuel. Mary should have patterned herself after Hannah. The story of Rebecca and Jacob is another model for the relationship of Mary and Jesus. It should have been Mary who made sure that Jesus was properly prepared to assume his rightful destiny in the palace, not just become a shop boy sweeping up sawdust at Joseph’s worksite.

Hannah pledged that she would give her son, Samuel, to the Lord after he was weaned. She was true to her word and gave her only son to Eli the temple priest so that Samuel could be raised in the most opportune circumstances. Because of this, Samuel could fulfill his mission as one of Israel’s great prophets.

Rebecca, like Mary, also received a vision of her son’s destiny. Even while the twins were in her womb, God told her, “The elder shall serve the younger.” Rebecca not only “kept that word in her

Comment:

An interesting possible indication of Jesus' lack of formal training is inadvertently revealed in **Matthew 23:35**. Jesus is chastising the Pharisees and teachers of the law for their unresponsiveness. He reviews the woeful history of Israel's prophets. It is a history of rejection, filled with the blood of the prophets.

*And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of **Zechariah son of Berekiah**, whom you murdered between the temple and the altar.*

There is one problem with Jesus' narration of this history. It is incorrect. Zechariah of Berekiah was not the Zechariah who was rejected and killed between the temple and the altar. Zechariah of Berekiah is the written prophet Zechariah who came after the Babylonian captivity (with Ezra, Nehemiah, Malachi). This was a time when Israel was heeding her prophets. Zechariah of Berekiah died a natural death.

The Zechariah who was killed is Zechariah of *Jehoiada* and is referenced in **2 Chronicles 24:20-21**:

*Then the Spirit of God came upon Zechariah **son of Jehoiada** the priest. He stood before the people and said, "This is what God says: 'Why do you disobey the LORD's commands? You will not prosper. Because you have forsaken the LORD, he has forsaken you.' " But they plotted against him, and by order of the king they stoned him to death in the courtyard of the LORD's temple.*

This Zechariah was the last prophet killed. Thus, the list to which Jesus was referring was rightly, from "beginning to end," that is, "from Abel to Zechariah." However, he cited the wrong Zechariah. The intent here is not to be critical of the Lord. We are seeking to point out that the providential people who were called to assist Jesus were falling away and that such failures bore real consequences. These failures required Jesus to carry additional burdens.

heart," *she also brought it to pass* a full forty years later! Did Mary do that? Did Mary bring to pass the things she was "pondering" in her heart?

Certainly the teachers of the temple courts were sufficiently

impressed with Jesus' intellectual prowess. Mary should have seized that opportunity right then and there so that Jesus could have remained in Jerusalem and received the finest education in the temple. In fact, there is evidence that Mary, in her youth, had received a temple education in Jerusalem of her own.

In the non-Canonical *Gospel of the Birth of Mary*, supposedly written by Matthew, chapter one states, "The blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and *educated at Jerusalem, in the temple of the Lord.*"

Jesus, effectively, was telling his parents he wanted the same when he said to them, "*wist ye not that I must be about my Father's business?*" But, alas, it was back to the sweatshop in Galilee. How tragically sad! Jesus had to study on his own as best he could. Can you imagine the limited resources available to a country boy from Galilee, a carpenter's apprentice?

The Jews were amazed and asked, "How did this man get such learning without having studied?"

Remember, Joseph's faith relied on a single experience in one dream, in one night. Was it enough to sustain him year after year? Was it enough to salve the wounds of years of ridicule and scorn? Was it enough to comfort him each time he looked into Jesus' face and saw no reflection of his own? Was it enough to stem the tide of sorrow and hurt, the inner doubt caused by the touch of someone else upon his virgin bride? Was it enough to quell the fear that her heart still harbored a secret love? When she seemed pensive and quiet, distant and cold, was she still thinking of him?

No, it was not enough. Joseph instead drew a tight circle around Jesus and tried to build another life, as normal as possible, outside that circle. He wanted a life with other sons, his own sons, a life with his own plans and objectives, a life in a real world and not a world of angels, seers and kings.

Mary, too, had to choose which world would be her own. The scripture testifies that she "kept all these sayings in her heart." Yes, she kept them, ever so tightly, and in a place where no one could hear or see, in a place of muted light and distant memory. Were they treasured or merely locked away? Were they placed in an area of deep contemplation or in the realm where dreams slowly fade and die?

John 2:14

*And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, **Woman, what have I to do with thee?** mine hour is not yet come.*

“Woman”? “What have I to do with thee?”

Luke 11:27–28

As Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.”

*He replied, “Blessed **RATHER** are **those who hear the word of God and obey it.**”*

“Blessed rather are those?” Not “Blessed also are those”?

Some may ask the question, did Mary fulfill her due responsibility? Unification Church members jump up and have things to say. If you ask the same questions of Christianity, Catholics will really jump up high and say, “Don’t even talk about that! That is blasphemous!” You can see for yourself.

In the Bible there is an episode when there was a wedding ceremony in Galilee. Mary went there to serve people and Jesus went there, too. Jesus’ mother said something like, “We don’t have wine” and Jesus became very indignant, saying, “Woman, what do you have to do with me?” She was not worried about Jesus’ wedding, which was her responsibility to arrange. She was more worried about a wedding that didn’t have any meaning.

Jesus knew this and he felt so indignant, saying, “Your son, the center of God’s whole dispensation should go this path, getting married to restore all mankind, and you don’t even think about that. You are worried about another person’s wedding. What are you anyway?” That is what Jesus said to his own mother.

*Now we know that clearly. What is your guess? Do you think that was Jesus’ heart at that time? (Yes.) Jesus was thirty-three years old, and the relative who happened to be getting married that day was not even twenty at that time. And Mary had to get Jesus involved, worrying that there was no wine? What kind of mother is she, Jesus wondered. —**Rev. Sun Myung Moon***

In the third chapter of Mark we see Mary and Joseph's other sons in action against Jesus.

Mark 3:20–21

*Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. When **HIS FAMILY** heard about this, they went to **take charge** of him, for they said, "**HE IS OUT OF HIS MIND.**"*

And who shows up, leading the pack, intent on "taking charge" of her mentally imbalanced son?

Mark 3:31–35

*Then Jesus' **MOTHER and brothers** arrived. Standing outside, they sent someone in to call him. A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you." "Who are my mother and my brothers?" he asked. Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers! **Whoever does God's will is my brother and sister and mother.**"*

Jesus' mother and brothers arrive "to take charge" of Jesus because they thought that "he was out of his mind." They were there to conduct the first deprogramming.

And what was the state of mind of Jesus' brothers? See **John 7:1–5**:

*After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were **waiting to take his life**. But when the Jewish Feast of Tabernacles was near, **Jesus' brothers** said to him, "**You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.**" **FOR EVEN HIS OWN BROTHERS DID NOT BELIEVE IN HIM.***

Jesus is purposely staying away from Judea because the Jews are waiting to take his life. Jesus' brothers, however, are purposely trying to trick him into going there, for that very reason! "For even his own brothers did not believe in him." Not only did they not believe in him, they were trying to have him killed.

This was the state of mind of Joseph's family toward Jesus. It became a fortress of disappointment and sorrow. No doubt this lonely family life opened Jesus to a deeper heart in pursuit of "his Father's business."

*I'm sure many of you have grown up with a stepparent, and even in an open society like America's today there is tension between a stepparent and stepchildren, so imagine how much more difficult it was 2,000 years ago. In this sense Americans are in a position to be sympathetic with Jesus' position; many young people are experiencing the same kind of suffering Jesus went through. **Rev. Sun Myung Moon***

The breakdown within and between the two families was like an open, festering wound in the mission of Jesus. Understanding this dynamic will shed new light on the indecisiveness of John as his message vacillates from "behold the Lamb of God" to "are you the one to come or shall we look for another." It will ultimately reveal why the Lord, for whom the people were to be prepared, must beseech God, belatedly, for assistance to remedy his plight of "few laborers."

And looming on the horizon, the ominous pledge, "*or else I will come and strike the land with a curse.*"

Jesus and John

As mentioned, John's initial testimony to Jesus was direct, assertive and unequivocal. It stands out not only for its eloquence but also because of its contrast to all subsequent testimony from John about Jesus.

For ministers and most Christians, John is a hero and a model for their ministry. I talked to many ministers who, since childhood, had revered John. "Of those born of women none rose greater than John," Jesus asserted.

The various doctrines about John have exalted him to highest sainthood. These doctrines begat other doctrines, until ministers are unable to see the proverbial forest for the trees. Open eyes and ears are essential, especially when examining a circumstance that is as fluid and shifting as John's relationship with Jesus.

Over time, Christian thinkers have lost the sense of partnership with God's providence. Thus, they look at scripture as the record of what God, alone, has done, without any consideration of man's role in a particular providential action.

John proclaimed one time, "behold," and that was enough to start the doctrinal legend snowballing. By this age, there is no thought whatsoever, that John should be judged by what he did or did not do. There is no motive for them to examine if John main-

tained his initial faith in Jesus *over time*. Jesus himself said in **Matthew 24:13**, “*but he who stands firm to the end will be saved.*” Until today, no one has seen fit to hold John’s feet to that same fire.

The Results of John’s Ministry

“*You see that a person is justified by what he does . . .*” **James 2:24**

What were the real results of John’s ministry? That is, how many people came to Christ as a result of John’s testimony? How many of Jesus’ disciples started out as John’s disciples? Was John a follower of Christ?

There is no question that John amassed a large following. According to some historical records, John baptized hundreds of thousands of people. “*People went out to him from Jerusalem and all Judea and the whole region of the Jordan.*” **Matthew 3:5**

Even though he flatly denied that he was Elijah, we can see in his choice of clothing that he, in fact, had at least a modicum of awareness that he and the prophet of old shared some sort of common destiny.

Matthew 3:4 (about John)

John’s clothes were made of CAMEL’S HAIR, and he had a LEATHER BELT AROUND HIS WAIST. His food was locusts and wild honey.

2 Kings 1:8 (about Elijah)

They replied, “He was a man with a GARMENT OF HAIR and with a LEATHER BELT AROUND HIS WAIST.” The king said, “That was Elijah the Tishbite.”

In other words, “I’m not Elijah, but I did stay at a Holiday Inn Express!” There will be other, even more dramatic expressions of conflict within John.

JOHN’S IMPACT ON HIS OWN DISCIPLES

John gives his next notable testimony the next day:

John 1:35–37

The next day John was there again with two of his disciples. When he

saw Jesus passing by, he said, "Look, the Lamb of God!" When the two disciples heard him say this, they followed Jesus.

This is the only known account of anyone following Jesus as a direct result of John's testimony. Two disciples. Yes, technically "two" is "a people," as in "make a people prepared for the Lord."

However, even this result is debatable. One of the two is Andrew. Matthew's Gospel records Jesus witnessing directly to Andrew and his brother Peter with no mention whatsoever of John playing a role. The other disciple spent the day with Jesus, but we never find out if he remained beyond that one day. So maybe two, maybe one, or maybe even, none.

We see that John's disciples, even after his initial testimony to Jesus, maintain their separate identity as "John's disciples." Weren't they supposed to be "a people made ready for the Lord"?

Matthew 9:14

Then John's disciples came and asked him, "How is it that we and the Pharisees fast, but your disciples do not fast?"

Does this sound like John's disciples have been influenced by John's initial testimony? Notice that they identify more closely with the Pharisees than with Jesus. And, by the way, why does John still have disciples at this late date anyway?

We conclude that though John's initial testimony was powerful, for some reason it exerted little moral authority over his disciples to drop their nets and follow Jesus. Of course, the fact that John, himself, was not dropping *his* net and following may have contributed to that climate of hesitation.

JOHN'S IMPACT ON THE NATION

What was the real influence of John's testimony on the nation? There are two scriptures that give us an insight on this.

Matthew 16:13–14

*When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say **John the Baptist**; others say **Elijah**; and still others, **Jeremiah or one of the prophets.**"*

What does this reveal? What is conspicuously missing from this polling data? Was anyone saying, "Jesus is the Lamb of God"? Can you conclude that they never heard of John the Baptist in Caesarea Philippi? Clearly they are familiar with the name and work of John the Baptist. Obviously, they never heard John proclaiming that Jesus of Nazareth was the Lamb of God.

If tape recorders had existed in those days, John's initial testimony could have been recorded, mass-produced and distributed. Given that was not an option, John should have personally reproduced his initial affirmation by testifying throughout the nation. For some reason, he, apparently, did not do that.

In Judea, Jesus takes another "Gallup Poll"

Mark 6:14–15

Jesus' name had become well known. Some were saying "John the Baptist has been raised from the dead, and that is why miraculous powers are at work in him." Others said, "He is Elijah." And still others claimed, "He is a prophet, like one of the prophets of long ago."

No one was saying, "Jesus? Isn't that the guy John said was the Lamb of God?"

Again given the scope of John's mission as expressed by Gabriel, "to make a people prepared for the Lord," this appears to fall short of that measure.

Another telling event is John's experience with Herod.

Mark 6:19–20

So Herodias nursed a grudge against John and wanted to kill him. But she was not able to, because Herod feared John and protected him, knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled; yet he liked to listen to him.

John had the king's ear. Herod "feared John," "protected John" and "like to listen to him." What single most important bit of information for Herod would John possess? Perhaps, John needs to inform Herod that he should be preparing for a career change. Is not Herod sitting on Jesus' throne? Is not Herod residing in Jesus' palace while the true king "has no place to rest his head?" (**Matthew 8:20** *Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."*)

I think Herod's unrighteousness is of a far greater degree than that of merely marrying his brother's wife, Herodias.

And yet, after John is beheaded, we see Herod strangely confused by the presence of this new rising figure: Jesus of Nazareth.

Mark 6:16

*For Jesus' name had become well known. But, when Herod heard this, he said, "John, the man I beheaded, has been **raised from the dead!**"*

"John, the man I beheaded has been raised from the dead"? How could Herod be so incorrect about Jesus if John had done his job effectively? Obviously, John never witnessed to the king. Not a word? Not, "behold the Lamb of God"? Not, "Herod, come down and worship your new King"?

No impact on his own disciples, No impact in Caesarea Philippi, No impact in Judea, No influence with King Herod.

Given these circumstances, how could anyone conclude that John accomplished his mission?

JOHN BEGINS TO DOUBT

John's third testimony to Jesus is thought to be a resounding endorsement. But once again, it fails to compel anyone "to pick up their cross and follow." The reason is in between the lines. John expresses ideas that say more about his own unresolved reservations about Jesus than anything else.

This testimony is far less emphatic than the initial "behold, the Lamb of God." It reveals a growing contradiction within John's mind. It is a contradiction that begins to produce an array of contrary signals, not the least of which is his "you follow him and I'll be over here with my disciples" approach to evangelism.

John 3:22-30

After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized. Now John also was baptizing at Aenon near Salim, because there was plenty of water, and people were constantly coming to be baptized.

An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan, the one you testified about, well, he is baptizing, and everyone is going to him."

*To this John replied, "A man can receive only what is given him from heaven. You yourselves can testify that I said, **I am not the Christ***

but am sent ahead of him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less."

It sounds good. Christians cite it as another example of John's deep exaltation of Jesus. But it is not. It is a fatally flawed testimony. It shows that John is stepping away from his initial emphatic endorsement and is, instead, moving toward more of a "wait and see" posture.

First, it is, again, odd that Jesus is in Judea with "his" disciples and is baptizing while John is in Salim with "his" disciples and they are continuing to baptize. That this is a rather odd situation, given the initial testimony, is displayed in the question, "**Rabbi, that man who was with you on the other side of the Jordan, the one you testified about, well, he is baptizing, and everyone is going to him.**" In other words, how come you and your disciple are not over there with "the one you testified about?"

John's answer is an attempt to explain away the issue brought to the surface by that question. The real issue is that John's actions are increasingly inconsistent with the initial expression of conviction in Jesus. On the one hand, John has had a personal spiritual experience. He saw "the dove" descend and remain on Jesus. God told him that such a sign would indicate the messiah. On the other hand, John is publicly denying that he, John, is Elijah even though heaven has declared it and Jesus later affirms it. Also, he should have known Jesus, his second cousin, and he should also have known Jesus is the messiah. Instead, John publicly denies knowing him.

What is John actually saying in this testimony about Jesus? What do these words really mean: "**The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less.**"

He is saying that the one to whom the people go is the messiah. The "bride" belongs to the "bridegroom." The "bride" symbolizes the people. The "bridegroom" is the messiah and the "friend of the bridegroom" is John.

What motivates John's words is a desire to remove himself from the position of having to validate, as he did unabashedly at the Jor-

dan River, the figure who is the messiah. Now, he is saying that the validation of the messiah is, instead, determined by the flow of the people to that figure. The one who has the “**bride**” is the bridegroom. Therefore, he is saying, essentially, “I’m done and don’t come to me requesting any more personal validations.” That is why he insists, “*That joy is mine, and it is now complete. He must increase, I must decrease.*”

No wonder no one heard in Caesarea Philippi that Jesus was the Lamb of God. No wonder in Judea, no wonder in Herod’s palace. John had decided that they were to decide for themselves!

What is wrong with John’s “bride and bridegroom” analogy? First of all, the sign for which the people are waiting is the appearance of **Elijah**! John **is** Elijah. On some level, he is aware of this and is **rejecting it**.

Second, if it is true that the bridegroom is the one with the bride, then Jesus is, unequivocally, **not the messiah**! Not in Caesarea Philippi. Not in Judea. Not in Herod’s palace where he would be condemned to die. In case anyone hasn’t noticed yet, the bride passed him by. Jesus ends up in a desperate effort for “laborers unto his harvest.” He was deserted by everyone and died nearly alone at Calvary.

The Truth About John

No matter how hard we try to sweep it under the rug, the truth will always come out. It may not come out according to our timetable, but know for sure that the truth will come out for us all.

The truth comes out about John in the 11th chapter of Matthew:

*Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, “**ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?**”*

The truth is that John could never decide.

*Jesus answered and said unto them, Go and shew John **AGAIN** those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. **And blessed is he, whosoever shall not be offended in me.***

Notice Jesus says, “Go and show John **AGAIN**.”” John’s question

was extremely offensive in view of all the signs he had received and all the preparation in his family. What were these mysterious barriers in John's faith toward Jesus? What was this secretive counterweight to the descending dove and the forthright declaration, "Behold"? What were the issues that were holding him back and preventing him from doing his mission to hand over to Jesus a prepared foundation of people? We can only speculate but certainly the disintegration of the faith and support of the house of Joseph and the house of Zechariah must have been a key element.

Jesus' comment leaves no doubt.

*I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is **LEAST IN THE KINGDOM OF HEAVEN IS GREATER THAN HE.***

Of course, many who cling tenaciously to John's saintly status point only to the first part: "Among those born of women there has not risen anyone greater than John the Baptist." They conveniently overlook the remainder, and most important, part of the statement: "yet he who is least in the kingdom of heaven is greater than he."

Some will insist that Jesus is merely indicating that John is humble in the Kingdom. Others will suggest it is because John was beheaded before the day of Pentecost and so he did not enjoy the full merits of salvation through Jesus and the Holy Spirit.

What does the term, "least in the kingdom of heaven" mean? How does one qualify for such a position? See **Matthew 5:19:**

*Anyone who breaks one of **the least of these commandments** and teaches others to do the same will be called **LEAST IN THE KINGDOM OF HEAVEN.***

What commandment did John break? How about this one?
Matthew 5:11–12

*Blessed are you when people **insult you, persecute you** and falsely say **all kinds of evil** against you **BECAUSE OF ME.** Rejoice and be glad, because great is your reward in heaven, for in the same way **they persecuted the prophets** who were before you.*

Here are some important questions from clergy about John:

You said that there was no following of Christ from John's preaching. After the resurrection of Christ, there were 120 followers under John's baptism for repentance. What about these? See Acts 1:5, 18:25, 19:1-7.
Rev. K.T., AME

Answer:

I said that no one except Andrew followed Jesus as a result of John's testimony of Jesus. Acts 1:5 merely makes the statement that "John baptized with water, but you (the Apostles) will baptize with the Holy Spirit." It doesn't say that the Apostles had been John's disciples or followed Jesus because of John's testimony (indeed we know that Jesus gathered his own disciples). You mention Acts 13:15, but it's not clear to me what point is made with regard to this issue. Acts 18:25 states that Apollos had received the baptism of John, but it does not say that it was John who taught Apollos about the Lord.

Whoever it was that did teach Apollos did not teach him adequately enough, because we see that Priscilla and Aquila had to explain to him the way of God "more perfectly." Acts 19:1-7 states that Paul finds some of John's disciples, but "they had not even heard that there was a Holy Spirit," which again confirms the point that though they had been under the tutelage of John, they never came to Jesus or had understood his role.

"You do err in the scripture." How can you say that John the Baptist did not fulfill his mission, when the Word of God says in Acts 13:25 that John, indeed, did fulfill his mission! **Rev. A.H., Pentecostal**

Answer:

Acts 13:25 is not a statement of quality, but rather of duration. "As John was fulfilling his mission" means that his mission was drawing to a close time-wise. His mission would be "accomplished" by testifying to Jesus, following Him, and leading his enormous foundation of disciples to likewise follow Jesus (as dictated by Luke 1:17). If John had "fulfilled" his mission in purpose, we would have never seen John's disciples comparing the standard of Jesus' disciples, negatively, with their own (Matthew 9:14) which took place after John's initial statement of faith in Jesus. We would have never seen Jesus' urgent prayer of Matthew. 9:37, calling out for laborers. We would have never seen such a statement by John as in Matthew 11:3 " . . . are you the one who was to come or shall we look for another"?

John had one message and one mission. It took place before the Holy Ghost was poured out. If you judge him worthless, you have to judge the disciples worthless. John died before the day of the Pentecost. Rev. B.J., Southern Baptist

Answer:

John's mission is clearly stated in Luke 1:17 ". . . to make ready a people prepared for the Lord." He did not accomplish that mission and so Jesus had to gather His own disciples, saying ". . . the harvest is great but the laborers are few." Matthew 9:37-38. It is not I who judges John, it is Jesus when he says John is the least in the Kingdom of Heaven (Matthew 11:11). For the meaning of "least in the Kingdom of Heaven" see Matthew 5:19. As far as your contention that dying before the day of Pentecost cost John a higher position in heaven than least, I could not agree. Notice that the benefits of salvation can be imputed retroactively (Hebrews 11). Notice also that John's name is conspicuously missing from this list of righteous saints who preceded Jesus.

JESUS CONTINUES HIS MISSION

Why did so many think that Jesus was "John the Baptist raised from the dead"? It has a lot to do with the fact that Jesus was working in a similar way as John. He was baptizing disciples. He was in the wilderness and fasted for 40 days. He was proclaiming the coming Kingdom. He was casting out demons and healing the sick. He was generating a lot of excitement and renown. It was as if Jesus had taken his cue from John.

In a real sense, because John fell short in his mission objective "to make a people prepared for the Lord," Jesus had to step into John's role and seek to make his own foundation. **Matthew 4:12-17:**

*When Jesus heard that John had been put in prison, he returned to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali, **From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."***

Most of the Gospel documents Jesus attempting to make a foundation for the messiah to be proclaimed. Until a certain foundation of believers was accomplished, Jesus would not reveal his true mis-

sion. This is why we see, in **Matthew 16:20**, “Then he warned his disciples not to tell anyone that he was the Christ.”

In gathering followers, Jesus was trying to complete the mission of John so that he could then accomplish the mission of the messiah. His own mission was to establish the Kingdom of Heaven on earth and in spirit.

Jesus begins to gather his own apostles and disciples. We see Jesus’ motivation for his mission:

*When he saw the crowds, he had compassion on them, because they were harassed and helpless, like **sheep without a shepherd**. Then he said to his disciples, “**The harvest is plentiful but the workers are few**. Ask the Lord of the harvest, therefore, to send out **workers into his harvest field**.” **Matthew 9:36–38***

The “harvest” was great because “now was the time.” However, Jesus was left without laborers for the harvest. Where were those laborers? Why would Jesus be in need of laborers if John had been doing his mission?

In trying to accomplish the mission to make a foundation for the messiah, Jesus employed a very practical methodology.

*Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits. **Mark 6:7***

Before he sent them out, he gave them a through training session. After that training, he assigned them to various towns and villages, after which:

*Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. **Matthew 9:35***

After this initial campaign, Jesus expanded the training to include the next tier of the 72 disciples:

*After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, “**The harvest is plentiful, but the workers are few**. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves.” **Luke 10:1–3***

We can see that sometimes not everything went smoothly with the campaign:

*“This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever.” He said this while teaching in the synagogue in Capernaum. On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?” Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? **John 6:58-61***

Finally, after two years of public ministry, Jesus disciples could not be successful enough to stem the tide that was building against Jesus:

*After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. **John 7:1***

There was no faith in Israel.

Matthew 8:10

Verily I say unto you, I have not found so great faith, no, not in Israel.

Because there was no faith in Israel, the providence, as in the time of Jeremiah, turns toward the secondary path of the cross:

Matthew 16:21:

From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.

As we explained in the previous chapter, Jesus is faced with the most painful dilemma. On the one hand, because of the faithless nation, he must prepare his disciples and the coming generations until the Second Coming to be able to understand the nature of this prolongation course. His disciples, as we have seen, so enamored with the hope of the immediate establishment of the Kingdom, would tend to turn morose and pessimistic with the prospect of a 2000 year delay. Jesus must try with all his heart to convince them of this “happy” outcome, when in reality, in all of his heart; he too wanted to realize the Kingdom that was “at hand.”

In the last year we see the collapse of his ministry. With each

passing day, the cross looms larger on the horizon.

From this time many of his disciples turned back and no longer followed him. “You do not want to leave too, do you?” Jesus asked the Twelve. **John 6:66–67**

But even the faith of the 12 begins to crack. We see evidence of the condition of their faith at the Last Supper. When Jesus mentions that, “one of you here will betray me” each one of the twelve responds tepidly:

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? Matthew 26:22

That each one has to ask “Lord is it I,” indicates that every one of them had been contemplating betrayal, not just Judas.

GETHSEMANE

Jesus takes his followers and retires to the Garden of Gethsemane. It is here that Jesus shares his soul’s true feelings about the impending offering of his life.

*And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, **let this cup pass from me:** nevertheless not as I will, but as thou wilt.*

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

If, indeed, Jesus’ sole destiny was to die on the cross, how could he face this moment so reluctantly? Jesus attempted to convey to Peter, James and John the content of his sorrow. He explained that his soul was “exceedingly sorrowful, even unto death.”

It is so tragic that not one of them could have consoled Jesus in that moment and, perhaps, be able to provide us with a clearer insight into the nature of his overwhelming grief.

Instead, when he returned to them after his tearful prayer, he found them fast asleep. What greater expression could there be of the divide between Jesus and even his closest apostles? How much more alone and deserted could he have been?

This lonely domain of incomprehensive sorrow has been his dwelling until today. No subsequent theological ponderings could adequately unlock the secret substance of his pain. In fact, this grieving Lord offends our theologies and our narrow definitions of his purpose.

And in what must be the pinnacle of human pomposity, we presume to apologize for the Lord by explaining away his tears as a momentary lapse of messianic dignity. How relieved Jesus must be to know that he can be forgiven for violating our doctrinal blindness.

Jesus' sorrow is displayed in Gethsemane because it is there that he lays down his foremost aspiration and, instead, burns to ashes all his hopes and dreams for the Kingdom in his lifetime. The gate is shut and sealed. Jesus says farewell to the hope of God in him for that ideal.

Farewell, to his disciples and his people, faced now with a most arduous course of exile and destruction. Farewell, to the peoples of the next two millennia, peoples of all lands and all languages who would have been able to live in a world controlled by a covenant of peace. A world where knowledge of the Lord covers the earth as waters cover the sea, where swords are beaten into plowshares and spears into pruning hooks. Where weeping and wailing shall cease and be no more.

And, farewell, holy bride who would never be, would never embrace, nor ever excite the warm glowing passions of her perfect husband. This unknown beloved partner, a hope held in his deepest heart, now never to console him. Nor will she ever display for him the tenderness, calm and mercy of woman. Farewell, to these loves for which only he was worthy. Farewell to the sons, the daughters that this love would have borne and to the infinite solace and serenity abiding in the sleeping child pressed to poppa's chest. . . All those moments of love, those treasures, he left behind, farewell, farewell, farewell to his family; God's very own, farewell.

Jesus sacrificed more than just himself when he mounted Calvary's cross. He not only laid down his one life, but also all the quality and quantity of life that would have emerged and everlastingly increased.

All these were laid down and left behind in the Garden of Gethsemane. He waits for us there, waiting for us to awaken from our long, deep sleep.

Our nation, despite our Christian Heritage leads the industrialized world in an ever increasing spectrum of problems that find their root in the breakdown of the family.

The family is declining, not because of homosexuality, not because of the sexual revolution, not because of the porno industry. The family is declining because of Christian refusal to understand the deeper meaning of Jesus' sacrifice in relation to the family. We have been blind to the deepest measure of family value.

When Jesus put his family on the cross, he grieved. He grieved because he knew the value of the family that would never be. His grief, then, is the perfect expression of that value. If we know not that grief, we know not that value. That is why the family declines.

He gave it up for us. But he had to give it up because we defied God's will for a lineage as certainly as did Onan, whom God killed. We deserved Onan's fate yet Jesus interceded beseeching God, saying, "Father, forgive them they know not what they do." We never expressed an appropriate level of gratitude for the full measure of that sacrifice because, to this very day, "we know not."

Thus, until this day, Jesus grieves alone. We stand on the perimeter of Gethsemane and ponder his unhappiness from afar. We stubbornly cling to our man-made doctrines that disqualified him from marriage and make obscure the very substance of his grief. In this way, like the dozing apostles who exalted sleep over consoling the Lord, we embrace our doctrinal slumber rather than awakening to a grieving Lord. Today, our crumbling family institution bears final witness against us that it has always been about us and never about him. For this we must repent.

Today, the family must revive. Only when we find the ultimate meaning of the family will that revival commence. That deeper meaning is implicit in the shed blood of Christ, yet it has been unknown until today. When men and women realize that greatest meaning, then there will be a newborn motive to uplift and cherish marriage. That will be given birth when all believers can feel at one with Jesus' "sorrow unto death." That is the heart with which he placed his family on the altar for us. Jesus called Rev. Moon to awaken us, yet sleeping, for lo these many years:

Thus, the prayer at the garden of Gethsemane will never end. Throughout endless ages and centuries, this heartbreaking and blood-stained voice of the final plea should always stay alive in the human heart. God is working hard, hoping for a day when your heart will resonate with the heart of Jesus, who cried out, "My God."

*The believers in the last days should inherit the historical and grave heart of Jesus as he prayed on Mount Calvary and in the garden of Gethsemane. They should awaken the Christians who are in the position of the three disciples sleeping in the garden of Gethsemane. You should know that such an age is approaching. With the same heart as Jesus, who prayed in the garden of Gethsemane, "My Father, if it is possible, let this cup pass from me," (Matthew 26:39) you should also pray, "Father, if possible, do not let our messiah be taken to the cross."
—Rev. Sun Myung Moon, "The Sorrowful Heart of Jesus as He Went to the Mountain," January 25, 1959*

Jesus gave his up his family so that we could have a family. In view of this, Can we, then, simply throw it away?

RESURRECTION

The Resurrection of Jesus Christ is the citadel of Christian faith. It is the belief that Jesus conquered death for us. By believing in him, we gain the gift of eternal life.

Over the course of time, the meaning of “death” and “life” has been greatly influenced by the profound human experience of our own physical mortality. The seeming totality of one’s physical demise coupled with the inability to gauge spiritual reality left one with a considerable stab of fear at the prospect of “death.”

Christian teaching on the Resurrection offered a vision of life transcendent of earthly bounds, and in so doing, offered solace to troubled souls confronted with the limits of mortality.

Fortunately, I have been able to spend a considerable amount of time and research helping Christians understand our view on the Resurrection. No greater resource exists than the actual experience of teaching and dialoguing with Christian leaders on these issues. You discover what areas are challenging and why. It helps you to understand the content of the Principle on a deeper level because you will be challenged to give sound explanations of our views. Also, you will be challenged to understand the valid basis for their various belief systems. It helps Christians when they see that you have a healthy and respectful understanding of their basic beliefs.

Amazingly, in our past efforts to teach ministers, we often overlooked this vitally important content of the Divine Principle. We never saw fit to teach it during the ICC era and only one or two times during the True Family Values era. However, it is a most critical (and sensitive) content for ministers to understand. How important is it to Christians? Consider Paul’s words in **1 Corinthians 15:14**: *And if Christ has not been raised, our preaching is useless and so is your faith.*

The question is: in what manner did Christ rise? Here is a typical question that was recently asked me by a member:

In Luke 24:39, Jesus is clearly stating that he is NOT a spirit. Also Thomas was feeling the hands and wounds of Jesus. How can we explain these words of Jesus? In my dis-

cussions with Christians, they claim Jesus' resurrection was clearly not spiritual but physical.

THE MEANING OF RESURRECTION

Luke 9:60

*Jesus said to him, "Let the **dead** bury their own **dead**, but you go and proclaim the kingdom of God."*

This verse is significant because it illustrates the fact that there are two definitions of the word "death" and, by implication, two definitions of the word "life." It is important to sort out the definitions in order to conclude which death is subject to the resurrection.

Jesus is witnessing to a prospective disciple. He is encouraging him to make his decision today. A well-known salesman axiom is "buyers are liars." That means that prospects have a tendency to procrastinate rather than make the decision to buy. Therefore, it is important to "close the deal" on the first meeting. None of this, "I want to think it over," or "I'll have to talk to my wife and get back to you." Jesus, in this respect, is a "power closer" when it comes to "selling" eternal life. The prospect is "in the funnel" and wants to buy, but he has an objection. He has to attend his father's funeral. It seems like a condition not to buy, but Jesus skillfully handles the objection and turns the objection into the reason for buying. Jesus is one great salesman!

"Let the dead bury the dead, you go and proclaim the Kingdom of God!" Jesus uses the "fear of loss" close. You can go home and bury your father and become one of the dead, or you can proclaim the Kingdom and have eternal life. Which do you prefer?

This question also indicates that there are two types of "death." Let the *spiritually dead* bury the *physically dead*.

Other verses in scripture indicate this twofold meaning:

Revelation 3:1

*I know your deeds; you have a reputation of **being alive**, but you are **dead**.*

John 11:25-26

*Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he **dies**; and whoever lives and believes in me will never **die**. Do you believe this?"*

THE DEATH CAUSED BY THE FALL

In order to know which death is subject to the resurrection, we need to know which death is caused by the fall of man.

In the Principle of Creation, we see the original structure and function of a human entails both a spiritual self and physical self. In order for Christians to understand this we can point to the following scripture:

Ecclesiastes 12:7

*And the **dust returns to the ground it came from, and the spirit returns to God** who gave it.*

Genesis 2:22–24

*Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now **bone of my bones and flesh of my flesh**; she shall be called ‘woman,’ for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and **they will become one flesh**.*

Some Christians even believe that the physical body was created as a result of the fall. They point to **Genesis 3:21**: *The LORD God made garments of skin for Adam and his wife and clothed them.* Many maintain a vague notion that the temporal nature of the physical body is attributable to sin.

However, Genesis 2:22–24 clearly indicates that God created flesh bodies for Adam and Eve prior to the event of sin. This would tend to support the idea that the flesh body, too, had an original godly purpose and function prior to man sinning.

In **Genesis 2:17**, we see that if Adam and Eve eat the fruit, they will die on the very day they eat it.

. . . for in the day that thou eatest thereof thou shalt surely die.

In relation to the temporal nature of the physical body, Adam and Eve ate the fruit and they did die on that very same day. However, this death that they experienced was not a physical death. It was a “death” that reflected the initial category of “death” mentioned by Jesus in Luke 9:60. That is, spiritual death. There is no scripture that links the event of physical death as a consequence of sin.

WHAT IS SPIRITUAL DEATH?

1 John 3:14

*We know that we have passed from **death to life**, because we **love our brothers**. Anyone who **does not love remains in death**.*

Romans 6:23

*For the wages of sin is **death**, but the gift of God is eternal life in Christ Jesus our Lord.*

Romans 8:6

*The **mind of sinful man is death**, but the **mind controlled by the Spirit is life and peace**;*

Ephesians 4:18

*They are darkened in their understanding and **separated from the life of God** because of the ignorance that is in them due to the **hardening of their hearts**.*

Spiritual death is the state resulting from sin. It is the state of being separated from God's love. It is where "our hearts are hardened," and thus, we can no longer "love our brothers." Paul says anyone who "does not love, remains in death."

THE MEANING OF RESURRECTION

If physical death is not the "death" caused by the fall, then "passing from death into life" (resurrection) does not involve the revival of the decomposed physical body. (Eccl. 12:7)

Therefore, resurrection is the process of man being restored from Satan's dominion back to God's dominion through the dispensation for restoration.

John 5:24

*"I tell you the truth, whoever **hears my word** and believes him who sent me **has eternal life** and will not be condemned; he has crossed over from **death to life**.*

1 Corinthians 15:21–22

For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive.

Christ is the central figure for the dispensation of resurrection.

At this point, we would normally proceed into the next section that describes the four principles of resurrection. However, ministers, at this point, are still reeling about the above definition of resurrection. They generally need more to hang their hat on if they are going to consider altering their view of resurrection.

The main stumbling block is the biblical description of Jesus' own "resurrection." The tomb was empty and then, soon after, the disciples were meeting Jesus face to face. Jesus said, "Touch my hands and feet, a ghost does not have flesh and bones as you see that I have." Jesus raised Lazarus from the dead, etc. They will have many objections to our description of resurrection up to this point. We must recognize and deal with these major objections before we proceed to the next section; otherwise, they will not hear a thing you say.

BIBLE VERSES THAT APPEAR TO SUPPORT RESURRECTION OF THE CORPORAL BODY

Matthew 27:52–53

*The tombs broke open and the bodies of many holy people who had died were **raised to life**. They came out of the tombs, and after Jesus' resurrection they went into the holy city and **appeared to many people**.*

John 11:40–44

*Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I know that you always hear me, but I said this for the benefit of the people standing here, that they **may believe that you sent me**." When he had said this, Jesus called in a loud voice, "Lazarus, come out!" **The dead man came out**, his hands and feet wrapped with strips of linen, and a cloth around his face.*

Luke 24:36–39

*While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and frightened, thinking they saw a **GHOST**. He said to them, "Why are you troubled, and why do doubts rise in your minds? **Look at my hands and my feet. It is I myself!** Touch me and see; **a ghost does not have flesh and bones, as you see I have.**"*

Jesus said that a ghost does not have flesh and bone, as *you see that I have!*

Lets examine these important Bible verses more closely:

Matthew 27:52

*The many bodies of the saints who had fallen asleep were raised from the dead. They went into the holy city (Jerusalem) and **APPEARED TO MANY.***

The key word is “appeared.” They “appeared” to many, but not to “all.” We will see in other verses how the term “appeared” is used to describe the arrival of spiritualized forms.

If this event were an example of a corporal resurrection, then the saints would have “appeared” to all. If they had appeared to all, then certainly this great event would have received more documentation other than one verse in the book of Matthew (written about 20 to 40 years after the event). For example, the great Jewish historian from the first century, Josephus, makes no mention of this event in any of his records.

Keep in mind, we are not arguing against the *miracle* of corporal resurrection as exemplified by Lazarus (Elijah also raised the dead). We are maintaining that, in this case, the saints were raised in their spiritualized forms.

John 11:40–44 Jesus “raising Lazarus from the dead,” *is a miracle* and not the same as the providence of resurrection to “eternal life.” The purpose for which Jesus performed miracles is explained in **John 10:38**:

*“Even though you do not believe me, **believe the miracles**, that you may **know and understand that the Father is in me, and I in the Father.**”*

When Jesus raises Lazarus, he explains that the reason he is doing this is “for the benefit of the people standing here, that they may *believe that you sent me.*”

Even as a miracle, though quite impressive indeed, the ability to corporally resurrect someone is not, necessarily, *exclusive to the messiah*. See **1 Kings 17:21–22**

Then Elijah stretched himself out on the boy three times and cried to the LORD, “O LORD my God, let this boy’s life return to him!” The LORD heard Elijah’s cry, and the boy’s life returned to him, and he lived.

Jesus was performing miracles in order to help direct the people toward the actual exclusive provision of Christ: eternal life. This is something that Elijah could never have provided. Christ, alone, is the providential agent of resurrection.

The conclusion, then, is, yes, corporal resurrection is a reality *as a miracle*, but it only provided for an extension of Lazarus' physical life. After all, didn't Lazarus later "die" again? Therefore, corporal resurrection is not the manifestation of resurrection to eternal life.

Luke 24:36–39

*While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and frightened, thinking they saw a GHOST. He said to them, "Why are you troubled, and why do doubts rise in your minds? **Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.**"*

This "appearance" of Christ after his resurrection is the strongest and seemingly most emphatic statement of Christ's post-tomb corporality. We must examine this carefully.

First of all, notice that Jesus suddenly appears in their midst in such a way as to "startle and frighten" them. **John 20:19** mentions that he appeared in their midst, *"even though the doors were locked."*

We see in an earlier appearance in **Mark 16:12**: *Afterward Jesus appeared in a **different form** to two of them while they were walking in the country.*

Different form? What kind of different form? It is his spiritualized form. We see in **Luke 24:16** this "different form" prevented the disciples from initially recognizing that it was Jesus with whom they were speaking.

When Jesus "appears" to the disciples inside the room in **Luke 24:36–39**, he must, likewise, assure them that it is, indeed, Jesus. They were frightened thinking that this appearance was a "ghost." This fear toward the presence of a "ghost" is very interesting and significant to properly understand what is happening.

The word "ghost" is used in the New International Version. It is meant to imply some sort of "bodiless demon or apparition." When the presence of a spiritualized form does not entail a negative entity, the term used is "spirit."

However, in the King James Version, it is the opposite. The term "ghost" is used to imply a positive spiritual form, the term "spirit"

is used to indicate a negative apparition that instills fear when encountered.

Are we confused yet?

The point is that Jesus is seeking to allay their fears so that they can recognize that it is indeed Jesus himself and not some demonic entity.

What about Jesus' assertion that "a ghost does not have flesh and bones as you see that I have"? Again, Jesus is emphasizing that it is really him. The fact that they can touch him or that he can eat a broiled fish does not mean he isn't in his spiritualized form. It means he isn't a "ghost." A "ghost" can't do these things, but a "spirit" can:

Jacob wrestled an *angel* and wrenched his hip.

Eve *fornicated* with Lucifer.

The daughters of men *married* the "bene Elohim," that is, angels. (Genesis 6:3)

Angels *ate a meal* at Lot's table.

Many have entertained angels *unaware* (Hebrews 13:1).

Don't try to explain *how* this could be, just indicate that scripture testifies that it is.

How Does Jesus 'Appear'?

In the following scripture, Saint Paul documents the series of appearances of Jesus after his resurrection. He concludes the sequence with the "appearance" of Jesus to him (on the road to Damascus).

1 Corinthians 15:4-8

*"That he was buried, that he was raised on the third day according to the Scriptures, and that he **appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and LAST OF ALL HE APPEARED TO ME ALSO.**"*

The manner in which Jesus appeared to Paul is explained in **Acts 9:3-7:**

As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him,

*“Saul, Saul, why do you persecute me?” “Who are you, Lord?” Saul asked. “I am Jesus, whom you are persecuting,” he replied. “Now get up and go into the city, and you will be told what you must do.” The men traveling with Saul stood there speechless; **THEY HEARD THE SOUND BUT DID NOT SEE ANYONE.***

“They heard the sound, but they **did not see anyone.**” This is how Jesus “appeared” to Paul. Paul could see, but others could not. Likewise, when the many bodies of the saints “appeared.” They appeared to some but not all. This was the spiritualized form.

Paul teaches clearly in **1 Corinthians 15:35–52:**

But someone may ask, “How are the dead raised? With what kind of body will they come?”

How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body.

All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor.

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Listen, I tell you a mystery: We will not all sleep, but we will all be changed, in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

Some key statements in these verses: Paul states that when you sow you do not plant the body that is to be; instead, you are planting just a seed. Likewise, the body that is sown is the natural body, the body that is raised is the spiritual body. The body that is sown, the natural body, is perishable. It cannot inherit imperishability or the kingdom of God (meaning: it can't go to the spiritual world). It is the spiritual body that is raised. It is imperishable and it can inherit (that is, go to) the kingdom of God (spirit world).

Mark 16:12 testifies that Jesus “appeared in a different form” after he was raised from the dead. This is because, as Paul affirms, “the dead will be raised imperishable, **and will be changed.**”

Jesus Gazes into the Spirit World

This is one of the most interesting parables that Jesus ever gave. It provides keen insight into some of the realities of the spiritual world. Most important, Jesus provides a clear definition of “raising from the dead.” It involves two men who die. One is a rich man, the other a beggar. The beggar goes to heaven to be with Abraham. The rich man goes to hell. (The beggar’s name is Lazarus and is not to be confused with the Lazarus whom Jesus raised from the dead.)

Luke 16:19–31

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.

*The time came when the beggar died and the angels carried him to **Abraham’s side**. The rich man also died and was buried.*

*In hell, where he was in torment, **he looked up and saw Abraham far away**, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’*

*But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you **a great chasm has been fixed**, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’*

*He answered, ‘Then I beg you, father, send Lazarus to my father’s house, for I have five brothers. **Let him warn them, so that they will not also come to this place of torment.**’*

*Abraham replied, ‘They have **Moses and the Prophets; let them listen to them.**’ ‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced **even if someone rises from the dead.**’*

What is Jesus' definition of "raising from the dead" in this parable?" It is the phenomenon of a spirit in the spirit world "appearing" on the earth plane to perform a providential task centering on people on earth. The rich man wanted Lazarus to "raise from the dead" to warn his brothers to repent so that they would avoid coming to hell.

On this foundation, ministers would be much more open to proceed with the study of resurrection from the Divine Principle perspective. They would, of course, still feel resistant, but they could see that a wide range of scripture was supporting our view.

Basically from this point on, I would follow the standard resurrection lecture content. For brevity's sake, I'll just highlight some of the remaining areas of the rest of the resurrection lecture where potential problems may occur.

THE PROVIDENCE OF RESURRECTION

As mentioned in an earlier chapter, there is one Principle and many applications. The "Principles of Resurrection" are the Principle of Creation applied to the historical journey from death to life. It is the journey of "re-creation."

In *Exposition of The Divine Principle* chapter on the resurrection, this section starts off with "Merit of the Age." For Christians this point is a little obscure. I would begin with the bedrock of "the word." Resurrection takes place on the foundation of the Word of God. This is strong common ground with their beliefs and sensibilities.

Instead of this lineup:

1. Merit of the Age
2. The word
3. Physical body
4. 3 Orderly stages

This order is better:

1. The word
2. Physical body
3. Merit of the age
4. 3 Orderly stages

THE PROVIDENCE OF RESURRECTION FOR PEOPLE ON EARTH

This is the content that explains the three stages in the dispensation for resurrection. I had no major problems in this area of the presentation. It was generally well received. Whenever I teach this part of the Principle I am always reminded of one experience I had: (See testimony on pages 240-243)

Testimony

In 1985 there was a special 40-day mobilization. At that time, I was working under Rev. Chung Hwan Kwak in the Education Department at the World Mission Center. I was sent to the Boston area. Richard Buessing, my spiritual father, lobbied hard to get me to come to that area. He was the church leader in Boston at the time. He was calling me every day and saying, "Hey, Kevin, come to Boston and we'll take good care of you!"

So, he picks me up at the train station. I'm wondering which Korean restaurant we will be going to; of course, he'll be taking me to a Korean restaurant. I imagined I would be staying at the main center. I would, of course, be escorted to my room. A fruit bowl would be prepared. Yes, this was a good choice.

But "spiritual" parents can get real "spiritual" at times. In their eyes you are still a brand new member. It's just like when I go home to visit my 80-year-old Mom. She still yells at me, "Don't leave the refrigerator door open!"

Rich picks me up at the train station. I notice he has this funny-looking grin on his face, but he always has a funny-looking grin, so I thought nothing of it. We hop in his car and off we go. The next thing I know, we're leaving Boston and heading north. I thought to myself, "He must be taking me to a really special Korean restaurant, yeah, that's it. Or maybe he's going to take me to one of those conveyor belt sushi restaurants where if you can eat 30 dishes, it's free! That's even better! Well, I'll just let him surprise me!"

Oh, he surprised me all right! After about an hour's drive, we end up in Salem, Massachusetts. This is the town from which they coined the phrase "witch-hunt." This is where the Salem witch-hunt took place.

Rich pulls up in the middle of downtown, puts the car in park, reaches around in his backseat and pulls out a big pile of flyers. "Well, Kevin, here's your new pioneer town!" He plops the pile of flyers on my lap. "Would you like to pray before I head back?"

I still don't get it. I'm thinking, "Why don't we just pray at the restaurant?"

I slowly started to get it as I watched the backend of Rich's car pull away on his way out of town. I thought I could hear hysterical laughter coming from his car as he pulled away; or maybe it was coming from all those witches watching me from the spirit world. Hee! Hee! Hee!

To this very day, 16 years later, he still laughs about that day. "Hey, Kevin, remember when I dropped you off on the front-line!" I try to accuse him of being "an armchair leader," but he just laughs that much harder!

Now what does this have to do with resurrection? Well, I needed it, obviously. Actually, I ended up pioneering in a nearby town, called Lowell, Massachusetts with two wonderful Japanese sisters, Reiko Stone and Tomoyo Yamaguchi. Reiko was the spiritual mother of Tomoyo. Reiko, a longtime church member, spoke no English. Tomoyo, a brand-new member, spoke perfect English.

Our mission was to visit ministers and invite them to ICC. Reiko, Tomoyo and I tried to work out the best way to visit all the ministers as quickly as possible.

We realized right away that we were going to have to work around some challenging situations. If we all went together, we would not be able to reach all ministers quickly. Not good. Okay, we will each visit ministers separately. Not good, Reiko doesn't speak English, Tomoyo is a brand-new member. Okay, Tomoyo will go with me, Reiko will go by herself. Not good, Reiko still doesn't speak English. Okay, Reiko will go with me, Tomoyo will go by herself. Not good, Tomoyo might have a hard time with the ministers. Okay, we will all go together. Not good. . . well, you see what I mean.

Then I had a brain storm. Reiko is spirit. Tomoyo is body. Yea, Reiko is Moses and Tomoyo is Aaron. So they are "one" person! Our plan was they would visit ministers together and any minister that was nice to them, they would make an appointment for me to meet the minister and explain more deeply about ICC. This worked very well. We joked that they were "a Geiger counter" to find prepared ministers.

So many wonderful Japanese members across the country worked so hard in visiting and caring for ministers. It was Japanese members that first nurtured so many of the thousands of ministers that now have studied the Divine Principle and are supporting True Parents.

I heard about one Japanese sister who brought so many ministers to the ICC in Korea. She spoke almost no English at all. Her method was very simple. When she met the minister all she could do was burst into tears and just say over and over "ICC" "ICC" "ICC." That was all the English she knew. Sometimes the minister would be very startled: "What? What do you see?" "See? You See? What? What do you see? She was crying and saying, "I-C-C." She brought the most ministers.

Later, a third Japanese sister joined our team. Her name was Asa and she worked in the city next to Lowell. One experience I will never forget took place when Asa made a connection with one Christian group in Lawrence, Massachusetts. She mentioned that they had a bible study every Wednesday night. She invited us to attend with her.

So Wednesday arrives and we all met at the bible study. I guess we did look a little unusual. So, of course, all eyes were on us. We take our seats. I notice that Reiko, Tomoyo and Asa all had brought their bibles. Good move, coming to a bible study and all.

The leader of the group announces the bible verse. "Everyone turn your bibles to Galatians 1:8-10." This was followed by the sound of bibles opening and pages flipping and then one by one each member of the group finding the verse and directing their attention to the Bible study leader. That is, except for one area of the study circle. I continued to hear the stirring and rustling of pages growing louder and more frantic. Flip, flip, flip—pause—flip, flip, (whisper) flip, flip, flip (whisper-whisper) flip, flip (panic flipping) flip, flip, flip, flip. It was the unmistakable sound of Moonies lost in the bible.

I look up and see the three Japanese sisters in a full frantic festival of flipping. They weren't even close to Galatians. They weren't even in the right Testament. They were off by about, say, 4,000 years. I tried to make eye contact, "go left, go back, no, too far, go back!"

Now in fairness, Galatians is a flipper's nightmare. It's a small chapter "in the back." It is one of Paul's letters.

The regular members of the Bible study, wondering what the hold-up was, now started to take notice. I began to detect the slight, knowing smirks, the glances back and forth, the subtle roll of the eyes.

The Bible leader finally chimed in, "Could someone help our guests locate our verse in Galatians?" He might as well have said, "Could somebody help these Godless, baal-worshipping, cult members find Galatians before they all end up in HA YELL ALL!"

Finally the verses were found and the session began. I realized right away, the fix was in. Tonight's session just so happened to be about "false Christs," "false prophets," "another Gospel," and so forth. I think they knew we were coming.

The Bible study leader, his name was Phil, intentionally focused on the Japanese sisters. He thought he had an easy mark. "Asa, could you explain to me what is a false Christ?" Asa smiled, with total sincerity and without a trace of nervousness she asked, "Do you mean 'antichrist' or 'false Christ?'" Phil was somewhat startled and said, "well, both, ah, you can explain both."

Now everybody was listening. Asa continued, "Well, 'antichrist' is satanic imitation of Christ. This is communism. 'False Christ' this is spiritually open person who receives a revelation that 'he is the Lord.' This is because in the Last Days we are at the top of the growth stage. So we have to be careful." Big smile.

"Uh huh," Phil's eyeballs were going like pinwheels. "Well, Okay, how about Reiko? Reiko, tell us how we can recognize a "false prophet."

Reiko spoke almost no English. She had a very serious look on her face. She made that sucking sound through her teeth as only Japanese can when they are about to say something serious.

"SSSSSSSSSSSSSH . . .fass propet BEDY bad! SSSSSSSSSSSSSSSSH fass propet body NO GEEWWDD!" She

nailed it. I'm looking at Phil, I'm laughing and thinking to myself, "Take your pick Phil, 'bedy bad' and 'bedy no good!"

Phil began to realize his little plan to confound the cultists wasn't working out. After a little while the study begins to focus on the meaning of the resurrection. You could tell Phil was still a little mystified by Asa's first comments and I guess he wanted to see if he could trip her up on the resurrection. Big mistake.

"Asa, could you explain what the resurrection means to you?" Phil gave a side-glance to one of his members as if to say, "We got her now."

Asa thinks for a second and then asks, "Which resurrection do you mean, the Old Testament Age, the New Testament Age or the Completed Testament Age?" Big smile.

"Huh?" At that point I could see Phil making a mental note to himself, "no more questions for Asa." Asa went on to explain to the group that there were three stages in the resurrection. She also explained, in detail, the meaning and character of each age. You could have heard a pin drop! I felt God was so proud of His Japanese daughters!

After that night, I watched those three sisters study their bibles every day. They memorized the order of the 66 books of the bible. They would call out a book and time themselves to see how many seconds it took to get to the passage. By the next bible study they were smoking! They were ready! They couldn't wait for Phil to announce the bible verse.

They were sitting there with their bible holsters strapped on. They had this Clint Eastwood type squint in their eyes like when Clint would be in the middle of the street ready to gun down some bad hombre. "Go ahead, bible boy, make my day!"

Phil hardly got the verse out of his mouth and BANG! ZOOM! They got to the verse even before Phil. I didn't hear a single flip. I was laughing to myself the whole time. I keep thinking they were handling those bibles like Bruce Lee handled numchuks in Enter The Dragon!

These three sisters were so amazing and I will never forget how sincerely they did their mission and how much they cared for the ministers. It was a great joy and privilege to work together with them. I'll never forget Asa's big smile as she asked Phil, "Which resurrection do you mean?"

Whenever I teach about resurrection, I remember that story. Every time I think about the three stages of resurrection, of course, I think about Moses, Jesus and the Second Coming, but after that I think about Reiko, Tomoyo and Asa!

PARADISE AND HEAVEN

The explanation of paradise and heaven is a sensitive matter. Especially, you want to remember to be careful with regard to Jesus' status. You don't want to create the wrong impression that Jesus is "only" in paradise. You don't want to express something that seems to place a limit on Jesus. We don't need to send out a search party to locate Jesus in the spirit world. As far as we're concerned at this point, Jesus isn't anywhere except "sitting at the right hand of the Father judging the living and the dead."

In Luke 23:43, Jesus mentions to the thief on the right, "today, you will be with me in paradise."

The more essential point that we are making is that all is not done providentially on earth or in spirit. This is not as hard a sell as you may think. Certainly many Christians are of the mind that when Jesus said, "it is finished," he meant everything was complete. But if Christians will pause and consider for a minute, they can begin to realize even they don't believe that, nor does that reflect the voice of scripture.

The idea that Christ is returning to complete the work of salvation is not a foreign, non-biblical idea. It is solidly grounded in scripture. The idea that Christ is returning to set up his kingdom; likewise, is mainstream. It stands to reason given the idea "what is sown on earth is reaped in heaven," that the Kingdom must first be established on earth so that it may be then transported to the world of spirit.

Hebrews 9:28

*So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to **bring salvation** to those who are waiting for him.*

What salvation could that be?

1 Peter 1:5

*. . . Who, through faith, are shielded by God's power **until the coming of the salvation that is ready to be revealed in the last time.***

That "salvation" won't be revealed until "the Last Days." The clear implication is that even the bible as we know it has not articulated the nature of that salvation. The Bible reveals that it has not been revealed.

Acts 3:21

He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.

”Restore everything as he promised long ago through his holy prophets.” This means the Kingdom and all prophecy of glory such as Isaiah 65:17. Do you remember the disciples question to the resurrected Jesus in Acts 1:6? So when they met together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” This is the meaning of “to restore everything” in Acts 3:21.

Paul certainly seems to be expecting more in the following scripture.

1 Corinthians 13:9-12

For we know in part and we prophesy in part, but WHEN perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

Hebrews 9:39–40 indicates that the saints in heaven are still waiting for “what was promised.”

These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect.

Those saints in paradise will be made perfect with us. “Us” refers to the people on earth at the time of Christ’s return to “complete salvation.” To “eat from the Tree of Life.” signifies the opening of the way to perfection.

The Tree of Life

The Tree of Life is the symbol of perfect Adam. God told Adam and Eve that they must first be “fruitful.” This was the prerequisite for their marriage. On that foundation they could receive God’s permission to multiply. Man fell and God blocked the way to the Tree of Life (Genesis 3:24) Thus man “died,” was cut off from the life of God and needed to be resurrected to life.

“To eat from the Tree of Life” is the key to opening the Kingdom. Without perfection we cannot fulfill the second blessing. Thus, we see in the Old Testament that the hope has been to achieve the Tree of Life.

Proverbs 11:30

*The fruit of the righteous is a **tree of life**.*

Proverbs 13:12

*Hope deferred makes the heart sick, but a **longing fulfilled** is a tree of life.*

The fruit of righteousness in the Old Testament is the “blessing” when Christ comes to Israel to establish his everlasting Kingdom. That is the “hope” and “longing fulfilled” of the Old Testament Age. Therefore Jesus is the “Tree of Life.” **Hebrews 5:8–9** *Although he was a son, he learned obedience from what he suffered and, once **MADE PERFECT**, he became the source of eternal salvation for all who obey him.*

By achieving “perfection” Jesus became the “perfected Adam,” that is, “The Tree of Life.” He is the “vine,” we are “the branches.”

John 15:4–6

*Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. **I am the vine; you are the branches.** If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.*

However, he said “my Kingdom is not of this world. The gates were shut because there was “no faith, no, not in Israel.”

Jesus comes again to open the gates and open the way to the Tree of Life.

Revelation 2:7

To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

Revelation 22:14

*Blessed are those who wash their robes, that they may have the **right to the tree of life** and may go through the gates into the city.*

Until we regain the right to eat from the tree of life, we cannot “enter the gate” into the city. The Holy City is the Kingdom of Heaven, i.e. “the new Jerusalem.”

Thus, until that time, we are *in paradise* and must “resurrect” to the level of the *Kingdom of Heaven*. This is how we can explain paradise and heaven in a more biblically grounded manner.

NO MARRIAGE IN HEAVEN

The resurrection lecture is vital because it is here that we can best begin to deal with the strong Christian misconception about “no marriage in Heaven.”

Christians believe that marriage is exclusively an earthly arrangement. It is temporal only. The traditional wedding vows have reflected this belief: “until death do us part.”

This misconception of thousands of years is what stands at the root of the present demise of the family. It is also a MAJOR barrier to Christians understanding the value of the Blessing. A *major objection* Christians have about the Blessing is that Jesus seems to say that there is no marriage in Heaven and that we will be single and unattached “like the angels.”

It is an interesting belief because most Christians, naturally, in their heart long to be with a departed spouse. Most have a deep hope to “meet again.” Can you imagine going to the spirit world and not being allowed to be with your spouse because it’s against the rules? Actually, I guess we would be pretty much acclimated to that environment.

Of course, I’d be up there in heaven trying to get around the rules and find a way to meet my wife secretly (just like I did on earth!). I’d slip her a note, “honey, meet me over by the Holy Fountain of Divine Waters at 2:00 o’clock.”

We would have a little picnic or something until the angels would spot us, start to get a little suspicious and come over to ask a few questions. “Excuse, me, weren’t you two, uh, I mean on earth, I think I recall you WERE MARRIED!” The angel whips out his nightstick and whistle. “No, wait,” I plead, “We’re on the volleyball committee, we’re just planning for the tournament . . . I swear!”

The angel blows the whistle and suddenly a couple of vans pull up loaded with angels. A big fat angel with a huge cigar gets out, “Okay, load ‘em up!” One group grabs me and the other group grabs

my wife and they drag us away to separate vans. They open the door and throw me in the back with several other Moonies. The big fat angel stands there puffing on his cigar, shaking his head and says, "Look at yez, when are you people gonna get with the program?" He slams the rear door. I can hear him talking to some other angel outside.

"How many is that today?"

"About 17 . . . all of 'em Westerners."

"Why am I not surprised?" said the fat angel. You could hear them both laughing.

Matthew 22:23-32

At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

This is the verse that Christians cite. Jesus is speaking to a group of Sadducees. The Sadducees, unlike the Pharisees, did not believe in the resurrection. They were inquiring of Jesus to determine with whom a woman would be married in heaven if she had been married seven times on earth. Of course, their only motive was to try to confound Jesus.

Notice that Jesus never says that there is no marriage "in heaven." He says that there is no marriage "at the resurrection!" This is a significant difference.

If you will examine **Luke 20:27-38**, you will find the same story. However in Luke's rendering of this same event, he is clearer. He writes, "We will be like the angels, for *we will never die*." In other words, our similarity to the angels "in heaven" is not that we will be unmarried as the angels, but rather that we will never die. Matthew's expression, however, seems to suggest that our similarity to angels "in heaven" is that we will be *single* as the angels. This is incorrect.

What, then, does Jesus mean when he says that we will not marry "at the resurrection"? The course of resurrection, as is the course of restoration, is the course of "re-creation." The course of "re-creation" follows the same Principle as the course of "creation." Adam and Eve were to grow to perfection in the position of brother and sister. To "eat from the Tree of Life" is the ideal of perfection and the prerequisite for fulfillment of the second blessing. In the beginning, there would be no marriage until the conclusion of the creation process to the Tree of Life, that is, the first blessing.

Likewise, in the course of resurrection, there is no marriage until the conclusion of the process of resurrection: restoration to eat from the Tree of Life.

Since God “blocked the way to the Tree of Life,” (Genesis 3:24) there has been “no marriage.” This is why no child could be born without the stain of sin. “All born of Adam” were without life.

Thus there will be no marriage until mankind can resurrect and reclaim the right to eat from the Tree of Life. It is a permission issue as stated in the chapter on “The Change of Blood Lineage.” This is the hope of the Second Coming as we have seen in Revelation 2:7 and 22:14.

FINAL NOTES: ON THE UNIFICATION OF RELIGIONS

In the sections “Unification of Religions by Returning Resurrection,” and “The Returning Resurrection of All Other Spirit Persons,” make sure they don’t misunderstand you to be proclaiming that we can go to heaven without Christ.

Typically, when we teach the unification of religions, they will think you are stating “all roads lead to God.” Help them to understand by lifting up what is unique about the Judeo-Christian providence. It is the relationship of central and peripheral. Simply put, the Judeo-Christian providence is central because it brings the Christ, the central figure of resurrection and salvation. Other religions are used by God to make a foundation for Christ.

Make sure they understand that whereas God can use other religions, he will only use Christianity for the providence of salvation. Make sure they understand that you are not affirming everything claiming to be a religion as being subject to God’s use. (Baal worship, for example)

For example, you might indicate to ministers that God could use the traditions of the wise men to lead them to the baby Jesus. Their belief system was neither Jew nor Christian and yet it was used by God to bring them to the feet of Christ. It didn’t save them, but it brought them to the location of salvation.

You can help it go down a little, by reminding ministers that God “so loved the world” and **2 Peter 3:9** *He is patient with you, not wanting anyone to perish, but everyone to come to repentance.*

Take a look at some of these interesting questions:

Do Unificationists believe that everyone will be saved and go to Heaven?
Rev. B.D., African Methodist Episcopal

Answer:

All concepts of universal salvation have thus far been inadequate and in error. However, we do see that God is not willing that anyone should perish, but that all should come to everlasting life (2 Peter 3:9). If God is not willing for anyone to perish and God's will is absolute, then there would be scriptural grounds for the concept of an ultimate restoration of "all things."

The notion is also given support in the fact that biblical Greek for "eternal, eternity" could also be rendered "for a long time" as opposed to "neverending." The problem with universal salvation theories is that it invites a complacent attitude with regard to our personal responsibility to salvation, an "enjoy now, pay later" mentality. On the other hand, neither is the fear of hell and damnation the ultimate motivation to live a Christ-centered life.

What is your attitude toward other denominations and religions?
Fr. T.L., Catholic

Answer:

We believe that all denominations are object to God's blessing and that absolute doctrinal purity is not the condition that God needs to be able to work with man or a religious body. God looks for certain virtues that are to be the fruit of doctrines. God looks to the virtues and not the doctrine.

A denomination with a high, clear doctrine but which is living halfheartedly would produce virtues of less quality than another denomination with a lesser, more unclear doctrine that was being applied more diligently. A good example would be to compare Japanese society, which is less than 1 percent Christian, with American society, which is overwhelmingly Christian.

It is why Jesus stresses in Matthew 7:23-27 not only doctrine, but also application. For us, with regard to the basis of relationship with other denominations and religions, we look for those eternal virtues as the basis of our relationship and not doctrinal harmony in jot and tittle.

I noticed Unification Church believes a person can be: A Buddhist and a Unificationist; a Confucianist and a Unificationist; a Moslem and a Unificationist; anything and a Unificationist; Can a person be a Baal worshipper and a Unificationist? **Rev. J.J., Pentecostal**

The purpose of religion is that all should come to Christ. God had worked in many religions to make the ground more fertile for the saving message of Christ's love. Not every tradition that calls itself religion can be an object to God's purpose.

Remember, God was able to lead such non-Christian movements as Judaism and lead non-Christian wise men to the baby Jesus. The God I read about so loved the world that He gave His only begotten Son.

Is there ever a justifiable situation to question or expose another religion, as Jesus exposed the Sadducees, Pharisees, Scribes, Priests, Levites, Samaritans, etc.?

Answer:

Jesus' judgment of Judaism was not meant to be an affront to the tradition of Judaism. We see that Jesus deeply respected the Jewish tradition and followed many Jewish customs. Jesus judged the Jews with regard to the fulfillment or failure of their contemporary responsibility to obey and receive the Son of Man. It was in that acceptance that their tradition would be fulfilled. Also, Jesus never judged anyone for which he was not also willing to go to the cross. Our failure is that we many times engage (almost with glee) in the judgment of other religions (or even the completely non-religious) without having demonstrated the willingness to go to the cross.

You said with your own words that we should put the words of the Bible into practice. Why do so many so called Christians, and you teach that we should embrace them all, take Jesus with them to the bars and dance floors, to drink and party with harlots, who do not have any modesty or godliness. Is that Christianity? Are we to expect that kind of conduct to enter into heaven? Maybe the Unification Church can agree to walk hand in hand, but I do not want to be identified with that so called Christianity!

Answer:

I think if you were to know Unification Church members, you would find the highest moral standard, as is absolutely necessary for a religious person and especially for anyone who seeks to model his life after Christ. I just wonder, are you ready to go to the cross for all those reprobates you intend for all Christians to shun. Jesus never judged anyone he wasn't also ready to go to the cross for. . .

“ . . . and it came to pass, as Jesus sat at meat in the house,

*behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” **Matthew 9:11–13.***

These are the main hurdles for Christians in understanding the Resurrection. Your special preparation will benefit them immensely.

Because of the fall of the first human ancestors, all parents and all things pertaining to them are as if they did not exist. It is as if they died. They lost their lives. To make them live again, to resurrect them, is much more difficult than starting the creation all over again. Re-creating is that difficult. It is nearly impossible. Those who have been given birth already must go back to their mother’s womb and be born again, literally. This is extremely, extremely difficult. The realm of resurrection is not just one entity, but it involves the whole environment as well as the people living there.

*It is not just individuals who are dead and need to go back to their mother’s womb to be born again as living being. The whole family, the country, and all things in the world must do this, too. The realm of resurrection includes all things in the world. **Rev. Sun Myung Moon***

CHRISTOLOGY

Who is Jesus? What is Christ? Christians have been debating for centuries about the nature of Christ's mission, his role in our life and the substance of his personality.

Some declare that Jesus is God, the creator, himself. In their view, God took on flesh, departed his heavenly throne and came down to live among men. While Jesus was on the earth, therefore, there was no presence of God in heaven. He took a leave of absence from his holy palace.

Yet this doesn't correspond to Jesus prayer, "Our Father, *who art in Heaven.*" It would seem to confirm that Jesus is not God himself.

Some declare that Jesus is just a man, a good man no doubt, but no more. In their view, Jesus was good and wise. His mission was to teach us about the truth. We see Jesus display traits of humanity in **Mark 9:21** *Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered.* If Jesus were God himself, would he have to ask this question?

But could a mere man raise the dead? Jesus called Lazarus out of the tomb. There have been many good men in history, but they could not even begin to imagine how to raise the dead. Jesus did many more things that seem to indicate that he was not a mere man like you or me. What then?

A prophet? Many see Jesus as one of the prophets. Certainly in Caesarea Philippi and in Judea when Jesus asked, "who do the people say that I am," we see that many responded that Jesus was a prophet. We see also that the people of Islam have a deep respect for Jesus as a prophet. Many of the things that Jesus did were similar to the works of the prophets of old. Jesus called for repentance. He warned of dire consequences if repentance was not forthcoming. Like Elijah, he raised the dead and performed other impressive miracles.

But Jesus said and did things that no prophet had ever done before. **Mark 2:5-7:**

*When Jesus saw their faith, he said to the paralytic, "Son, **your sins are forgiven.**" Now some teachers of the law were sitting there, thinking to themselves, "Why does this fellow talk like that? He's blaspheming! **Who can forgive sins but God alone?**"*

Who can forgive sins except God? Jesus forgave sins. No prophet can forgive sins and certainly no ordinary man. Then what? Jesus must be God! We are back to square one.

The voice of scripture describes a Jesus who is all of these. It is our own inability to reconcile the relationship of divinity with humanity that stands at the heart of our confusion about the nature of Christ. This inability is an extension of the historical fact of the enmity between the spiritual and physical components of each human. Paul describes this plight in **Romans 7:22–25**:

For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?

The human experience with the flesh is one in which defiance of God's Will is the norm. Jesus, in the Garden of Gethsemane, asserted: "The spirit is willing but the flesh is weak." In the Christian view, therefore, for Christ to take on flesh as a human was extraordinary.

For most Christians, Jesus stands as both God and man. He is integrated into the Trinitarian construct of God the Father, God, the Son and God, the Holy Ghost. Inevitably, in pursuit of Jesus' divinity, theology has subtly de-emphasized his human side. Thus, the "man" Jesus is a mystery, as is the expression of his divinity, increasingly through time, more detached and otherworldly.

Hollywood's attempts to express this mysterious man rendered in scripture have all fallen short. Those that seek, primarily, to uphold his divinity will, predictably, invent a Jesus such as the breathless, ethereal, parable speaking Jesus of *King of Kings* (played by Jeffery Hunter). Those that seek to convey Jesus' humanity, inevitably portray a Jesus such as the humanist, hippie sloth of *Last Temptation of Christ*. Everyone, thus far, has missed the mark.

The problem is in finding 'the magenta.' Jesus' is in the magenta. It is in understanding the harmony of pairs. In order to see the magenta one must understand the turning relationship between red and blue. Likewise, in order to fully articulate Jesus

Comment:

Jesus and Perfect Adam

The Tree of Life = perfected Adam = Jesus

In the Resurrection lecture we explained the meaning to the Tree of Life.

Tree of Life (Genesis 2:9, 3:24): Perfected Adam

Tree of Life (Proverbs 11:30, 13:12): Jesus

Tree of Life (Revelation 2:7, 22:14: Second Coming

Paul compares Adam with Jesus in 1 Corinthians 15:45. Thus the value of Jesus is the value of True Man (not fallen).

Christ, we must understand the principle relationship between mind and body.

This is what the Divine Principle lecture on “Christology” attempts to do. This is the “why” of teaching this lecture.

JESUS IS THE FIRST PERSON WHO FULFILLS THE PURPOSE OF CREATION

We learn by comparison. Confusion about Christ is furthered as a result of having no point of reference. Christians view Jesus as a “one time only” creation. Although we are instructed to become “Christ-like,” the meaning of that imperative is rather obscure.

The Divine Principle Christology lecture seeks to first establish an acceptable point of reference for understanding Jesus. That point of reference is “the person who fulfills the purpose of creation,” that is, the idea of Adam had he not fallen and, instead, achieved perfection.

Principle defines the value and nature of perfect Adam (divine, unique and cosmic value, etc). Next, that standard is compared with Jesus. In this comparison, we discover that they are mirrored reflections of each another. We have a DNA match!

JESUS: GOD OR MAN?

The comparison of Jesus with Perfected Adam will bring us to the issue of Jesus’ divinity as God and man. Some Christians believe that Jesus is the creator himself. Others believe Jesus is both God and man.

Principle gives the following scripture to indicate that Jesus is

man (a perfect man). This will not be enough to close the deal, however. We need to understand the full range of biblical references that form the basis for the Christian affirmation that Jesus is God and/or not just a man.

1 Timothy 2:5

*For there is one God and **one mediator** between God and men, **THE MAN** Christ Jesus.*

Romans 5:19

*For just as through the disobedience of the **ONE MAN** the many were made sinners, so also through the obedience of the **ONE MAN** the many will be made righteous.*

1 Corinthians 15:21

*For since death came through **A MAN**, the resurrection of the dead comes also through **A MAN**.*

Acts 17:31

*For he has set a day when he will judge the world with justice by **THE MAN** he has appointed. He has given proof of this to all men by raising him from the dead."*

These four verses listed in the *Exposition of the Divine Principle* indicate that Jesus was, indeed, a man. However, we still need additional work. Without delving into the additional verses that seem to indicate very strongly that Jesus is God, we will not quell the "internal rebuttal." Many Christians believe that Jesus is God, because of *scriptural declarations*. We must deal with the objections to the idea that Jesus was a man.

BIBLE VERSES THAT SEEM TO INDICATE JESUS IS GOD

These are the verses that spring to ministers' minds after we assert Jesus' humanity.

1. John 1:2-3

He was with God in the beginning and through him all things were made.

Jesus was with God in the beginning and all things were made through Jesus!

2. 1 Corinthians 8:6

*Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, **through whom all things came and through whom we live.***

Again, all things were made through Jesus.

3. Colossians 1:15–19

*He is the image of the invisible God, the firstborn over all creation. **For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together.** And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him,*

Here Jesus is described as the creator. “For by him all things were created by him and for him!”

4. Hebrews 1:2

*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe.***

5. Hebrews 1:8

*But **about the Son** he says, “**Your throne, O GOD, will last for ever and ever, and righteousness will be the scepter of your kingdom.**”*

About the Son he says: Your throne, O GOD!

6. John 20:28

*And Thomas said (to Jesus) “My Lord and **MY GOD.**”*

7. 1 John 5:20

*“. . . and we are in him who is true—even in his son Jesus Christ. **HE IS TRUE GOD and eternal life.**”*

8. Romans 9:5

*“Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **WHO IS GOD OVER ALL, forever praised!**”*

9. 2 Peter 1:1

*“ . . . to those who through the righteousness of **OUR GOD** and Savior, Jesus Christ.”*

10. Titus 2:13

*“ . . . the glorious appearing of our **GREAT GOD** and Savior, Jesus Christ.”*

11. Philippians 2:5–6

*“Your attitude should be the same as that of Christ Jesus: Who, being **IN VERY NATURE, GOD** . . .”*

12. John 8:58

“Before Abraham was, I am.”

Jesus proclaims that he existed before Abraham.

A very impressive “murderers’ row” of bible verses, don’t you agree? Unless we can deal with these verses, we will not get far in trying to advance ministers’ understanding of the personage of Jesus from the perspective of the Divine Principle.

Keep in mind, we are not arguing against the divinity of Jesus. We are affirming the divinity of Jesus. We are attempting to explain the nature of the relationship between God and Jesus. This requires a basic acceptance of the autonomy in the relationship of Jesus with God.

The next step, strategically, is not to try to charge into the machine gun nest and attempt to refute the above scripture. Instead we must move clergy to the bigger picture.

That bigger picture is that there are bible verses that cannot be explained from the standpoint that Jesus is the creator. That is, we have bible verses that seem to affirm Jesus is God while at the same time we have scripture that seem, just as clearly, to be affirming that Jesus is *not* God himself. We must explain all of the scripture and bring them into harmony. This brings the issue to its proper dimension where a new perspective can be considered.

Let’s take a look at some of these scripture.

BIBLE VERSES THAT INDICATE JESUS IS NOT GOD THE CREATOR

1. Matthew 24:36

No one knows about that day or hour, not even the Son, but the

Father only.

Here Jesus makes a distinction between what he knows and what the Father knows.

2. Matthew 26:3

My Father, if it is possible, may this cup be taken from me, yet not as I will, but as Thou will.

Jesus' will is likewise autonomous from God's Will. Jesus is seeking acquiescence to God's will.

3. John 5:26

*For as the Father has life in Himself, so **he has granted** the Son to have life in himself.*

Jesus received his life from God. God received his life from no one. He is eternally self-existent.

4. John 5:30

By myself, I can do nothing: I judge only as I hear, and my judgment is just, for I seek not to please myself but him who has sent me.

Jesus says, "by myself, I can do nothing." This indicates that Jesus is relying upon his own relationship with God. He is not trying to "please myself" but rather is seeking to "please the one who sent me."

5. John 5:19

*The **Son can do nothing by himself**; he can do only what he sees the Father doing, because whatever the Father does, the Son does also.*

Jesus declares that he is following a pattern laid down by God. He is expressing obedience to God.

6. Mark 10:18

Why do you call me good? No one is good, except God alone.

Here Jesus emphatically makes a distinction between himself and God.

7. John 14:28

The Father is greater than I.

This is another strong statement that makes a distinction between Jesus and God.

8. Matthew 6:9

Our Father, which art in Heaven.

He didn't pray, Our Father, which art standing right here!"

9. Matthew 27:46

My God, My God, why hast thou forsaken me?

Inconceivable if he is God the Creator.

10. John 17:21-23

*. . . that all of them may be one, Father, just as **you are in me and I am in you**. May they also be in us so that the world may believe that you have sent me . . . that **they may be one as we are one**: I in them and you in me.*

In this prayer Jesus defines the term "to be one." It is clearly accomplished through the relationship of two autonomous beings. Christian believers are to model their relationship (to become one) after the relationship of God and Christ (as God and Christ are one). Notice that "to be one" does not mean to be "one and the same."

11. 1 Corinthians 15:27-28

*For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that **this does not include God himself**, who put everything under Christ. When he has done this, then **the Son himself will be made subject to him who put everything under him, so that God may be all in all.***

Paul declares that God put everything under Christ, except God himself. Instead God rules all things through Christ. (remember: "through him all things were made.")

12. Hebrews 1:3

*The Son is the radiance of God's glory and the **exact representation** of his being.*

Jesus is the **exact representation** of his being. I send my representative to Congress. He is not me, myself. He is my representative.

13. Hebrews 4:15 (compared with James 1:13)

*For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been **tempted in every way, just as we are**—yet without sin.*

Jesus has been tempted in every way, just as we are, yet he never sinned. See **James 1:13**: *When tempted, no one should say, God is tempting me. For **GOD CANNOT BE TEMPTED** by evil, nor does he tempt.*

Jesus was tempted in every way, but God cannot be tempted. This is why Jesus said, “don’t call me good, none are good, only God.”

14. Hebrews 5:7–9

*During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears **to the one who could save him from death**, and he was heard because of his reverent submission. Although he was a son, **he learned obedience** from what he suffered and, **once made perfect**, he **became the source of eternal salvation** for all who obey him*

Jesus had to walk a course of faith and obedience in order to achieve perfection. By achieving perfection, Jesus “became” the source of eternal salvation.

In the Gospels, Jesus used the term “Son of Man” 102 times. The term “Son of God” was used 76 times (65 times by Jesus). Jesus proclaimed that God was his father 54 times. There are 17 recorded instances of Jesus praying to God.

These verses are even more persuasive toward our view of the personage of Christ. However, we must reconcile these scripture with those verses that seem to proclaim Christ as God the Creator.

EXPLANATION OF VERSES THAT SEEM TO INDICATE JESUS IS GOD

1. John 1:2–3

He was with God in the beginning and through him all things were made.

We have no problem with this from the standpoint of Jesus as microcosm. The universe is patterned after the form of man’s spirit and body. This is so that man can exert dominion over all things. The description rendered in 1 Corinthians 15:27–28 is in harmony with the view of the Principle.

2. 1 Corinthians 8:6

*Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, **through whom all things came and through whom we live.***

Again, this view is not inherently contrary to the view of the Principle

3. Colossians 1:15–19

*He is the image of the invisible God, the firstborn over all creation. **For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.** He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him.*

There is dispute with regard to who the word “him” refers. Does it refer to “the invisible God” or does it refer to “Jesus.” This one is the most problematic. However, be aware that this is disputed in many Christian circles.

4. Hebrews 1:2

*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe.***

Again, no problem in explaining the idea that God created the universe “through” the pattern of perfected Adam, or Jesus.

5. Hebrews 1:8

*But **about the Son** he says, **Your throne, O GOD, will last for ever and ever, and righteousness will be the scepter of your kingdom.***

The writer of Hebrews is reciting Psalms 45:6,7: “Your throne, O God,” This was a common salutation of respect offered to a person of high regard. See also the next verse:

6. John 20:28

*And Thomas said (to Jesus) **‘My Lord and MY GOD.’***

This is a common form of greeting a person of respect. It is not a statement on the divinity of Christ by Thomas.

7. 1 John 5:20

*And we are in him who is true, even in his son Jesus Christ. **HE IS TRUE GOD** and eternal life.*

This is another disputed scripture. The dispute is over whom the term “he is true God” is referring. The proper reading would be in this way: “we are in God (“him” is God) who is true—even in his (God’s) son Jesus Christ. He (God) is true God and eternal life.”

8. Romans 9:5

*Theirs are the patriarchs, and from them is traced the human ancestry of Christ, **WHO IS GOD OVER ALL**, forever praised!*

Jesus is “God over all” in the sense that God has put everything under his feet as per 1 Corinthians 15:27–28.

9. 2 Peter 1:1

*To those who through the righteousness of **OUR GOD** and Savior, Jesus Christ.*

Meaning “Our God (in heaven) and our Savior, Jesus Christ.” It would be the same, say, after a workshop and we ask for testimonies from the guests about their experience. One guest says, “I’d like to thank our Heavenly Father and lecturer John Doe.” He is not proclaiming John Doe to be Heavenly Father. In the same way 2 Peter 1:1 is referring to two: our God, and our savior, Jesus.

10. Titus 2:13

*. . . the glorious appearing of our **GREAT GOD** and Savior, Jesus Christ.*

Same thing here.

11. Philippians 2:5–6

*Your attitude should be the same as that of Christ Jesus: Who, being **IN VERY NATURE, GOD**.*

We agree that Jesus, in nature, is like God. As in “exact representation” or “in his image.

12. John 8:58

Before Abraham was, I am.

This is saying, “before Abraham achieved perfection, I achieved it.” Because Jesus was the first perfected man, he assumed the position of “first ancestor,” that is, Adam’s position. See Hebrews 5:7–9, “once made perfect, he *became* the source of eternal salvation.” John 8:58 is a statement indicating quality and position, not chronology.

JESUS AND FALLEN MAN

The Divine Principle concludes the Christology presentation with the explanation of the relationship of Fallen Man with Jesus. This is a very important section for ministers. It demonstrates that our teaching has a very deep and *traditional* understanding of the fundamental role of Christ in the work of salvation.

We are asserting that mankind cannot save himself from his sin. We are affirming that Jesus is more than just a wise and good teacher showing us how we should live our lives. We are emphasizing the most vertical perspective of Christ’s role and our relationship with him. Jesus is in the position of first ancestor and thus, we must find a way to sever our relationship with the dead Adam and come into the lineage of the living Adam, Jesus. This means we need the process of “rebirth.” In this respect we are fundamentalist. Most ministers will be surprised and relieved to see that we are, squarely, in the “vertical” camp when it comes to relationship with Christ.

It is important to remember, as was mentioned earlier, that most ministers are doctrinally trained. Their reason for being a minister is to “win souls for Christ.” The message of rebirth is, of course, at the heart of that purpose.

“Rebirth” means we come out of the lineage of the dead Adam and are grafted onto the lineage of the “living” Adam.

Let’s examine the pertinent scripture with regard to this topic:

John 15:1–5

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the

Comment:

Actually, the Completed Testament Age understanding of the "grafting process" is different than that of the New Testament. In the CTA, the "messiah" is grafted into the believer through the blessing. See Father's words:

In the process of engrafting the true olive tree onto the false olive tree, you do not engraft at the level of a branch up on the trunk; rather you cut the very bottom of the tree (leaving only the root), then you engraft the new branch there. This means that the Christian churches must establish a new standard, a new system of order, and a new way of thinking centering on the coming Messiah. The result of their faith was the fruit of the false olive tree. In order to raise the fruit of the true olive tree, the old tree must be cut and the new branch engrafted onto it. If engrafting is not possible, the entire old tree must be pulled up with its roots and burned. If left alone, the seed of the false olive tree will spread and make countless false olive trees. The purpose for cutting the false olive tree is to engraft onto it the eyes of the true olive tree.

However, this is probably not necessary, at this stage, to explain this difference.

The most important new concept for ministers at this point, in my view, is that they get comfortable with the idea that the grafting-rebirth process is the process of the "change of blood lineage." I focus on this idea rather the differences in the Completed Testament Age understanding of the grafting process.

vine. Neither can you bear fruit unless you remain in me.

I am the vine; you are the branches. *If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing*

Romans 11:17–18

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.

John 3:3-6

*In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is **born again**." "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is **born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit.***

In order for man to be "born again" we need parents. This is the foundation to understand the process of rebirth.

Rebirth is the heart of "salvation." In fact, it is important to understand, from the Christian perspective, the separate and distinct functions of each of the events from the cross to the ascension in Jesus' ministry.

The *Exposition of the Divine Principle* asks a question that is easy for Christians to misunderstand when it attempts to accurately assess the "limit" of salvation through the cross.

Christians will be confused by that approach because, in their view, the cross does not "save" man, the cross, instead, atones for man's sin. Christ shed his blood in our place for the remission of sin. After the work of the cross, Jesus conquers death through his resurrection and then opens up the channel of rebirth on the day of Pentecost. Of course, the true finale is Christ's return to "judge the living and the dead" at his second coming.

It is all a part of the process to learn how to communicate with Christians. It does not require us to "water down" our teaching. It does, however, require us to be more aware of how things will sound to the Christian ear.

REBIRTH AND TRINITY

Rebirth requires the position of God, father and mother. This will set the stage for understanding the meaning of the Trinity.

Jesus is referred to as "everlasting Father" in **Isaiah 9:66**

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, **EVERLASTING FATHER**, Prince of Peace.*

Establishing Jesus in the position of Son and Father in the work of regeneration is acceptable to ministers. To establish the Holy Spirit in the role of “mother” requires much more cautious assertion.

John 14:16

And I will pray the Father, and he shall give you another COMFORTER, that he may abide with you forever;

John 14:16 describes the Holy Spirit as a Comforter or Counselor. Certainly, it is a bit of a stretch to assert motherhood or that the Holy Spirit is the “feminine spirit of God.”

John 3:6

Flesh gives birth to flesh, but the Spirit gives birth to spirit.

This verse is a bit more helpful. The “flesh” that gives birth is a mother. Likewise, the “spirit” that gives birth is a “mother.”

The Holy Spirit symbolized by the dove could suggest a feminine type role but it won't be that convincing to ministers. “Dove” is a symbol for “innocence” or “harmlessness” and is not necessarily conveying a feminine presence.

Add to the confusion that sometimes scripture refers to the Holy Spirit as “he,” and it can cause unnecessary problems if we are too insistent that the Holy Spirit is *the* feminine spirit of God. Basically, I would focus on the partnership of Jesus and the Holy Spirit as being reflective of the partnership of “parents” in the work of providing rebirth.

The more important point is that this is the more appropriate point for them to understand the “limit of salvation.” As mentioned, in the *Exposition of The Divine Principle*, this content is shared on the first page, in lecture 4, in the eighth paragraph! I, strongly, recommend that this content be explained, instead, carefully within the section on the meaning and function of the Trinity. The process of salvation may start at the cross, but it truly touches down on the Day of Pentecost with the arrival of the Holy Spirit.

The term, “limit of salvation through the cross” is really inconsistent with the dynamics of salvation from the Christian view. Another important advisory: instead of “the *limits* of salvation,” say, “the *extent* of salvation.”

As far as the cross is concerned, we need to magnify the atoning work of Christ at Calvary, not qualify it as less effective than first thought. The Divine Principle elevates the meaning of Christ's shed blood. The Principle reveals that Jesus sacrificed much more than had been previously understood. Jesus not only gave his blood, he gave his family and lineage, as well.

Trinity and the Extent of Salvation

The first manifestation of trinity is within God. Man was created in the image of God. God's image manifests in male and female. At the same time, God is "one" as Jesus declared in Mark 12:29. In this sense, God is "red, blue and magenta" This is why God is a God of the number three.

This becomes the standard of the first attempt to make the trinity substantial. The first trinity was to be God, Adam and Eve. This trinity would have been the cornerstone of the Kingdom of Heaven. It would have been a spiritual and physical foundation.

However, Adam and Eve established the spiritual and physical foundation centering on Satan. Because of the spiritual and physical foundation, Satan exerts a spiritual and physical claim over mankind. Thus, Satan's claim and the nature of sin, although spiritual, are passed through the physical lineage of man. This is why Paul declares "by the sin of one man is death for all."

Jesus came to establish his kingdom by erecting a spiritual and physical trinity foundation. The spiritual foundation of God the Father, the Son and the Holy Spirit would be incarnated as Jesus fulfilled the three blessings.

However, because there was no faith in Israel, Jesus had to turn toward the cross and the atoning work requiring the shedding of his blood.

On the day of Pentecost, Jesus established the spiritual trinity of God the Father, the Son and the Holy Spirit. This established the position of "spiritual True Parents" and, for the first time, a channel of regeneration was made available for fallen man. He could "change his lineage" through Jesus and the Holy Spirit. He could escape the lineage of the Satan-centered dead Adam, and enter, through rebirth, the lineage of the God-centered living Adam.

A Future Hope

Paul states in **Romans 8:23**

*Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, **THE REDEMPTION OF OUR BODIES.***

Our present salvation through Jesus and Holy Spirit comes with a hope of a future “redemption of our bodies.” This is the physical side of rebirth (or regeneration). Although we are fully saved in Christ as an individual, we know that our salvation does not extend to our next generation. For that to take place requires the hoped for “redemption of our bodies.”

Until Christ comes again, the gates to the kingdom are open spiritually through Jesus and the Holy Spirit. We receive the gift of eternal life through that gate. However, if my spouse and I are born again and we conceive a child, that child is still a descendant of the “dead Adam.” Sadly, that child must be “born again.” This indicates that sin still reigns through our flesh.

Christ will come again to establish the spiritual and physical trinity foundation. He will set up the conditions to “redeem our physical bodies” so that sin no longer passes through the blood lineage from parents to children.

*I don't get it? Why is “physical salvation” so important? Isn't the spirit the part that matters most? After all, the spirit is eternal and this old body is just going to turn to dust anyway. **Rev. B.N., A.M.E.***

Answer:

Certainly the spirit is eternal and the physical body turns to dust. However, the physical body does display a type of “eternity.” In this sense, Adam's corporal body is still with us, that is, in relation to the body's ability to multiply. In other words, before Adam's body returned to the dust, it multiplied. This body continued to multiply and eventually you and I were born as the extension of Adam's body. Because of that connection, we were “born in sin.”

To “redeem our bodies” means that Christ comes to “complete salvation” by breaking this physical link to the dead Adam. Ultimately it means that Christ must establish a process of “on earth” multiplication that can incorporate all believers in the same manner this multiplication had extended, until now, the domain of sin.

Remember, Jesus was on earth proclaiming that the Kingdom was at hand. He had the authority to forgive sin on earth. Christ returns to this recreated opportunity on earth.

What is the Unification Church's interpretation of John 3:6? Rev. B.D., Baptist

Answer:

The basis of rebirth is spiritual. However, the ideal of rebirth is that spiritual rebirth is then manifested through the lineage so that children born of flesh do not inherit the nature and spirit of sin from the dead Adam. This is the reason Christ comes again to the earth. He comes to complete salvation (Hebrews 9:28, 1 Peter 1:5) and to redeem our bodies (Romans 8:23–24). Paul calls this the “hope” of salvation, that is, our future glory. Therefore, the full context of becoming “Christ-like” is when children can usher forth from the womb, as Christ did, without sin.

In our final chapter we will cover the Second Coming of Christ and the extension of salvation from the individual to the family.

What is the nature of the Messiah fallen man needs? Fallen people do not need a Messiah in the fallen parents' position. The Messiah should be as unfallen Adam and Eve, one with God's will, receiving God's love and God's blessing in the position of True Parents, and able to give rebirth to all people. Otherwise, men and women cannot move to a position which has nothing to do with sin. Rev. Sun Myung Moon, “The Blessing and Ideal Family”

THE SECOND COMING

The Extension of Salvation from the Individual to the Family

Traditionally, before we teach the Second Coming of Christ, we teach *Dispensational Time-Identity (Historical Parallels)*. In teaching ministers, I have divided the content of Historical Parallels into segments. Thus, the prelude to the Second Coming lecture would be the explanation of the meaning of Christian history leading up to the coming of Christ.

This particular content presents some unique challenges for a Christian audience. When we teach this particular material, we must be aware that we have slipped the bounds of biblical record. When we explain “Substance Time Identity” we have entered into a history that is recorded in secular terms and by secular means.

Therefore, a change of tone will help to keep the ministers engaged as you move through Christian history. Symbol and Image Time Identity, that is, Genesis and Jewish history, are following largely a biblical pattern. In other words, we are observing a phenomenon documented in scripture. However, when we move into Substance Time Identity, that is, Christian history, we are, of course, stepping outside strict biblical record.

I would generally take the position that we can find in Christian history a “reflection” of the biblical pattern. I suggest or propose our final time line as a possible signature of that biblical pattern. In this way, it maintains proper deference to the scripture while giving license to allow ministers to consider the principled meaning of real time historical events. It becomes one more “sign of the times” like those mentioned by Jesus in the 24th chapter of Matthew. In it Jesus describes a series of “signs” that signify that his coming is imminent.

Our experience in teaching past workshops to other than a believing Christians audience, is that Historical Parallels were instrumental in introducing our age as the “time of Christ’s return.”

However, when teaching ministers and Christians, keep in mind that virtually every generation of Christians has felt that its time was "the time." It is not a hard product to sell. This is the effect of Matthew 24. This is especially true as we hover around the year 2000. Certainly today, more than any other time, Christians are in the "end time" mind-set.

Matthew 24

*As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?" Jesus answered: "Watch out that no one deceives you. **For many will come in my name, claiming, 'I am the Christ,' and will deceive many.***

You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.

*Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and **many false prophets will appear and deceive many people.***

Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

*At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it. **For false Christs and false prophets will appear** and perform great signs and miracles to deceive even the elect — if that were possible. See, I have told you ahead of time. "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. **For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.***

*Wherever there is a carcass, there the vultures will gather. Immediately after the distress of those days **'the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'** At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn.*

*They will see the **Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from***

one end of the heavens to the other.

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door.

I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.

No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man.

The product that needs to be sold to a Christian audience is not just that the second coming of Christ is taking place in our time. As I mentioned, that is an easy sell. The hard sell is that the event of the Second Coming *is not just* the second coming of the figure of Christ but is the second coming of all the circumstances, figures, challenges and undone responsibilities of Christ's previous era.

The lecture on historical parallels, normally, is thought to be a history lecture. This is a very common misunderstanding. It is not a lecture about history; it is a lecture about a phenomenon. The phenomenon is called "Dispensational Time-Identity" or "Parallel Providential Periods." The uniqueness of our Principle theory of parallel periods is that it offers an explanation of the reason an event reoccurs. In other words, there are numerous historians that observe and evaluate cycles of history; only the Principle explains the reasons *for* those cycles in history.

Events reoccur when a central figure (or in this case, a nation) does not fulfill the responsibility. When that failure is irreversible, that period comes to an end. God then re-creates, at a later time, all the circumstances, figures, and events that surrounded the past central figure. Upon this re-created base, God calls a new central figure with the hope that the new central figure will successfully handle the role of his predecessor.

The core "historical parallel," then, is the reoccurrence of Adam. Adam will keep coming back until he accomplishes his mission.

Jesus "returning" means that Adam is returning. Adam is returning to accomplish his original mission. That original mission began with Adam's appearance on the earth.

Therefore, when teaching Christian history leading up to the return of Christ, the most important detail to show is that in every Christian age, be it the Roman era, the era of the United Christian Kingdom or the era of the second Babylonian Captivity, *God re-cre-*

ated the circumstances of its corresponding era in Jewish history.

This is to indicate that Christian history is “the Second Coming” of Jewish history. Thus, just as Jewish history concluded with a generation that had to grapple with a Christ who arrived in an unexpected way, Christian history too will conclude with a generation that will have to deal with a Christ appearing in an unlikely manner.

The most important comparison of eras will be the comparison of *our time* with Jesus’ in Israel. It will become obvious why we must have a clear understanding of the events 2,000 years ago, that turned the providence from primary to secondary. It is this generation of Christians that will be awakened, hopefully by this presentation, to their providential role in relation to the chosen people of the past.

The question for them will not only be, “who is the second coming of Christ?” but also “of whose second coming are we?” Christians today are the second coming of the “lost sheep of the house of Israel” who must respond in faith to Christ’s plea: “Repent, for the Kingdom is at hand.”

WHEN WILL CHRIST COME AGAIN?

Jesus said that we couldn’t know. In **Matthew 24:36**, “*Of that day and hour no one knows, not even the angels in Heaven, nor the Son, but the Father only.*”

However, in Amos 3:7, we see that God does nothing without revealing his secrets to “his servants the prophets.”

This would seem to suggest that God will give us a “heads-up” before he sends Christ again. In fact, we can see that Jesus goes to great lengths to clearly describe the “signs” of the time to which Christ returns. Evidently, Jesus expects that single generation to be able to identify that moment and stand at the ready.

Most ministers’ favorite sermon is to preach about the second coming of Christ. They love to point to all the “signs of the times” mentioned by Jesus in Matthew 24 that are being fulfilled in the 20th, and now, 21st century. In fact, one of the signs of the times that Jesus mentioned was, “***And this gospel of the kingdom will be preached in THE WHOLE WORLD as a testimony TO ALL NATIONS, and then the end will come.***” This didn’t happen until the end of the 20th century.

From the standpoint of the “signs,” there is very good evidence

that our generation is the one that will be on the earth when Christ returns.

It is very clear that Jesus wanted that single generation to know and to be prepared. Why would the Lord be so adamant about them checking for signs? Think it over. Jesus is speaking a message in Matthew 24 that will be relevant to only one generation. Why would Jesus be indicating that this single generation should be on the alert for the second coming?

Is it because of the rapture? What special preparation does one need to fly into the sky suddenly?

Is it because it will be the final judgment? But doesn't accepting or rejecting Christ before one dies just as conclusively judge every generation?

Or could it be that the particular generation on earth at the time of Christ's return will be faced with a unique responsibility, a responsibility never faced by any previous generation of Christians? What will the consequences be if that generation fails to recognize and fulfill its unique historical role?

This is where learning from history is vital. As it has been said, "those who refuse to learn from history are doomed to repeating history." Never has that been more true than for this generation of Christians.

Before ministers can accept who is the second coming of Christ, they must first accept that they may be the second coming of the religious leaders of Jesus' time. If they can accept a comparison and learn from those figures of the past, it can bring Christians to the altar of recognition of our time in the light of providence.

What was the great challenge faced by the religious leaders of Jesus day? Why was it so hard for them to recognize Jesus as the long-awaited messiah? Consider their situation.

Every generation of Jew, leading up to the coming of Jesus, was judged by the law. It was their standing in relation to the Laws, decrees and commandments of God that would determine their standing in front of God.

However, when Christ is born, the standard of judgment suddenly changes. From that moment on, the standard of judgment was no longer faith in the law, but was, rather, judgment based upon the extent one could recognize and unite with Jesus as Israel's Christ.

It was a great challenge, but it was not insurmountable. We see that Simeon and Anna the prophetess were able to accomplish that

standard. (Luke 2:25-37) Initially, John the Baptist was able, as were the 12 apostles and 70 disciples.

Clearly, though, the teachers of the law, the Pharisees and Sadducees and the masses of the people were unable to establish faith in Jesus. That is why Jesus proclaimed, "*Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.*" (*before the Pharisees and chief priests*)

Thus, just as Cain and Abel returned in the form of Esau and Jacob to unbind the failure of their past, Christian ministers are placed in the same position as the leaders of old. God re-creates the circumstances of the past, in order for the new central figures to undo the wrongful condition laid down by their predecessors.

Jesus came to establish his Kingdom. This mission brought him to the earth. Likewise, in this age, in order for Christians to effectively unbind the failures of the past, Christ will come in a way that does not harmonize with every doctrinal expectation.

All Christians will be faced with the same responsibility that was laid down 2000 years ago. No one came to Jesus as a natural conclusion of any doctrine. Those who recognized Jesus did so by drawing on other internal faculties. **Matthew 16:16-17:**

*Simon Peter answered, "You are the Christ, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for **this was not revealed to you by man, but by my FATHER IN HEAVEN.**"*

Over the course of the last 2,000 years, each Christian generation has been judged by faith in the Gospel. However, at the end of that providence, one generation will no longer be judged by faith in the Gospel, but by the extent to which they will be able to recognize the dispensation of the return of Christ and the completion of salvation.

1 Peter 1:5 says that Christians will be "*shielded with faith, until the coming of the salvation that **is to be revealed in the last days.**"* This is a very significant statement. First, it indicates that Christian faith will shield believers UNTIL. This means "the shield" has an expiration date. Why? Will it be because Christian faith will pass away? No, it is because they will have to *transfer* their faith-center *from* the Gospel *to* the revelation of salvation that comes in the last days! The Gospel concludes with the hope that Christ will come soon. The arrival of Christ and the revealing of the completion of salvation is not the Gospel, and also important, neither is it *another Gospel*. See **Galatians 1:8**.

In other words, Christians must do what Israel was unable to do when faced with having to transfer their center of faith from the law to Jesus. They must transform their faith of expectation of Christ's coming into one of recognition of Christ's coming.

Christians must also be on guard against following the same failed path as the chosen people did 2,000 years ago. The same circumstances and the same reasons to do so will be as readily available.

We conclude that our generation is that generation that has been given the responsibility to unbind the chosen people's failure of 2,000 years ago. Thus, Christ will come in our time.

HOW WILL CHRIST COME?

Based on what we have already explained, could Christ come any other way except born on earth? Adam was born on earth to accomplish his mission. Jesus was born on earth to accomplish his mission. Jesus was on earth poised at the gate of his primary mission. That gate was closed. When Christ comes, he must come to the earth to open that gate.

That's the short version. Let's delve into the long version.

Matthew 24:30

*"They will see the Son of man coming **on the clouds of Heaven** with power and great glory."*

When teaching ministers the Divine Principle this would always be a crucial point in the lecture series. Of course, we, at this point, had journeyed quite a distance. We had come through the jungles of the Garden of Eden, overcoming dangerous serpents, poisonous fruits and other unwieldy symbols. We carefully and respectfully introduced many new and, certainly for them, radical ideas along our journey through God's providence.

We have traveled quite a distance aboard our train and although we sustained a bit of damage here and there, all in all, the train was moving forward and no one had jumped off. However, just ahead was an issue that would probably present the biggest challenge of them all: the clouds.

The idea that Jesus is coming in the clouds is probably the most cherished and comforting belief in Christ faith. It is a major article of faith. Over the many years of Christian history, literally millions

of believers have been comforted in the hope of Christ's imminent return. Especially in times of hardship and trouble, all ministers know that is the time to pull out the "clean-up hitter" of sermons: Jesus is coming soon!

After years of teaching literally thousands of Christian ministers, I would always pause at this moment to offer a little prayer and ask God to help these wonderful men and women of faith to understand the motive and heart behind the effort to clarify how Christ will return. After all, it was for them that he was coming.

With my hand on the slide changer button, I knew what content would appear on the very next slide. After so many conferences, I knew what was about to take place as soon as I pushed the button. When that slide appeared on the screen in three-foot-tall lettering, an audible groan could be heard throughout the room almost every time. That groan was produced by a slide that asked this question:

WILL CHRIST COME ON THE LITERAL CLOUDS?

After all that we had been through, we were still not done.

Sometimes they just couldn't believe that we were going to go where they suspected we were going to go. I remember one time when this slide came up, one minister jumped up, ran to the front of the room and just started shouting: YES! HE WILL COME ON LITERAL CLOUDS. . .YES! YES! YES! HALLELUIAH ! Then a whole group of other ministers jumped up and started having church right there in the middle of my presentation! HALLELUIAH! PRAISE HIM! HE'S COMING ON THE CLOUDS! NO NEED TO EVEN BRING IT UP! NEXT SLIDE PLEASE!!!!

I never worried because I knew exactly what I was going to say next. I would just smile and let them have their say and blow off steam. No problem, we are still going to love each other and agree to disagree and so on.

After things settled down and the ministers took their seats, I would start to talk about how the most divisive single issue in all of Christianity is the issue of Christ's return. Christians are more divided on this single issue than any other point of theology.

I would mention this because I wanted to dispel the notion that there is absolute unanimity out there with regard to how Christ returns. It was my way of saying, "Okay, I'm going to talk about clouds, but let's get real here, on this issue disagreeing is the norm."

In other words, if *any* minister stood up and explained his doc-

trinal expectation of Christ's return, it would meet with just about as much resistance. And that's the problem that we have to solve.

For example, some Christians have a "pre-millennial" view of Christ's return. They believe Christ will come before the millennial reign. Then there are those with a "post-millennial" view. They believe Christ will come after the millennial reign. Don't leave out those with an "a-millennial" view. They don't accept the idea of a millennial reign at all. There are numerous other second coming issues on which Christians differ.

At this time, I would ask them, "How do you think Jesus feels about this circumstance after 2,000 years and especially after Jesus prayed that "all believers should be one as God and Christ are one?" I'm sure God and Christ are not debating about the issues of the Second Coming.

Now I have their attention again and they calm down. I go on to tell them that there are three options with regard to the return of Christ and all our diverse expectations.

Option #1: There is one denominational body out there whose expectation is doctrinally correct. They are right and everyone else is wrong. I would look around the room and remind them that it would mean that most of us in this room would be wrong.

Option #2: Everyone is completely wrong! We all missed it. So all of us in this room would be wrong.

Option #3: Most people have something right and something incorrect. We are a mixed bag of various points over emphasized, under emphasized, points hit right on the nose and points completely overlooked.

The good news is that they could all agree that it was probably a case of option #1. The bad news is that they all thought that their own doctrinal expectation would be the one validated by Christ's coming.

I would tell them that even if there were only one correct view, it would be incumbent upon that one small group to also be able to convey God's deep sorrow and disappointment about that circumstance.

The truth is that one small group cannot fulfill God's purpose for sending Christ again. The problem is that most Christians only see God's purpose for the second coming in terms of Christ coming for *me*. But what is the point in that? Aren't we going to die and head his way anyway?

Christianity has been losing influence in the world because it has retreated from an overall sense of God's will for the nation and

world. It has been broken into pockets of pronouncements of God's will for me and my church alone. As a result, not enough people feel responsible for the nation or the world. This, in spite of God having "so loved the world that he gave his only begotten Son." Consider the consequences:

Despite its **Christian heritage**, the United States leads every other nation in the industrialized world in the:

- Percentage of single-parent families (23 percent),
- Abortion rate (22.9 per 1,000 women aged 15-44),
- Sexually transmitted diseases,
- Teenage birth rate,
- Use of illegal drugs by students (44.9 percent using in 1998),
- Size of the prison population (327 per 100,000) *Source: "Lost in America" by Tom Clegg and Warren Bird*

In truth, the reality of today's Christianity is more reflective of what is described in option #3. Everyone, in some respect, has a bead on the truth while at the same time, in other areas, is missing the mark.

That means that no matter how hard Jesus tried, he could not come back in a way that would be able satisfy more than a small minority. Wouldn't it seem likely that before his coming, he would send into the world a clarification of the important truths germane to his coming? Wouldn't a more proper measure be to compare our responsibility with that of our historical counterparts of 2,000 years ago?

This has been one of the missions of HSA-UWC. Divine Principle is a teaching to help all Christians toward the fulfillment of their global responsibility. It attempts to help resolve the doctrinal issues that have divided the body of Christ from its mission. That was the purpose of exposing 7,000 ministers to the Divine Principle during the ICC era of the 1980s and the True Family Values Era of the 1990s. It remains to be done in the Family Federation era of the 21st century.

The Clouds

Will Christ come on literal clouds? Well, no he won't, not the fluffy ones. Before we explain the meaning of clouds, let's first establish that it was predicted that Christ would come in the "clouds" at

his first advent also. Of course, we know that Jesus was born on the earth and did not float down out of the sky.

Daniel 7:13–14

*"In my vision at night I looked, and there before me was one like **a son of man, coming with the clouds of heaven**. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.*

Of course, many ministers would try to get around this by asserting that Daniel, who appeared roughly 600 years before Jesus, was already leaping over the first coming and was speaking about the second coming.

This reasoning falls apart, however, as we consider the salient points made during our discussion of dual prophecy. Certainly Daniel 7:13–14 is a prophecy on the glory side of the ledger. However, it is also undeniable that all prophecy of glory was relevant to Jesus in Israel. It is why Jesus said in **Matthew 11:13–14** "*For all the Prophets and the Law PROPHESED UNTIL JOHN. And if you are willing to accept it, he is the Elijah who was to come.*" "For all of the Prophets prophesied until John." Jesus indicates that all prophecy was relevant to his coming in Israel.

We can also demonstrate this in another way. The 7th chapter in Daniel is a dream sequence. In the dream, Daniel sees four beasts that rise. It is during the time of the "fourth beast" that Christ comes in the clouds and establishes his everlasting Kingdom. In Daniel 7:17 the meaning of the four beasts in his dream is explained to be "four great kingdoms that will rise from the earth."

The four great kingdoms that do rise from the earth from the time of Daniel to the time of Jesus are: (1.) Babylon, (2.) Persia, (3.) Greece, (4.) Rome. The fourth beast is the most formidable and is the beast (nation) that is in place when Christ comes. The Christ who came during the time of Rome is, of course, Jesus. Jesus did not come on a literal cloud.

Why does Jesus say in Matthew 24 that in his second coming he will also "come in the clouds?" We have to understand that he is repeating or renewing **Daniel 7:13** in the same way that **Isaiah 65:17** is renewed by **Revelation 21:1**. In essence, Jesus is declaring that the second coming will come in "like manner" as the first coming.

How did Jesus “come in the clouds” in his first coming? What is the symbolic meaning of “clouds”? When we seek to understand the meaning of clouds we also have to incorporate the meaning of “waters.” Clouds come from water and in deciphering symbols you will find waters and clouds are related.

In **Hebrews 12:1**, *“Therefore since we are surrounded by so great a cloud of witnesses let us lay aside every weight.”*

What is this “cloud of witnesses”? It is the spiritual aggregation of saints that the writer describes in **Hebrews 11:39–40**: *These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect.*

Jude 1:14 reports of Enoch’s prophecy that Jesus would come with “thousands and thousands of holy saints.” This was “the cloud” upon which Jesus came. At the mount of Transfiguration, Moses and Elijah “appeared” with Jesus and *while he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”*

This could only be seen with their spiritual eyes. It was not a physical event.

From where do clouds come? They come from “waters.” Scripture also uses the symbol “water” to represent people, but people of a different quality than the “clouds.”

Revelation 17:15, *“The waters that you saw, where the harlot is seated, are people, multitudes, nations and tongues.”*

Also in **Jude 1:13**, we see that unrighteous men are called “wild waves of the sea.” Therefore, “waters” is a symbol of unrighteous, unsanctified people.

A cloud is drawn out of the water and is purified. Thus, water is a symbol of sinful people, clouds are a symbol of sanctified people. This could also be reflected in the symbolic act of baptism. We are immersed into the water and are lifted out, sanctified.

Then, what does Jesus mean when he proclaims that he, in his second coming, will be “coming with the clouds of heaven”? He means that, like the first coming, the second coming will also be accompanied by a massive holy entourage of heavenly saints. Revelation 19:14, in announcing the Second Coming, describes this clearly:

“The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.”

This phenomenon, like at the first coming, will not be perceived with the physical eye:

Luke 17:20, *“The kingdom of God cometh not with observation.”*
Jesus scolds the Pharisees for seeking after a sign:

Matthew 12:38–39

Then some of the Pharisees and teachers of the law said to him, “Teacher, we want to see a miraculous sign from you.” He answered, “A wicked and adulterous generation asks for a miraculous sign!”

The reason people get so enamored with an obvious cataclysmic arrival of Christ is that it takes it out of the realm of the responsibility to recognize Christ. We like the external, obvious validation rather than having to rely on the internal tools of faith such as were manifested by Anna, Simeon and Peter.

What about Acts 1:11?

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

On the surface, it seems to be an unequivocal declaration of a celestial return of Christ. Upon closer inspection, however, we find other meaning than what is generally assumed.

The first curiosity is that the angel confronts the men of Galilee who were looking into the sky. He asks, “Why do you stand there looking in the sky?” This seems to indicate that he is being critical of their efforts. His next statement seems to be a correction, as if to say, “if you really want to see Jesus come again, you had better be looking in some area other than the sky.” He tells them, “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Well? Elevator goes up-elevator comes down, right? No. He will come in the same way you have seen him go. How did Jesus go into heaven? See **John 3:13**

*“No one has gone into heaven, except the one **who came down from heaven, the Son of Man which is in Heaven.**”*

Jesus wasn't floating in the sky when he said this. He said he “came down from heaven.” Coming down from heaven doesn't mean sky. The “Son of Man which is in Heaven” doesn't mean “sky.”

Why do you stand there looking into the sky? Jesus is not coming from the sky. He will come down from heaven in the same way as he did before. You will not see it with your physical eyes.

In fact, the New International Version makes a distinction in its rendering of **Acts 1:11**:

“Men of Galilee,” they said, “why do you stand here looking into the SKY? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

The first “heaven” has been interpreted to be “sky.” This is because the angel’s point, again, is that Jesus is not coming down from the sky, but rather, is coming down from “heaven” as per **John 3:13**.

Clouds and Repeating History

There is probably another reason why Jesus said he was coming with clouds. It has to do with the historical parallel of Christians and Jews. God is re-creating all the circumstances, figures and responsibilities of 2000 years ago. Included in that mix are the reasons that the chosen people could not have faith in Jesus. One of those circumstances was that they, too, had very mixed expectations with regard to the end times and the coming of their messiah.

Included in that mix was an expectation that Christ would come on the clouds of heaven as prophesied by Daniel. Others pointed to **Micah 5:2** that declared Christ would be born in Bethlehem. This scripture was cited for Herod when the Magi came calling. However, in **John 7:27**, it seems that many people were of the mind that no one could know from where Christ comes.

God has re-created that same circumstance today. Some expect Christ to come from the clouds, some expect he will appear on the Mount of Olives, others think that his second coming took place on the day of Pentecost. The list of various nuances is ever increasing. Again, it is the most divisive issue in all of theology.

Jesus’ warning about false Christs also reflects of a circumstance that was prevalent at his time. Jesus’ group was one of many groups that were following a person they thought was the expected messiah. We see in scripture that, initially, people speculated that perhaps John was the Christ. Christ today will emerge out of a similar environment.

The challenge for Christians is to do what the chosen people could not do: translate their faith of expectation of Christ into a faith of recognition of Christ.

Christ Will Be Born on Earth

Revelation 12:5

She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

Why must Christ be born on the earth? First, the short answer:

- The first Adam was born on earth to establish the Kingdom
- Jesus, the second Adam, was born on earth to establish the Kingdom
- What is sown on earth is reaped in Heaven
- The third Adam will be born on the earth to establish the Kingdom.

If we reflect on the meaning of historical parallels, in order for “the New Jerusalem” to indemnify the failure of Jerusalem, the people of the New Jerusalem must walk the same course as the people of the former Jerusalem. In the re-creation of the events, figures and circumstances of 2,000 years ago, the key re-creation will be the appearance of a Christ who comes in an unanticipated way. This will require the New Jerusalem to recognize him in the same manner as Peter, Simeon and Anna. This requires an on-earth presence of the returned Lord.

Of that future appearance, Jesus said in **Matthew 17:24–25**

*For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. **But first he must suffer many things and be rejected by this generation.***

But first he must suffer? Who will make him suffer? If Jesus comes out of the sky and every eye shall see him, who in their right mind would not only reject him but cause him to suffer?

Many ministers will try to say that when Jesus says (in the 25th verse) that first he must suffer and be rejected by this generation, he was predicting his own impending suffering and death. This is incorrect. In fact, most credible Bible scholarship records three

occurrences of Jesus predicting his suffering to come. This is not considered one of those three. The reason is because he is clearly speaking within the context of the future, second coming of Christ. Read from the 20th verse and you will see.

Again, Jesus stressed that his coming would not be accompanied with “signs to be observed.” In fact, it is “an adulterous and wicked generation that seeks after a sign.” Instead, Jesus asks the more pertinent question in **Luke 18:8**.

“When the Son of Man comes, will he find faith on earth?”

He doesn’t mean the faith of expectation. There is plenty of that. He is referring to the faith of recognition.

The prospects for a returning Christ to experience suffering as Jesus did are set up by the same conditions faced by Jesus in his first coming. That is, people today, as then, are looking for a Christ to come in a way that will validate their doctrinal expectation. As we have already seen, because of the wide diversity of doctrines on this issue, no matter in what way Christ actually comes, the majority of Christians will ignore him or stand against him.

Thus Jesus warns, in **Matthew 7:21–23**:

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not PROPHESY in your name, and in your name DRIVE OUT DEMONS and perform MANY MIRACLES?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”

To whom is Jesus referring? Some ministers will try to tell you that Jesus is explaining that you can’t be a CINO (Christian In Name Only) and enter into Heaven. But notice that Jesus is describing a believer of a very *active* faith. You certainly cannot be a CINO and drive out demons! You can’t be a CINO and prophesy and perform many miracles!

Jesus is warning Christians in that age, the faith of expectation shaped by doctrinal assertions will not, in of itself, transform into a faith of recognition of Christ. Christians who are driving out demons, prophesying and doing many miracles are doing so centered on their faith in the Gospel of Christ.

However, that “shield of faith” is “until” the coming of the salvation that is to be revealed at the time it is to be granted. Will

Christians be able to put aside, “the glass, darkly,” in order to take up the clear?

Or will they succumb to the historical tendency of the past, reject that completion of salvation and misidentify God’s new word as nothing more than “another Gospel”? See for yourself:

You speak with a forked tongue! Why? How do you explain Galatians 1:6–9, which says “. . . But even if we or an angel from Heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!” **Rev. B.D., Pentecostal**

Answer:

What does Paul mean by “Gospel”? He does not mean your particular doctrine of the Bible. There was not even a canonized version at that time. Paul had not even written all his letters, nor had there been the revelation to John. The “Gospel” refers to the fundamental kerygmatic message:

Christ was born sinless, conceived by the works of the Holy Ghost, was the fulfillment of the Davidic Covenant and prophecy, His death at Calvary atoned for sin, His resurrection conquered death, and he will return at the end of the age to bring judgment and the Kingdom.

The Divine Principle fully affirms the Gospel, but not every jot and tittle of everyone’s doctrine which in innumerable ways disagree. The problem is that many Christians take Galatians 1:6–9 as a personal sanction from Paul for their particular denomination’s doctrinal perspective.

Revelation 22:18–19 warns us that we should not add or take away anything from the book of God’s word. Doesn’t the Divine Principle Revelation in fact, add to the word of God in violation of God’s warning?
Rev. G.C., AME

Answer:

The Bible is not “a book”; it is many books, 66 books. The warning of Revelation 22:18–19 is referring to “the book” of Revelation. This warning was given, of course, before any of the 66 books were canonized. If we are to extend the warning of Revelation 22:18–19 beyond the book of Revelation, then we had better stop reading the other 65 books. Of course, we should not consider that even for a second.

It is interesting that the Pharisees accused Jesus of being in vio-

lation of Deuteronomy 4:2, which likewise warns that nothing should be added or taken away from the law. Obviously they were mistaken, and we would likewise be mistaken if we think that the book of Revelation is assuring us that God will never speak or give to us a revelation for our time with regard to our contemporary responsibility. The Divine Principle is not scripture or an addition to the Bible. It is a revelation from God with regard to the present-day global responsibility of Christianity. You should hear it all before you judge and take to heart the advice of 1 John 4 . . .to “test the spirits” to see if it is indeed from God.

It is truly amazing when a minister stands up and rejects the Divine Principle based on the warning provided by Revelation 22:18–19. The lecture, in that moment, comes off the board and enters into each of us. We become, in real time, the reenactment of the Pharisees wielding Deuteronomy 4:2 against the apostles of Jesus.

Why Does Christ Come To The Earth Again?

The short answer is this is where Adam’s undone responsibility resides. Adam came to the earth, the second Adam came to the earth and the third Adam comes to the earth.

What was Jesus’ primary mission? How would he have set up the Kingdom? Jesus would have fulfilled the purpose of creation, the three blessings! Consider Father’s words:

What was Jesus’ desire? It was to get married. If the people of the established churches hear this, I’m sure they will fall down in surprise. Jesus’ desire was indeed to get married.

Why did Jesus have to have a wife? It is because human history began with fallen ancestors; therefore, humankind has not had a true ancestor. God’s ideal of creation was to make the true ancestors hold their holy marriage ceremony united with God’s love. Through this, it was the purpose of creation to make a family lineage formed from a God-centered direct blood lineage. However, the blood lineage became different. Therefore, no matter how much faith people living on this earth had, they could only be adopted children. Adopted children do not have the same blood lineage.

If Christians hear this, they will be amazed. Jesus was to get married. If he did not need a wife, why was he born as a man? If he did not need to have a wife, He could have been an asexual person, or a woman. Jesus could have been asexual, changing to a woman or a man according to situations.

Today, there are many people who commit their lives to such a lie. When I ask, "Will the Lord come on the clouds? What would the Lord do after coming on the clouds?" they say, "What would He do? What do you mean by what would He do? I am only to follow everything the Lord does. That's all." This is robbery. They are making their father and mother suffer while saying that they themselves are good. Think about it. The fall occurred on earth, so the restoration should be done on earth as well. What is lost on earth should be found on earth. Are you saying that it was lost in the air? It is a lie. **"Blessing and Ideal Family"**

By establishing the spiritual and physical True Family Ideal, Jesus and his Bride would become the True Parents of all mankind. As, Jesus mentioned he had the authority to forgive sin on earth. Centering on True Parents, Jesus and his bride would "bless" marriage and eliminate the consequences of the Original Sin.

Because this could not be done, Christ returns to complete salvation:

Romans 8:23

*"Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the **redemption of our bodies.**"*

Act 3:21

*He must remain in heaven until the time comes for God to **restore everything**, as he promised long ago through his holy prophets.*

Hebrews 9:28

*So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, **but to bring salvation** to those who are waiting for him.*

1 Peter 1:5

"Who through faith are shielded with God's power until the coming of the salvation that is to be revealed in the Last Days."

As we learned in Christology, through Jesus and the Holy Spirit, we are completely saved to eternal life. Salvation for the individual is complete. However, when a saved husband and a saved wife join together and conceive a child, that child is born as a descendant of the dead Adam and must be "born again."

The union between husband and wife *has not* been reconciled to God because Jesus had to go the way of the cross. Thus Christ must

return on earth to establish the 3 blessing and accomplish the reconciliation of husband and wife through the blessing.

Christ comes to give the blessing to marriage so that not only can individuals conquer death, but marriage and family can conquer death as well. Unless the family unit can survive the transition from this world to the next, there will be *no basis for culture in the next world*. That is why the Kingdom of Heaven cannot exist until it is “sown on the earth” first. The foundation of the Kingdom is to establish an eternal basis to the family

Thus the blessing means:

1. The end of “until death due us part” in marriage. Marriage is eternal
2. Conception is reconciled to God. Children are conceived in Grace, not sin.
3. Children are born without the stain of Original Sin.
4. They are born as a descendant of the Living Adam
5. No need for rebirth. It is the end of the era of religion
6. The Kingdom expands on the earth by multiplication of sinless children.

Will it be Jesus?

“I am coming soon,” Jesus said. The angel in Acts 1:11 even stressed, “this *same* Jesus.”

If Christ is born on the earth, will it be Jesus himself? Will Jesus reincarnate? Let’s examine the pattern displayed in other documented “second comings.”

Malachi 4:5 said that Elijah would come again. It didn’t say someone would come to assume the mission of Elijah, it said “Elijah.” However, Jesus said, “John is Elijah.” Gabriel had informed Zechariah that his son John was “born in the spirit and power of Elijah.”

Therefore the biblical principle of second comings is as follows: The mission is entitled with the name of the predecessor. Thus, Elijah’s mission is called “Elijah.” John takes up Elijah’s mission and is the “Elijah.” John is the fulfillment of Malachi 4:5.

Adam’s mission was taken up by “the last Adam.” Esau and Jacob take up Cain and Abel’s mission. A “New Jerusalem” takes up Jerusalem’s mission. “Jesus” will come again means that Jesus’ primary earthly mission will be accomplished not by Jesus reincarnating into another body, but rather, by Jesus anointing his repre-

sentative on earth. That representative on earth will carry out Jesus' primary mission that was laid down in Gethsemane in sorrow and tears. He who takes up that mission, of course, must be able to commune with Christ in "the sorrow unto death."

Jesus explains this in his own words. In the Book of Revelation, chapters 2 and 3, the spirit of Jesus speaks to John the revelator.

1. Revelation 2:7 (Jesus)

*"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the **right to eat from the tree of life**, which is in the paradise of God."*

Jesus explains to "him who overcomes" I will give him the right to eat from the tree of life. This means that Jesus will give a particular person the right to achieve perfection. This also means granting "permission" for sexual relations. Some might say, at this point, that "to him who overcomes" could mean "whosoever overcomes" and not a specific person chosen. We will see, however, that the "him who overcomes," is, in fact, a specific chosen person of Jesus.

2. Revelation 2:17 (Jesus)

*"I will also give him a **white stone** with a **new name** known only to him who receives it."*

"White stone" is a symbol of Christ. **1 Peter 2:4**, Jesus is the "Living Stone." In **1 Corinthians 10:4** "and that rock was Christ." Thus Jesus is declaring that he will give "Christ" with a "new name." Just as Elijah had "a new name" Christ in his second coming, will have a new name. This means that Jesus is anointing and sending his chosen person, "him, who overcomes."

3. Revelation 2:26–28 (Jesus)

*To him who overcomes and does my will to the end, I will give **authority over the nations**, **He will rule them with an iron scepter**; he will dash them to pieces like potter'—just as I have received authority from my Father. I will also give him **the morning star**.*

Here Jesus proclaims that he will give this chosen person his authority. What kind of authority is made clear by the statement: "He will rule them with an iron scepter." Iron scepter is from **Psalms 2:9**. It is a symbol of Christ's authority. Jesus also affirms that he, Jesus, would be with "him." "I will also give him the morning star."

The “morning star” is Jesus (**Revelation 22:16**).

4. Revelation 12:5

“She brought forth a male child one who is to rule all nations with a rod of iron.”

A male child born on earth with an “iron scepter.” Where did this child get this iron scepter? See **Revelation 2:26–28** above. The male child born on earth was given the iron scepter from Jesus. That means this male child on earth with the authority of Christ is not Jesus himself, but is, rather, a person called by Jesus. He has been given Jesus’ role and authority.

5. Revelation 3:12 (Jesus)

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I WILL WRITE ON HIM the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I WILL ALSO WRITE ON HIM MY NEW NAME.

This is a most amazing scripture. Jesus states that he will write on “him” my own new name. As we look at **Revelation 19:11–16**, keep in mind that Jesus “will write” and this unknown “him” will be written upon:

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. HE HAS A NAME WRITTEN ON HIM THAT NO ONE KNOWS BUT HE HIMSELF. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. “HE WILL RULE THEM WITH AN IRON SCEPTER.” He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

This scripture is thought to be describing the return of Jesus at his second coming. Indeed it is, except for one important difference. The figure that comes, “whose eyes are like blazing fire and on his head are many crowns,” has “**a name written on him that no one knows but he himself.**” What did Jesus say in **Revelation**

3:12? *"I will write on him."* Therefore the coming figure of **Revelation 19:11–16** is not Jesus, but is, rather, the person that Jesus anoints to fulfill his primary mission. This person will come and the "armies of heaven will be following him." Notice too, "He will rule them with an iron scepter." Where did he receive the iron scepter? From Jesus, **Revelation 12:5**. Which, again, states that "a male child born on earth" will indeed be the recipient. And what is the name that Jesus writes on him? It is this: **KING OF KINGS AND LORD OF LORDS!**

I cannot begin to describe the most powerful feeling of God's presence that would be experienced in this moment in the lecture. In my experience, it was the real feeling of coming to the end of a 2000-year journey for Jesus. We had, finally, returned to his original mission and we could announce once again:

REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND!

I would actually shout this phrase 3 times very loudly. Ministers would be in a state of shock and you could hear a pin drop. Some of the ministers (and our staff) thought I was losing my mind! But I shouted all the louder: **REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND! IN FACT, PUT THIS BOOK DOWN, GO TO AN OPEN WINDOW RIGHT NOW AND SHOUT THREE TIMES:**

REPENT! NOW IS THE TIME! THE KINGDOM OF HEAVEN IS AT HAND! Go ahead, I'll wait!

There, back now? How was that? Good!

What an amazing personal experience with the phenomenon of Dispensational Time Identity! Praise God, Jesus and True Parents!

Some questions:

*Rev. 1:7 says that all eyes shall see Jesus come, as He appears in the sky (clouds) at His Second Coming. Comment? **Rev. K.F., Lutheran***

Answer:

But first He must suffer many things and be rejected by this generation. (Luke 17:25) If Christ comes in such an obvious way, who would make Him suffer?

If Christ comes in a way that does agree with every jot and tittle of every doctrinal agenda, it is very clear who would make Him suffer. . . the same who caused His suffering 2,000 years ago. . . the very sheep for whom He comes! "Every eye will see Him," is not declar-

ing His mode of entering the world, it is declaring the ultimate victory and acceptance He will achieve.

Please explain 1 Thessalonians 4:16 “. . . for the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trumpet of God; and the dead in Christ shall rise first.” Evangelist T.T., House of Prayer

Answer:

“Descending from Heaven” does not mean “from the sky” (see John 3:13). Jesus said, no one has gone into Heaven except he who has “come from down Heaven.” Jesus did not, at His first advent, come down from the sky. He was born on earth. The Lord Himself will return and fulfill His mission (Hebrews 9:28, 1 Peter 1:5) in the same way Elijah fulfilled his at his return.

That is, through a chosen representative. Another point to consider: 1 Thessalonians 4:13–16 indicates that Paul expected that his generation, including himself, would see the return of Christ and their rapture. The 15th verse says: “. . . we who are still alive, who are left ‘till the Coming of the Lord (those of the earthly life, in the body) will certainly not precede those who have fallen asleep,” (those, who are laid to rest before Christ comes).

But no one, including Paul, remained alive in the earthly flesh, to experience the awaited event (rapture). That Paul was mistaken with regard to the timing of the awaited event should give us pause in terms of the content of the awaited event. Remember, too, that Paul admits to the imperfection of his own knowledge and looks forward to a future clarity (1 Corinthians 13:8–10,12).

If there is no rapture according to 1 Thessalonians 4:16–18, then is everything in the Book of Revelation symbolic? Deacon G.M., Presbyterian

Answer:

Ephesians 2:2 refers to Satan as the ruler of the Kingdom of the air. Is Satan in the air? If so, we’d better take the train home. Pray about the meaning of “meeting the Lord in the air.” Remember also what side the literalists fell on at the time of Jesus. . . those who were expecting the literal return of Elijah are still waiting for him to this day. Let us pray with the seriousness of Anna the prophetess.

WHERE WILL CHRIST COME?

For Christians explaining Korea as the “chosen nation” is a daunting task. Before we start to explain the reasons why Korea is the chosen nation, it is very important to explain to Christians the reasons Christ is not coming back to Israel. For many Christians, Christ must come back to Israel in order to fulfill all prophecy of “glory.”

Reviewing **Jeremiah 18:7–10** is very important here. God tells Jeremiah *“and if at another time I announce that a nation or kingdom is to be built up and planted and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”*

This statement releases God from an absolute commitment to Israel as the eternal chosen nation. Israel’s role is conditional based upon the fulfillment of their responsibility. God also says in

Jeremiah 33:20–21

*“This is what the LORD says: ‘If you can break my covenant with the day and my covenant with the night, so that **day and night no longer come at their appointed time**, then my covenant with David my servant—and my covenant with the Levites who are priests ministering before me—**can be broken** and David will no longer have a descendant to reign on his throne.’”*

Therefore, based on this statement, the sign that God’s covenant is broken with Israel is if day and night do not come at their appointed hour. Now then, see Luke 23:44,

Luke 23:44–45

It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining. And the curtain of the temple was torn in two.

This happened as Jesus died on the cross. The day and night did not come at their appointed time. God’s covenant with Israel was broken. The “curse in the law” was invoked because of their disobedience (Galatians 3:13). Israel was no longer the “Chosen nation.” This is why Jesus declares in **Matthew 21:43**, *“Therefore, I tell you, the Kingdom of God will be taken from you and given to another nation that can produce the fruit thereof.”* After this, in 70 A.D., Israel is destroyed. Remember what God said in

Deuteronomy 29:24? Israel will be destroyed only if it *breaks faith* with God.

Jesus also reminds his people that God has the ability to raise up a new “chosen.”

Matthew 3:9

And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham.

Thus we see the promise that “a new heaven and a new earth” would come to Jerusalem is extended to a “New Jerusalem” in Rev 21:1.

That “New Jerusalem” is Christianity and therefore, the first qualification for the new chosen nation is that it must be a Christian nation.

Here is a common question related to this issue:

If there is now a “New Israel” (Christianity), what do you believe the scripture in Romans 9,10 and 11 are referring to. In Romans 11–15 etc. it is very clear that Israel is to be restored to the fullness and through their restoration the entire world will be blessed. There are not “dual prophecies” concerning this. Rev. C.H., Holiness

Answer:

That all of Israel will be saved is not a declaration that Israel will maintain her providential status as the Chosen Nation of God. Instead, Jesus declared that the Kingdom would be taken from them and given to another nation that can produce the fruits thereof, see Zechariah 11:4–14. God says in Jeremiah 33:20–23 that if He can break His covenant with the day and with the night so that they don’t come at their appointed hours, so likewise will He break His covenant with the nation of Israel. Luke 23:44–45 indicates that at the crucifixion of Jesus, in fact the sun did not shine at its appointed time (for three hours). This is a sign to indicate that Israel had lost its covenant and would not be able to serve in its original role and destiny, that is, as the central nation of the world out of which would emerge the culture of Jesus (the Kingdom of Heaven).

Finally, the destiny of Israel promised in Isaiah 65:17 is promised to a New Israel in Revelation 21:1. Again, Jeremiah 18:7–9, God is not bound by prophecy. Israel must fulfill a role and responsibility if the prediction for their kingdom was to come true.

They failed in that role, and though, Israel will play an important part in God's providence and will all be saved, she will not serve again in the role of the central nation. This is similar to the passing of Elijah's role to John the Baptist. The role of Israel is passed to another nation.

On this foundation, I would ease into the standard explanation of qualifications for the chosen nation.

1. Fervent Christianity
2. History of Faith through Suffering
3. Religious and Peace-Loving Character
4. National Indemnity Period
5. Microcosm of a Divided World
6. Messianic Prophecies

The point that I would add: Korea is the chosen nation because that is where Rev. Moon was born! It seems like it is an obvious point, but in fact, that is the most valid reason Korea was chosen.

The most confirming element, more than any point in the lecture, was the overall experience of those ministers who had the great blessing to journey to Korea and Japan during the ICC era.

The tremendous outpouring of love and service given them by the Korean and Japanese members will remain with them for their whole life. The deep spirit that the ministers felt there was the exclamation point to the declarations of the Divine Principle. They could feel, undeniable, not just a normal presence of God, but rather, the most powerful manifestation of God in their whole life.

I know many times I could see a rather confused look on their faces. Their unanswered question was: "How could there be such a powerful presence of God when such "heresy" is being proclaimed?"

When I began to teach Christians in the 1970's it was pure indemnity. They could not accept anything.

It wasn't until the ICC era of 85-88 that we could see the beginning of change. In the 1980's they could not exactly accept *but neither could they reject*. In Korea we experienced this for the first time. They could not reject the Principle and a large reason they could not was because of the outpouring of love and God's spirit they experienced there.

I remember one minister I visited. It was 1988 and it had been three years since he had gone to Korea and attended the ICC. Our ICC staff was on a "alumni tour" of the states. We were rekindling

the relationships with some of the past participants of the conference.

I was in Columbus, Georgia and phoned up one of our past participants. He had actually attended the first ICC, three years earlier in 1985. I got him on the phone and he tells me he would drive right over to the center to meet me. About 20 minutes later, I hear the sounds of a car in the driveway, a car door slamming shut and a purposeful steady walk to our front door. The doorbell rings and I go to the door to answer. I open the door and there standing before me, with a very upset look, was an ICC minister. I could tell he had something very heavy on his mind. His forehead was furrowed; his eyes were piercing me like arrows. He was kind of hunched over with his hand on his hip and he was tapping his foot. He was just frozen there looking at me. I said, "Reverend, good to see you, come in." But he didn't budge.

After a few seconds, he says, "McCarthy! HOW? HOW? HOW CAN YOU SAY THAT JOHN THE BAPTIST FAILED HIS MISSION? HOW?"

Well, that said it all. He couldn't accept. . .but he couldn't reject. *And this was after 3 years!* For three years this poor minister had been reading his Bible and trying to refute the things that he had heard, but he was unable to cast it aside. That means henceforth whenever he reads "*Are you the one who is to come or shall we look for another?*" he will be remembering the things he heard in Korea, how he was so loved by our Korean and Japanese members and how powerfully he felt God's spirit. "HOW? HOW? Maybe he is still asking to this day.

At another time, I was visiting a minister in Alabama. I was planning to attend his Sunday service. He asked me to come about an hour before service so that we could have time to chat and renew our friendship. When I arrived at his church, he was very happy to see me and wanted to give me a tour of his very large church and to show me all the things that they were doing.

At one point in the tour, we stop by the adult Sunday school that was in session that morning. We stop in front of a door of one of the classrooms and the minister winks at me and says, "Watch this!" He opens the door and pops his head in. He then interrupts the class with a question, "Jesus said that John was Elijah. But John denied that he was Elijah. . . if he was such a great man of faith, HOW COULD HE DO THAT?" The minister pulls his head

back and quickly closes the door. He turns to look at me. He was laughing. He said, "I love doing that." You could hear the subsequent dust-up brewing in the classroom.

About 20 minutes later, back in his office, we are sitting there and chatting, when suddenly someone comes bursting through the door with a full head of steam!

"REVEREND! WHY DID YOU DO THAT?" It was the Bible class teacher. "I HAD NO IDEA WHAT TO SAY!" he said exasperated.

The minister just tilted his head back, clapped his hands and laughed for a good 5 minutes! The Bible class teacher just stood there with a most puzzled look on his face. Every time it seemed the minister's laughter was dying down, he would look up at the puzzled look on the face of his Bible class leader and he would just start laughing all over again. Finally he quieted down and just sat there. The Bible class leader didn't move though. Then their eyes met and the class leader says,

"Well?"

"Well, what?" the minister replied chuckling.

"WELL— WHY DID JOHN DENY HE WAS ELIJAH?"

The minister just tilts his head back and starts laughing all over again.

Probably one of the most unforgettable experiences took place at a prayer session on "The Rock of Tears."

Each conference, we would journey to Pusan to visit the museum of Father's early years and the area where Father built the mud hut church. Nearby further up the mountainside, was the "Rock of Tears." This was Father's prayer area from so many years ago. From that location you could see all around the harbor of Pusan and beyond. I imagined you could see all the way to America from that mountainside. I could almost see Father kneeling there in prayer from years gone by and sense the amount of heart and urgency that had been directed toward an America he had not yet even visited. I realized that it was those tearful prayers that helped God reach out and find me. It was those prayers that gathered these ministers and carried them to this spot.

Every time we would bring the ministers to this "Rock of Tears," it seemed like something rather extraordinary would always take place. It became so frequent that each time it was hard for the staff to concentrate during the prayer because we were all keeping one eye open to see if something was about to happen.

Something like what happened to this one minister.

He was struggling with the lecture series. He was struggling with going to Pusan. He was struggling to understand why he needed to climb a mountainside to a location where Rev. Moon prayed. "What is so special about that?" He thought. Why should he invite all ministers to the place where he prayed? What is so special about Rev. Moon?

He was about to find out.

As we were concluding a very spirited prayer at the rock, one minister seemed confused and distressed. He wasn't moving. His hand was on his head. He looked as if he had seen a ghost. The other ministers made their way down the mountainside. But this one minister couldn't move.

Our staff was off to the side. We were finishing up a brief planning session for our next stop when we began to notice this one lone minister standing, frozen and gazing into the distance. Something seemed odd.

We went over to where he was. I recognized him. It was Rev. Struggles. He was beside himself. One staff member put his hand on the reverend's shoulder, "Reverend, is everything alright?" The reverend couldn't speak. We thought he was having a stroke.

We had to assist him down the mountainside. It was like carrying off an injured player from the football field. He couldn't speak. We weren't sure he could see. "Watch your step, Reverend" It took five of us about 30 minutes to help him down and get him loaded on the bus.

Our next stop was a Bul Go Gi restaurant. He stayed in the bus. When we returned a little while later to check on him, he was gone. We found him a few hundred feet away wandering behind the building, looking dazed with his hands on his face. We assigned a couple of staff members to assist him. They would fan him and pat his hand. Physically, he seemed okay. All his vital signs appeared normal. But something had happened to him at The Rock.

After we returned to Seoul and our hotel, we didn't see him for three days. He remained in his room. He didn't eat and he didn't speak. What he did do was write. He began to write a complete record of his experience at the Rock. At the end of that three-day "sabbatical," he made a sudden re-appearance. He walks into our staff office with the written testimony in his hand. He plops it down on the desk, sits down and tells us his story.

He explained how he had been struggling with the content of the conference. He was struggling, especially, with the figure of Rev. Moon and his role. He told us that he was thinking about not going to Pusan and just staying in Seoul to do some shopping and site-seeing instead. He said that he felt no motive whatsoever to visit the place where Rev. Moon prayed. He said he had been feeling that it was so presumptuous for us to expect ministers to ascribe any special significance to a location where a “fellow minister” prayed.

That is how he felt as he struggled up the mountainside toward the Rock. This was what was on his mind when he bowed his head to pray. That’s when God took over.

He saw a light from heaven descend and envelope him. A cloud formed around him so that he could no longer see what was around him. Suddenly out of the mist, Jesus approached him directly and stopped a few feet in front of him. In Jesus’ hand was a scroll. Jesus lifted his hand that held the scroll and held it in front of the minister at eye level. Jesus spoke to the minister and said, “THIS IS THE MASTER PLAN OF THE UNIVERSE.”

Suddenly, there was a stirring in the mist. Another figure came forward and stood next to Jesus. It was Rev. Sun Myung Moon. Jesus turned to Rev. Moon and handed him the Scroll. Rev. Moon took the scroll, and held it out toward the minister and said: THIS IS THE MASTER PLAN OF THE UNIVERSE.”

This was the moment at the Rock of Tears when we noticed him. This was what made him dazed and speechless. He was still “struggling” but now his struggle was to reconcile his doctrinal view with his own spiritual experience. That was the character of the 1980’s experience with ministers. They had to struggle with their own powerful spiritual experience with our movement and reconcile it with their doctrine that labeled us as a nothing more than a cult, a pleasant cult perhaps, but a cult nevertheless. It just didn’t match up.

In the 1990’s during the True Family Values era, we were experiencing ministers moving beyond “can’t accept, but can’t reject” into the full recognition of the Divine Principle message. They were coming to tears! They were beginning to understand that Jesus sacrificed more than they had ever realized! They were realizing that Rev. Moon was the only one who understood that and there-

fore, he must be the one that Jesus anointed to take up the primary mission that Jesus left behind. They were recognizing this.

In the 1990's, for the first time, I would have ministers come up to me after the lecture and they would be in tears. . .in tears! We would embrace off to the side of the stage and cry together. They were starting to realize the meaning of the tears that had been laid down in Gethsemane and at the Rock! Sometimes my suit would end up stained with their tears and mucous. It was glorious! I felt it was a precious anointment from God. I thanked God, True Parents and all brothers and sisters who toiled so hard and for so long. Now we were seeing the fruits of our labor.

We were moving into an era of a new evangelism of the Christian foundation. We were going to lead them into the Garden of Gethsemane and once there, tearfully pick up the mission that Jesus had laid down. We were going to lead them into a new era, a new future of Christianity based on a new experience of the Cross and Christ's shed blood; a new meaning to marriage and family.

In one memorable session, I explained the significance of the cross not just as the place of Christ's own shed blood, but also, as the place where Christ shed the blood of his holy spouse, the blood of his unborn holy children. The cross is where Jesus sacrificed his family.

There was weeping throughout the room. Ministers were weeping over the realization that Jesus sacrificed more than just his own self! They were weeping because they had never realized that before. They felt like they were discovering new meaning to the anguished pleas of Jesus "to let this cup pass from me." They, for the first time, were in touch with his "sorrow unto death."

Most unexpectedly, it was Rev. Sun Myung Moon who opened that gate and led them to that point deep within the Garden. In fact, it was rather startling for many of them. How could it be? The man they thought was out of step with their Jesus, was in fact, the man who, alone, understood Jesus!

I remember at the conclusion of that memorable presentation, one minister who was a very high official of one prominent denomination, came up to me afterwards.

I was standing by the side of the stage gathering my notes and so forth and I look up to see him approaching. I will never forget the look on his face. It was the perfect synthesis of high inspiration and utter confusion. I knew, in an instant, what he was thinking:

How could this be Moon?

He shook my hand and introduced himself. He asked, "Tell me, Kevin, which church are you a member of?"

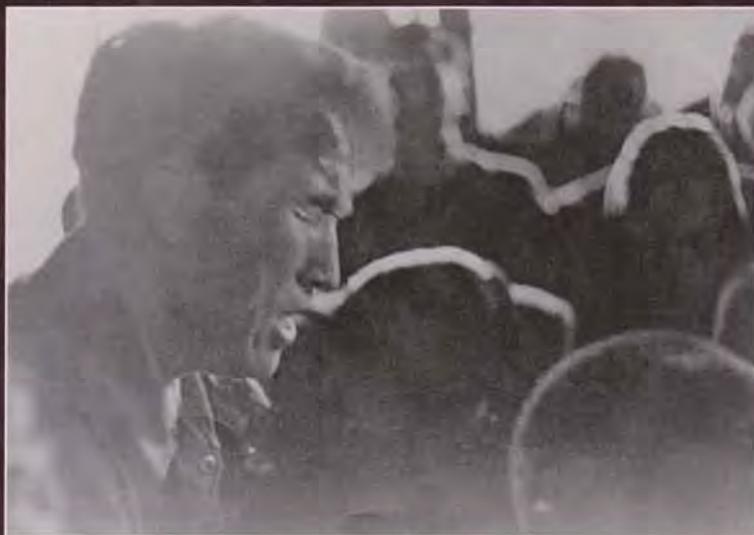
I smile and say, "Reverend, I'm a member of the Unification Church."

He gave me that glazed look, "Uh, well, . . . is this . . . is this . . . Moon's teaching?"

"Yes sir, it surely is."

Now, in the 21st century, it is time for the whole world to know.

*To save the world, the best way is to unite the American clergy and denominations and seminaries. On that foundation, we can save the world. That is my vision. **Reverend Sun Myung Moon.***



***T**hus, the prayer at the garden of Gethsemane will never end. Throughout endless ages and centuries, this heartbreaking and blood-stained voice of the final plea should always stay alive in the human heart. God is working hard, hoping for a day when your heart will resonate with the heart of Jesus, who cried out, "My God."*

The believers in the last days should inherit the historical and grave heart of Jesus as he prayed on Mount Calvary and in the garden of Gethsemane. They should awaken the Christians who are in the position of the three disciples sleeping in the garden of Gethsemane. You should know that such an age is approaching. With the same heart as Jesus, who prayed in the garden of Gethsemane, "My Father, if it is possible, let this cup pass from me," (Matthew 26:39) you should also pray, "Father, if possible, do not let our messiah be taken to the cross." —Rev. Sun Myung Moon, "The Sorrowful Heart of Jesus as He Went to the Mountain," January 25, 1959