

DIVINE PRINCIPLE
AND ITS APPLICATION



YOUNG OON KIM



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Young Oon Kim, who in this volume introduces the Divine Principle to the English-speaking world, is a native of Korea, where for a number of years she was professor of New Testament and comparative religions in Ewha Women's University in Seoul.

She was educated at Kwansai Gakuin University in Japan and studied at the Methodist seminary there. She did graduate work in Emmanuel College at the University of Toronto and later studied at the University of Oregon in

order to further her understanding of America and its people. Concerned with the life of the Church throughout the

world, she participated in various ecumenical conferences in Europe, living, talking, and praying with Christian world leaders.

In 1954 she saw the truth of the Divine Principle, a powerful message revealed by God to Sun Myung Moon in Korea. As one of his early followers, she lived at his center and received direct instruction from him during the next six years. Since that time she has devoted herself to teaching this Principle in Korea, Europe, and America. Miss Kim now lives, writes, and teaches at the United States Headquarters of the Divine Principle movement in Washington, D.C.

To the hundreds who have been vitally moved and inspired by the words of enlightenment in the Divine Principle, Miss Kim herself stands as a great teacher, one whose daily life is a profound example to all around her. She is truly a bridge between East and West, and in this book she presents the great truth uniting the wisdom of both hemispheres.

1611 Upshur St., N.W.
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You are welcome to write or visit this address for further information.

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BY
YOUNG OON KIM

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PREFACE

"The old concept of God is dead." "Christianity is no longer the answer." "This age needs a prophet, not preachers." "We need a new revelation." What do these remarks indicate? In their restlessness, aren't people anticipating something new?

In fact we are today living in a time of great transition. The year 1960 was a significant year, marking a new era. Because of this, evil, which has formerly taken an aggressive stand, will be in a defensive position; and good, which has been on the defensive, will take the aggressive position. Consequently, evil will decline gradually. The principality of this world, the sovereignty of Satan, is to be destroyed completely.

The long, gloomy cosmic winter is passing, and the cosmic spring is coming. The New Age, the Cosmic Era, has begun. Revelation, the last book of the New Testament, is being fulfilled. The old heaven and earth are passing away. A new heaven and earth are being established. The new history of God's sovereignty has begun. At this historical turning point, man needs new insight. The world will be in great turmoil until this transitional period is over; man needs God's new revelation for his guidance.

In conveying any idea we use various methods of explanation, depending upon the experience and knowledge of the individuals addressed. God also uses different ways to express His unchanging and eternal providence according to man's understanding and capacity.

In the Old Testament Age, God commanded the Hebrews to offer sacrifices as the means of approach to Him. Later He gave them the Mosaic Law. By observing the Law,

they comprehended God's will to a certain extent. In the New Testament Age, however, God used another method and sent His son, Jesus Christ, to mankind.

Jesus brought a new system of belief which appeared contrary to the Mosaic Law to many of his contemporaries; but in fact, his teaching was based on the Law and was the fulfillment of the Law. According to his new system, the people were simply required to accept Jesus as the Messiah and join him. This was the essence of his teaching, and it was a new revelation from God. By accepting Jesus and joining him, man comprehended the nature of God even better, and came closer to God than ever before.

Today science has progressed to a high degree. Many people rarely accept anything without scientific test and logical proof, and for them religion cannot be excepted. A blind faith has no attraction or authority over the minds of modern men. They crave a new definition of God, of His will, and of immortality in the terminology of the twentieth century. We need a new revelation which explains the nature of God, His relationship to man, and His providence.

The Old and New Testaments contain many parables and symbols. For two thousand years, Bible students have attempted to interpret the Testaments and have produced numerous commentaries, most of which vary in content. But there is no commentary which has fully explained the hidden inner meanings of all the parables and symbols in the Bible. No commentary is regarded by all Christians as the absolute, authoritative, and complete interpretation. Diversity of interpretation has created a diversity of doctrines, causing divisions in the Christian Church. It is obvious, therefore, that the ultimate truth and the hidden inner meanings of the Bible lie undiscovered by the popularly established church denominations.

When this ultimate truth is revealed to man with the explanation of the inner meanings hidden in all the parables and symbols, and when the truth is so clear that all denominations can agree, then the barriers of denominations

and sects will be broken down, and all Christian churches will be able to unite.

A true religion must have spirit and truth in both worship and teachings. A truth apart from the spirit is only a philosophical and ethical teaching and cannot be a true religion. On the other hand, spiritual experiences not based on divine truth, a right explanation or interpretation of God's will, lead to false religion and confusion. In great part, the Christian doctrines set forth by modern churches lack rationality and are full of contradictions. Spiritual power and direct communication with the living God are almost entirely absent from the churches. They are virtually unknown to the Christian today. Consequently, one is never informed about one's spiritual progress or about the nature of life hereafter. In the Christian churches there is no way to prepare adequately for one's eternal life. The churches are not capable of giving any content whatsoever to the idea of immortality.

Jesus said, "God is spirit, and those who worship Him must worship Him in spirit and truth." (John 4:24) Today's Christianity is remote from its founder's intent. We need a new revelation from God to bring mankind back to true religion and to an active communication with the living God.

In the West as well as in the East, Christians and non-Christians alike long for a positive religion which will enable man to experience the reality and power of God by direct confrontation with Him. The fact that the thought and desire of the people are so directed is one sign that the hour has come for the fulfillment of this universal craving.

The spirit world is widely and decisively affecting current human affairs, but few people know how and why it is interfering. Today most people feel confused, disturbed, and depressed; yet they do not know exactly what the cause is or how to deal with it.

The last great promise of Jesus is the Second Coming of the Son of man. Some disciples of Jesus anticipated his return in their lifetime, but their expectation was not fulfilled.

One of the characteristics of this generation is to hear frequently of the Second Coming of the Lord and of the end of the world. Some say that every two thousand years God sends a new universal leader. Two thousand years after Adam, Abraham was sent; two thousand years after Abraham, Jesus was sent. Now is the time when God is to send another new leader to mankind. Some say that the Christ Age is coming. Some say that Christ has already returned to earth and that he is now in the Far East. Some say that a drastic change in the world will take place very soon. Others say that the New Age started in 1960.

Apart from such strange and mysterious statements, we can see today the signs of the time all over the world: a more frequent and striking occurrence of natural catastrophe; a sense of insecurity in material life; a growing lack of honesty and moral sense; the breaking down of the family unit; sexual license; an increasing usage of alcohol, tranquilizers, and harmful drugs as an escape; an increase of juvenile delinquency; the lack of trust, respect, and wholehearted love among people; a rapid increase in mental illness and suicide; rumors of war; international tension; conflicts between ideologies, political parties, and nations; the rapid decline of existing churches, and the incapability of the churches to confront this world crisis. Today almost everything is abnormal, and the growth of this abnormality has nearly reached its limit. It is the feeling of conscientious people today that this seething world is about to burst at any moment.

Jesus said that the Son of man would come at the "end of the world" when these things were taking place. The characteristics of this generation, emotional, mental, and spiritual, and the quality of world phenomena, economic, social, and political, are the signs of the fulfillment of his prophecies: of the imminence of the Second Coming of Christ.

We must receive a new revelation which tells us how and when the great promise of Jesus will be fulfilled and how mankind can prepare for the drastic change in the universe. If a

New Age, a new dispensation of God, is coming, mankind must be informed.

Accordingly, there are a number of people in the Christian churches and other groups who claim to have received new revelations. Such reports have been emerging more frequently in the last few decades. That individuals and groups of all religions and nations are receiving such revelations is not surprising.

Until recently no one had received a full revelation which answered all the problems that mankind has been pondering through the ages. A complete revelation has now been given! The ultimate view of life and the universe has been revealed!

The message contained in this book was revealed by God to Mr. Sun M. Moon, over a period of seven years. When he was sixteen years old, Jesus appeared to him on Easter morning and revealed that he was destined to accomplish a great mission in which Jesus would work with him.

From then on Mr. Moon's spiritual senses were fully opened, enabling him to communicate with the highest realms of the spirit world. He, however, did not content himself merely with the demonstration of spiritual phenomena. He began to explore the hidden meanings of the parables and symbols in the Bible and the fundamental concepts and questions of Christianity and other religions.

For example, what is the true relationship of man and God? Why did God create man and the universe? Does God rule this world directly? If so, why is it full of evil, injustice, misery, sorrow, and pain? If, on the other hand, this world is under the dominion of Evil or Satan, how and when did he and his reign originate?

How did man fall? What is salvation? What was the mission of Jesus? Was it fully accomplished? Was his crucifixion God's will? Will this evil world be like this forever? If God is to restore mankind and all creation to Him, how and when will He accomplish it?

While mankind and the spirit world were severely afflicted by Satan, indeed while the entire world was paralyzed by his power, Mr. Moon was intensely aware that something was wrong. He was determined to uncover the root-cause of the world's disorder.

For a period of seven years Mr. Moon desperately searched through prayer despite constant attacks by Satan. During these years of struggle, he discovered the Divine Principle, God's entire providence for mankind, the hidden meaning of human history, and the secret crime of Satan.

Upon discovering this key to the world's problems, he singly challenged Satan in cosmic battle for over twenty years. His anguish was beyond imagination. He shed countless tears for God and prayed most fervently for the world. In this way, he tirelessly fought the cosmic enemy.

He discovered that God would restore man with the same Principle by which God had created him. He pioneered the path to perfection—the cosmic restoration—of which no one had even dreamed. However, when he told the divine truth, no one would listen to him. A number of times he was imprisoned and severely tortured under different regimes because of the new truth he taught. His life was a bloody battle and a tearful struggle. His course was a thorny path of great suffering.

Ironically enough, in struggling and suffering in order to liberate mankind, he was mocked by the world. He was condemned as a heretic and persecuted by Christians. But he persevered through the lonely and bitter struggle.

For several years he sought people through personal contacts who had also received new revelation pertaining to God's new dispensation. In this way he found a number of people who could understand his message. They gave witness and testified to the authenticity of the message given to him.

He organized a group in Korea in 1954 and began to make the Divine Principle public. In this group many have spiritual gifts such as clairvoyance, clairaudience, or perception of spiritual fire, electricity, or odor. Some hear exquisite

heavenly music in trance, and some do automatic writing in languages they have never learned. Among this group several communicate with the highest realms of spirit world, and some converse with Jesus and God under any conditions.

Even though Mr. Moon does not stress healing, many people have been healed by understanding and accepting the Divine Principle. These healings came about spontaneously, without special prayer or the laying on of hands. Mr. Moon emphasizes that the New Age is highly spiritual and philosophical, that a harmonious relationship with God and a full understanding of the Principle are most important. Spiritual phenomena are results of this all-important understanding. Healing is only a by-product of one's wholehearted response to God's new dispensation.

A striking characteristic of this group is its interdenominational and interreligious membership. Some members came to this group through direct guidance of the spirit world. The Blessed Mother Mary, Gautama Buddha, and Confucius are among those in spirit world who are directing certain of their followers to this group. The group includes people of Catholic, Protestant, and Jewish as well as Buddhist, Shintoist, and Confucianist backgrounds.

Since God has started His new dispensation and the era of the Christian Church is over, He is removing his direct guidance from existing churches. This is why today we see churches the world over undergoing great spiritual decline.

In preparation for the complete revelation, many people have received partial expressions of it. When they study the Principle, they will understand more fully what they have received.

The message in this book is only part of the total revelation given to Mr. Moon. The complete schedule of restoration and the life of the Golden Age are reserved for the future. The material I have used is based on a full revelation from God. I have elaborated upon it and referred to information from other sources only in order to explain it

more fully and to make the revealed facts more relevant to the readers.

It is absolutely necessary for one to read this book in sequence from the beginning, because it builds up logically toward the conclusion. Each chapter will increase your understanding by introducing and explaining fundamental concepts and terminology. If you have any doubts as you read, pray to God, and you will receive a clear and affirming answer. In this way God has given many people assurance of the absolute validity of this Divine Principle.

It is my earnest prayer that God's new dispensation may be clearly manifested to you as you study the Divine Principle.

Washington, D. C. January, 1969

Young Oon Kim

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CHAPTER I

THE PRINCIPLE OF CREATION

Through the ages certain questions have concerned people of all religions. What is man? What is God? What laws govern the universe? What is the purpose of creation and life? Does a spiritual world exist beyond physical perception? What is its relationship to the world we see around us? What is God's relationship to man? God's relationship to the universe? These are the questions discussed in this chapter. The answers are to be found in the Principle of Creation.

1. POLARITY OF GOD AND CREATION

A. Polarity of God and Man

God, the Creator, is infinite, invisible Spirit and does not appear fully in any finite or visible form. Nevertheless, it is given to man to see God.

Man is heart and body or inner self and its outer expression. What he thinks and feels is shown outwardly in his facial expressions and, indeed, in his whole body. Thus, his body is directed by his heart, the inner cause and purpose. Heart is invisible and its function transcends time and space. Nevertheless, we can sense another's heart by seeing his outward expression. Plants and animals also seem to have an inner cause and purpose which directs their motions and actions. However, their activity does not reach the human dimension.

The universe also operates from a definite cause and purpose, which is the Heart of the universe. This Heart is God. He is reflected in the whole creation, which is His body or outward form. Thus God is revealed in His creation, most specifically in man. Through understanding the creation,

particularly man, we can perceive God and know His nature. Man, inwardly and outwardly, reflects God most fully. Man is like a mirror in which the image of God can be seen. This, then, is the implication of Genesis 1:26a: "Then God said, 'Let us make man in our image, after our likeness.' " Here God was telling His angels that He would make man after His divine nature and in His di vine image.

To create man in His image God created male and female. (Gen. 1:27) Thus, man, the image of God, exists in these two distinct forms, which together make a pair. This indicates that God must exist in polarity. That is, He must possess within Himself the dual characteristics of masculinity and femininity, which are perfectly harmonized in His nature. Therefore, Adam alone could not be the complete image of God. By creating woman, Eve, to be Adam's mate, God completed man's creation in His total image. Adam and Eve were not created at the same time. First God created Adam, then He created Eve. Adam and Eve were to relate to and complement each other as subject and object, inner and outer, or positive and negative.¹ (Gen. 2: 18b) The subject, Adam, was to represent love (aggressive, creative energy), and Eve, beauty (responsive, stimulating energy). The creation of man and woman as a pair was the external and objective manifestation of the polarity of God.

The polarity of God is also reflected within the nature of the individual, who has both inner and outer, heart and

¹ A general definition of "inner and outer" and "positive and negative" may help to clarify them in this context. Generally, "inner" refers to the realm of heart, cause, content, or that which is invisible, spiritual, internal, and vertical. "Outer" refers to the realm of body, effect, form, or that which is visible, material, external, and horizontal. Of these two, the inner is subject and the outer, object. "Positive" refers, for example, to the sun, man, male animals, staminate plants, positive electrical charge, and protons, in which we see a central, active, creative, aggressive nature. "Negative" refers, for example, to the moon, woman, female animals, pistillate plants, negative electrical charge, and electrons, in which we find a dependent, passive, stable, static, inclusive nature. The former are subjects and the latter, their objects.

body. Furthermore, in man's inner nature there are two distinct functions, feeling and reason. The former seeks love, beauty, and goodness, and the latter, wisdom, truth, and knowledge. Feeling is inner and subject, while reason is outer and object. These two functions work as a pair. This may be called the polarity of heart. Since man's heart as the image of God has inner and outer functions, God also in His infinite, divine nature must have feeling and reason, or the inner attributes of love as well as the outer attributes of wisdom. Thus, man exists in polarity from innermost to outermost: feeling and reason within the heart, heart and body within the individual, and male and female to complete God's image. Because man was created in God's image, God also must exist in a harmonized polarity of inner and outer, positive and negative, and male and female. We call Him the Father because He is inner, the masculine subject, and creation is outer, the feminine object to Him.

B. Polarity of Creation

Both man and the universe are created after the image of God. However, man is the direct manifestation of God's polarity, while the creation is the indirect and symbolic manifestation. Therefore, everything in creation exists in paired relationships of male and female, positive and negative, or subject and object. Examples of only a few of these relationships are male and female animals, staminate and pistillate plants, protons and electrons, the sun and the planets, east and west, north and south, consonant and vowel, the spirit world and the physical world, heat and light, right and left, front and back, inside and outside. Everything is composed of a subject element and an object element which complement one another. Since the universe is similar to man in polarity, elements, structure, and function, man is a microcosm. Each man, because he resembles God, is a single unit of truth. Every other thing in the universe is a single unit of truth in symbolic

form. Hence, it is possible to perceive the nature of God in the created universe. Paul also expressed this fact:

For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse. (Rom. 1:19-20)

As the direct manifestation of God's polarity, man can respond to God directly as His substantial object. The universe, however, cannot respond to Him directly, since it is the symbolic manifestation of God. It responds to man as his substantial object, thus responding indirectly to God.

God is the Subject and mankind is His responding Object. Mankind, in turn, is the subject to the universe, his responding object. Finally, God is the subject and the entire creation, both man and the universe, is the object to Him. All things from the smallest to the largest in the creation exist in a paired relationship of subject and object and thus reflect the polarity of God's nature. God is causal and vertical, and creation is resultant and horizontal.

2. ACTION OF GIVE AND TAKE

A. Source Energy

God is the Absolute; the eternal I AM. In other words, God is perpetual, self-generating energy. Therefore, He is the First Cause and the Source of all energy. This Source Energy is polarized into masculine and feminine within God. The give and take between them forms the foundation for His eternal existence. Source Energy operates throughout the creation and is the cause of its existence and maintenance. God's Energy appears through the medium of give and take, and causes all things to exist in give-and-take relationships.

B. Give and Take

All things or beings exist in paired relationships of subject and object. There is a pattern of transmission and receiving between subject and object whenever they find rapport through the operation of Source Energy. This pattern is called the action of give and take. Give and take produces energy: the energy for existence, multiplication, and motion. When the action of give and take occurs, the subject and object become one. This state of oneness is a receptive base for the working of the spirit of God. God operates wherever He finds His reflected image or receptive base. When God works, energy is multiplied. The Source Energy from God is vertical, while the energy produced through give and take between subject and object is horizontal. Thus, the Source Energy is manifested through the medium of give and take. By forming receptive bases through the action of give and take, the whole creation continues its existence and maintains its motion. Consequently, the receptive base is the foundation for everything which exists.

There are no creatures which do not reflect the polarity of God. There is no creation in which God's spirit does not work. It is correct to say that God is omnipresent. When the energy of God goes forth in a straight line and does not come back, no creation is possible; the energy is wasted. But when His energy comes back in a circuit through an object, the energy brings forth creation. The creation of the universe, diverse natural phenomena, motion, and change in the creation are brought about by give and take between countless subject-object pairs.

For instance, through the action of give and take between protons and electrons atoms are formed. Give and take between positive and negative charges produces the flow of electricity. In the plant kingdom give and take between staminate and pistillate plants produces seeds. Plants use the carbon dioxide exhaled by members of the animal kingdom,

and in turn give off oxygen, which animals and man need to sustain their life. Thus, give and take occurs between the plant and animal kingdoms as well as between male and female animals. Inhalation and exhalation, the operation of veins and arteries, and of the sympathetic and parasympathetic nervous systems are examples of give and take in the human body. More extensively, give and take is manifested in the rotation and revolution of heavenly bodies throughout the universe. This action forms the basis for all units of society. Families have give and take among all members, nations between government and people, and the world among nations.

A man and woman, who are the separate images of God's polarity, have the capacity to form a perfect reciprocal relationship and to have give and take of love between them. The purpose of marriage is to unite a man and woman that they may fully reflect God as a unit and remain forever in a complete relation of give and take with Him. In this relationship they form a trinity with God. In such a marriage a husband and wife can feel the energy of life, stimulating joy, and happiness from one another. It is God's desire to see the entire earth covered with such God-centered families.

C. Thesis-Division-Synthesis

Derived from God's harmonized polarity, all things are created in pairs so that they might form relationships of subject and object. Through give and take with their complements, they are again to unite. Through this union they form a receptive base and produce new life. These three stages are called thesis (God), division (subject and object), and synthesis (new life). There are two forms of the thesis-division-synthesis process. In the first, two unrelated units form a receptive base through give and take and become one unit. In the second, subject and object have give and take through which new life is produced. The first synthesis is the united body, and the second is the reproduced body.

D. Purpose of Triple Objects

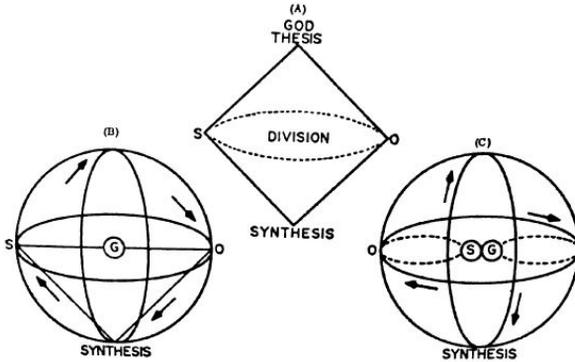
In thesis-division-synthesis, when one position takes the subject role, the other three become its objects. Therefore, each member can have three objects. The best example is that of parents and children centered on God. In that case God can have each member of the couple as a separate object and children as His third object. The husband has God, wife, and children. The wife has God, husband, and children; and the children, God, father, and mother. Each being in existence has a purpose for its creation which is fulfilled through give and take. Therefore, in the thesis-division-synthesis process each of the four separate members can fulfill his purpose of creation through give and take with the other three as objects. This is the purpose of triple objects.

E. Base of Four Positions

The thesis-division-synthesis process establishes four positions: thesis, subject, object, and synthesis. These four positions with God at the center form the basis on which the purpose of each being in creation is fulfilled. This foundation is called the base of four positions. Such a base formed on the family level with God is the foundation of human society and source and pattern of all other bases of four positions. It is God's ideal of creation, because on this family base man can experience the three basic expressions of love. As a child his love is mostly passive as he receives love and care from his parents. In marriage he experiences mutual love. When he becomes a parent, his love is expressed in giving rather than receiving. In the family base every person must take the subject position and love three objects, as well as taking the object position and returning beauty to three subjects. Loyalty, fidelity, and filial piety are the three forms of beauty which those in the object position return to the subject. Each thing in the universe can maintain its existence by forming a base of four positions, thereby generating power for life and all motion. The number

4 (four positions) and the number 3 (three objects) equal 12 when multiplied, which bears great significance as the basic number of the laws and motion of all creation centered on man.

F. Circular (Spherical) Movement



In diagram (A), the base of four positions is shown as a four-cornered diamond. However, the actual base of four positions moves continuously as the action of give and take persists and multiplies, and thus the base becomes circular or spherical. Let us explain this movement in the above diagrams. Diagram (A) shows the thesis-division-synthesis process and the four positions. Diagram (B) shows the subject and object having give and take with God at the center and thus creating new life. That new life revolves in a give-and-take relationship with the united body of subject and object. Then give and take becomes spherical. Since God has taken the central position, the fourth body (new life) finds another object in His former position and will have give and take with it. Thus, spherical movement develops.

Diagram (C) indicates God's position from the standpoint of the object. God is not between subject and object, but is with the subject at the center. Therefore, the subject which is at the center of spherical movement

represents God. God created Adam to play the role of His representative to Eve as her center. This couple, Adam and Eve, was to take the role of God's representative to the creation. Hence, mankind was to be the subject and the center of all things.

Everything in the universe, from atoms to heavenly bodies, revolves in the relationship of subject and object, thus forming a base of four positions. All the wonder of creation is manifested through this circular or spherical movement. The distance between subject and object, together with the differences in direction, speed, manner, and angle of revolution create the diversity of this beauty and wonder. The spherical form of heavenly bodies and atoms results from the movement of the base of four positions within them. In each case the object revolves around the subject. Therefore, the subject is not only the center of revolution, but is also in the position of governing the object. Because it is the law of creation that subject rule object, God reigns over man (in perfection), and man reigns over all things. In the natural world as well as in human life there is always a center (subject) and all things are governed by the center. Thus, order is maintained.

All creation has a center and revolves around it. Not only does a subject have objects which revolve around it, but that subject itself becomes an object to a higher center and revolves around it. For instance, the moon revolves around the earth, its subject, and in turn the earth becomes an object to the sun and revolves around it, the earth's higher center. Every single creation, from atom to heavenly body, revolves in this way. Throughout the creation the lower centers revolve around the higher centers. The whole universe, therefore, forms a chain. No single creation can exist independently. The entire universe is a hierarchy of centers, the highest of which is man. Man is at the head of the universe, which is really a gigantic organism. ("Man" here refers to the united body of a man and a woman. If Adam and Eve had not fallen, they as a married couple would have been the center of the whole universe.)

Human society would also have been a hierarchical organism with one center.

3. PURPOSE OF CREATION

A. Man

There is neither vitality in life nor stimulating joy in man's heart until he has a mate whom he can love with his whole being and by whom he is truly loved. This is why when a man and woman love one another they feel joy and vitality. Also, when parents have a child who reflects their whole love, they feel great joy. Man's desire for joy is derived from God.

The Almighty Creator is a God of Heart, and the essential desire of heart is joy. How is joy produced? Joy is felt when a subject projects his inner and outer nature into a substantial object and perceives his own nature in the object's response. As long as an artist merely conceives an idea without expressing it, his joy is not fulfilled. But when his creative idea is perfectly expressed in a work, then he feels great satisfaction. Likewise, as long as the Word, Logos, the divine idea, remained with God, His ideal could not be fulfilled. But the Word became man, a visible image of God. Projecting His whole nature into His work, God produced man to manifest His invisible Self in the form of a visible and tangible image. Thus God created man in order to feel joy.

Furthermore, joy comes from love, and love is never complete unless it is reciprocated. Love cannot be reciprocated unless there are both subject and object. Therefore, God, the Subject, needs an object for give and take of love. God wanted to express His infinite love to man and to receive man's full response. Even for God, there is neither joy nor vitality in life if there is no object to love and to be loved by. A child is a masterpiece of his parents' creation. Because he is the ample fulfillment of his parents' creative desire and the most perfect reflection of their whole nature, a child brings to them great joy. In other words, parents find in their child perfect

resemblance, which provides natural rapport for their abundant give and take of love. Even deeper give and take of love is possible between a husband and wife who develop perfect rapport. They can then feel even greater joy. As the crowning creation God made man in His image. God's inner and outer nature were projected into man, His substantial object. Thus man inwardly and outwardly resembles God most closely in all creation. The relationship of God to man is sometimes like that of father and son and is sometimes even closer, like that of husband and wife. Hence, man can reason with God. Above all, man is capable of living in joy and love with God. Thus, God can have complete rapport with man and full give and take with him. God intended to live with man forever in the highest joy through perpetual give and take of love.

However, until His object, man, responds fully and offers joy, the action of give and take cannot be complete and God's purpose cannot be fulfilled. No subject can feel joy by itself, for the feeling must be stimulated by an object. If man had not fallen, all men would be sons and daughters of God. Man would then be divine in that he would most closely resemble God. Man is given the nature and capacity to respond to God's love and return joy to Him. Therefore, to develop this nature and exercise this capacity fully is the purpose of man's life. Man also receives the power of life and joy of love through the action of give and take with God, who is the ultimate source of life, energy, happiness, and all ideals.

B. Three Blessings

After God created Adam and Eve He blessed them and said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion. . . ." (Gen. 1:28b) In this passage there are three blessings. The fulfillment of the three blessings must be founded on the base of four positions centered on God. Of all the possible bases of four positions, the family is the most important and is the basic unit of human

society. However, because of man's fall, the first family was not centered on God, but on Satan. Therefore, all other bases of four positions have Satan at their center. The primary task of God's dispensation is to establish the family base centered on Himself.

To fulfill the first blessing, each individual must come to resemble God. His first blessing, be fruitful, means that the body and heart become one, centered on God. At this time man forms the base of four positions on the individual level, becomes one with God (John 14:20), and thus can share the heart of God. He then, at last, becomes divine. In that way, man becomes a perfected individual and a substantial object in whom God rejoices.

The second blessing, multiplication, is fulfilled when man and woman perfect themselves, unite, and produce children, thus forming the base of four positions on the family level. This base resembles God more fully and becomes the object of God's greater joy.

The third blessing pertains to man's dominion over all creation. When man has give and take with the creation, centered on God, the four positions are established and man attains dominion over creation as its lord. To have dominion means that man reigns over all things with God's love and power and that all things offer beauty and service to man. Fallen men, however, cannot have love for all things nor feel stimulating beauty from all things. Consequently, there is no true dominion of goodness, but instead dominion of evil has persisted. The dominion of goodness simply means that all things supply man with beauty and service. Man, using his love and creativity in all things, increases production. This forms the base of four positions. This base also resembles the image of God and offers joy to God. When God rejoices, man becomes happy. This is why labor is meant to be joyous and sacred. In social interaction man has give and take with other people and forms a base of four positions on the social level, which also brings joy and beauty to God.

C. Universe

God created the universe to be a symbolic reflection of His polarity. Therefore, all things resemble joy indirectly. Hence, God cannot feel stimulating joy from them to the same degree as from man. Then why did He create the universe? Its purpose is to bring joy to man. God feels joy in the creation through man. Since joy is produced when the object resembles the subject, God made all things after the pattern of man.

In the animal kingdom, from the simplest to the most complex, all structures, forms, and elements resemble man in various degrees. In plants also, the root, trunk, and leaves correspond to man's stomach, heart, and lungs. The cells of man's body contain mineral elements. One may even compare the structure of the earth itself to that of the human body. The earth's vegetation, crust, substrata, underground and surface waterways, and its core and molten lava correspond in essence to the hair, skin, musculature, blood vessels, fluids, skeleton, and bone marrow of the body.

Thus, all things were created after the model of man and resemble him in structure, elements, and in their subject-object relationships. In all things we see the objective display of man's inner polarity. The give and take between subject and object in all things produce a state of oneness in which man feels joy. Man cares for and loves the creation, and every part of it responds to man with beauty and service. In such a way, man has give and take with everything in the universe and becomes one with creation. Then the creation becomes a substantial object to God and pleases Him. This is the base of four positions which fulfill man's dominion over all things.

This resemblance to man is not confined to nature, but extends to human society. The organs, structure, and function of society resemble the organs, structure, and function of the human body. The entire creation is a creation of resemblance. Nature and society resemble man, and man resembles God. Since all creation resembles God directly or

symbolically, a single person or any one part of creation is a concrete unit of truth.

The purpose of each person or thing is dual, with an aspect of the individual and an aspect of the whole. The purpose of the whole is causative, while the purpose of the individual is resultant. Therefore, the individual purpose depends on the purpose of the whole. Furthermore, there is complete harmony between the purpose of each individual and that of the whole, though, in a limited view, conflicts may seem to exist. In all its movements, the universe is a unit of one purpose.

4. ORIGINAL MEANING OF VALUE

A. Standard of Value

According to the conventional standard, value means whatever is actually liked, desired, approved, or enjoyed by anyone at any time. Hence, value is an existing realization of desire. However, in the light of the Principle, though everything may have potential value, nothing has absolute value in itself alone. If any object is used to please a person who is not one with God, that object has no value. Any object becomes valuable only when it is used to form the fourth position to one who has perfect give and take with God. An individual having perfect give and take with God forms three positions with his heart, body, and God. An object of his use, then, takes the fourth position. In the case of a couple or any two people having harmonious give and take, they form a trinity with God, and an object of their use takes the fourth position. Thus, in both cases, the base of four positions is established. Since this base is the realization of God's purpose of creation and of perfect harmony among God, man, and creation, the base is the center of truth, the fulfilled good, and perfect beauty. This base has absolute value because God is absolute and His purpose of creation is absolute. Any object which contributes to this end comes to have value. Thus, the

value of any object is determined by the degree to which it fulfills God's purpose in a subject-object relationship.

Man's heart has three faculties: reason, feeling, and will. These seek, respectively, truth, beauty, and goodness. The fulfilled state of harmony with God is seen from the standpoint of reason as truth, from the standpoint of feeling as beauty, and from the standpoint of will as goodness. There are two desires in man. The first is to pursue value. For this reason, man seeks truth, goodness, and beauty. Secondly, man desires to realize these values in himself so that he can be true, good, and beautiful.

B. Love and Beauty

The powerful affection which the subject gives to the object in the fulfilled state of four positions centered on God is called love, and the affectionate energy with which the object responds is called beauty. The power of love is aggressive and creative, while the power of beauty is stimulating and magnetic. In the relationship of husband and wife, man is the subject, love, and the wife is the object, beauty. However, after subject and object form a circuit through give and take there are no longer fixed positions of subject and object, because the two positions are interchangeable. When two persons are united through give and take, they bring affectionate stimulation to God, and God appreciates their beauty. The beauty which followers show leaders is called loyalty; that of children to parents, filial piety; and that in marriage, fidelity. In the family base of four positions three kinds of love are expressed: parental love toward children, mutual love of the couple, and children's love toward parents. Since God's love is the essence and totality of human love, by experiencing the love of the family we can understand the love of God and learn how to respond to Him. Therefore, the family base is the ideal situation for man to experience love and beauty. Accordingly, this base is the essential foundation on which the purpose of creation is to be fulfilled.

C. Good and Evil

There are good and evil in fallen society, but they are only relative, since the sovereignty at each particular time and place sets the standard of good and evil. Therefore, any action in accordance with the ruler's idea and purpose is considered good. Any action contrary to it is evil. What is the original standard of good? By forming the four positions with God on the individual level, or family level, or universal level, the purpose of creation is fulfilled. Any action or result which contributes to this end is good. Anything contrary to it is evil.

5. GROWTH AND DOMINION

A. Six Days of Creation

Some people may believe that God created the universe instantaneously. However, God works according to principle and law, and He would not have created the universe without order. There is order, in space and in time. Spatial order can be seen, for instance, in the structuring of the human body and in the arrangement of heavenly bodies. There is order in the structure and placement of everything in the universe, from atoms to galaxies. There is also chronological order. God first created man's environment, the physical world. In the beginning there was neither form nor light. God caused light to exist, and thus heavenly bodies came about. Then He created the firmament (sky), sea, and air. In creating man, God created the physical body first, then the spirit-man. As described in Genesis, the creation continued six days, culminating in man. The six days were six epochs of creation. Each "day" may actually have been a period of indeterminate time.

B. Three Stages of Growth

All things created in the six periods had to grow through a series of stages. They were not created in a mature state, but by passing through a given period, they grew to maturity. Plants were not created with leaves and branches, but as seeds. After a certain period of growth, leaves and branches appeared. Minerals and animals also take time to grow. In Genesis, after the first day of creation, "God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day." (Gen. 1:5) This indicates that the things created grew during the night. The night, the growth period, has three stages, Formation, Growth, and Perfection. Mark 4:28 states: "The earth produces of itself, first the blade, then the ear, then the full grain in the ear." In fact, all things pass through three stages in their growth. Man has three stages of life: childhood, youth, and adulthood. There are three stages in all crops: the spring season of shoots, the summer growing season, and the autumn harvest. There are three primary colors. Even minerals were created in three stages. First they were gaseous, then liquid, and finally solid. In forming the base of four positions there are also three stages: thesis, division, and synthesis. Not only in growth, but in structure as well, there are three stages. For instance, man and animals have a head, a body, and extremities; plants have roots, trunks, and leaves. There are three states of matter: solid, liquid, and gaseous, as well as three kingdoms: animal, plant, and mineral.

In the Bible the number three symbolizes completion. Many significant works have been accomplished through this number. For example, the salvation of mankind has been carried out by the Trinity: Father, Son, and Holy Spirit. Three archangels rule over the angelic kingdom: Lucifer, Gabriel, and Michael. The heaven that St. Paul described had three stages. Both Adam and Noah had three sons who were directly involved in the fulfillment of the divine plan. Noah's ark had three decks. Abraham offered three kinds of sacrifices: pigeon, ram, and heifer. Jacob served Laban in the land of Haran for three seven-year periods and left Haran in three days. Moses fled Egypt in three days. There were three days of darkness in

Egypt and three days of purification for Moses and the people at Mt. Sinai. Many events in Jesus' life were also related to the number three: three major disciples—Peter, John, and James; three questions to Peter; three prayers at Gethsemane; three hours of darkness on the cross; three days in the tomb; thirty years of private life; and three years of public ministry.

C. Indirect Dominion

God in His perfection does not directly rule man until man himself becomes perfect. During the process of growth from Formation to Perfection man is under the control of the Principle. This is the period of God's Indirect Dominion. The Principle operates of its own accord to direct the spiritual growth of man, just as natural law governs the workings of the physical universe.

The things of creation can grow automatically by the power of the Principle. Man's growth follows a slightly different pattern. Although man's physical growth is somewhat automatic, he must work to bring his character into perfection, oneness with God's heart. Therefore, in addition to the autonomous power of the Principle, man's voluntary, conscious, creative effort is required for his growth, as his own responsible part. In man's growth his work makes up only five percent, while God does ninety-five percent, figuratively speaking.

Why is it necessary for man to go through the period of Indirect Dominion and fulfill his five percent of responsibility? Making man in His image, God wants man to share His creative task and to be perfect, that he might be the lord of all things. Man cannot govern something he didn't create. Therefore, to be lord of creation, man must participate in the creative work of God. In actuality, however, man was last to be created. It is against the Principle for such an upstart to have lordship of creation. Hence, it was necessary for God to set a condition for man by which he could participate in the creation of the universe. For this reason, God gave man the

responsibility to fulfill his part for his own growth. How does this make man a participant in God's work of creation?

God created man as the subject to the whole universe. Thus, man's value carries equal weight with that of the universe. Man is the encapsulation of the entire universe: a microcosm. This is why Jesus said that man's life was more precious than the whole world. The fall of one man, Adam, brought about the fall of the entire universe. One man, Jesus, could therefore redeem the whole universe. By the completion of man's creation on the sixth day, the creation of the universe was completed. In these senses man's value is equal to the value of the universe. Therefore, the creation of one man is equivalent to the creation of the universe. Man's creation of himself, then, has the same value as the creation of the whole universe. When a man perfects himself, God takes it as a condition that he participated in the great work of creation.

Furthermore, God reserved some responsibility for man so that man might have rightful dominion over creation. "Dominion" means dominion of heart, and accordingly, the dominion of love. God reigns over man with love, and man is to reign over all things with love. This is the original nature of dominion. Love is the flow of heart. Therefore, until man's heart is elevated, man cannot have dominion in the true sense. Dominion without this elevation of heart violates the Principle and cannot fulfill the purpose of creation. Fallen men have ruled all things with degraded hearts. Therefore, man's dominion has not been one of goodness, but one of evil. Man has treated all things as his enemy, and has abused them relentlessly. Therefore, it is written in Romans 8:22 that all creation has been groaning in travail. This is because man fell, and his heart was degraded. When man's heart is elevated and his character is perfected, man will have the qualification to reign over all things. One of the reasons for giving man a responsible part to fulfill is so that he may be placed in the position of qualified ruler.

D. Direct Dominion

God's dominion of man before Perfection is the Indirect Dominion, and after Perfection, the Direct Dominion. This is similar to man's dominion of all things. Plants and animals must grow for a certain period by the laws of nature before man can have full use or direct dominion of them. Man's perfection is the stage of oneness with God's heart, which is reached when man forms four positions with Him. In that stage man responds to God fully with beauty, and God governs man by giving love and power. The Direct Dominion, therefore, is not one-sided domination, but a mutual interaction which is a form of give and take.

6. VISIBLE AND INVISIBLE WORLDS

The visible world is this physical universe and the invisible world is the universe beyond the physical senses. In this world spirits live forever after separation from their physical bodies. God created both worlds, which together we call the cosmos. Atheists deny the invisible world. They say that this mysterious world which cannot be sensed physically is an illusion and does not exist. Spirit world, however, is not a world of illusion which man can never perceive. This world can be clearly perceived by other than physical senses, for it is an objective reality. Through spiritual senses we can perceive the spirit world.

It is a mistake to think that reality lies only within the world which we can physically perceive. Our physical senses are limited, and we cannot perceive anything beyond this limit, even though it exists. Man hears only the range of sound from 16 to 16,000 cycles per second. Sounds below 16 cycles or above 16,000 cycles are inaudible. Man can see the world reflected by certain light rays, but those with shorter wave lengths, such as x-rays, are invisible to man. With the aid of the refined instruments of today we can verify the existence of things that were invisible and inaudible in the past. The day will

come when, with the aid of science, man will be able to sense the world formerly regarded as the world of illusion. This does not mean that we can perceive this world only when science makes it possible. On the contrary, when man's spiritual senses are opened, he is able to perceive this world at will. In fact, there are numerous sensitives who perceive the spirit world, and some have explored it extensively.

A. Relationship of the Two Worlds

By the principle of polarity, the counterpart of the physical world must exist. As previously stated, God created all things in subject-object relationships. Man, the subject, has both spirit and body. Therefore, his object—the world—must have a twofold nature. Just as the physical world was created as the environment for man's physical body, so the spirit world was created as the environment for his spirit.

Of the two worlds, which is subject and which object? The relationship between the two worlds is similar to that between man's spirit and body. As man's spirit is the subject to his body, so the invisible world is the subject to the visible world. The body moves as the heart moves. The events of the spirit world are reflected in the physical world, since the spirit world is cause and the physical world, effect. Man's body is the encapsulation of the physical world, and his spirit is the encapsulation of the spirit world. Therefore, man as a microcosm encapsulates the entire cosmos. The reason man and the universe are similar in structure and elements is so that man might perceive the invisible and visible worlds and have full give and take with them both. Why did God make man the ruler of all things in the physical world? Because God cannot have dominion over the physical world directly. Since the things of the physical world lack the inner sense by which to perceive God, He cannot rule them directly by giving love and power. Therefore, God created man with both physical and spiritual senses so that man could be the medium of conjunction between the two worlds. By having direct

dominion over man God has indirect dominion over the entire universe.

Man is not only the ruler of the two worlds, but is also the dynamic center of joy and harmony between them. The two worlds are entirely different. Therefore, there is no way in which they can have direct give and take. However, man's spirit communicates with the spirit world and his body with the physical world. Therefore, through man the two worlds can have give and take. The infinite beauty, love, and joy of the spirit world, when sensed by man, are reflected in the physical world to make earthly life heavenly. On the other hand, the beauty, love, and joy of this physical universe, when sensed by man, are reflected to the spirit world and fill the heavens with joy. Man is the medium of interaction between the two worlds, as their center. To fulfill this role, man must maintain perfect give and take between his spirit and his body. Then man's spirit and body are completely united and his spiritual and physical senses echo each other.

B. Correlation Between the Spirit-Man and the Physical Body

Man consists of the spirit-man and the physical body. The former is subject, while the latter is its object. The spirit-man is an entity which can be detected by spiritual senses, and whose form is identical to that of the physical body. In contrast to the physical body, whose life is limited, the spirit-man lives forever as an individual in the spirit world.

The physical body requires various elements from the physical world for its growth. Likewise, the spirit-man requires for its growth certain elements from the physical body, which serves as its host or soil. As all things grow through three stages of Formation, Growth, and Perfection, so the spirit-man also grows through three stages. A spirit-man in the Formation Stage is known as a Form-Spirit; in the Growth Stage, as a Life-Spirit; and in the Perfection Stage, as a Divine-Spirit. The spirits of different stages can be distinguished. Form-Spirits are

imperfect. Life-Spirits are more developed than Form-Spirits and shine with reflective light, like that of the moon. Divine-Spirits are the most advanced and radiate a bright luminescence from within themselves. In other words, a Divine-Spirit is a person of perfected heart. A man at the Divine-Spirit level feels God's heart fully, is one with Him, and walks with Him.

The place where Divine-Spirits dwell is called heaven, whether it is on earth or in the spirit world. Since man becomes a Divine-Spirit in cooperation with his physical body, there is no question but that heaven must begin on earth. The spiritual heaven is the realm of spirit world where Divine-Spirits live after their full life on earth. Man was to become a Divine-Spirit in his earthly life, and the ultimate destiny of every man is still to become a Divine-Spirit. Where do those who have not yet attained this level dwell after their separation from the physical body? Hell is the realm inhabited by spirits which have not yet grown to even the Form-Spirit level. Form-Spirits dwell in the Formation Stage of the spirit world, and Life-Spirits inhabit paradise. Hell, paradise, and all regions between them exist because of man's fall. Jesus and those who lived good lives on earth went to paradise. Until today the spiritual heaven has been vacant, because no one had become a Divine-Spirit before proceeding into the spirit world. Once the spirit-man leaves the physical body, it cannot grow by itself, because it grows only in conjunction with the physical body.

What is the relationship between the spirit-man and the physical body? Examining their composition and growth, we see that the physical body is made up of the flesh mind and the flesh body. These are comparable to the body and mind of animals. The flesh body grows by taking in the intangible elements of heat, light, and air and the tangible element, food. Thus, there are two classes of elements: positive and negative. The function of the flesh mind is to provide for the existence, protection, motion, perception, and sensation of the physical body. Thus, it has the function of biological instinct. The spirit-man consists of the spirit mind and the spirit body. The spirit body is the body of the spirit-man and the spirit mind is

its heart. This is the center of the spirit-man where God is present.

The spirit-man needs for its growth two classes of elements, similar to those required by the physical body. The positive element is the Life Element from God, which includes divine love, truth, and energizing atmosphere. Its counterpart is the Element of Vitality from the physical body. Just as the physical body needs nourishment from food in order to be vital and alive, so the spirit-man needs nourishment to develop and sustain its vitality. The spirit-man becomes vital as the physical body completely obeys it and as the action of give and take is fully performed between them. In this way the spirit-man grows beautifully and freely, as it receives the Element of Vitality from the physical body. This is why we feel joy and energy when the body is healthy, active, and in harmony with the spirit. This energetic feeling which flows from body to spirit is the Element of Vitality. A spirit filled with a divine ideal, hope, and love imparts health and power to the body. The energetic feeling coming from spirit to body is the Life Element.

The previous statement that the spirit-man grows only in conjunction with the physical body refers to the fact that it grows through give and take between the Life Element and the Element of Vitality. The role of the spirit mind is to respond to God's command and govern the spirit-man and flesh mind. The flesh mind is to obey the spirit mind. They act as one, not as two. Thus, a person maintains full give and take between his spirit-man and physical body, forms the base of four positions on the individual level, and gives joy to God.

Since the spirit-man grows in conjunction with the physical body, only to the extent that man experiences love, beauty, and joy on earth can he sense them in the spirit world. He continues life in the spirit world with whatever degree of feeling he developed on earth. This is why it is so important for everyone to develop his full capacity for love, both giving and receiving, which is best fostered in family life.

Finally, what is conscience? It is the inclination of man's heart toward goodness. The conscience acts as the medium between the spirit mind and the flesh mind. Impulses from the spirit mind pass through one's conscience to the flesh mind. Since impressions perceived by the flesh mind affect the conscience, for the utmost in spiritual development one must live with a pure conscience. When the action of give and take between one's spirit mind and flesh mind is harmoniously maintained, one's conscience becomes clear. The more one lives in accordance with a pure conscience, the more intense is the give and take between the spirit mind and the flesh mind. If, on the other hand, one lives in opposition to one's conscience, give and take is greatly diminished and one's spirit-man becomes defective and stunted in development. In the fallen world, since people do not know the absolute God, their standard of goodness is relative, and the inclination of conscience varies in different times and places. However, the intrinsic heart of man which is somewhat comparable to intuition is a more genuine reflection of God's will. What is the relationship of intrinsic heart and conscience? Both incline toward goodness, but conscience reflects an external standard of goodness. Therefore, as the standard of goodness changes, the direction of conscience also changes. But whatever the outward standard, intrinsic heart is not affected. Therefore, intrinsic heart is inner and conscience is outer.

7. THE HEART OF GOD

God is limitless love and energy. However, God cannot manifest Himself freely. His manifestation is limited depending on the degree of man's response and capacity. Jesus illustrated this fact in his work of healing. He usually asked those seeking to be healed if they had faith in him. Without their response, Jesus could not manifest the divine power.

With the fall, man established a relationship of give and take with Satan, thus forming a base of four positions with him instead of with God. In this way Satan obtained a foothold

on earth and has since been establishing his kingdom, this Satanic world. Thus, God's purpose of creation has never been realized. The whole cosmos is a complete reversal of God's plan.

If man had not fallen but had become one with God by establishing the four positions with Him, man would have been like a mirror to reflect God's perfect image and likeness. But in turning away from God, man shattered this mirror and could no longer reflect God's perfect image nor perceive His love. Looking at fallen man God sees His wounded and broken creation, still bearing the divine spark, the seed of perfection, but unable to respond to Him fully. Unreturned love brings neither joy nor power to the giver of the love, nor can it last long. God's love has never been fully returned, for He has had no perfect object to whom He could express His love wholly and manifest His power freely. One feels only frustration and sorrow when unable to express love fully or freely. Throughout the thousands of years of history, God has never received true glory and joy from man.

Since man's fall, God has been seeking His lost family with all the love of His wounded and grieving heart. Since the time of Adam, He has been calling, "Where are you?" (Gen. 3 : 9b) Year after year the heavenly Father has traveled thorny paths searching for His children. His eyes are full of tears and His feet are bruised and bleeding.

Hear, O heavens, and give ear, O earth; for the Lord has spoken: "Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand." (Isaiah 1:2,3)

The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion,

with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. (Hosea 11:2-4)

Separated from God, the source of love, power, and joy, mankind has been suffering from hunger and thirst in spirit. In our hearts we have felt deep loneliness and a great longing for love—God's love. We have been like orphans, cut off from our true Father and Mother, God.

As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God? My tears have been my food day and night. (Psalms 42:1-3a) I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. (Psalms 69:3)

Man's separation from God brought spiritual death to man and has caused all the sorrow, misery, tragedy, and evil within man and in the world.

Since the time of the fall, many religions have developed in human society. To seek God through Jesus and his teachings, or the teachings of any other religion, is man's attempt to restore the original image of God within himself. Such seeking demonstrates man's desire to establish a give and take of love with God. If man had not fallen, he would have been living in the bosom of God's love, conversing with Him, walking with Him, creating with Him. Seeking after God through religions would have been unnecessary.

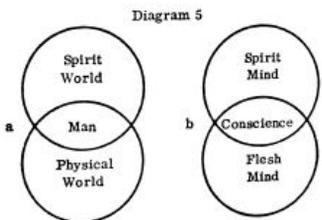
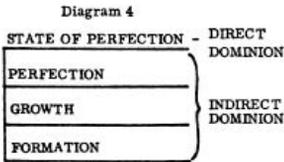
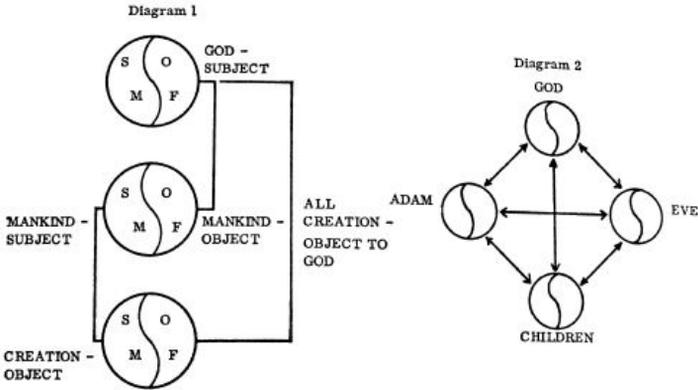
The separation between God and man is reflected throughout the creation. The wholehearted give and take of love between people has been seriously impaired. For this reason, mankind has failed in all history to establish a real brotherhood among men and nations. Families continue to disintegrate in this Satanic world. Never has God blessed men and women in perfect marriage. Never has a continual give and

take of love centered upon God flowed between marriage partners. Although people may say nice things and pretend kindness, in truth their hearts are often selfish and unkind.

Alienated from God, man has been unable to have full give and take with nature. Mankind has relentlessly abused and squandered his natural resources, and the forces of nature have encroached upon the dwellings and lives of men. Fallen man has not cared for and loved the creation as its true lord, for he has lost the intrinsic feeling for beauty with which God endowed him. Consequently even the creation has been suffering and waiting for the sons of God to reveal themselves as lords of all creation. The apostle Paul was aware of this and said:

For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. (Rom. 8:19-23)

God, man, and all creation have been suffering as a result of man's alienation from God. To end this universal suffering, man and all things must reunite with God and establish His kingdom of joy and love. Through His great struggle of centuries, the gate of heaven is open at last, and God is calling all men to enter.



CHAPTER II

THE FALL OF MAN

Deep within every person is the desire for goodness. Yet in seeking to do good, everyone finds the inclination to evil within himself. He then must struggle with it in order to fulfill his true desire. The world God created was good and should be only good. Yet it is full of evil and sin and is in such turmoil. How did evil start? What is the definition and origin of sin?

1. THE ORIGIN OF SIN

Sin is an act or state which separates man from God. A sinner is one who cannot perceive God's love clearly or respond to it fully. Deliverance from sin is the restoration of the sinner's relationship to God; but this is impossible until he understands what separated him from God.

There are two kinds of sin. The first is the personal sin which each one commits in his lifetime. The second is the original sin, by which the first couple separated themselves from God. This sin has radically affected their descendants, generation after generation. The nature of the original sin has never been exposed, though its evil effects have been universally inherited. No one has been able to free himself from this sin, however great his desire and effort.

Are there any clues concerning the origin of sin? According to Genesis, sin originated when Adam and Eve ate of the fruit of the tree of knowledge of good and evil. This sin was passed on to their children and is still inherited by us today. As the Bible states: "None is righteous, no, not one." (Rom. 3:10b) Everyone, without exception, is born under sin and needs a savior for his deliverance.

Eating the fruit of the tree of knowledge must be symbolic, because eating a fruit could not be the cause of the inherited sin which affects all humanity. As Jesus said, "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matt. 15:11) If the fruit is not a literal one, what does it symbolize? In the Garden Adam and Eve had been naked and unashamed. After they ate the fruit, they realized their nakedness, felt ashamed, and concealed the sexual areas of their bodies. (Gen. 2:25; 3:7) These actions suggest the symbolic meaning of eating the fruit. It is human nature to conceal anything wrong or defective. Adam and Eve concealed the lower parts of their bodies, which indicates that they had had a sexual relationship in violation of God's command. Their shame was the reaction to their loss of innocence.

The Jewish rite of circumcision also sheds light on this matter. To be marked as God's chosen people, the sons of Israel were circumcised. Uncircumcised Jewish males were not allowed in the temple and were considered Gentiles. At God's command (Gen. 17:10-14) Abraham initiated the rite of circumcision so that his descendants might make symbolic restitution for the original sin inherited from Adam.

In referring to their sexual actions, the Hebrews commonly spoke of eating or picking a fruit. In the Bible and elsewhere, to "know" a woman often means to have sexual relations with her. Also, to know good and bad is a Hebrew expression for sexual experience. Thus, it is clear that "to eat of the fruit of the tree of knowledge of good and evil" means to have sexual relations.

One of the main tenets of the Christian Church is that man is born with original sin. The only sin which can affect one's descendants is sexual sin: that which is transmitted through sexual union.

"Be fruitful and multiply, and fill the earth and subdue it." (Gen. 1:28) This passage indicates God's intention to bless Adam and Eve in marriage. Marital, love was to be a blessing of God. Adultery and fornication, being contrary to marriage,

are sin. It is obvious that the sexual action of Adam and Eve must have taken place outside of marriage and that this action was the original sin.

We may compare mankind to a tree. The leaves and small branches represent the individuals of the present generation. Some leaves or branches may be rotten, but they do not endanger the life of the tree. Likewise, although some people of the present generation are sexually immoral, they cannot corrupt the life of all mankind. Adam's and Eve's sin was like rotting the root of the tree, because they were the parents of mankind. The original sin completely distorted the growth of the tree. Thus, the original sin is the root of all sins and evils and caused the spiritual death of mankind.

2. THE IDENTITY OF THE SERPENT

According to Genesis, a serpent in the Garden tempted Eve to eat of the fruit forbidden by God. Eve responded to the serpent's temptation, ate, and gave some to Adam. God had warned them not to eat of the fruit; He said that in the day that they ate of it they would die. Through their disobedience, Adam and Eve were cast out of the Garden.

The serpent cannot be a literal animal because, as a lower creature, an animal cannot tempt man. Who, then, was the serpent? In Revelation, we find some clues to his identity.

And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God."
(Rev. 12:9-10)

Here we see that the serpent is equated with someone called Satan or the devil, that he is the deceiver of the whole world, an accuser, and that he and his angels were thrown down from heaven.

There are further references to Satan or the devil. Jesus, rebuking some Jews who criticized him, said:

You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. (John 8:44)

John the Baptist reproached the Jewish leaders for their pride in being descendants of Abraham: "You brood of vipers! Who warned you to flee from the wrath to come?" (Matt. 3:7b)

To tempt Jesus in the wilderness, Satan offered him all the kingdoms of the world. This implies that Satan has supreme temporal power. The author of the fourth gospel refers to the judgment day when the "ruler of this world" would be cast out. (John 12:31) Paul refers to a "god of this world" who has blinded the minds of the unbelievers. (II Cor. 4:4a) How did Satan acquire such power? Who is Satan and how did he originate? Peter states that certain angels sinned and were cast into hell (II Peter 2:4), and Jude refers to angels in hell who had left their positions, acted immorally, and indulged in unnatural lust. (6-7) It is clear that an angel who sinned and fell from heaven has acted as Satan, which is revealed even more in the following passage from Isaiah:

How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, "I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in

the far north; I will ascend above the heights of the clouds, I will make myself like the Most High. But you are brought down to Sheol, to the depths of the Pit. (14:12-15)

Although "Day Star" is used in the Revised Standard Version, the King James Version has "Lucifer," the archangel. Because he sought to be the most high, he fell from heaven, was cast down to hell, and became Satan. Let's examine Lucifer's attempt to exalt himself.

3. THE ARCHANGEL, LUCIFER

God said to the angels, "Let us make man in our image, after our likeness." This indicates two things. First, the angelic world was created before man so that angels could prepare man's dwelling. Secondly, angels resemble men, rather than having wings, as imagined. Nevertheless, they differ from man in two respects. First, they have never been incarnate and thus have never experienced life in the physical world. Because of this, they project a different vibration from that of spirit-men. Secondly, God created man as His children, whereas He created angels as His servants.

Many Biblical accounts illustrate the way in which angels have served God. Three angels brought to Abraham the message that his wife Sarah would have a son. (Gen. 18:1-15) Two angels visited Lot and warned him about the destruction of Sodom. (Gen. 19:1-23) Angels brought the message of Jesus' birth to Mary and Joseph; (Luke 1:26-38) and they served as the messengers of God in many other instances. (1 Kings 19:5-7; Acts 12:7; Heb. 2:2) For these reasons, the angels were called ministering spirits. (Heb. 1:14) In addition to serving Him, angels give God praise and glory in response to His love. (Heb. 1:6; Luke 2:13; Rev. 5:11-12; 7:11) In these instances, the angels were sometimes mistaken for men, showing that they bore an outward resemblance. However, their position and function differ from those of man.

The conventional idea is that angels are glorious beings, higher than man. It is true that in his fallen state man is lower than the angels, but this is not his true position. Once man is restored to God, he will be in his rightful position as lord and rule even the angelic world. So St. Paul said, "Do you not know that we are to judge the angels?" (I Cor. 6:3) However, through His angels, God sometimes communicates with man and gives him commands. To the one receiving such a message, the angel may appear awesome and glorious, but in reality angels are only messengers from God.

Lucifer held the position of archangel. God sends His blessing to one individual who represents all those under him. Just as God chose Abraham and through him blessed the children of Israel, so God chose Lucifer and through him blessed the angelic world. Lucifer appeared to be closest to God and to monopolize His favor.

4. THE SPIRITUAL FALL

When Adam and Eve were created, God loved them even more than Lucifer. He loved them as His children, whereas He loved Lucifer as His servant. God's love for Lucifer was not lessened by the creation of man, but Lucifer felt that God loved him less than before. Lucifer became jealous of Adam and wanted to hold the same position over him as Lucifer held over the angels. He wanted God to love Adam and Eve through him. Lucifer could not bring himself to love Adam as God did, but instead felt a jealous hatred toward Adam.

Conversely, Lucifer felt a growing impulse of love toward Eve. God's love is the source of life and power, and the elements of happiness and all ideals. The more love one receives from God, the more beautiful he becomes. As Adam and Eve were growing toward spiritual maturity, their spirits became more and more beautiful. Because of Eve's great beauty, Lucifer felt strong love for her. Lucifer could not resist his desire and ventured to seduce Eve, despite his knowledge

that this was in direct contradiction to God's will. Ignoring God's command, Eve responded to Lucifer's love. Through this act of fornication, Lucifer and Eve fell spiritually. By deviating from the Principle, Lucifer left his position and stood against God. Thereupon, he was cast down and became Satan.

One may ask, how could Lucifer, a spiritual entity, have sexual relations with Eve? When three angels went to Abraham to predict that his wife would have a son, the angels ate a meal with Abraham. When two angels came to Lot to destroy Sodom, some people of the city asked Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." (Gen. 19:5) By the ford of Jabbok, an angel wrestled with Jacob and dislocated the joint of his thigh. (Gen. 32:25) In these cases, the angels were thought to be men. Thus, it is seen that people still in their physical bodies can have contact with spirit entities.

Spiritual entities possess the same powers of sensual perception as human beings. Indeed, spiritual beings are even more sensitive. Sexual relationships between spirits and human beings have occurred throughout history. Such a male spirit is called an incubus; and the female counterpart, a succubus. Their invasions are not limited to the past, but even now occur frequently.

Love unites two beings into one, and through the union each receives some elements from the other. Having united with Lucifer, Eve received from him the feeling of fear. Lucifer felt fear because of his conscious violation of the Principle, and the same sensation of fear came to Eve immediately. People today often feel fear without apparent cause. The presence of evil spirits brings an atmosphere of fear, which men can sense but often are unable to explain. Evil spirits generate a fear-vibration because they are members of the non-principled realm established by Satan.

Another element that Eve received was the knowledge of Lucifer. "So when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and

ate. . . ." (Gen. 3:6) Lucifer was lower than Adam and Eve in the measure of love from God, but higher in knowledge. Because he had been created before them, he had had time to acquire this knowledge.

5. THE PHYSICAL FALL

During their period of growth, Adam and Eve loved each other as brother and sister, not as husband and wife. Upon receiving Lucifer's knowledge, Eve realized that her rightful mate was not Lucifer but Adam. No longer innocent, Eve realized the seriousness of her transgression and desired to recover her previous position in God's favor. She thereupon tempted Adam to behave as her husband. Adam responded and had relations with her prematurely. Thus, they disobeyed the command of God. Adam immediately felt the same fear as Eve did, and through the knowledge received from her, he recognized his sinful act. They were ashamed of what they had done, concealed their lower parts, and hid themselves. By transgressing God's will through their act of fornication, Adam and Eve fell far below the Formation Stage, both spiritually and physically, and became subject to Satan's rule.

6. THE TREE OF LIFE AND THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

It is important to understand that Genesis was written a few thousand years after the time of Adam and Eve. The events were recorded somewhat symbolically. The tree of life and the tree of the knowledge of good and evil were not literal trees, but symbols of the two persons in the Garden.

The tree of life was the symbol of Adam in perfection. Adam was to become perfect with Eve in marriage blessed by God. Then they would have produced children of life. God is the Alpha; and the perfect Adam, the tree of life, is the Omega. Through give and take between the Alpha and the Omega, a

perfect union was to be realized. This is the fulfillment of the purpose of creation.

The tree of knowledge of good and evil was the symbol of Eve. Through God's blessing, Adam could have fulfilled goodness together with Eve. However, by uniting with her prematurely, he fulfilled evil. Besides, Adam obtained knowledge through his sensual experience. This was carnal knowledge, which should have come to him only in maturity. By realizing his transgression, he acquired knowledge of evil. Thus, Eve was symbolized as the tree of knowledge; and eating the fruit represented experiencing Eve's love.

7. THE EFFECTS OF THE FALL

If Adam and Eve had reached maturity, God would have blessed them in marriage. Had they been united by the love of God, they would have produced children free of inherited sin. But because Adam and Eve joined with Satan through the act of unprincipled love, their descendants were the children of the fall, and the world came under Satanic rule.

Now the identity of Satan, the serpent in the Garden, has been revealed. How he became the father of mankind is now clear. How mankind has inherited the original sin from Adam and Eve is disclosed. Because Satan tempted Adam and Eve to turn away from God and thus to die spiritually, he was a murderer from the beginning. Since the fall, Satan has continuously accused men. Even now he is constantly trying to alienate man from God.

Ever since Satan dominated Adam and Eve, he has ruled the world in a pseudo-form of the Principle. With the accumulation of the sins and evils of mankind, Satan's power has increased and the number of his subjects has multiplied. Satan's servants, known traditionally as evil spirits, are either fallen angels or evil people in the spirit world.

Most people are unaware of the continual presence of both good and evil spirits. Psychiatrists quickly dismiss spirit possession and obsession as explanations for cases of

schizophrenia and multiple personality. The psychologically disturbing aspects of childhood are treated as the cause of emotional maladjustments and psychosomatic illnesses. Treating such disorders would be much simpler if the effects of spirit influence were recognized.

Spiritual entities are clearly visible to those whose spiritual senses are acute. Evil spirits can exercise power over people on earth only as long as men become

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him. Evil is produced as one maintains a relationship with Satan. If man rids himself of the Satanic elements inherited from Adam and Eve, Satan becomes powerless, for there is then no rapport between him and man.

Lucifer deceived Eve when he said: "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Gen. 3:4-5) Satan continually deceives people, inducing them to do his will. Satan has been very clever in hiding his identity. No matter how many searches were made for him, he remained safely hidden until his crime was discovered and his true identity revealed. Even the most despicable criminal may live safely as long as his crime is unknown to the world. Satan was able to rule the world because no one had detected his crime and accused him before God by exposing it.

Today, however, Satan's secret crime has been revealed, and the battle between man and Satan, or good and evil, is coming to a decisive, final encounter. For the final victory it is necessary for each individual to arm himself with an understanding of Satan's crime as revealed in the Principle, then confront and defeat Satan with this powerful weapon. God did not disclose Satan's secret in the scriptures, but only intimated it through symbols and parables. It is man's responsibility to detect the secret of Satan, prosecute him before God, and subjugate him completely.

8. FREE WILL

Free will is the highest gift God gave man. If man did not have free will and were simply forced to serve God, there would be no beauty or life in man, and no joy or glory for God. It is most beautiful and precious when man serves God voluntarily and loves Him wholeheartedly, in free will. Because of his free will, man is supreme in all creation.

Some believe that Adam and Eve fell because they had free will. Of course their free will made it possible for them to choose to fall. If they had fallen because of their free will, however, there would always be the danger of falling, even after they had become perfect. Insecurity would exist even in the heavenly kingdom where man is to have complete freedom. Such insecurity would then exist forever, and the promised attainment of perfection would be impossible. If there is no possibility for God's creation to become as perfect as He, then God Himself is not perfect or Almighty.

Though free will did not cause the fall, Adam and Eve lost their freedom because of their fall and became subject to Satan's domination. Hence man spiritually does not have complete freedom to do what is right and good in God's eyes; instead he has the freedom to do what is wrong and evil. On this point St. Paul lamented and said:

We know that the law is spiritual; but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . Wretched man that I am! Who will deliver me from this body of death? (Rom. 7:14-15, 24)

Hence it is necessary for man to restore his lost freedom before he can restore his original nature and the Garden of Eden. One of the signs that a New Age has come is that now people all over the world are seeking freedom at all costs, on the individual level as well as national levels.

9. THE CAUSE OF THE DEVIATION FROM THE PRINCIPLE

What force could possibly cause Lucifer, Adam, and Eve to deviate from God's Principle and turn away from His love? Only one force is stronger than the Principle: LOVE. God made the power of love so absolute that even His Principle does not preclude expressing love in a way which violates His will. No man would choose death merely in order to eat a fruit. The force of love, however, can blind man and drive him even to death.

God created man as an object to whom He could send His limitless love and from whom He could receive a full response of love. God wants man to live in the fullest expression of love and enjoy complete happiness on earth and hereafter. If the Principle controlled man's love, then love could not be absolute. After reaching the state of Perfection, man is no longer under the Principle, but under the Direct Dominion of God's love. Perfect freedom and happiness do not exist under the Principle, but only in the dominion of God's absolute love. Since God made the power of love so great, it was entirely possible for Lucifer, Adam, and Eve to transgress the Principle through their misuse of love.

In the Direct Dominion of God, man's unconditional love of God and God's infinite love toward him form such a powerful bond that no other love can separate man from God. However, before man reaches Perfection, his love for God is incomplete and may be misdirected. For this reason man and woman should experience a full union of love with each other only after their love for God has become unconditional. Thus we see in Genesis, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." In this way they were directed to center their love on God, not on themselves.

10. THE MOTIVATION OF THE FALL OF LUCIFER

The motives behind Lucifer's fallen act were, first, his desire to dominate Adam and Eve which was derived from his pride and jealousy, and, secondly, his impulse of love toward Eve.

Lucifer coveted Adam's position and the greater amount of love which Adam and Eve received from God. Lucifer's desire to receive God's love as much as Adam did was not, in itself, evil. But when he left his proper position and seduced Eve in order to fulfill his own desire, he violated the Principle and created disorder in the whole cosmos. Lucifer was to be under Adam and Eve, and Eve under Adam. Adam and Eve were equal and were to stand before God, as a unit when they reached maturity. In the divine order, however, Adam took precedence over Eve because he was created first. Contrary to the divine order, Lucifer dominated. Eve, and she in turn dominated Adam through temptation. In this way the order of dominion was reversed. That aspect of human pride which leads men to regard themselves or their creations as God or God-like derives from the fallen nature of the archangel Lucifer.

If Lucifer had loved Adam as God did, he could have shared God's joy and happiness from man. Because Lucifer became jealous of Adam and tempted Eve, he took a stand against God. When anyone stands with God, he feels joy and power. If he stands against Him, he destroys not only himself but others also.

11. COULD GOD PREVENT THE FALL?

God is Almighty and All-knowing. Therefore, he could foresee the possibility of Adam's fall. However, God did not prevent the downfall of Adam and Eve. Foreseeing the destructive consequences of their transgression, why did He not intervene? God created the Divine Principle to govern man during his growth from Formation to Perfection. God does

not intervene directly in the affairs of His children until they have grown to Perfection. Adam and Eve fell while they were immature. Had they been mature, they would have loved God so deeply that no temptation could have turned them away from Him.

For the following reasons God did not directly intervene, either to prevent the fall or to restore Adam and Eve to their innocent state immediately.

A. God is absolute and perfect, and He created the Principle to be a perfect system of spiritual law. The Principle provides man with all the guidance he needs for growth to spiritual maturity. In accordance with His Principle, God does not interfere with man while he is fulfilling his responsible part. During man's growth the Principle is sufficient for man's guidance. At the time of their fall, Adam and Eve had reached only the top of the Growth Stage. If God had stepped in to prevent the fall or to restore His fallen children directly, He would have violated His own Principle and invaded man's responsibility. Thus, the Principle would appear imperfect, unable to guide man in his growth.

B. God is not responsible for what He did not create. If, after their fall, God had assumed full responsibility, and restored them, He would have been acknowledging their transgression as part of His creation. If God were to acknowledge the non-principled act initiated by Satan as part of His creation, then He would be acknowledging Satan as co-creator. Since God is the sole Creator and brings forth only good, He will in no case recognize evil as part of His creation, nor assume responsibility for its abolishment.

C. God created man to be the Lord of all creation. To qualify, man must be mature, having passed through the three stages of growth. When God establishes Direct Dominion over man, man is recognized as having reached maturity. When Adam and Eve fell, they were still immature, thus under the Indirect

Dominion of God. If God had exercised Direct Dominion over them at the time of their fall, He would have been recognizing them as mature, which they were not. To see Adam and Eve become fully qualified, God had to wait until they had grown to the state of Perfection. To give man lordship, God had to leave him free of direct intervention until he reached the state of Perfection by himself. God did not explicitly forewarn Adam and Eve about Lucifer's temptation, because they had to use their own judgment in all situations. If He had told them clearly, Adam's dignity as the Lord of creation would have been hurt. God only gave a hint regarding the possible temptation of Lucifer.

For these reasons, God did not interfere with the fall of Adam and Eve. He had to work for their restoration afterward.

NOTE ON INDEMNITY

Indemnity or restitution is a law which has not been clearly understood; yet it is absolutely inexorable in its operation. Indemnity is "protection or exemption from loss or damage, past or to come." Restitution means "an act of giving an equivalent for loss, damage, etc." (Both definitions from Webster's Dictionary.)

When man fell, he lost his original intrinsic value the image of God in man and became a debtor to his Creator. God will never desert fallen man for two reasons. First, He created man to reflect His image, and He will not be satisfied until man does so. Second, it is part of man's nature to live forever regardless of the circumstances surrounding such eternal life. God will not leave His creation in an eternally unfulfilled and imperfect state. Accordingly, man must be restored to his original state. However, man, the sinner, as a debtor to God, cannot liquidate his debt and restore his original value by his power alone.

God does not and cannot forgive man unconditionally because it is contrary to the Divine Principle. It is not enough

simply to desire to return to Him from Satan's domain. Like the prodigal son, we must make our way painfully and step by step from the far country to our Father's house. Only when we get within sight of that house will our Father run to meet us. Until then, He can never be sure we really mean what we say. We must show Him by our will and actions that our intention is to return to Him.

Unconditional forgiveness conflicts with the justice of God. However, He does make concessions which result in man's compensating for only a fraction of his total debt. When man fulfills this condition, his whole debt is discharged and he is acknowledged by God as though he had not sinned at all. The Law of Indemnity is like bankruptcy. Imagine that you owe someone \$1,000, but all you can scrape together is \$50. Your creditor accepts what you have and forgives the balance. This is what God does. If we pay only five percent of our actual debt to God, He will wipe out the rest—the ninety-five percent. However, the five percent in God's eyes is one hundred percent for man, and payment requires his utmost devotion and commitment.

Satan, however, claims man as his own. He has dominated man from the beginning. Satan is not so generous as God. He will not forgive man anything. He demands one hundred percent payment, and, if it is not paid willingly, he will exact it in the form of illness, pain, worry, fear, doubt, inconvenience, moods, depression, and many other diverse and subtle methods.

God is constantly urging and inspiring man to pay off his debt quickly so that man can return to Him. But for each inspiration from God, Satan demands payment. Sometimes God will help with this payment; at other times, God leaves man alone to manage it himself. Sometimes God tries man as severely as does Satan and lets him overcome it. When man does so, God makes it a condition to speed up his restoration. In this way, man makes payment to God and to Satan in the course of his restoration.

There is a method by which these debts can be paid off quickly. We know that physically we are still within Satan's realm, and thus still claimed by him. Conscious payment of physical indemnity or restitution removes Satan's opportunity to attack us. God will not let Satan claim more than his due.

One of these methods of payment is fasting. We know that our physical bodies require food for nourishment. By depriving our bodies of food for a short time, we thereby consciously inhibit our activities. Fasting is widely practiced among some religious people, but the reason for fasting has never been clear. Now we know that their fasting is payment to Satan for release. When Jesus cured the epileptic boy, he told his disciples that "This kind comes out only by prayer and fasting." Prayer calls upon the forces of God, while fasting pays indemnity to the forces of Satan.

This message which you are studying is the highest message ever given to man by God. As a result, Satan works particularly hard on those who hear the 'Principle, for they are most likely to leave his realm immediately. Satan often presents inducements to divert those about to escape him. Friends, jobs, wealth, comfort these he often makes available in an unprecedented way to people studying the Principle, but only at the cost of abandoning their study. Do not be surprised. If you are attacked by headaches, colds, indigestion, doubts, fear, trivial accidents and inconveniences, et cetera. This is Satan's way of making you pay for what you learn from God. However, you now have the knowledge to defeat Satan! You can accuse him before God, pray for God's assistance, and pay indemnity at your convenience.

While Satan demands one hundred percent payment from man, we obtain God's forgiveness by fulfilling certain conditions which make only partial payment of our debt to Him. However, between man and man God demands one hundred percent payment. Many Christians have felt that Jesus somehow cancelled the law of "an eye for an eye, a tooth for a tooth" given in the laws to Moses. This is not true. Injustices by man to man must be paid for, either in the flesh or in the

spirit, either to the one offended or to another in like circumstances. Buddhists and Hindus call this the Law of Karma; and it, too, is inexorable. In the Sermon on the Mount Jesus said,

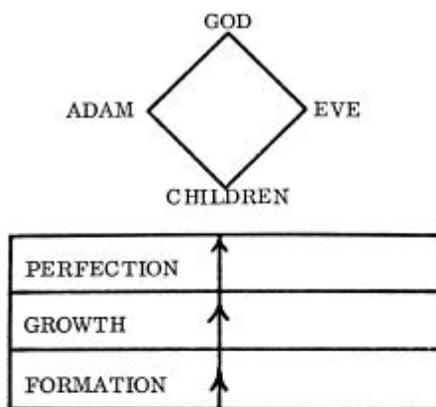
So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny. (Matt. 5:23-26)

Those who harm or mistreat their brothers will find themselves in the position of being themselves mistreated if they fail to make amends. If they arrive in the spirit world with unpaid debts, they will have to work to assist perhaps the very ones they hurt in order to pay what they owe. Payment in spirit is much more difficult, and thus it behooves us to attend to our obligations while we are yet in the flesh.

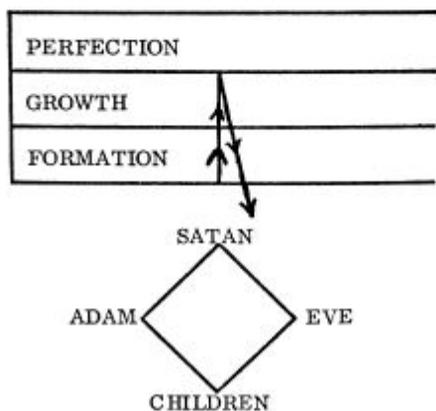
This, then, is the Law of Restitution. You will find that your understanding of its operation will enable you to cope much more effectively with what were previously labeled "the mysterious workings of fate."

Diagram 6

IDEAL OF CREATION



RESULT OF THE FALL



CHAPTER III

THE MISSION OF JESUS

The life and death of Jesus have presented unfathomable questions. Did he reveal to mankind everything he intended? Was his crucifixion the consummation of his mission? If his teaching was the ultimate revelation and his mission was completed, why do Christians still pray, "Thy kingdom come. Thy will be done on earth as it is in heaven?" Let us examine Jesus' life and teachings in the light of God's new revelation.

1. JOHN THE BAPTIST

Malachi, the last prophet of the Old Testament, prophesied: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." (Mal. 4:5) The prophet Elijah was a most powerful spiritual champion. His mission was to subjugate Satan and drive him out of Israel forever. Elijah defeated all the false prophets in his great battle on Mount Carmel. But after he passed on, the Israelites united with Satan by again worshiping idols. Therefore, Elijah's work had to be redone. In order to prepare for the Messiah, another Elijah was needed, as Malachi prophesied. Hence, the people expected Elijah to come prior to the coming of the Messiah.

According to Jesus' explanation, John the Baptist was the anticipated Elijah. That is, Malachi's prophecy concerning Elijah was fulfilled in John the Baptist. He came to complete Elijah's mission of subjugating Satan and to make preparation for the Messiah.

John had been chosen even in the womb. The angel Gabriel had announced to Zechariah that his wife, Elizabeth, would bear a son who would prepare his people for the Messiah.

And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared. (Luke 1:16-17)

God sent special people to pave the way for the coming of the Messiah. Patriarchs, judges, kings, and prophets exhorted, guided, and prophesied—all to this end. John the Baptist was the last and greatest of these forerunners. It was he who was to read the signs and point out the promised one to the Israelites. Everything in John's life was directed to prepare him for this mission. His period in the wilderness, his course of study and meditation, his life of asceticism, and his understanding of the plan of God—these were essential to the success of his mission as the forerunner of the Messiah.

As the people were in expectation, and all men questioned in their hearts concerning John, whether perhaps he were the Christ, John answered them all, "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire." (Luke 3:15-16)

The people were so struck by John's dynamic message that they considered him the greatest prophet, and even wondered if he were the Christ.

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The Pharisees, upon hearing that Jesus was the Messiah, immediately wondered where the prophesied Elijah was. Jesus' disciples brought the question to him, and Jesus replied that John was Elijah. (Matt. 17:10-13) Then the priests and Levites came to John to find out by his own words whether he was Elijah, as Jesus had declared. Contradicting

what his father had received about him, John denied that he was Elijah. (John 1:19-21)

Whatever John uttered the people deemed very important, and he became exceedingly influential. His voice had far more authority than that of Jesus, who was only a humble carpenter and was unknown to most people. The people could have accepted Jesus as the Messiah much more readily if John had proclaimed himself to be Elijah, thus bearing witness to Jesus. By deny that he was Elijah, however, John made Jesus an imposter. John made it difficult for the people to follow Jesus.

When Jesus asked John to baptize him, John immediately sensed that he should be baptized by Jesus. John later told his disciples that he had seen the spirit of God descend and remain on Jesus, and that Jesus was the Lamb of God who would take away the sin of the world. (John 1:29) It is therefore apparent that John knew the identity of Jesus. John's mission apart from Jesus should have culminated with his baptism of Jesus. He thereupon should have joined Jesus, become his disciple, and served him as his Master, thus drawing people to Jesus, not to himself. But apparently John was not convinced, for he took a position apart from Jesus. John said, "He must increase, but I must decrease." (John 3:30) Why should John decrease while Jesus was increasing?

If John had truly followed Jesus, he would have been with Jesus in his triumph and glory. However, doubts came to John's mind as he compared his life with that of Jesus. It seemed to him as if Jesus were abolishing the Mosaic Law. Jesus' disciples were simple fishermen and his friends were tax collectors, harlots, and sinners. Jesus and his followers were ascetic. John might have even expected the Messiah to come in glory on the throne of David. But Jesus was a man of humble background.

In prison, however, having heard of Jesus' miracles, John again wondered about him. John sent two of his disciples to inquire. Their question, "Are you he who is to come, or shall

we look for another?" offended Jesus. Jesus answered them, saying:

Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offense at me. (Luke 7:22-23)

John should have recognized Jesus at least by his works. John was the greatest prophet of all, in terms of his mission, for he was the very one to give direct witness to the Messiah. Jesus said:

I tell you, among those born of women none is greater than John; yet he who is least in the kingdom of God is greater than he. (Luke 7:28)

In terms of serving Jesus, John was the smallest of all because he did not follow or attend Jesus as the Lord although he had been chosen for that very purpose. Had John followed him after baptizing him, and testified to Jesus ardently enough, the whole of Israel might have turned to Jesus. But John, the principal forerunner of Jesus, had failed in his mission of preparing the way. Because John did not lay a foundation for Jesus, Jesus himself had to withstand the attacks of Satan throughout his forty days of fasting and prayer in the wilderness.

2. THE KINGDOM OF HEAVEN

Jesus had come in Adam's place to restore the lost Garden of Eden, to establish the kingdom of heaven on earth. He chose twelve disciples and seventy men, with whom he undertook this task. From the beginning of his ministry Jesus proclaimed, "Repent, for the kingdom of heaven is at hand." (Matt. 4: 17b) As Luke reported, "He went on through cities

and villages, preaching and bringing the good news of the kingdom of God." (8:

Jesus gave many parables pertaining to the kingdom of heaven. He compared it to sowing good seeds in various soils; to a tiny grain of mustard seed which would grow into a large tree; to leaven hidden in meal; to a treasure hidden in a field, which a man found with joy and then bought at the cost of everything he had; to a merchant who, finding one pearl of great value, went and sold all that he had and bought it; and to a net thrown into the sea.

He compared the kingdom of heaven to a king who gave a marriage feast for his son and invited all people, but they would not come; to ten virgins, five wise and five foolish, who took their lamps and went to meet the bridegroom; to a man who called his servants to account for the talents which he had entrusted to them. In the Beatitudes, Jesus described the nature of those who would enter the kingdom of heaven.

To his disciples Jesus partially revealed the secrets of the kingdom, but to the public he spoke always in parables. (Mark 4:11) Jesus said that it was not easy to enter the kingdom. One must be like a child, showing that quality of obedient acceptance. For a rich man it was particularly difficult, so that Jesus compared a rich man entering the kingdom to a camel going through a needle's eye.

Jesus came to bring a physical kingdom into the world, and not merely a spiritual kingdom in the hearts of his followers. Because the kingdom's foundation had to be laid during Jesus lifetime, its establishment was imminent and urgent. Therefore Jesus directed his followers to seek his kingdom and righteousness first, without giving undue thought to what to eat or wear.

Jesus sent out his disciples, urging them to preach that the kingdom was at hand. In fact, the time was so urgent that Jesus commanded: "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." (Luke 9:60) At another time he said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." (Luke

9:62b) In teaching his disciples how to pray, Jesus' first petition to God was "Thy kingdom come." Jesus proclaimed the arrival of the kingdom of heaven because he was the one by whom the kingdom was to be established. Therefore, the kingdom of heaven was the entire theme of his message.

To enter the kingdom, one must be perfect. As Jesus said, "You, therefore, must be perfect, as your heavenly Father is perfect." (Matt. 5:48) After man attains perfection, he comes under God's Direct Dominion in marriage blessed by Him. Perfected men and women have no need for forgiveness because they have in themselves no sin. Descendants of such parents will be born free from original sin, and therefore will have no need of a savior.

Jesus came to subjugate Satan, thereby freeing men from evil and from original sin. He came to raise them to perfection to establish the kingdom of heaven on earth. This kingdom was to be much more than the reign of God in peoples' hearts. He meant to establish a tangible, visible kingdom. It was to be built by the efforts of men filled with divine love and truth. It was to be a Garden of Eden in which true families of perfected parents would live with God in a full relationship of reciprocal love.

3. GLORIOUS PROPHECY FOR THE MESSIAH

God's purpose in sending the Messiah was to establish His kingdom on earth, beginning with Israel. Isaiah prophesied the Messiah's role in God's kingdom.

For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with

righteousness from this time forth and forevermore.
(9:6-7)

From the throne of David, the Messiah was to govern his people with justice and righteousness. He was to reign with wisdom, as Wonderful Counselor; with power, as Mighty God; with love, as the Everlasting Father. And the peace of his kingdom was to last forever. Not only his human followers, but all nature was to dwell in his peace, as Isaiah foretold.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.
(11:6-9)

Isaiah further prophesied the glorious days the Israelites would see in the kingdom of the Messiah.

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. . . . Lift up your eyes round about, and see; they all gather together, they come to you; your sons shall come from far, and your daughters shall be carried in the arms. Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you. . . . Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession. For the nation and kingdom that will not serve you shall perish; those nations shall be utterly

laid waste. The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of those who oppressed you shall come bending low to you; and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel....Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise.... The least one shall become a clan, and the smallest one a mighty nation; I am the Lord; in its time I will hasten it. (Isaiah 60)

This is the glory and joy that the Israelites were to share upon the establishment of the Messianic kingdom. Their long suffering and sorrow would be ended. Their blessing would reach throughout the whole world, and earth would be the Garden of Eden.

Such glorious prophecy is found also in the Gospels.

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end. (Luke 1:31-33)

The angel Gabriel informed Mary that her son would be the Messiah, fulfilling the long-cherished hope of Israel; that he would rule a kingdom of eternal peace. The wise men of the East came to pay homage to the newborn Jesus as the prophesied King of the Jews. Shepherds in the fields heard from angels that the Messiah was born in Bethlehem. Simeon and Anna were in the temple at Jerusalem when the baby Jesus was brought there. Through the Holy Spirit they immediately

recognized him as the promised King and Messiah. Upon hearing of Jesus' birth, King Herod was afraid of losing his position, and sought to have him killed. At last, John the Baptist was sent to prepare the people by his direct witness to the Messiah.

God painstakingly prepared the people of Israel for the Messiah by sending prophets, angels, and witnesses. Thus He sought to assure Israel's recognition and wholehearted acceptance of the Messiah, which the establishment of His kingdom required.

4. HOW WAS HE RECEIVED?

When the Messiah finally came to the people, he was most sadly treated. Even though at one point John had conclusively realized Jesus was the Messiah, he didn't follow through in witnessing to him, but continued on his separate way. Thus he as a forerunner failed in his mission. The populace listened to Jesus and the masses marveled at him, primarily because of his miracles and healing, not the truth he brought. Some fanatics, excited by his demonstrations of power, tried to make him a king in their own way, without knowing the whole implication of Jesus' role. A few came to recognize him by the truth of his words, but the stubborn and arrogant priests, scribes, and Pharisees united with Satan and criticized his teaching as being contrary to the law of Moses. They viewed his miracles as coming from Beelzebub, the devil; they denied his Messiahship by saying that he blasphemed in referring to himself as the Son of God. By constant condemnation of Jesus, they alienated the people from him. Finally, they bribed one of his disciples to betray him.

We speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? (John 3:1 lb-12)

The heavenly things Jesus wished to speak Concerned the establishment of the kingdom of heaven. However, he could not convey them to the people, because they did not believe in him. Jesus had done everything possible with the desire that the Jewish people recognize and believe in him. He had preached about the kingdom of heaven he had come to establish. He had performed mighty works in the hope that they might see who he was. Nevertheless, the stubborn and faithless people refused to accept him as the Messiah, and repudiated his words and works. Finally, brokenhearted, he rebuked them for their unbelief.

Woe to you, Chorazin! Woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (Matt. 11:21)

You are of your father the devil, and your will is to do your father's desires. (John 8:44a)

Jerusalem, the city of the temple, had rejected Jesus, the true temple. He wept:

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate. (Matt. 23:37-38)

Would that even today you knew the things that make for peace! But now they are hid from your eyes . . . because you did not know the time of your visitation. (Luke 19: 42-44)

Jesus endeavored to make the Jews recognize him by his words, his works, and his prayers, but it was all in vain. When he saw that it was impossible to establish the kingdom of God

during his lifetime, he began to speak about the return of the "Son of man." Jesus did not mention the Second Advent from the beginning of his ministry, but only after he realized the impossibility of fulfilling his mission.

5. THE ORIGINAL COURSE CHANGED

To receive guidance concerning his destiny, Jesus went up on a mountain to pray. Peter, John and James accompanied him. During his prayer Moses and Elijah appeared to Jesus, and his inevitable suffering was revealed to him. "And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem." (Luke 9:30-31)

However, Peter and the other disciples were heavy with sleep and did not know what had transpired. Peter said, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah." (Luke 9:33b) At the spiritual manifestation of two great figures of history, Moses and Elijah, Peter was overwhelmed and excited. However, he had missed the whole point.

Also about this time Jesus began to intimate to his disciples that he would have to go to Jerusalem, there to suffer much from the elders, chief priests, and scribes, and finally to be killed. Peter took him by the arm and began to remonstrate with him over this, saying, "God bless you, Master. Nothing like this must happen to you." Peter, the chief disciple, was surprised and even shocked to hear that Jesus would suffer. Why should Peter be so surprised at this if Jesus had been teaching his mission as the suffering Lord? Jesus' remarks concerning his suffering were shocking and upsetting to Peter because such suffering was in complete contrast to everything Jesus had taught up to then.

By this time Jesus saw no way of fulfilling his original intention, and therefore resolved to endure suffering to salvage what he could. Although to the outer circle of followers Jesus spoke of the kingdom of God only in parables, to his intimate

disciples he revealed more. (Luke 8:10) Therefore, his close followers knew that Jesus was working to establish the kingdom of heaven during his lifetime. With this knowledge, James and John once asked Jesus: "Grant us to sit, one at your right hand and one at your left, in your glory." (Mark 10:37) They were not wrong in expecting him to reign in glory upon the throne of David. What the disciples did not know, however, was that on the mountain with Moses and Elijah, Jesus had resolved to confront the imminent crisis. Rejected by the Jews, he was forced to take an alternate course. Thus he was tragically diverted from the victorious way of the Lord of glory prophesied by Isaiah.

6. PREDICTION OF SUFFERING

If Jesus did not come to be crucified, why then did Isaiah predict his suffering?

Who has believed what we have heard? And to whom has the arm of the Lord been revealed?... He was despised and rejected by men; a man of sorrows, and acquainted with grief;... Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. (53:1-4)

We must understand that the purpose of God is fully accomplished only when men cooperate with Him. Therefore, if man does not wholeheartedly obey Him, God's will cannot be fulfilled.

God's will is not automatically fulfilled by the coming of the Messiah. His purpose can be accomplished or delayed, depending upon the attitude of the people to whom the Messiah is sent. If the Jews unequivocally received the Messiah, God's will could be fulfilled and His kingdom established on earth. On the other hand, if the people rejected the Messiah in disbelief, Jesus could only suffer at their hands.

God foresaw these two possible responses to the Messiah. The prophecy of the Lord of glory recorded in Isaiah 9 and 60 would have been fulfilled if the Jews had responded to the Messiah wholeheartedly. God desired the fulfillment of this prophecy. The prediction of the suffering servant recorded in Isaiah 53 was one which God never wanted to see fulfilled. He gave this prediction only to warn the Jews not to despise him, in which case he would have to suffer.

Jesus' parable clearly shows that he did not come to die:

There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, "They will respect my son." But when the tenants saw the son, they said to themselves, "This is the heir; come, let us kill him and have his inheritance." And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants? They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their season." . . . Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it. (Matt. 21: 33-43)

In this parable the householder is God. The son He sent is Jesus. God expected the Jews the tenants in the parable to receive His son with respect and love. Killing him was an outrageous transgression. Jesus' death certainly was not

predetermined! If Jesus had not been crucified, he would have fulfilled his mission and restored man in both spirit and body. Despite God's preparation and warning, the Jews frustrated His primary intent.

7. THE CROSS: A SECONDARY CHOICE

Since Jesus could not establish the physical kingdom, the realization of God's will was delayed. Since the fall of man, the heart of God has been filled with grief. Jesus came to relieve the divine sorrow, thus comforting the Father. Unable to succeed completely in this mission, Jesus must have been sorrowful.

The patriarchs and prophets of the Old Testament Age had laid the foundation for the Messiah. These forefathers in the spirit world were eager to see the completion of the works they had started and the glorious fulfillment of God's will.

Israel had undergone repeated trials and had suffered long in preparation for the Messiah. By rejecting him, she lost God's blessing and her long suffering became meaningless. Jesus, who deeply loved his people, felt heartbroken at their bleak destiny.

He foresaw that his followers would suffer as he had suffered. Their suffering must continue until the Lord comes again. Furthermore, since the establishment of God's kingdom was postponed, humanity's suffering in this Satanic world must also continue.

Filled with thoughts of these things, Jesus must have felt desperate anguish.

And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me;

nevertheless, not as I will, but as thou wilt." (Matt. 26:37-39)

If the crucifixion were God's predetermined course of saving mankind, why was Jesus so sorrowful in accepting it? Why did he pray that the cup of suffering pass from him? Numerous martyrs courageously persevered through severe suffering, praising God. Could Jesus, the Savior of mankind, have less faith than others when he prayed to have the cup taken from him? Certainly not. He desperately prayed, even three times, because he knew his death on the cross was not God's will. In his agony he sought some possible way to fulfill the divine mandate.

If Jesus' crucifixion had been God's predetermined plan, the role of Judas Iscariot, who betrayed Jesus, should have been vital in God's sight. If Judas' action had helped to accomplish God's will, why did he hang himself afterwards? The action of Judas was rebellious, and Jesus clearly displayed his anger at Judas' treachery:

But woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born. (Matt. 26:24b)

It is now clear that the crucifixion was imposed by man; that it was intended neither by God nor by Jesus.

Even St. Paul didn't recognize the Messiah and vowed to persecute this new religious sect, but he was dramatically arrested in his path.

Now as he journeyed he approached Damascus, and suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting." (Acts 9:3-5)

How shocked and grieved Paul must have been when he discovered the truth! The Messiah, for whose coming Paul had prayed daily, had been crucified. Although Paul had lived at the same time and in the same region as Jesus, he had missed the precious opportunity of serving him directly. Having discovered the truth and realizing what he had done against the Messiah, Paul cried out in self-denunciation and declared himself the chief sinner. Paul expressed his deep regret at the blindness of the people, which he had shared:

None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. (I Cor. 2:8)

8. JESUS' LAST WORDS

Prior to his arrest, Jesus said to his disciples: "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth." (John 16:12-13a) "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (John 3:12)

If the people of Israel had fully accepted Jesus, he could have revealed to them the full significance of his mission and the complete schedule for the establishment of his kingdom. Instead, Jesus was alone, for his people had rejected him and one of his disciples was about to betray him. Under these circumstances, Jesus could not give full information, even to his intimate followers. So he told them that God would reveal more in the course of time to guide them into all the truth.

When Jesus was brought before Pilate, he asked Jesus if he was the king of the Jews. Jesus affirmed it (Mark 15:2) and said, "You say that I am a king. For this I was born and for this I have come into the world, to bear witness to the truth." (John 18:37b) Jesus was truly the King, but without a kingdom. His kingdom was "not of this world," that is, not made up of

any political, military, or human force then existing. Jesus came to subjugate Satan and establish the kingdom of heaven by divine love and truth. This was the whole purpose of his life. In fact, Jesus' effort to establish a kingdom was so widely known that many ridiculed him as the king of the Jews. Those priests, scribes, and soldiers who mocked his kingship spat upon him, beat him, and crowned him with a wreath of thorns.

John's Gospel reports the last words of Jesus as "It is finished." (John 19:30b) Jesus did not mean by this that he had accomplished the entire scope of his mission. He merely meant that his life and work were over.

Luke records a prayer of Jesus on the cross: "Father, forgive them; for they know not what they do." (Luke 23:34a) This clearly indicates that the Jews had made a tragic error in crucifying Jesus, and had sinned against God. Otherwise, why should Jesus entreat God to forgive them?

Matthew and Mark record the last prayer of Jesus as: "My God, my God, why hast thou forsaken me?" (Matt. 27:46c) Certainly this is not the prayer of a Messiah who has victoriously fulfilled his mission. This is rather the heart-rending cry of the one who undertook the mission of greatest promise, but who now is dying like a criminal, deserted by all, even by God.

If Jesus had established his kingdom, great changes would have come to the world. However, he was unable to bring his kingdom and subjugate Satan completely. Sin and evil still run rampant in the world. The glorious prophecies of Isaiah have not been fulfilled. Israel, was never glorified. Indeed, a generation after Jesus' death, Gentiles invaded the promised land, destroyed the temple, and dispersed the Israelites. In order to fulfill the glorious promises of the kingdom of God, Christ must come again.

9. AFTER THE RESURRECTION

Satan's greatest effort was directed toward destroying Jesus. By so doing he could nullify God's entire dispensation

up to the time of Jesus. It was neither God's will nor Jesus' fault that he was handed over to Satan. He was condemned because of the conditions made by the failure of John the Baptist, the betrayal of Judas Iscariot, the faithlessness of his disciples, and the disbelief of the people.

Satan exercised all his power, crucified Jesus, and fulfilled his desires. A condition was thus established for God to exercise His divine power according to the principle of restitution. Satan, by exercising his power, crucified Jesus. God, in turn, by exercising His power, raised Jesus from the dead. Hence, the resurrection of Jesus was beyond Satan's accusation and constituted a realm completely separated from Satan's interference. The cross of Jesus had been a victory for Satan, but the resurrection was God's victory and cancelled Satan's former claim on Jesus. After the resurrection, Satan could no longer find a basis for accusation or invasion of Jesus. From this time on Satan was on the defensive, and Jesus in the aggressive position spiritually. Although Jesus could not accomplish the universal restoration both spiritually and physically, God was able to start a new dispensation of spiritual salvation through the resurrected Jesus.

The forty-day foundation which Jesus had laid in the wilderness had been invaded by Satan and was destroyed with Jesus' crucifixion. In order to start a new dispensation of spiritual salvation, Jesus had to establish another foundation based on the number forty. Hence, the risen Jesus did not ascend into heaven immediately, but remained on earth with his disciples for forty days, exhorting them and strengthening their faith. Because of this new foundation of forty days, the descent of the Holy Spirit was possible, and God could begin a new dispensation with the risen Jesus and the Holy Spirit:

The Christian Church was established on this foundation. Whoever unites with the risen Jesus and the Holy Spirit stands on the same foundation as Jesus, and is freed spiritually from the accusation of Satan. The crucifixion and resurrection of Jesus established a condition of restitution for those who believe in Jesus.

Since Jesus achieved only spiritual salvation, the physical restoration of the world, the kingdom of heaven, is yet to come. To complete Jesus' unfinished mission, the Second Advent of Christ must come to pass. This Jesus prophesied and promised.

NOTE ON THE GOSPELS

Those who have studied the formation of the Gospels know that they were written to meet specific needs of the early Christians. Most evangelists of the time boldly interpreted the life and teachings of Jesus with an intent of conversion rather than presentation of an objective, historical account. Many of the disciples anticipated Jesus' immediate return and thus didn't bother to write down their recollections of his words and works, but passed them on to their followers by word of mouth. As the years passed and Jesus did not return, it was decided to compile various oral accounts and to put them down in writing. Four of these are in the Bible: Matthew, Mark, Luke, and John. As representative accounts let us examine the Gospels of Matthew and John.

A. The Gospel of Matthew

The disciple Matthew is not the author of Matthew's Gospel! It was written by an unknown author about 80 A.D. Although there is no real clue to the author's identity, his style of writing and point of view indicate a man of Jewish blood.

The author wrote the Gospel to clarify a perplexing problem. In presenting the Christian gospel to the Greek world, Christian leaders of the first century were increasingly embarrassed by the fact that the Jewish people, among whom Christianity had arisen, did not in any large numbers accept it. Christianity had failed in its first campaign. The Gentile Christians had accepted the Jewish scriptures (Old Testament) as their Bible, but the prophetic program of redemption presented therein was not coming to pass. The chosen people

had rejected Jesus' message, and the Greeks were accepting it! Christianity was, in fact, rapidly becoming a Greek religion. Christianity's success in the Greek world only increased the difficulty of the problem. Events were occurring in a manner that was completely contrary to that predicted by the Old Testament prophets. Several decades after the Jews' rejection of Jesus, the Roman Empire destroyed the holy city of Jerusalem and chased the Jews out of Judea, extinguishing their existence as a holy nation.

To the author of Matthew, the lesson was obvious. Jesus had truly been the long-awaited Messiah. He had presented himself to the chosen people, but they had rejected him and in so doing had sealed their fate. They had now in turn been rejected and punished. The kingdom of heaven, initially the rightful inheritance of the Jewish people, had been taken from them and given to those who saw its value—the Greeks.

To present this philosophy of history, the author planned a book. He determined to present the life of the Messiah, from his ancestry and birth to his resurrection, in terms of Jewish prophecy in order to show that Jesus' words and works did fulfill the great promises of intended prophets. With the long genealogy, the author intended to convince the reader that Jesus was descended from King David and thus qualified for Messiahship. To emphasize his point that whatever Jesus did was to fulfill prophecy, the author often adds his comment, "All this took place to fulfill what the Lord had spoken by the prophet." Because of the author's slanted viewpoint, many who read Matthew's Gospel are convinced that Jesus' crucifixion was necessary in that it fulfilled prophecy.

B. The Gospel of John

The Gospel according to John was also written for a specific purpose. The style and content of the Gospel indicate that the author was certainly not the disciple John but a Greek

who probably wrote the Gospel around 100-110 A.D. By writing this Gospel, the author was attempting to convey the Jewish message of salvation in terms of Greek thought. The early followers of Christianity used Jewish terminology in presenting their message. To understand what they were saying, one had to be familiar with Jewish apocalyptic and Messianic thought. The times demanded that Christianity be transplanted to Greek soil and translated into universal terms. The Gospel of John is the response to this demand. The author attempted to interpret the Christian Gospel to his Gentile readers in language and concepts that were more meaningful than strictly Jewish terms. For this reason, the differences between John and the other Gospels are quite striking.

The author of John changed the chronology of events. He put the cleansing of the temple at the beginning of Jesus' ministry rather than at the close. The ministry of Jesus lasts about three years rather than one or two, as implied by the other Gospels. The scene of much of Jesus' activity was shifted from Galilee to Judea and Jerusalem.

Even more noticeable are the changes that the author has made in the form and content of Jesus' teaching. The parables and short prophetic utterances are gone, and in their place we find long discourses using symbolic language which gives words and events a double meaning. The themes of the other Gospels the kingdom of God, righteousness, repentance, forgiveness are replaced by the themes of eternal life, light, truth, freedom, blindness, darkness, and glory. In the Gospel of John, Jesus declares that he has completed the work God had given him to do (John 17:4), and his last words on the cross are, "It is finished!" (John 19:30) But this view conflicts with that of Paul, who believed that the supreme function of the Messiah was to judge the world and that Jesus would therefore return to complete his Messianic work. Matthew's gigantic canvas of the final judgment following the Second Coming disappears, and is replaced by another kind of judgment, that which occurs within the human soul. In John,

the Resurrection, the Second Coming, and the gift of the Spirit (Comforter) are made one. In John no mention is made of Jesus' birth, baptism, temptation, transfiguration, agony in the garden, or ascension. Jesus' human qualities disappear, and he moves through the successive scenes of the gospel, perfect master of every situation, until at the end he goes of his own accord to his crucifixion and death.

We must realize that the author wanted to reinterpret the life and death of Jesus in the light of his own belief. He sought to determine the place of Jesus in the spiritual universe and his relations to eternal realities. (John 1 : 1-18) These were the matters that interested and absorbed him, not what Jesus actually said or did. Although the Fourth Gospel may serve as great devotional material, it cannot be used as a historical, factual source for Jesus' life. (See Edgar J. Goodspeed, *Introduction to the New Testament*.)

We must depend upon the synoptic Gospels (Mark, Matthew, and Luke) for a historical source of Jesus' life and teachings. The results from theological study of the synoptic Gospels fully support the conclusion that Jesus' original intention was not fulfilled, and that his mission was left uncompleted.

CHAPTER IV

CHRISTOLOGY

Christology has been one of the most controversial subjects in Christian theology. Was Jesus really God Himself in a human body? Was he only a man? If the former, how could God so limit Himself? If the latter, how did Jesus differ from other men? Was he half divine and half human? Did he exist before his birth? When did he become aware of his Messiahship? What is his relationship to the Holy Spirit? The Principle will shed light on these age-old questions and clarify them.

1. JESUS, A MAN

None of Jesus' contemporary followers thought he was God Himself. St. Paul also knew that Jesus was a man and said so in several of his epistles:

For there is one God, and there is one mediator between God and men, the man Christ Jesus. (I Tim. 2:5)

For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. (Rom. 5:19)

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. (I Cor. 15: 22-23)

Paul called Jesus the last Adam. (I Cor. 15:45) Because Adam, the first man, did not fulfill his mission of reaching perfection, another man has to come in his place—as a man.

Jesus made a sharp distinction between himself and God and said, "Why do you call me good? No one is good but God alone." (Luke 18:19) The God of infinite spirit never takes a finite form by confining Himself to the body of one man. Thus it is a great error to think that Jesus was God Himself. Jesus was no different from other men. Therefore, even his own brothers failed to recognize his identity. Because of his human qualities, Jesus was tempted by Satan in the wilderness. He often went to a lonely place to pray, because, as a man, he needed strength from God. As anyone else, he was hungry, sleepy, and tired at times. Jesus was disheartened at the disbelief of his people. He was filled with distress when his followers betrayed him and the chosen nation rebelled.

If Jesus—as a human being—were not subject to the temptations of Satan, how could Jesus overcome him and free mankind? If Jesus were not a man, his words, his life, and his example would hold no meaning for humanity. Jesus was morally flawless because he never allowed himself to transgress God's law or will. Jesus was different from other people in his mission and not in his human nature. The most important fact is that Jesus was to accomplish his Messianic role as a human being. This does not contradict the fact that the Holy Spirit was instrumental in Mary's conception of Jesus. (The Holy Spirit referred to here is the Spirit of God, and not the Holy Spirit which descended to the disciples after Jesus' resurrection.) We must remember, however, that other chosen men were also conceived by the Holy Spirit, including Isaac, Samson, Samuel, Elijah, and John the Baptist.

However, Jesus was different from other people in that his spiritual background was unique. Jesus' ancestors formed a special lineage in which enough indemnity had been paid to make condition for Jesus to be free from original sin. Nevertheless, Jesus' human quality remained intact. His mission as Messiah was to subjugate Satan and be the first man to attain perfection by fulfilling the three blessings which Adam failed to fulfill. He would then be the Everlasting Father prophesied in Isaiah, and all other men would be perfected

only through him. Jesus referred to himself as the true vine and to his followers as its branches; only as part of the tree could they bear good fruit. He was the temple of God, and all others could become temples by uniting with him. In this divine mission Jesus was unique; but this mission he was to fulfill as a man.

2. THE HOLY SPIRIT

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. (John 1:1-3)

That the Word was with God in the beginning does not mean that Jesus, the man, had pre-existed his birth. It means that the Word, God's idea of perfect man, had pre-existed its expression into human form. The Word or Logos was God's idea for His creation. Since God has polarity and all things created by Him have polarity, the Word must also have polarity. Adam and Eve were created by the Word and were to be the incarnation of the Word. Because of their fall, however, they could not fulfill the Word nor realize the Tree of Life.

God created one man, Adam, for whom he made a woman, Eve. God must, then, restore one man first in Adam's position and, through him, one woman in Eve's position. Adam and Eve were to marry with God's blessing thus to be the perfected Parents of mankind. Coming in Adam's place, Jesus was to take a bride in Eve's place. Thus, he referred to himself many times as the Bridegroom (Mark 2:19; Matt. 25:1), and hinted of his role in a parable:

The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. (Matt. 22:2-3)

If Jesus' marriage had been realized, Jesus and his Bride would have been the true Parents of mankind. Because of Jesus' premature death, he could not fulfill his mission of blessed marriage. However, after his resurrection God gave him the Holy Spirit with whom to fulfill his mission spiritually.

The Holy Spirit is a mother spirit or female spirit, who works with Jesus in Eve's place. She cleanses sins which originated from the first Eve. To make restitution for Eve's sinful act, the Holy Spirit moves and comforts the hearts of people, thus leading them back to God. Children are born through the love of parents. Through the give and take of love, Jesus and the Holy Spirit give spiritual rebirth to those who follow them.

3. THE TRINITY

Through divine marriage in Perfection, Adam and Eve would have formed a trinity with God. This trinity was to be the pattern for all future marriages. A single person, even though bearing within himself masculine and feminine qualities, cannot fulfill this ideal of trinity.

Having united with Satan, Adam and Eve failed to establish the trinity with God. By uniting with the Holy Spirit, Jesus established the trinity for the first time—but only in spirit. The divine ideal of trinity will be completely realized when the Lord comes in the glory of his Father (Matt. 16:27), and fulfills the Tree of Life in the midst of the City of God. Then he will be with his Bride, inviting all people to the marriage supper of the Lamb. (Rev. 19:7-9) He and his Bride will be the true Parents. All mankind will be restored to God by forming trinities with Him. All will then be trees of life themselves. All will then fulfill the ideal of creation. In this way, one family will be established on earth.

CHAPTER V

THE CONSUMMATION OF HUMAN HISTORY

People who have studied history have often pondered over questions such as: Is there a purpose in history? What is the goal of history? Will history terminate with the "end of the world?" Is God influencing the course of history? If so, we must be aware of His purpose for our age.

1. THE GOAL OF HISTORY

The original world of God's creation was to expand in eternal goodness on the foundation of the true Parents, perfected Adam and Eve. Their descendants, born in goodness, would have dwelled with God in the Garden of Eden, the kingdom of heaven on earth. Each life would have been lived in the utmost usefulness, happiness, and joy; and the world would have thrived in order, harmony, and peace.

The world as it exists is obviously not the original one. Adam and Eve separated themselves from God, thus subjecting the entire universe to the domination of Satan. Thus, the life of mankind has been thoroughly corrupted. Does this mean that God's original intention will never be realized? No. The will of God is absolute, and He will fulfill His original purpose of creation. He will not forsake the realization of His promised blessing to man. His love is steadfast. In the following verses, one can see God's firm determination to accomplish His purpose.

So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it. (Isaiah 55:11)

I have spoken, and I will bring it to pass; I have purposed, and I will do it. (Isaiah 46:11b)

For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. (Matt. 5:18)

Therefore, God has been directing the course of history toward the restoration of the original world of creation. To accomplish His purpose for all mankind and creation, God has worked particularly with Israel, the nation he chose to represent mankind. In the Old Testament Age, God worked through the patriarchs and prophets to lay the foundation for the restoration. God then sent Jesus, to work on their foundation to restore the world by establishing the kingdom of heaven. Because the Jews rebelled and crucified him, Jesus could not accomplish his mission during his lifetime. Thus, God's dispensation of restoration was prolonged, and has yet to be fulfilled. This is the goal of history.

2. THE END OF THE WORLD

Some believe, as it is written in Matthew 24:29 and II Peter 3:10, that at the end of the world the sun will be darkened, the moon will not give its light, the stars will fall from heaven, the elements will be dissolved with fire, and the earth and the works upon it will be burned up. If these things were to occur literally, then God's ideal of creation would be totally nullified. If God's purpose is never fulfilled, He cannot be Almighty and His dignity as the Creator is lost.

At the end of the world, the earth will not be destroyed. As it is written in Ecclesiastes, "A generation goes, a generation comes, but the earth remains forever." (Eccl. 1:4) Then what does the "end of the world" or "the last days" mean? It means the end of an age. God said to Noah:

I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. (Gen. 6:13)

God meant by this that He would bring an end to the sinful age in which Noah lived, and begin with Noah's family a new world. It does not mean that God would literally destroy the earth.

Jesus also used the expression "the end of the world," by which he meant the end of Satan's sovereignty. Jesus had intended to close the sinful age of Satanic domination by fulfilling the Old Testament and bringing an end to the Old Testament Age. Because this was not completely accomplished in the First Advent, the Second Advent became necessary. The "end of the world" as used in the New Testament refers to the Second Coming of Christ. When Christ comes again, he will bring the new words of the Completed Testament by which he will overcome Satan's rule in the world and fulfill both testaments completely. Therefore, the "end of the world" means the end of the sovereignty of evil with the restoration of the sovereignty of good.

Although the Satanic sovereignty of the world collapses, the earth and its people will remain. The decline or collapse of a nation does not mean the total destruction of the land and its people; it merely means the decline of its sovereignty. With the collapse of the sovereignty of evil, a new history will start, and God will directly rule man and the world.

In the Completed Testament Age, which is to begin with the fulfillment of the Second Advent, these words will also be fulfilled:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. (Rev. 21:1)

The first heaven means paradise, and the first earth means the world as it was under Satanic rule. The new heaven is the

kingdom of heaven which will appear above paradise and the new earth is the new world under the sovereignty of good.

With the Second Advent the following prophecy will also be fulfilled:

Immediately after the tribulation of those days the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. (Matt. 24:29)

The following passage from Genesis clarifies the quotation from Matthew above:

Then he dreamed another dream, and told it to his brothers, and said, "Behold, I have dreamed another dream; and behold, the sun, the moon, and eleven stars were bowing down to me." But when he told it to his father and to his brothers, his father rebuked him, and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" (37:9-10)

As it is said here, sun and moon symbolize father and mother, and stars, children. Jesus and the Holy Spirit are spiritually in the position of father and mother. Light represents the words of truth brought by Jesus. When Jesus brought the higher truth of the New Testament, the Old Testament truth was dimmed by it. When the Lord comes again with still higher truth, the words of the New Testament will also dim.

Who are the stars who will fall from heaven in the last day? The stars represent the followers of Jesus. Many will be the Christians of these last days who will fall down to disbelief and faithlessness, for the Second Advent is to be fulfilled in entirely unexpected ways. The same thing happened with the scribes and Pharisees who fell to disbelief because the Messiah did not come in the manner they had expected. Thus, many

stars will fall from heaven in the last days. Jesus predicted that many Christians would stumble and fall away.

And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth? (Luke 18:7-8)

Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then will I declare to them, "I never knew you; depart from me, you evildoers." (Matt. 7:21-23)

Even those who have been dedicated to God and have received spiritual gifts will easily fail to recognize the Lord of the Second Advent when he appears in a different manner from what they anticipate. If they fail and deny him, he will also deny and reject them.

We must understand that the way God works is often beyond our grasp, as it is said in Isaiah:

For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55:8-9)

3. THE FINAL JUDGMENT

Since the fall of man, evil has occupied an aggressive position, with good on the defensive. However, throughout history, with God's guiding intervention in conflicts between good and evil, good has been steadily rising to dominance. The

forces of good came to a crossing point with the forces of evil in 1960. Thus the positions of good and evil were reversed, with the good forces taking the aggressive stand and evil forces, though still fighting desperately, destined to decline.

Because this crossing point was reached, God obtained a foothold on earth. It is the foundation for the restoration of the universe. On this base the kingdom of God will grow. This crossing point marks the beginning of cosmic judgment. Judgment means separation of good from evil. As a shepherd separates the sheep from the goats, so God will separate good from evil at the end of the world. "Now is the judgment of this world, now shall the ruler of this world be cast out." (John 12:31) The principality of this world, the sovereignty of evil, will be overthrown. In this way the new heaven and the new earth of perfect goodness will be established.

How will the final judgment be brought about? The means of God's judgment is His Word which is now revealed at this time of the Second Advent. Jesus said: "I came to cast fire upon the earth; and would that it were already kindled!" (Luke 12:49) He did not mean the kindling of a natural fire, but the rapid spread of the new Word from God. Judgment with fire means judgment by the word of truth. According to the Letter of James: "The tongue is a fire." (3:6a) Here the tongue signifies man's words. God will destroy the evil of the world by the "fire" of His mouth; namely, His words of truth.

He shall smite the earth with the rod of his mouth,
and with the breath of his lips he shall slay the wicked.
(Isaiah 11:4c)

And then the lawless one will be revealed, and the
Lord Jesus Will slay him with the breath of his mouth
and destroy him by his appearing and his coming. (II
Thess. 2:8)

He who rejects me and does not receive my sayings
has a judge; the word that I have spoken will be his
judge on the last day. (John 12:48)

The rod of his mouth and the breath of his lips mean the Word of God. The people of Jesus' time were not judged by the Law of Moses, but by the words of Jesus. Likewise, people of this age will not be judged by the Old and New Testaments, but by God's new revelation. The newly revealed words of God will be a hundred times mightier than the words of the Old and New Testaments. God will judge mankind by His words of truth!

As the Final Judgment progresses, the old history of evil will close and a new history of good will open. There will be two stages in the course of restoration. First, man's heart must be restored to its original state. He must obtain true freedom to do good and re-establish the bond of love between himself and God. As man's heart changes, his environment will also change. As goodness expands, trust will increase in human relationships on all levels. Cooperation will be initiated more and more, but only on the foundation of mankind's inner realization.

In the process of the transformation of this Satanic world into the domain of God, some physical destruction will occur. Powerful forces from the spirit world will affect the spiritual, physical, and material life of man. In the ensuing chaos, people must be awakened to God's will and align themselves with Him. Only in this way can the suffering of these times be lessened, for TODAY is the great and terrible day of the Lord referred to in the Bible.

4. ONE WORLD

In our present state of chaos, there are nevertheless many phenomena which reflect the intention of God to realize, at this time, His blessing for man.

More people are striving for self-realization by seeking spiritual truth. In fact, there is a wider incidence of direct spiritual experience. Inner freedom is actively sought by many individuals. The original human value is being restored as the

democratic spirit spreads, to bring greater assurance of human rights in a climate of equality and brotherhood.

Historians indicate that throughout history 21 to 26 cultural spheres have formed around religious teachings. As time has passed, there has been a tendency for them to consolidate. Out of all the small spheres, four major ones now exist. They are Judea-Christianity, Islam, Hinduism, and Far Eastern religions. These are showing greater interest in each other than ever before. Since the Christian sphere includes many leading nations, much attention is directed to it. Christianity has formed the central foundation for the new dispensation of God. The uniqueness of Christianity lies in its promise of building one family in the world centered upon true Parents, in accordance with God's purpose of creation.

The one world created by God has been divided by man. Much of this has been brought about by wars. War began on the individual level (at the beginning of human history) when Cain killed Abel. The war which began between these two men has expanded among families, clans, tribes, and finally, nations.

The world is now divided into two major blocs, Communism and the free world, representing Cain and Abel on a worldwide scale. The conflict between the two ideologies of Communism and Democracy is one of the innumerable signs of the "end of the world." A final confrontation between these two ideologies is inevitable, because they cannot co-exist indefinitely.

In the history of wars, victories have as a rule come to the factions representing good, even though their goodness has been relative. In this way, God has been continually working toward the restoration of His sovereignty on earth and the complete dissolution of Satan's domain. Through the final power struggle between good and evil, good shall subjugate evil and the world shall be united by good.

In accordance with God's fulfillment of His third blessing at this time, man's dominion over creation is expanding. Mankind is now experiencing a stronger

relationship to his environment than ever before. First, philosophy, ethics, and religions have each developed in accordance with God's providence. These fields have contributed to the general enlightenment of man. Man's heart and mind have come more to reflect God, and man has developed a greater understanding and appreciation of the universe. Thus, man's inner dominion over creation has expanded. Secondly, man has reached new scientific vantage points and possesses greater understanding and utilization of natural law than he has ever known. Man is dramatically extending his life by unprecedented medical advancement. He is even conquering outer space. This is the outer aspect of man's dominion over creation.

Increasing interdependence of men and nations is manifested in cooperative groups and agencies of many scopes and characters. International economic communities, church ecumenical movements, and numerous political alliances are now functioning across former barriers. The idea of world government is discussed by some and the United Nations serves as a world forum. Jet travel and mass communications have virtually eliminated the barriers of time and space. All these things signify that the old history has reached its consummation and a new day has dawned in which the providence of restoration will be fulfilled.

Thus the New Age will see perfect harmony of all cultures. One world will be established horizontally between the East and the West, and also vertically between the spiritual and physical worlds. All will share a common religious philosophy under God's direct guidance. In this world, the conscientious, the righteous, and the good will prosper and lead in all fields of life, with divine love and truth.

CHAPTER VI

RESURRECTION

Extrasensory perception has recently become a topic of great interest, and spiritual phenomena are freely discussed. If spirits are contacting people on earth more frequently now, what is the purpose of their intervention? Why are they particularly active at this time? To understand these things, one must have a full knowledge of resurrection.

1. THE DEFINITION OF RESURRECTION

Resurrection literally means to rise from the dead. In order to explain the meaning of resurrection, the definition of death must be made clear. God said to Adam and Eve, "For in the clay that you eat of it you shall die." (Gen. 2:17b) However, Adam and Eve did not die physically after they ate. What, then, is meant by death here? Was it the fact that man's physical body becomes old, dies, and returns to dust? No. Such death is only the natural end of physical life in accordance with the Principle of Creation. No physical body is created to live for eternity. Man, however, is apt to attach himself to this physical life because he is unaware of the fact that his spirit-man lives forever in the spirit world after separation from the body. Therefore, separation of the spirit-man from the physical body is not death in God's sight. Death is the absence of give and take with God and originated with man's separation from Him. It is the spiritual state in which man cannot perceive God's love and thus cannot respond to it. This death is caused by man's original sin and the domination of Satan.

Adam and Eve, who had grown as far as the highest degree of the Growth Stage, violated God's command and fell far below the first degree of the Formation Stage. Accordingly, their descendants are born there and must advance to the

stages of Growth and Perfection. Resurrection begins with the process of restoring man's original nature, and the goal of resurrection is the attainment of Perfection.

There was no change in the physical appearance of Adam and Eve after their fall. Likewise, there is no outward change as one experiences resurrection; but there does occur a vast spiritual change which alters the character of one's life. Man's removal from Satan's domain to God's is indeed a radical change. Once man's resurrection is completed, Satan no longer has control over him.

2. MAN'S RESURRECTION IN HISTORY

A. Resurrection to the Formation Stage

To start the dispensation of resurrection a foundation first had to be laid. Toward this end God began working in Adam's family. During the two thousand years after Adam God continued to work through men to lay the foundation. But until Abraham and his family were chosen, the foundation was not laid because those who were called for this task failed.

At the time of Abraham even God's chosen people, the Hebrews, were such a distance from God that they could approach Him only through animal sacrifices and vegetable offerings. When man came closer to God, after some spiritual advancement, God gave the Ten Commandments through Moses. Later, prophets arose who elevated the spiritual life of the Israelites by teaching additional ethical and spiritual aspects of God. Thus they progressed spiritually from the time of Abraham. However, the Old Testament Age remained centered upon the Mosaic Law. God justified the people of this age on the basis of their observance of the Law.

Because of their spiritual status, God could not speak to them directly, but sent messages through His angels. Hence, even the loyal servants of God, the patriarchs, judges, and prophets, could achieve resurrection only as high as the top of the Formation Stage. Accordingly, their spirits were Form-

Spirits, and through their work the Formation Stage of the spirit world was established. Here they awaited the appearance of the Messiah.

B. Resurrection to the Growth Stage

Upon the foundation of the Formation Stage, the advent of Jesus was realized. His mission was to raise man's spiritual status from the Formation Stage to Perfection itself.

The degree of intensity of a person's love for God determines the distance between himself and God. The founders of non-Christian religions taught of God as a supreme deity in a vague and abstract sense, whereas Jesus taught of God as our Father and emphasized the fatherly love of God's nature. In his teachings, Jesus appealed to the Israelites with the longing and broken-hearted love of the Father for His lost children. By manifesting the broken heart of the loving Father, Jesus brought his followers closer to God and elevated them above the Old Testament teachings and all other religions. In this way Jesus was to raise his followers from the status of servants to that of children of God, the Father, and friends of Jesus himself. (John 15:14-15) Thus, Jesus opened the way for mankind to approach God through love instead of fear and shortened the distance between man and his ultimate goal of physical and spiritual Perfection.

Because of his crucifixion, however, Jesus could not complete his mission and achieved only the resurrection to the Growth Stage. Hence, those who were faithful to Jesus could achieve resurrection to the Growth Stage, the realm where Life-Spirits dwell, and they have remained with Jesus in paradise. Paradise has been until now the highest region in the spirit world, though it be only as high as the Growth Stage. Those in paradise have been eagerly awaiting the Second Advent.

C. Resurrection to the Perfection Stage

The Second Advent is being fulfilled upon the foundation of the Growth Stage, which has been in the building for the two thousand years of the New Testament Age. People in the last days can be resurrected to the Perfection Stage both spiritually and physically by accepting the Lord and serving him. Man attains Perfection when he rids himself of the original sin and enters into a full relationship of love with God. In this stage he is to form a trinity with the blessing of the Lord. Perfection, therefore, does not mean that spiritual growth stops; on the contrary, it continues forever. Through the ministry of the Second Advent, mankind will be brought into the position of God's children not merely in idea, but in reality. Mankind will enter into a complete union with God. As it is written: "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them." (Rev. 21:3b)

It is the great desire of Christians to participate in the first resurrection. "Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years." (Rev. 20:6) "He who shares in the first resurrection" means whoever is among the first in history to achieve the resurrection of Perfection. Such individuals become Divine-Spirits and are free from original sin. Since they will be sealed by the Lord of the Second Advent, Satan will have no claim or control over them. In the Completed Testament Age people will be justified not by observing the Mosaic Law or believing in Jesus, but by following and attending the Lord of the new world.

Those to be sealed number 144,000 in the Book of Revelation.

Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name

written on their foreheads. . . and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth. (14:1, 3)

Those with the names of the Lamb and the Father on their foreheads are the ones who have attained the complete resurrection. The number 144,000 is symbolic and is derived from 12 X 12. It represents a limited number of people who will share in the first resurrection and form the foundation for the restoration of mankind. They are those redeemed from mankind as the first fruits for God and the Lamb, and will be the most privileged of all people, sharing joy and glory with the Lord forever.

3. THE RESURRECTION OF SPIRIT-MEN

The Principle of Creation states that a spirit-man must grow to Perfection in conjunction with his physical body. The spirit-man must receive the Element of Vitality from his physical body, as well as the Life Element from God for his growth. Accordingly, spirit-men who did not reach Perfection must descend to earth in order to complete their resurrection through the medium of earthly people. For this reason, numerous spirit-men are to descend when the Lord comes again, even as they did at the time of Jesus.

It was of these also that Enoch in the seventh generation from Adam prophesied, saying, "Behold, the Lord came with his holy myriads, to execute judgment on all." (Jude 14-15a)

As it is written here, a great number of Form-Spirits descended at the time of Jesus to elevate themselves through cooperation with Jesus and his disciples. The outpouring of spirits on the day of Pentecost was one of the noted

phenomena of their descent. By this cooperation, they advanced into paradise as it was opened through Jesus. This was their resurrection to the Growth Stage.

The Gospel of Matthew records:

The tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. (Matt. 27:52-53)

The bodies of the saints referred to here are not physical bodies. Rather, the passage describes a spiritual phenomenon. After Jesus' resurrection many spirits were raised from the Formation Stage of the spirit world to the Growth Stage. To those in paradise, the Formation Stage appears as cold and dark as a tomb. Some of these spirits seem to have appeared to people in Jerusalem.

Today those in paradise must descend to earth and cooperate with the new dispensation of the Second Advent. By means of their cooperation they will advance and complete their resurrection to Perfection. In this way, these Life-Spirits will enter the kingdom of heaven as it is opened by the ministry of the Second Advent. Paradise has been a transitional stage. With the opening of the kingdom of heaven, paradise appears as a tomb and will dissolve as Life-Spirits advance to the kingdom of heaven.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. (Heb. 11:39-40)

The writer of Hebrews states in his eleventh chapter that Abel, Noah, Abraham, Isaac, Jacob, Moses, and many of the prophets had lived by faith and obeyed God, which was well attested. However, none of them has received what was promised—the perfect resurrection. They can achieve this only

through those working in the new dispensation of the Second Advent. We, of this privileged generation, have priority in attaining the perfect resurrection, for all those in the spirit world must depend upon the people on earth for their complete resurrection. Consequently, those in the spirit world are eagerly seeking people with whom they may work.

In the last days, the work of the Holy Spirit and Jesus will gradually decrease, and the spirits of Paradise and the elect on earth will increasingly work together for the restoration. More and more people are speaking in tongues, healing, prophesying, imparting spiritual fire, and performing mighty works at this time. Most of these are the cooperating ministries of Life-Spirits.

4. THE SUCCESSION OF MISSIONS

Science today is highly developed on the basis of the continuous research and discovery through the centuries. We of this generation have benefited greatly from scientific advancement. This comes to us with little or no effort on our part, simply because we live in this scientific age.

This is also true in the spiritual realm. Since the earliest times in man's history, God's servants have been laying foundations for the ever higher spiritual advancement of man. Upon the foundation of Christianity the privilege of elevation to the Growth Stage became available. At present, upon the foundation of the ministry of the Second Advent, man can attain the highest level of spiritual growth—physical and spiritual Perfection.

This generation has the unique privilege of advancing from the Stage of Growth or even Formation to that of Perfection in a lifetime or less. Because of this greatest privilege, those in the spirit world envy this generation. Not only the spirits of paradise but spirits of all levels are working with people to share the benefits of this illustrious age. The prophecy of Joel is thus being fulfilled.

And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit. (Joel 2:28-29)

By the law of attraction, these descending spirits cannot arbitrarily influence just any human beings. They must seek people with whom they have a common base for reciprocation. Otherwise, they cannot establish rapport with the individual.

In the course of universal restoration, God has been working through chosen individuals to accomplish specific missions at definite times in history. In selecting individuals, God has been concerned with the types of people chosen, because each mission required a certain type for its accomplishment.

The dispensation of restoration has been carried out through the successive work of such individuals as Abraham, Jacob, Moses, and Jesus. Their missions were expanded in scope depending on the foundation their predecessors laid. For example, the missions of Abraham and Jacob were at the individual or family level; Moses' mission was tribal; and Jesus' mission, national and universal.

Today the Lord of the Second Advent and his followers are to complete the mission of Jesus. Therefore, Jesus and those in paradise must descend and cooperate with these successors of their work. To reach the goal is the responsibility of their successors who are now on earth. Because their privilege is so great, their judgment, if they fail to respond to the call, must be equally great.

At this time not only good spirits, but also earthbound spirits and evil spirits are descending. If their influence contributes to the indemnity for the new dispensation, they also benefit. This is why diverse spiritual phenomena are increasing, including that of spirit obsession. The rapid

increase of insanity and other instances of irrationality is the result of spirit possession or obsession. By understanding the Principle one can discern the spirits and control them; but if he does not know why and how they work, he can be misled and become a victim of spirit obsession.

Persons having communication with spirit world occasionally receive such names as Paul, Peter, Israel, and various other names. This means that the spirit of Paul, for example, finds rapport with a particular individual having the same mission as Paul. Paul cooperates with this individual in order to complete his mission. At the same time, the individual accomplishes his own mission. Thus, by the fulfillment of a diversity of missions, by a succession of people, God accomplishes the dispensation of restoration.

5. ANTICHRISTS

A typical occurrence in the last days is the frequent appearance of individuals who claim to be lords. When one reaches the highest level of the Growth Stage, he sometimes receives spiritually that he is a lord, or Adam. If the individual is a woman, she may receive that she is Eve or the wife of Jehovah.

God promised to give Adam and Eve lordship over all creation. (Gen. 1:28) But, because of their fall, this promise was not fulfilled. However, God renews His promise to those who have grown to the spiritual level which Adam had attained at the time of his fall. The message that they are lords means that God has restored the promise of lordship to man. It does not mean that they, as individuals, are the Lord or lords of the Second Advent.

There is another reason why such a message is given at this time. In the last days, those at a high spiritual level have a mission to testify to the time of the Second Advent. Thus, many will be called at different places to be the forerunners of the Lord to come. In their ignorance of God's will, these people may mistakenly act as if they were the Lord of the

Second Advent. However, if they do so act, they will gradually lose their spiritual gifts. Furthermore, if they do not conduct themselves within the limits of their own missions, they risk becoming antichrists. This is why so many antichrists will appear in the last days.

Those who are spiritually gifted seldom unite with one another and are often sharply divided among themselves in disagreement over trivial matters. Why is this? It is written in Revelation 21:12-14 that there are twelve pearl gates to the New Jerusalem: three gates in each direction—east, west, south, and north. These twelve gates symbolize the twelve disciples of Jesus. They represent different missions. Each person will enter the kingdom of heaven through the gate of his mission. In the journey, many who are going to the same place are coming from different directions. Accordingly, many conflicts arise and many people assume that only their way is correct and the others are wrong.

It is God's desire to have each person enter the kingdom of heaven as soon as possible. Therefore, God treats each one as if He loves him alone and gives him alone precious gifts. For this reason, spiritually gifted people frequently become aloof and narrow-minded and often regard others as being heretic and Satanic. Since one specific mission is assigned to each person to fulfill and for that mission he alone is the selected one, God therefore tells him that he is a lord. Such spiritual phenomena will occur frequently in the last days.

When the Lord comes again, he will assemble God's people with their works done. At this time everyone will realize that his work was a part of the whole and that he was lord only within his mission. The Lord of the Second Advent is assembling all of the parts and will coordinate them to complete the work as a whole. Then he will reward each person according to his work. Therefore, those who have received spiritual messages or have served God must bring their works to the universal Lord for his recognition. If they do not do this in time, their works will not be harvested. Although they may come from different directions to different gates, the

ultimate goal is to enter the New Jerusalem with their works done. If they don't arrive in time, their hard work will be fruitless.

6. THE UNIFICATION OF RELIGIONS

All religions have arisen through God's providence and have enlightened the consciousness of man. Taoism, Confucianism, Buddhism, Zoroastrianism, Islam, Shinto, and Hinduism have all contributed to the spiritual development of man. These religions have laid the foundation for the fulfillment of the last dispensation, the establishment of the kingdom of heaven on earth. All the great religions are based upon certain degrees of truth from God and have served as His means of communication to the various segments of mankind throughout the ages. Judeo-Christianity, however, is a direct revelation from God, whereas the other religions are indirect revelations.

The founders of the different religions and the great philosophers have formed separate societies in the spirit world and are still leading their followers there. In the past these groups were isolated from one another and were unaware of the others' activities. However, with the beginning of God's new dispensation, the barriers among them have broken down. Such barriers had been created in paradise and elsewhere because of the different conceptions of God and degrees of spiritual understanding. The dissolution of barriers in the spirit world parallels the present-day abandonment of isolationism by nations and many other groups on earth. In this sense, the world is moving steadily toward unity, and this movement reflects what is presently occurring in the spirit world.

As the new dispensation becomes widely known by the different groups in paradise, the leaders of these various groups will descend to earth. In this way they will lead their followers to the dispensation of the Second Advent with spiritual messages and inspiration. Therefore, messages concerning the Second Advent are coming not only from Jesus

but from founders of all other religions as well. These religious founders can fulfill their missions and achieve the resurrection of Perfection only through the devout participation of their followers in the ministry of the Second Advent. The Second Advent of the Lord is a universal event, and its effects will not be confined to the Christian world. Eventually all mankind will participate in the Second Advent in order to bring about the resurrection of each individual and the restoration of the universe.

For the first time in history, divergent religions will be unified, and one universal religion will emerge. This one great religion will lead mankind into ONE universal brotherhood. Finally, the unity of the two worlds, the invisible and the visible, will be accomplished. Perfected men and women will serve as the mediators between them, and there will be a complete harmony and communication between the two worlds. Consequently, the new world of perfection will be highly spiritual; it will be the Garden of Eden or heaven on earth. The life God has planned for all of His children will have been established and God's ideal of creation fulfilled at last.

NOTE ON PREDESTINATION

God is good; His purpose of creation is good; and He is carrying out the providence of restoration for the good of all mankind. Therefore, God never predestines anyone to perish or fall. What God predestines is His will for mankind, which is eternal and unchanging. In order to fulfill His unchanging will, God chooses and calls individuals to fit into His overall plan. Naturally, to call individuals for specific missions, the ancestral background or spiritual heritage, intrinsic character and potential, and environmental conditions are considered, just as a craftsman would use different materials to fit into various parts of the whole work. Since God foresees all of these, He calls those whom He wants to use, and as they fulfill their missions, God justifies and glorifies them. (Rom. 8:30)

However, God divides between Himself and man the responsibility for carrying out the task. Only when man fully cooperates with God is His will completely fulfilled. Therefore, even after God calls someone for a mission, His will can be left unfulfilled if the individual fails to do his part. This has happened repeatedly, as shown in the lives of Adam, Noah, Abraham, Moses, Jesus, etc. Man is not a machine, but has freedom of will and action. Only when man fulfills his responsibility does God's help become effective. For instance, in Paul's case it was not the spectacular call of God, but Paul's wholehearted response which brought about a successful result. Unless man fulfills his five per cent, God's ninety-five per cent will have no effect. To fulfill his responsibility and accomplish his part, man must use wisdom. When man is fulfilling his five per cent, God does not reveal anything to guide him, but leaves him alone completely.

Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but those who are wise shall understand. (Dan. 12:10)

The Lord looks down from heaven upon the children of men, to see if there are any that act wisely, that seek after God. (Psalms 14:2)

They have a zeal for God, but it is not enlightened. (Rom. 10:2b)

When John the Baptist's disciples asked Jesus if he was the one to come or if they should look further, Jesus told them to go and tell John what they heard and saw. John had to decide, using his own wisdom and judgment, whether to believe in Jesus or not. "Yet wisdom is justified by her deeds." (Matt. 11:19c) Thus by actions wisdom is manifested.

In order to fulfill His unchanging will, God selects and calls specific individuals to carry out specific missions: But, who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" Has

the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? (Rom. 9:20-21)

Having lost his original value through the fall, man certainly has no right to complain to God about his lot in life. God loved Jacob and "hated" Esau in their mother's womb (Rom. 9:11-13), because God had chosen Jacob for a specific mission. However, if Jacob had failed in his mission, God's choice would have been nullified. When Esau fulfilled his part, God could not refuse him but blessed him. God showed favor according to their missions or positions in His plan, not to them as persons. God has predestined His will, His overall plan for mankind, but does not predestine the lot of an individual.

NOTE ON REINCARNATION

The doctrine of reincarnation can be traced to the early stages of mankind. Hindus and Buddhists have held this doctrine for many centuries. The Western world has become familiar with it through the channels of Oriental influence in the last fifty years.

Reincarnation is the belief that the soul has successive bodies of flesh and, therefore, many lives upon the earth. This idea is contrary to the Principle of Creation, which teaches that man was originally to become perfect in one lifetime and pass on to the spiritual heaven and live with God in the utmost joy and glory. Man is not designed to take a physical form again and again, however imperfect he is at the end of his life on earth.

The doctrine of reincarnation concerns the evolution of the soul and presumes that it is effected by repeated incarnations in successive physical bodies. This doctrine ignores God's design for the blessed eternal spiritual heaven, in which there are innumerable spheres and regions for man's evolution and where one has great opportunities for

improvement, but not by being once more bound to a physical body.

The Karmic Law of cause and effect states that the consequences of every act must be discharged in this or some future life on earth. It is true that the law of cause and effect operates in the creation and that no one can escape it. However, the consequences of all our actions will be discharged not in another incarnation, but in this life and in the spirit realm. Therefore, it is important to realize that what we think, love, and do now determines our life and character in the eternal spirit world, for we are forming our spirit-self here on earth.

Reincarnationists seek answers to questions such as the following: Why is one person so well placed in life, given every advantage that money and culture can confer, while another person is born into very difficult circumstances, where it seems impossible to make any advance in life? Why is one child born a cripple, or born blind, while another child arrives in this world with a healthy body? Why does one child live to a ripe old age, whereas another child dies after only a few days or years? Men and women are not born free and equal but start this life like horses in a handicap race, no two bearing an equal burden.

How can this be, if indeed God is loving, just, and all-powerful? The reincarnationists reply that we are reaping today, for good or evil, the results of the seeds we have sown during the course of many previous lives. Many times we have been a man, and many times a woman. Some of those at the bottom of our social ladder today have walked the earth as kings, presidents, generals, admirals, and high priests; and some who now sit in the seats of the mighty have toiled as simple peasants in days gone by, pulled at the oar of a galley, or worn the chains of the slave.

We do not agree with this view because material wealth, good environment, physical comfort, the highest education, prestige, and power are not true blessings of ultimate spiritual value. Moses gave up an easy and

comfortable life in Pharaoh's court and became a shepherd to be closer to God. Gautama left his palace, forsaking his position as a prince, in order to seek enlightenment. St. Francis of Assisi abandoned his wealth and luxury and became a friar in order to follow Jesus. Thomas Aquinas renounced noble rank to be a humble monk and seek spiritual truth. Father Damien chose to go to Molokai to live with and teach lepers. Albert Schweitzer chose to serve the primitive Africans with Christian love, giving up a good position and a high standard of living. Helen Keller, though blind, deaf, and dumb, achieved the highest academic goal and found spiritual light and peace. Many people turn to God and for the first time find inner joy and high purpose in life after a serious illness or accident. Why? Because an easy life and luxurious environment are often hindrances to one's spiritual growth. It is true that man's extremity is God's opportunity.

Reincarnationists say that we are here to develop spiritually; that is, to acquire a full understanding of and control over our mentality. This, they say, is difficult to do in one lifetime. Therefore, we must return to the earth many times to learn more. Why can't one finish learning in one lifetime? The theory of reincarnation states that this is impossible because of man's laziness and inertia, his reluctance to change himself radically and adopt new ideas, his conservatism and tendency to self-satisfaction, and above all, his ignorance of his own unlimited potential. Reincarnationists lose sight of the following facts:

A. The majority of the people in this world are still lazy and inactive with regard to their spiritual growth, and are still reluctant to change. What lessons have they learned in their many previous lives? If they have not learned anything in previous lives, what is the sense of coming back again?

B. Every child starts to learn from complete ignorance. There is no evidence that anyone brings with him the acquired

knowledge and experience of his former lives. What is the point of coming back again and again to start all over?

C. In the spirit world, there are innumerable ascending spheres and regions for our evolution. We have many opportunities for improvement, but not by taking once more a physical body. What a poor place our earth is if there is no hope of a better world to come. The theory of reincarnation ignores God's design for the blessed eternal spiritual heaven where the road of spiritual evolution lies open before us after physical death. It is for us to tread, if we wish to, in order to learn the things that we have failed to grasp on earth.

D. We have not the faintest recollection of former existences. The reincarnationists explain this by saying that people are already prone to worry and grieve foolishly over the past events of this life, and if they had the material of many lives to handle, they would destroy themselves very quickly. Hence, they say, nature has drawn a veil of forgetfulness over our beginnings on this plane, and for excellent reasons she hides away the memory of previous lives. Nevertheless, in this life we are to reap what we have sown in other lives. Why are we held responsible for that of which we have no memory and can never consciously correct?

Reincarnationists suggest that the whole history of all our past lives is stored away in the deeper levels of our subconscious. This is why our present mentality and consequently our destiny is the logical outcome of all the lives we have lived. It is true that the impressions and experiences of our early childhood are stored deep in our subconscious and may affect our mentality to a degree. Also, during the time the physical body is asleep, the spiritual self is free to travel to other places which we may not remember at all when awake. These two factors can account for many remembrances of places and people beyond our conscious experience.

There have been some cases cited of people who, while reading ancient history or tales of other lands and times,

"remember" the events about which they are reading. A "memory" of this type occurs when cooperating spirits strengthen the mental images invariably created while reading. Swedenborg, a great psychic and revelator of the seventeenth century, explained it this way: "If a spirit were to speak from his own memory with a man, the man would not know otherwise than that the thoughts then in his mind were his own, although they were the spirit's thoughts. This would be like the recollection of something which the man had never heard or seen." Thus, such startling ideas and thoughts are influxes from the memories of cooperating spirits.

The doctrine of reincarnation denies the influence of one's heritage and declares that no one ever inherits anything from his parents or his ancestors. This view contradicts the history of the chosen people in the Bible. When Abraham made a mistake, his descendants were required to pay indemnity for it and suffered in Egypt as slaves. When Jacob fulfilled God's dispensation, his descendants were chosen to be the blessed instruments of God. This is the pattern of operation of God's providence throughout the history of His people. What our ancestors sow, we reap, whether good or bad. This is biblically true, historically plain, and empirically factual. Therefore, we have the privilege of fulfilling the good our ancestors have started and compensating for their failures. We are also responsible for laying a good foundation for our posterity and leaving them a good heritage.

Reincarnation views the differing talents of people as the result of their activities in other lives. Child prodigies are presumed to be souls who have acquired their proficiency in a previous life. There are better explanations. The talents of children can be easily traced to similarly talented parents or ancestors. Also, such talented people can be trained invisibly by artists in spirit who desire to see their work continued for the good and enjoyment of mankind. We call this the succession of missions. Naturally, these spirit artists would seek the bodies and minds that seem most suitable for their purposes. In order to fulfill their mission, departed artists,

writers, musicians, or poets find rapport and cooperate with those on earth having the same traits or interests. The same holds true in the fields of science, philosophy, business, politics, or any other field. Spirits with similar interests and talents descend to cooperate with people on earth in their endeavors.

If reincarnation had been a fact through the ages, should we not find evidence of it in a goodly portion of perfected souls among us? Surely by this time we should see many mature and advanced spirits among the wealthy, the beautiful, and the powerful on earth. But is this true? On the contrary, in many instances they seem to be just as immature and imperfect as the rest of mankind. If the materially fortunate people on earth are reaping the benefit of their good lives in the past, shouldn't there be more supermen and perfected souls among them? And yet we see no such evidence. If reincarnation were a fact, shouldn't these people who are endowed with wealth, power, and position in this life be significantly happier and more well-adjusted than those not so well situated? Yet social studies prove that this is not the case. Certainly there is no indication that such people have attained a greater degree of spiritual growth.

The physical body is like an overcoat for the spirit body. All through earth life, one is building the spirit body. When one passes from the physical plane, he throws off the overcoat. When this takes place, the individual still holds to the old ideas which he had in his physical existence. If he has been chiefly interested in worldly things, these interests will be maintained and the individual will be earthbound by his love. Spirit bodies can be of very coarse or very fine vibration. Those of coarse vibration and strong physical attachments are seen at times as the "ghosts" in haunted houses. When one builds the spiritual body through understanding, it has light and strength. Such a spirit progresses on through the spirit realms.

Some people sit in silence and meditate to become masters. This practice is dangerous since one often contacts

the neutral gray sphere, or the astral plane. This plane is a laboratory, and the spirits there have not yet achieved strength or power. It is a place of rest, where one's old ideas are discarded. In a meditative state of detachment, one can become negative and lose contact with reality. Spirits in this neutral gray sphere are often ignorant of the spirit world, and frequently are not yet aware that they are out of their physical bodies. Contact with such spirits can lead to spirit possession.

Instead of being helpful, the idea of reincarnation can be very dangerous. Earthly-minded individuals with strong attachments to the physical world may learn of this theory, and fix firmly in their minds the determination to reincarnate. They will seek for a chance to reincarnate, with the result that they become lodged in the aura of some person sensitive to spirit encroachment. There will be no progress for either individual. On the contrary, the victims of such obsession experience great distress. In fact, many spirits seeking to reincarnate disturb and obsess children. That is one reason there are so many retarded children in mental hospitals.

An individual who believes in reincarnation may become complacent if his life is a prosperous one, for he will believe that he is being rewarded for his past lives of effort. One may become fatalistic by believing himself to be caught in the web of circumstances woven in past lives. Either viewpoint is unsound, and provides neither hope nor challenge. Whether rich or poor, we must not focus our attention on our surroundings and situation, but on our relationship to God. It is important to realize that because what we do now determines our life and character in the spirit world, we must strive to be victorious here and to fulfill God's mission for our lives.

The doctrine of reincarnation contradicts the fact of natural progression in spirit. Too much stress is placed upon this brief mortal life. The idea that we must return again and again to earth life to become perfected is equivalent to saying that, after one has passed through kindergarten, grade schools, and university, he must again return to kindergarten. What is

mortal life but a kindergarten? Too little is credited to the vast opportunities of the next school in the spiritual realm. The entire scheme of reincarnation is a limited idea, one that fails to recognize that this is a formative plane.

There are many levels and schools on the invisible side which offer far greater opportunities for one's development than are available here on earth. There is no need to return in physical form when we can progress from sphere to sphere, or school to school, in spirit.

Spirits who realize their condition and understand progression renounce the idea of reincarnation. To try to reincarnate is very foolish. Unfortunately, knowledge of the spirit world has been so limited that very few spirits look for the spirit world when they pass on. Some spirits who have gone beyond the veil of death are in the dark, some are in semi-darkness, some in twilight, and some in the light. Those in the light are the ones who understand life in spirit and would never think of coming back to earth in physical bodies.

They do, however, come back in spirit as invisible teachers to guide and help humanity. This might be called a "reincarnation" of the spirit, but without physical rebirth. It is only a temporary measure, however, by which they can help and serve those whom they love.

The spirit of Madame Blavatsky, who introduced the doctrine of reincarnation to the Western world, spoke through a medium, saying: "I see now that my teachings caused many to become psychic sensitives, and that the theory of reincarnation causes much obsession. I have found that "reincarnation" is possible only through obsession, and I have also found to my great sorrow that many of my followers became obsessed. I was a psychic when in earth life, and I knew spirits could come back and control mortals. I realize now that if I had taught the truth of spirit return, it would have been much better. We cannot progress to the higher life of understanding with a falsehood on our minds. An understanding of the truth is necessary."

An ancient Indian teacher speaking through a medium said of India: "This perversion of a great truth into a maligned superstition has become a source of the most pestilent spiritual mischief. There is one effect of the doctrine of reincarnation that is felt with direful power in the spiritual world of India. Myriads who have left the physical life hover over the mortals of that country seeking for opportunities to become re-embodied, in order that they may realize the promised relief from their imperfect development in the former earth life. They are earthbound to a degree that infects the mental atmosphere of its people with an almost hopeless despair, for however intense may be their desire, they are never able to obtain the fancied reincarnation. Could India emancipate herself from the tyranny of the idea of reincarnation, she would rise in the scale of spiritual enlightenment far higher than she rose in the age of the Vedas, or when Gautama led her hosts toward the heavenly paradise. She must do this, or she must remain the prey to vile superstitions, and her moral nature be degraded by the mental influx of myriad hosts who strive in vain to realize the truth of the dogma."

In conclusion, it is the Principle that a spirit-man can reach Perfection only in conjunction with a physical body. Because of this Principle, all discarnate spirits are still imperfect and destined to return to contact earth people in order to advance to the state of Perfection. The theory of reincarnation seems to be a misinterpretation of the phenomena caused by the temporary residence of an alien spirit in the body of an earthly being. Discarnate beings do come back as spirits to be invisible teachers, to guide and help humanity. It is not reincarnation in the flesh, but a return in spirit, to help and serve those on earth. The more they serve others, the more they progress, but to find the right person(s) to help, they must find a common base for reciprocation and rapport. Particularly at this time, by serving and cooperating with those who work for the Lord of the Second Advent, those in spirit can rise to the state of Perfection. Therefore, all spirit-men are destined to

return to contact earth people, not to reincarnate, but in order to advance to the state of Perfection.

CHAPTER VII

FOUNDATION OF RESTORATION

Because man fell, the Principle of Creation was left unfulfilled. Ever since the fall, God has been working to restore man to his true state. This is called the dispensation of restoration. In this chapter and throughout Part II we will examine God's work in the history of restoration.

Since God began His work through the chosen people of Israel, the history of the Old Testament forms the record of the dispensation of restoration from Adam to Jesus. After the time of Jesus, the chosen people were the Christians, whom Paul called the "spiritual Israel." Christianity became God's direct instrument for the fulfillment of His dispensation. Therefore, the history of the Christian Church must be examined in order to understand the history of restoration after Jesus.

1. ADAM'S FAMILY

A. Adam

Both men and angels are spiritual beings created for eternity. Therefore, as their Creator, God could never desert them or leave them forever in a fallen state, even though they were responsible for their own downfall. Hence, in accordance with the Principle, God must restore men and angels to their original state. Adam and Eve, who had been created only good, became a blend of good and evil as a result of their bond with Satan. Because of this neither God nor Satan could claim them completely. Adam and Eve were thus placed in a neutral position, resembling a buffer zone between God and Satan.

Man was created to serve one God; he cannot serve two. Because of the unprincipled relationship between Lucifer

and Eve, Satan had a basis for claiming man, and thereby dominated him. Satan's domination is contrary to the Principle. Nevertheless, God cannot claim man unless man initiates his return to Him. God wanted man himself to set the conditions for his return by demonstrating his faith in God. Thereby a foundation for restoration could be established. By offering sacrifices to God, man could demonstrate his renewed faith in God and his rejection of Satan. If the offering was a true demonstration of man's faith, God could accept him, and Satan could be separated from him.

Man was created to serve only God; and should therefore bring offerings to Him alone. There were elements of both good and evil in Adam. Therefore, Adam belonged wholly neither to God nor to Satan. To offer sacrifices to two lords, God and Satan, was against the Principle. Because of the evil in Adam, Satan could claim him. For this reason, Adam did not qualify to offer sacrifices as a condition for his return to God.

B. Cain and Abel

In order to separate evil from good in Adam, God gave him two sons, Cain and Abel, who were allowed to bring sacrifices. God placed them in opposing positions, representing evil and good, and exemplifying the elements of evil and good in Adam. Thus Cain and Abel were to bring offerings to God from opposing positions. It had to be decided, however, who should represent good and who should represent evil. Both Cain and Abel were sons of Adam and Eve, and therefore both were the fruit of Eve's fall. There were two basic factors which determined their positions.

The first factor was the fall of Eve, the mother of these two sons. Eve had been depraved through two unprincipled acts of love. Eve's first relationship contrary to the Principle was with Lucifer. This was evil. The second relationship was with Adam, who, with God's blessing, was to be her spouse upon their perfection. Any sexual relationship

between Adam and Eve before maturity was a violation of God's law. Even though both relationships were evil, Eve's motivation in the latter differed somewhat from that in the former. Eve had repented in her heart for her first transgression and wished to return to God by joining with Adam, whom God still loved. Hence, Eve's second transgression warranted sympathy, and though it was still sin, it was less evil than her first. Being the first son, Cain represented Eve's first act of love, her relationship with Lucifer evil. As the second son, Abel represented Eve's second act of love, her relationship with Adam relative good. There was another reason that Abel was placed in the position of good. Cain, who was the firstborn, should have been claimed by God. But Satan, having already occupied man, now claimed the first son. This left Abel, the second son, to God. For these two reasons Cain represented the position of evil, that of Lucifer, and Abel the position of good, that of Adam. Hence, Abel was in a position closer to God, whereas Cain was in a position closer to Satan.

From these two opposing positions of evil and good, Cain and Abel brought offerings to God. Abel was a shepherd and Cain was a farmer. (Gen. 4:2) Abel offered of the firstborn of his flock, and Cain brought his harvest. God accepted Abel's offering, but He rejected Cain's. Why did God not accept Cain's offering? Because of his position, which represented that of Lucifer, Cain had to establish a condition of indemnity to be accepted by God. He had to make restitution by reversing the process of the fall of Lucifer. Lucifer, jealous of Adam, had abandoned his original position in order to dominate Adam. Cain, in reverse, had to show love for Abel in a situation where he could be equally jealous. Cain also had to subject himself to Abel by waiving his position as elder brother and receiving God's favor through Abel. In this way Cain could make restitution for Lucifer's act. Had he been successful, he would have rid himself of his fallen nature, with the result that all Adam's family would have been freed from that nature. Then God could have accepted Cain's offering. It

was an absolute requirement that Cain come to God through a mediator, Abel. Knowing what he should have done, Cain nevertheless repeated the fallen act of Lucifer and killed Abel.

If Abel had subjugated Cain in love and helped him to make his offering successfully, they themselves would have become the foundation in reality. Then it would have been possible for Adam to be separated from Satan. Based on these conditions, a foundation for the Messiah could have been laid with Adam's family. However, by the failure of Cain's offering and his murder of Abel, God's dispensation for Adam's family was nullified. A foundation of faith could not be laid in Adam's family, and 1600 years elapsed before another family could be chosen.

Throughout the history of Israel second sons were chosen by God and were blessed rather than first sons. For example, the first sons of Egypt were stricken by death prior to the Exodus of Israel. God loved Jacob and "hated" Esau while they were yet in their mother's womb. When Joseph brought his two sons, Manasseh and Ephraim, for blessing, Jacob crossed his hands and laid his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Manasseh, the elder. (Gen. 48: 14) In all these instances, the position of the first son represented that of Cain, whereas the position of the second son represented that of Abel. The same type of opposing relationship has existed between not only individuals, but also families, churches, nations, and the two ideological blocs, Communism and Democracy. The reflection of Cain, who represents all degrees of evil, must be subjected to the reflection of Abel, who represents all degrees of good. Cain-like factions must approach God through their Abel-like mediators.

2. NOAH'S FAMILY

A. Noah

Noah was a descendant of Seth, the third son of Adam. Seth was placed in the position of Abel on the basis of Abel's faith and offering which God had accepted. From Adam to Noah, ten generations (1600 years) elapsed. The ten generations and the 1600¹ years carry much spiritual significance.

What do these ten generations signify? The number ten here represents the total of nine and one. The period of man's growth toward Perfection is represented by the number nine, because each of the three stages of growth, Formation, Growth, and Perfection, consists of three degrees. Only after progressing through these nine degrees can one reach union with God. Hence, the number ten signifies the return to the ONE.

Sixteen hundred years has the same significance as sixteen. Sixteen is a multiple of the number four, which symbolizes the base of four positions, whose establishment is the primary goal of restoration. Thus, both ten generations and 1600 years signify a full cycle of separation from Satan, which was required as a condition of indemnity.

After this cycle elapsed, a condition was made and God could begin His work. For this God chose Noah, who demonstrated his faithful dedication by building an ark for 120 years. Noah fully obeyed God by carrying out this exceedingly difficult task in a corrupt and faithless age. Noah's great faith enabled him to undertake the fulfillment of God's

¹ Since we shall use both the Old and New Testaments, we shall follow the chronology recorded in them. Some of the chronologies in Genesis may have been symbolic and not literally historical. But, by accepting other historical persons and events in the Old Testament as authentic, we cannot completely ignore the chronology therein. Revelations are often given in symbolic ways, and the chronology from Adam to Abraham may also have been symbolic. However, we shall follow it as well as the chronology after Abraham as written in the Old Testament.

dispensation. By constructing the ark, Noah laid the foundation of faith.

B. Noah's Ark

The ark was the symbol of the new cosmos, and its three decks represented the three stages of creation. Within the ark, Noah was in the position of God toward his family, who represented mankind, and toward all the animals, who represented the creation. By constructing the ark, Noah made a condition of indemnity for the restoration of the cosmos lost through Adam's fall. On this basis Noah was placed in Adam's position and thus became the father of mankind.

To bring flood judgment to the adulterous age of Noah, God sent torrential rains which lasted 40 days. Forty here is derived from the four positions Noah was to restore and the cycle of ten generations between Adam and Noah.

The primary goal of creation was to establish the base of four positions, consisting of God, Adam, Eve, and their children. In order to restore the four positions, the number 40 has been used in the time intervals of separation from Satan. Some examples of such periods are the 40-day flood; the 1600 years from Adam to Noah; the 400 years from Noah to Abraham; the 400 years of slavery in Egypt; Moses' 40 years in an Egyptian palace; Moses' 40 years in Minim and his 40 years in the wilderness; the 40-day fast on Mt. Sinai; the 40 days of spying on Canaan; the 400 years of judges; the 40-year reigns of Saul, David, and Solomon; Elijah's 40-day fast; Jesus' 40-day fast; 4,000 years from Adam to Jesus; 40 generations from Abraham to Jesus; etc.

After the rain Noah sent forth a raven which flew about until the waters were dried up from the earth. (Gen. 8:6-13) The raven represented Satan, who was seeking a chance to invade Noah's family as he had Adam's family. Then Noah sent forth a dove every seven days for three weeks. The third time, the dove did not return, and Noah knew that the water

had subsided. The three flights of the dove represented the three stages of restoration.

C. Ham's Failure

Noah and his family left the ark and began a new life; The eight members of Noah's family—Noah and his wife and their three sons and their wives—were equivalent to the eight in Adam's basic family—Adam and Eve and their three sons and their wives. Adam's family of eight was lost by Cain's failure. The eight members of Noah's family were a new family with whom a new creation would begin. Thus, the number eight signifies a new start. For example, after the seven days of creation, another cycle started on the eighth day; Noah and his family were now separated from Satan. Noah's faith was fully manifested in the work of his ark.

Noah became a farmer and planted a vineyard. One day he fell asleep naked in his tent. Ham, his second son, saw the nakedness of Noah and felt shame. Ham told his brothers, Shem and Japheth, who then took a garment and walked backward to cover their father's nakedness. (Gen. 9:20-25) When Noah awoke and learned what Ham had done, he cursed Ham's son, Canaan, to be a slave to his brothers.

The fact that this Satanic sense of shame appeared in Noah's family—specifically in Ham—is of much significance. Through Ham's act, Satan invaded Noah's family. The 40-day separation from Satan through flood judgment now became void; God's dispensation for Noah's family was unfulfilled. When Adam and Eve were innocent, they felt no shame at their nakedness. Such feeling of shame is not the natural feeling of innocent man, but a result of the fall. When Ham felt shame and conveyed it to his brothers, Satan could claim him. Thus he was rejected by God.

Noah's family was in the position of Adam's family and had to make restitution for the failure of Adam's family. Noah's family had to restore the innocent state which had existed prior to Adam's fall. By responding innocently to

Noah's nakedness, Ham could have reversed Adam's shame and thus restored the original innocence. However, by feeling and expressing shame, Ham failed. Because Noah was absolutely faithful to God, Ham should have had complete trust in his father. Ham's deep reverence and love would then have left no room in his mind for shame. Through Ham, God wanted once again to feel the beauty of innocence. For this reason, Ham was shown Noah's nakedness. By this Ham could have become one with God in heart, and thus one with Noah, on whose foundation of faith Ham could have become the foundation in reality. Thus, Abel's position would be restored in Ham. Ham's feeling of shame showed that he was still related to Satan. Satan thus took over Noah's family. Any person or family of God's choosing for the fulfillment of His dispensation must be completely separated from Satan.

Because of the failure of Ham the following conditions were claimed by Satan and lost to God: the 40-day flood judgment; the ten generations from Adam to Noah; Noah's great faith; and lastly, Ham, whom God had favored because of his important role as the second son. Until these four conditions were recovered, God could not start His work again.

3. ABRAHAM'S FAMILY

A. Abraham's Call

It was not until the appearance of Abraham that all the necessary conditions were met. Four hundred years or ten generations after Noah, God chose Abraham to lay the foundation of faith. The number 40 and the ten generations lost through Ham's failure were thus simultaneously regained. Abraham, like Noah, was a man of great faith. The loss of Ham's position, that of chosen second son, was also regained in Abraham, even though Abraham was himself a first son. Since the time of Cain and Abel, God had esteemed second sons and Satan had loved first sons, who were in Cain's

position. However, Satan had taken Ham, God's beloved second son. God, in retribution, now took Abraham, whom Satan loved as a first son, and placed him in the chosen position of second son. Thus, through Abraham, God restored the positions of Ham and Noah, and also Abel and Adam. Because these four conditions were regained in Abraham, he was placed in the same position as Adam and Noah. It was thus necessary for Abraham to make restitution for the loss of Adam's family.

God called Abraham from Ur of Chaldea and commanded him to leave his country, his kindred, and his father's house and to make his way to a land which God would reveal to him. With unquestioning faith and obedience, Abraham left his homeland, which represented the Satanic world, and went to Canaan with his wife Sarah, and Lot, his nephew. Together with God they thus formed four positions.

B. Pharaoh's Temptation

However, since there was a famine in Canaan, they continued on to Egypt. Before entering Egypt, Abraham told Sarah to pretend to be his sister. In Egypt, Pharaoh took Sarah into his house because of her great beauty. God thereupon afflicted Pharaoh's household with a plague. In fear, Pharaoh asked Abraham to leave Egypt with Sarah.

While Adam and Eve were still as brother and sister, Lucifer took Eve. Abraham and Sarah had to face a situation having the same potential as that which Adam and Eve had encountered with Lucifer. Sarah had been sought by Pharaoh, but remained untaken and returned to Abraham safely. By taking back Sarah, their nephew Lot, and all their goods, Abraham restored symbolically the wife, children, and all things that Satan had taken from Adam. By coming victoriously out of Egypt, Abraham restored the position of Adam's family.

C. Symbolic Offering

Having defeated Satan symbolically, Abraham made a condition, on which God gave him a promise of blessing. Showing him the stars of heaven, God said to Abraham:

"So shall your descendants be." And he believed the Lord; and he reckoned it to him as righteousness. And he said to him, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." But he said, "O Lord God, how am I to know that I shall possess it?" (Gen. 15:5c-8)

Abraham asked God how to obtain His blessing; God said to him: "Bring me a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon." (Gen. 15:9) This was the condition Abraham was to fulfill. By fulfilling it, he would have laid the foundation of restoration. In his offering he would have paid restitution for what had been lost by Adam and Noah. Thus, Abraham would have become the foundation of faith. The sacrifices which Abraham was to offer symbolized the three stages of restoration as well as the entire creation, including mankind. The turtle dove and the young pigeon represented the Formation Stage; the she-goat and the ram, the Growth Stage; and the heifer, the Perfection Stage;

With the coming of Jesus, the Old Testament dispensation was fulfilled, and the Formation Stage was completed; When Jesus was baptized, the Spirit of God descended upon him in the form of a dove, and a voice came from heaven, saying, "This is my beloved Son, with whom I am well pleased." (Matt. 3:17b) The dove represented the Formation Stage of restoration, which was fulfilled by the arrival of Jesus.

With Jesus' public ministry, the dispensation of the New Testament started. His mission began the Growth Stage of the restoration. John the Baptist pointed Jesus out, saying,

"Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29b) Jesus and the Growth Stage were symbolized by a lamb.

Samson put a riddle to some Philistines. When they could not discover the answer, they threatened Samson's wife, a Philistine woman. She then enticed Samson to reveal to her the answer. When the Philistines learned the answer from her and gave Samson a correct reply, Samson said to them, "If you had not plowed with my heifer, you would not have found out my riddle." (Judges 14:18d) In this verse Samson compared his wife to a heifer. In the Perfection Stage, the Lord of the Second Advent will come in the capacity of a Bridegroom and receive mankind as his bride. Therefore, the Perfection Stage is symbolized by the heifer. In this stage mankind will be elevated to the direct union with God and men's hearts restored to Him. This is to be accomplished through the ministry of the Second Advent.

D. The Significance of Dividing the Sacrifice

In making his important sacrifice, Abraham did not cut the birds in two, although he cut both the heifer and the lambs. After this, fowls descended on the offerings.

As the sun was going down, a deep sleep fell on Abram; and lo, a dread and great darkness fell upon him. Then the Lord said to Abram, "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years." (Gen. 15:12-43)

Abraham's failure to cut the sacrificial birds in half made a base for Satan's intervention in his offering. Thus fowls came down on the birds which Abraham had failed to cut. Abraham should have cut each of his offerings in two, one half representing Cain's position, and the other half, Abel's.

Because of his failure in this, Abraham's descendants were destined to undergo 400 years of slavery in Egypt.

In order to carry out the dispensation of restoration, a complete separation between good and evil had to be made. The good and evil in Adam's family were to be separated through Cain and Abel and their offerings. The flood of Noah's day had the same purpose. Through the flood-judgment Noah's family was separated from Satan.

Abraham's offering had an identical meaning. Cutting the sacrifices in two symbolized the separation of all things from Satan and their restoration to God. Secondly, restitution would thus be made for the failure of Cain and Abel. Thirdly, by cutting the sacrifices, Satan's blood would be symbolically removed. Man's blood became stained by his relationship to Satan in the fall. As a symbolic act of removing this stained blood, the sons of Israel were circumcised.

Representing the Formation Stage, the offering of the birds was the foundation of the whole sacrifice. Since the foundation became Satan's, the rest of the sacrifice also became his. Abraham failed in this important instance. Hence, the 400 years from Noah to Abraham were lost. In order to make restitution for the lost 400 years, the posterity of Abraham had to suffer in the Satanic world for an equal length of time. For this reason the Israelites were held in bondage 400 years in Egypt.

E. Isaac

Abraham's failure to lay the foundation was the third such failure. After the failure of Adam's family the task was transferred to Noah's family. After Ham's failure, God chose Abraham to make a third attempt to lay a foundation of faith. This dispensation had twice been left unfulfilled; first through Adam's family and then through Noah's family. Three is the number of completion. Because Abraham was the third to be chosen, he absolutely had to establish the foundation.

Abraham was given a second chance to establish the foundation of faith. His second course had to be more difficult than the first, to make restitution for his failure. The way open to him was through Isaac, his son. Since Satan had taken two generations with Adam and Cain, God was free to take two generations, Abraham and Isaac. Also, Abraham could stand on the merit of Abel and Noah, who had demonstrated steadfast faith.

God commanded Abraham to sacrifice his only son Isaac, in order to make restitution for his failure. Isaac was given to Abraham with God's promise to multiply his descendants to the number of the stars. Though Abraham was a man of faith, he could have felt that to offer the promised son as a burnt offering was inconsistent with God's promise. Nevertheless, having realized his grave mistake and the consequent enslavement of his descendants, Abraham resolved to obey God's command. God said to Abraham:

"Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." On the third day Abraham lifted up his eyes and saw the place afar off. (Gen. 22:2, 4)

On the third day after Abraham's departure, God showed him a place to build an altar. Hence, a three-day term became the period of separation from Satan to precede certain significant courses of restoration. Abraham built the altar and bound Isaac, in preparation for the sacrifice. He then placed his son on the altar.

Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I;" He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me;" (Gen. 22:10-12)

Having observed Abraham's great faith and obedience demonstrated in the offering of his son, God was content. Isaac was sanctified by Abraham's dedicated faith so that God could accept Isaac as a living offering. God then provided Abraham with a ram to burn on the altar. In his first offering, Abraham did not fully realize the significance of God's command. But in his second offering he reverently obeyed God, since he had realized his great error. The words, "Now I know that you fear God" are a profound expression of God's relief. By his wholehearted obedience and cooperation, Isaac became one with Abraham, succeeding his father's mission; Thus they were victorious in the second offering, and the foundation of faith was established.

4. ESAU AND JACOB

A. Birthright

If Abraham had succeeded in his first offering, Ishmael, Abraham's first son by Hagar, and Isaac would have been in the positions of Cain and Abel. They could have made a condition of indemnity by Ishmael's subjugating himself to Isaac, thus overcoming their fallen nature. Since this was not accomplished, God gave Isaac twins, Esau and Jacob, to carry out the roles of Cain and Abel. Esau, the first son, was in Cain's Position and represented Abraham's first offering. Jacob, the second son, was in Abel's position and represented Abraham's second offering, Isaac. Being in opposing positions, they fought in their mother's womb. (Gen. 25:22) God loved Jacob as he had Abel, and hated Esau as he had Cain. (Rom. 9:13)

Because Lucifer unrighteously took dominion, he has been in Cain's position over the creation. Thus he stole man's birthright, which man must claim. God wanted to accomplish this through Esau and Jacob, who were in the positions of Cain and Abel. Accordingly, Jacob tricked Esau into giving up

his birthright in exchange for bread and lentils. (Gen. 25:33-34) Thereupon Jacob went to his father, Isaac, and in deception received the blessing which was intended for Esau. Infuriated, Esau hated Jacob and wanted to kill him; Their mother, Rebekah, advised Jacob to flee, and sent him to her brother, Laban, in Haran. (Gen. 27:41-45) In Haran Jacob labored for twenty years, during which time he took wives, begat children, and acquired livestock. After twenty years, he returned to Canaan. In his returning journey, however, he still remembered the anger of Esau and sent many gifts ahead to placate him. (Gen. 32:13-20)

Jacob was indebted to his mother, Rebekah, who provided for his successful flight to Haran. Without her assistance, Jacob could not have accomplished his mission. This was also an act of restitution. The fall of Adam's family began with Eve and was completed by her son, Cain. Thus evil came into the world by way of a mother and son. Therefore, through the cooperation of another mother and son, the effects of evil in Adam's family were reversed.

B. Overcoming the Angel

On his way back from Haran, Jacob stayed alone one night at the ford of Jabbok where he wrestled through the night with an angel and prevailed over him. Jacob made indemnity for the restoration of man's dominion over the angels, which was lost with the fall. Thus, he received the new name, Israel. By winning that name, Jacob laid the foundation on which to form the chosen nation.

C. Reunion with Esau

Forgetting his anger, Esau was pleased with Jacob's gifts and welcomed him with love. In this way Esau also obtained God's favor and his life in Canaan was blessed by God. Jacob, however, obtained the same blessing only after twenty years of labor in Haran. Being in the same positions as

Cain and Abel, Esau and Jacob paid indemnity by taking an attitude opposite to theirs. Thus, Esau helped Jacob to fulfill his role.

What was Jacob's role? Although Abel was the second son of Adam, God's blessing for the birthright went to him, because Cain, the first son, was allied with Satan. By slaying Abel, Cain took the heavenly birthright. Jacob had to take the birthright and the blessing of the firstborn by subjugating Esau. With the restoration of the heavenly birthright, Jacob brought God's blessing not only to himself but also to Esau.

D. The Foundation of Abraham, Isaac, and Jacob

In order to choose Abraham, ten generations had elapsed after Noah. But because of Abraham's mistake, the fulfillment was delayed for two more generations, Isaac and Jacob. Hence, twelve generations had been lost before God's will was at last fulfilled through Jacob. For the restoration of the twelve lost generations, God gave twelve sons to Jacob.

Jacob was the first person to subjugate Satan by restoring the heavenly birthright. To do this he won three battles. First, he took the birthright from Esau on the personal level, then expanded it to the family level through his struggle in Haran, and, finally, overcame the angel. Thus, the foundations of faith and reality which had been started by Abraham and Isaac were completed in Jacob. God's dispensation with Abraham, therefore, was fulfilled in three generations of his family. That is why, when the Israelites prayed, they called: "God of Abraham, God of Isaac, and God of Jacob." Since God's will for Abraham was accomplished through Jacob, the Israelites called their nation the House of Jacob.

In Jacob the positions of Adam and Abel, Noah and Ham, and Abraham and Isaac were now all restored. Therefore, God's blessing for the father of mankind was given to Jacob. The blessing was originally intended for Adam: "Be

fruitful and multiply, and fill the earth and subdue it." (Gen. 1:28b)

Since Adam failed, the blessing was bestowed on Noah: "And God blessed Noah and his sons, and said to them, 'Be fruitful and multiply, and fill the earth.' (Gen. 9:1)

Noah's family failed, and the blessing was transferred to Abraham: " 'Look toward heaven, and number the stars, if you are able to number them.' Then he said to him, 'So shall your descendants be.' " (Gen. 15:5b)

Finally, God's blessing for Abraham was extended to Jacob:

And God said to him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall spring from you. The land which I gave to Abraham and Isaac I will give to you, and I will give the land to your descendants after you." (Gen; 35:11-12)

Because of man's failure to fulfill God's dispensation, 2,000 years were required before there was established on earth a foundation of faith upon which God could undertake His work of restoration. By the time of Jacob the Israelites had expanded to a tribe. Although Jacob had succeeded in laying a foundation on the family level, the foundation for the Messiah now had to be a tribal one. Jacob's posterity, therefore, the Israelites, were chosen to carry on the restoration.

The new course was guided by Joseph, the first son of Jacob and Rachel. Jacob's beloved son Joseph was in Abel's position and his ten half-brothers were in Cain's position. They were jealous of Joseph, hated him, and tried to do away with him. Joseph was sold to Egypt by his brothers, but there he succeeded in winning the favor of Pharaoh, who made him ruler. When a severe famine befell Canaan, Joseph's brothers went to Egypt and humbled themselves before Joseph. Thus a condition of indemnity was made. As a result of this condition,

they could bring their father Jacob and his family to Egypt and be reunited with Joseph; Thus seventy people of the house of Jacob, including his twelve sons, migrated to Egypt; Thereupon the 400-year sojourn of the Israelites in Egypt began. Thus, Jacob's family started the course of indemnity as a chosen tribe.

CHAPTER VIII

HISTORY OF RESTORATION: MOSES

1. MOSES

A. Unrealized Course

During the 430 years after Jacob's family migrated into Egypt, his twelve sons became twelve tribes, and the 70 people of the house of Jacob multiplied to more than 600,000. The Israelites' sojourn had been prolonged 30 years because a foundation for the Exodus had not been laid at the end of 400 years. Because of their numbers, Pharaoh feared and oppressed the Hebrews, and finally ordered that all their newborn males be killed.

Though Moses lived in the splendor of Pharaoh's house, he harbored high patriotism and unflagging loyalty to God and His chosen ones, the Hebrews. Moses was adamantly opposed to the Egyptians' oppression of the Hebrews. Moses once found an Egyptian beating a Hebrew; Moses killed the Egyptian. The next day Moses met two Hebrews fighting and asked the aggressor why he struck his brother. This Hebrew asked Moses if he meant to kill him as Moses had killed the Egyptian. (Ex; 2:11-15) Seeing Moses' great love for them and his courage against their oppressors, the Hebrews should have united with Moses and followed him. His forty years in the palace would then have been the foundation for the deliverance of his people. He would have led them in a 21-day course through the land of the Philistines into Canaan. (Ex. 13:17) However, Pharaoh now sought his life, and Moses fled to Midian, where he had to lay another foundation of forty years. Thus God's first plan for the Exodus was never carried out.

B. The Course of Exodus

(1) Three Signs

At the end of the forty years in Midian, God called Moses and commanded him to lead his people out of Egypt. Moses replied:

But behold, they will not believe me or listen to my voice, for they will say, "The Lord did not appear to you." (Ex. 4:1)

Moses asked for signs to convince the Hebrews and the Egyptians that he was sent by God. God gave Moses the power to perform three miracles. (Ex. 4:1-9) The first was the miracle of Moses' rod. Moses represented God to the Hebrews, and Pharaoh, Satan. The rod of Moses was a symbol of Jesus in God's hand. Jesus' work is comparable to the functions of a rod. A rod, or walking staff, may be used in various ways. It can be a support to lean on, a weapon with which to protect oneself from danger, an instrument for chastening (H Sam. 7:14), or a pointer to lead one in the right direction.

When Moses cast his rod down before Pharaoh, it became a serpent. However, Pharaoh summoned Egyptian magicians who performed the same feat. Their rods were also transformed into serpents, but Moses' serpent swallowed the magicians' serpents. The work of Moses' rod foreshadowed the role of Jesus. It also symbolized the restoration of Adam. Since a serpent had tempted Adam and Eve to act against God's will and thus to fall from Him, their descendants had to be restored by a heavenly serpent. "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (John 3:14) Jesus came to save mankind in the capacity of the rod in God's hand. As the heavenly serpent, he was to destroy evil and restore all men. "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves." (Matt. 10:16) Since the serpent was wise enough to tempt

Adam and Eve to fall, Christians must be equally wise to lead mankind back to God.

The second sign was the miracle of Moses' hand. At God's command, Moses put his hand into his bosom and withdrew it. His hand was leprous. Moses again put his hand into his bosom. When he took it out, it was healed. This was also a symbolic act. Lucifer had taken Eve into his bosom and caused her to fall. Her fallen descendants could be restored to the status of brides through the love of Jesus who would come as a Bridegroom. "I betrothed you to Christ to present you as a pure bride to her one husband." (II Cor. 11:2b) Thus, the second sign of Moses symbolized the restoration of Eve.

The third sign was the miracle of changing the water of the Nile into blood. "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues." (Rev. 17:15) Waters here signify the lifeless people of the world. Jesus was to restore the children of death to life. Hence, this sign symbolized the restoration of the children of God.

By these three signs, Moses restored symbolically the heavenly base of four positions. Moses was in God's position, the victorious rod in the position of Adam, the healed hand in the position of Eve, and the blood of the Nile in the position of children. Moses had to make this base in order to subjugate Satan and bring his people back to Canaan.

(2) The Test of Moses

Since Moses was not eloquent, he asked God for someone to speak for him. God gave him Aaron, his brother, to accompany him. "He shall speak for you to the people; and he shall be a mouth for you, and you shall be to him as God." (Ex. 4:16)

God also allowed his sister Miriam to go with him. Thus a trinity was formed with Moses, Aaron, and Miriam, foreshadowing the trinity with God, Jesus, and the Holy Spirit. Having now established the base of four positions and the trinity, Moses was ready to battle with Satan.

However, as Moses was about to set out, God tested him by seeking to have him killed. (Ex. 4:24) Moses' wife, Zipporah, took a flint, circumcised their son, and touched Moses' feet with the severed foreskin, and said, "Surely you are a bridegroom of blood to me!" (Ex. 4:25c) By circumcising her son, Zipporah rescued Moses. This was the final test for Moses to become the deliverer of God's elected people.

How could Zipporah rescue Moses by circumcising her son? Actually, this was an act of restitution, signifying that the Israelites could be restored only through circumcision. Eve had stained her blood spiritually through her relationship with Satan. Adam had received from her this Satanic blood in their fallen sexual act. Hence, man's sexual part had to be stricken and the Satanic blood taken away in order to restore the Israelites to the position of God's children. Abraham instituted the rite of circumcision as a sign of God's eternal covenant with him. (Gen. 17) On the eighth day after birth every male of Israel had to be circumcised: First, to signify that he had become a child of God; second, to show that the Satanic blood had been taken away; and finally, to show that through circumcision the male had restored his dominion.

(3) Pharaoh's Opposition

Canaan was the land which God had blessed and promised to give to Abraham; Hence, Canaan represented the heavenly world, whereas other countries, such as Haran, Egypt, Babylonia, Assyria, and the Roman Empire represented the Satanic world. Canaan, a land which flowed with milk and honey, represented heaven, where love and happiness prevail. This was so, not because of any material abundance or natural beauty, but because God had blessed the land.

Jacob returned victorious to Canaan after a 20-year struggle in the Satanic world of Haran. By this victory, Jacob accomplished the dispensation of his personal restoration. Moses was to lead his people from Egypt into Canaan, and his mission was at the tribal level; The tribal restoration was possible on the foundation of the family restoration which

Jacob had established; Moses' course, therefore, followed the pattern of Jacob's course. For example, Jacob suffered under Laban, who cheated him ten times. (Gen. 31:7) Likewise, Moses was deceived and troubled by Pharaoh ten times.

Although Pharaoh saw firsthand the signs and miracles which Moses performed before him, Pharaoh's heart was only hardened, and he still oppressed the Israelites. God allowed this for a purpose. God wanted Pharaoh to do his utmost to defeat Moses, then to abandon forever his desire to oppose God's chosen people by realizing that against Moses he was powerless and that he would perish if he continued to oppose Moses. Furthermore, by Pharaoh's continued hostility, God wanted to see the destruction of Satan's (Pharaoh's) belongings. Through Pharaoh's intensified opposition, God wanted the Israelites to hate Pharaoh by realizing that he was God's enemy; God desired them to cut off all attachment to Egypt, to realize that He was always with them, and to trust in Him absolutely.

Moses countered Pharaoh's opposition by striking him with a series of ten disasters. As the tenth calamity, all the firstborn sons and animals of Egypt were struck. But the people of Israel were exempted by the lamb's blood which they painted on their door posts. God gave Moses the power to bring disasters so that the Israelites, seeing them, would recognize Moses as their leader, sent by God.

(4) Escape to the Wilderness

Moses then said to Pharaoh, "We must go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us." (Ex. 8:27) In this way Moses deceived Pharaoh and quickly led his people out of Egypt. This three-day period marked their separation from Satan and began a new life for the Israelites.

When Pharaoh learned that the Israelites had fled, he sent his army in pursuit. When the Israelites saw the Egyptians racing after them, they were in great fear and cried out to God. Moses stretched out his rod over the Red Sea as God bid him,

and the waters were divided. Thus, the Israelites crossed the sea on dry ground, but the Egyptians who followed them were drowned as the sea closed over them. (Ex. 14:21, 29) This shows that even after a person turns to God, by cutting off all ties with Satan, he will still be pursued by Satan, but that the power to destroy Satan will be given to him through the rod of God, Jesus.

After the Israelites overcame Satan, God provided them with quail and manna and with pure drinking water which sprang forth from a rock. (Ex. 16:13-14; 17:6) In the meantime the Amalekites attacked Israel at Rephidim. (Ex. 17:10-13)

After the Israelites prevailed over the Amalekites, God led the Israelites through the wilderness by means of a cloud by day and a pillar of fire by night until they reached Mount Sinai. (Ex. 13:22)

(5) Ten Commandments

When the people reached Sinai, God called Moses and said to him:

If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel. (Ex. 19:5-6)

So Moses called the elders of the people to convey to them these words. All the people answered together and said, "All that the Lord has spoken we will do." (Ex. 19:8) Then the people consecrated themselves by washing their garments and staying away from women. Moses set bounds about the mountain and consecrated it. (Ex. 19:10-15)

Moses then went up on the mountain, where the glory of the Lord settled. The cloud covered it for six days, and on the seventh day God called Moses and spoke to him. Moses was on the mountain 40 days and 40 nights. God gave Moses

the Ten Commandments written on two tablets of stone and instructed him on the building of the tabernacle. In order to receive God's word of a new dispensation, Moses had to establish the 40-day period of separation from Satan.

Whenever God accomplishes a significant work, Satan is always very active. Indeed, God's front line is Satan's front line. When the people saw that Moses was so long on the mountain, they gathered before Aaron, made a molten calf with their gold earrings, and said it was their god. They sacrificed to it, sat down to eat and drink, and rose up to play. Thus they united with Satan and made a condition for his invasion of the-people.

As Moses neared the camp on his return and saw the calf and the people dancing around it, he became enraged; he threw the tablets down and broke them at the foot of the mountain. He took the golden calf which they had made, burned it, ground it to powder, scattered it upon the water, and made the people of Israel drink it.

After this angry chastisement, Moses implored God to forgive their sin. (Ex. 32) Cutting two tablets of stone like the first, he again went up on Mount Sinai as God commanded. He stayed there another 40 days and nights without eating or drinking. God again wrote upon the tablets the words of the covenant, the Ten Commandments.

God had created man and the world through His Word, but the Word was left unfulfilled because of the fall. To carry out the dispensation of restoration, God renewed the Word by giving the Ten Commandments. Until Jesus came, God carried out His dispensation through this Word. The two tablets bearing the Ten Commandments represented the restored Adam and Eve, thus also Jesus and the Holy Spirit who were to recreate all things by the Word.

(6) Tabernacle

God had told Moses to make a tabernacle and had given him elaborate directions. (Ex. 25-27) God said to Moses:

And let them make me a sanctuary, that I may dwell in their midst. According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it. (Ex. 25:8-9)

The Israelites carried a portable sanctuary throughout their wilderness journey. It was a simple tent-like structure which Moses pitched outside the camp and in which Joshua ministered. When Moses entered this tabernacle, the cloudy pillar would descend to the doorway, and God would talk with Moses face to face. (Ex. 33:7-11) The tabernacle had two sections, the most holy place and the holy place. God was present in the most holy place and allowed the high priest to enter once a year. This section symbolized the spirit-man of Jesus, and the holy place, his physical body. Furthermore, the most holy place represented heaven, and the holy place, earth. Hence, the temple was the representation of Jesus, a perfect man in whom heaven and earth were to be harmoniously embodied. The ark of the covenant was in the most holy place, with the mercy seat above it. Two gold cherubim stood over the mercy seat. (Ex. 25:20)

The ark symbolized the tabernacle and, in the largest sense, the whole cosmos. In the ark were a golden urn containing manna, Aaron's rod, and the two tablets of the covenant, which symbolized Jesus and the Holy Spirit. (Heb. 9:4) Because the tabernacle was the symbolic representation of Jesus, the people were to make it the very center of their life, thus obeying Moses. Because of the great importance of the tabernacle, the people should have immediately fulfilled Moses' instructions concerning it when he descended Sinai after the first forty days. They united with Satan rather than Moses. After Moses' second forty-day fast, he received new tablets and came down again. This time, though the people constructed the tabernacle, they remained rebellious to God, complained to Moses, disparaged God's gift of manna, and longed to return to Egypt.

C. The Last Course

(1) Spying in Canaan

The people of Israel also wept again, and said, "O that we had meat to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at." (Num. 11:4b-6)

In this way, Moses' second forty-day foundation was lost, and another had to be laid. Moses' faith and dedication were unquestionable, but the people had to make indemnity for their faithlessness.

For this purpose Moses chose twelve men, one from each of the twelve tribes, and sent them to spy in the land of Canaan forty days. Ten brought back a discouraging report and said that the Israelites would not be able to enter the land because of the great strength and size of the inhabitants and the many large, fortified cities. (Num. 13:28-33)

Upon hearing this, the Israelites were frightened and murmured against God and Moses, crying through the night. The whole congregation confronted Moses and Aaron:

Why does the Lord bring us into this land, to fall by the sword? Our wives and our little ones will become a prey; would it not be better for us to go back to Egypt? (Num. 14:3)

But the remaining two spies, Joshua and Caleb, were courageous and steadfast in their faith and begged all the congregation not to rebel against God, who had promised them that they could occupy the land immediately. But all the congregation said to stone them. (Num. 13:30; 14:7-10)

And the Lord said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs which I have wrought among them?" (Num. 14:11)

Because the Israelites did not accept the report of Joshua and Caleb with unquestioning faith but complained instead to God about their feared plight, the forty days of spying in Canaan were lost. God chastised them by requiring them to wander in the wilderness forty years. At the end of that time, only Joshua, Caleb, and the new generation under twenty years of age were allowed to enter Canaan. Thus, the third attempt to establish the foundation of the tabernacle was frustrated. Satan invaded, and the second tribal course to Canaan failed.

(2) Striking the Rock

There was no water for the congregation, and the people confronted Moses and Aaron with complaints about the lack of food and water. (Num. 20:4-5) Then Moses and Aaron prayed for help, and God told Moses to take the rod with which he had struck the Nile and go to the rock at Horeb, the dwelling-place of God. There he was to strike the rock and bring forth water for the people. (Ex. 17:5-7)

Moses and Aaron gathered the assembly before the rock. Moses, furious because of their continual complaints and lack of faith, said to them, "Hear now, you rebels; shall we bring forth water for you out of this rock?" (Num. 20:10) With that, he struck the rock twice, and water came gushing forth. Though water was produced by Moses' action, God was most angry and immediately rebuked both Moses and Aaron:

Because you did not believe in me, to sanctify me in the eyes of the people of Israel, therefore you shall not bring this assembly into the land which I have given them. (Num. 20:12)

The Lord said to Moses, "Go up into this mountain of Abarim, and see the land which I have given to the people of Israel. And when you have seen it, you also shall be gathered to your people, as your brother Aaron was gathered, because you rebelled against my word in the wilderness of Zin during the strife of the congregation, to sanctify me at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.) (Num. 27:12-14)

Moses should have struck the rock only once. He would have then shared God's hope for the people. But in his overwhelming disgust and anger with them, he struck the rock twice. Thus Moses disobeyed God's command at the waters of Meribah.

Why was Moses' act such a serious offense? Moses was the central figure of God's work of restoration at this time. Every action of Moses was significant, in that each act was performed as restitution for the transgressions of Adam and Eve and those in their positions.

What does the rock symbolize? According to I Corinthians:

And all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ. (I Cor. 10:4b)

The rock symbolized Jesus Christ, the second Adam, who was to bring forth living water. Thus, it also symbolized the first Adam, who had been struck by Satan and was spiritually dead. The rock, before Moses struck it, represented the dead Adam who could not bring forth living water. By striking it once, Moses symbolically would have restored (i.e., separated from Satan) the one who could bring forth the living water. So God told Moses to strike the rock once. (Ex. 17:6) However, by striking it twice, Moses symbolically struck the restored Adam—Jesus—and thus handed him to Satan. The

failure of Moses at the waters of Meribah and the faithlessness of his people nullified the 400 years of slavery in Egypt.

Although Moses' disobedience in striking the rock stemmed from the faithlessness of his people, Moses himself was responsible and thus was forbidden to lead the people into the promised land. Moses' act was extremely serious. However, despite his external anger, Moses' inner dedication remained. Therefore, though God barred Moses from entering Canaan physically, God admitted him spiritually. Jesus was a visible representation of God, not God Himself. The tablets, which were cut from a rock, represented Jesus and the Holy Spirit. When Moses broke the tablets, God could replace them. However, the rock was the source of the tablets. Striking the rock meant invading God Himself, from whom Jesus and the Holy Spirit were derived.

Moses' striking the rock twice made a condition for Satan to invade the Israelites again, and fiery serpents came upon the people, many of whom were bitten and died. The people then beseeched Moses to pray for help. God told him to make a bronze serpent and set it on a pole. Any man who had been bitten could live by looking at it. (Num. 21:6-9)

Moses came on the foundation laid by Abel, Noah, and Abraham's family. Therefore, his status was different from that of all those who had gone before. He initiated the dispensation of the Word, the Ten Commandments. Through the periods of his life based on the number 40, he was separated from Satan. If the people had become one with Moses, they could have laid the tribal foundation for the Messiah. But this was not fulfilled.

2. JOSHUA

In all the faithlessness, Joshua had remained steadfast and had never complained. Therefore, God chose him to succeed Moses and lead the people into Canaan. Thus, Moses commissioned Joshua before all the congregation. (Num. 27:22-23)

When Joshua led his people into Canaan with the ark of the covenant, the waters of the Jordan were cut off before the ark as the waters of the Red Sea had been divided before Moses. This act foreshadowed the Messiah's mission to judge the fallen world (separate the waters) by means of the Word of God (the ark of the covenant) .

Jericho was well fortified both inside and out. In order for them to claim Canaan, the Israelites had to overcome Jericho. This was accomplished when at Joshua's command they marched in procession around the city, once each day for seven days. They carried the ark of the covenant and were led by priests who sounded trumpets. On the seventh day they shouted in unison, and the walls collapsed. The Israelites surged in, and, as God had commanded, destroyed the city. This act foreshadows the trumpet call of the archangels—the revealed truth—which in the last days will judge and destroy a world well-fortified with falsity: the world of Satan.

3. PARALLELS: JACOB, MOSES, AND JESUS

Moses' course of tribal restoration followed Jacob's pattern of family restoration. In turn, Moses' course became the pattern of Jesus' course. There were marked similarities in the lives of these three men: Jacob, Moses, and Jesus.

1. Jacob restored the heavenly birthright; Moses struck the first sons of the Egyptians to make the same condition. Jesus was to destroy Satan, who was in Cain's position, and restore heavenly dominion.

2. Forming a base of four positions, Jacob took his wives, children, and livestock out of Haran into Canaan. Moses also formed four positions with his wife, his son and people, and all the goods taken from Egypt. Jesus was to form a base of four positions by taking a bride and restoring humanity and the whole creation to God.

3. Jacob bought his brother's birthright with bread and lentil pottage. Moses fed his people with quail and manna. Jesus gave bread and wine to symbolize his flesh and blood with which he was to restore the heavenly birthright.

4. Through the cooperation of his mother Rebekah, Jacob's life was saved, and he was able to fulfill his mission. By the wisdom of his mother, Moses' life was saved, and her patriotic spirit inspired Moses during his childhood. Through the efforts of his mother Mary, the baby Jesus escaped when King Herod sought to kill him.

5. Jacob left Haran by beguiling Laban for three days, and this 3-day period was essential for his journey to Canaan. Moses led his people out of Egypt by beguiling Pharaoh for three days, and this 3-day period was essential also for the Exodus. Jesus' body was sealed three days in a tomb before he was resurrected. Thus a 3-day period of separation from Satan was essential for each of them to start a new course.

6. Jacob was tried by an angel at the ford of Jabbok, but overcame him. Moses was tried at a lodging house when God tested him, but he overcame it. Jesus was tried in the wilderness through the temptation of Satan, but Jesus overcame it. Each of them could proceed with their missions because they had overcome these tests.

7. Jacob had twelve sons with whom he began the 400 years in Egypt. After this pattern Moses set out on his journey to Canaan with twelve tribes. Following Moses' course, Jesus carried on his ministry with twelve disciples.

8. Jacob took 70 people into Egypt and started a new course with them. Moses worked with 70 elders in leading his people to Canaan. Jesus sent out 70 men to proclaim the kingdom of heaven.

9. Jacob crossed the ford of Jabbok victoriously with his rod. Moses parted the water of the Red Sea with his rod and crossed it victoriously. Jesus was to judge the Satanic world with his rod of iron and triumph over the world.

10. Jacob destroyed the idols his wife stole from Laban by burying them under an oak tree. Moses burnt the golden calf, ground it to powder, scattered it upon the water, and made the Israelites drink it. Jesus came to destroy Satan, who is the source of all evil.

11. Fleeing from Esau, Jacob sought refuge in Haran. Moses found refuge in an Egyptian palace during his childhood. The baby Jesus found refuge in Egypt from King Herod's persecution. Thus each of them once escaped to the Satanic world.

12. Since even the body of Jacob had to be separated from Satan, his body was embalmed for 40 days. The angel Michael and the devil disputed over the body of Moses, but the place of his burial was kept unknown to the Israelites. Jesus' body was sought by many different people, but was never found.

4. PARALLELS: MOSES AND JESUS

There are many additional parallel events in the lives of Moses and Jesus.

I. Moses delivered the Israelites from Egypt and led them to Canaan. Jesus delivered mankind from the Satanic world and directed the way to the kingdom of God.

2. Moses' 3 signs (rod, hand, and water) foreshadowed the 3 conditions (stone, temple, world) that Jesus established in the wilderness by overcoming Satan's temptations. Both Moses and Jesus formed a symbolic base of four positions to start their respective ministries.

3. Moses' wife circumcised her son and saved Moses' life prior to the Exodus. Jesus was to circumcise spiritually the heart (Deut. 10:16), body (Gen. I 7:10), and all things (Lev. 19:23) and restore them to God.

4. When Moses stretched out his hand toward heaven, there was thick darkness in all of Egypt for three days, but the people of Israel had light where they were. (Ex. 10:22-23) Jesus was to separate completely light from darkness and good from evil.

5. The pillar of cloud by day, and the pillar of fire by night, led the Israelites. Jesus and the Holy Spirit have been leading the children of God.

6. Joshua fought the Amalekites while Moses stood on the hill, his arms outstretched. As long as Moses held his hands aloft, Joshua was successful; but if Moses lowered them in exhaustion, Joshua was threatened. Aaron and Hur supported Moses' hands until sunset. Thus Joshua defeated the Amalekites. Joshua represented a believer opposing Satan, and Moses represented God. Aaron and Hur symbolize Jesus and the Holy Spirit, who work with God to help faithful believers in their struggle against Satan. Thus, when one forms a base of four positions with God, Jesus, and the Holy Spirit, the spiritual subjugation of Satan is possible.

7. The two tablets of the Ten Commandments were the words of a new creation, given for the first time since the fall of man. Jesus and the Holy Spirit have been renewing all creation by the words of God.

8. The Ten Commandments were given after Moses had established the 40-day foundation by fasting and prayer. Similarly, Jesus' 40-day fast and prayer became necessary to make a base to start his ministry. (Jesus had to undertake it

himself because John the Baptist failed to lay the foundation before Jesus.)

9. The rock Moses struck brought forth living water for his people. Jesus Christ was to bring forth living water for mankind.

10. God had promised Moses and his people that they would possess the land of Canaan. But because of his failure and the faithlessness of his people, Moses was allowed only to view the land from a distance; he and his people could not enter. Similarly, God's prophecy about Jesus could not be fulfilled because of the disbelief of the Jews. Jesus taught of the kingdom of heaven, but could not establish it. He laid only a foundation for spiritual salvation.

11. By looking at the bronze serpent which Moses had raised on a pole, the Israelites were saved. All mankind, suffering from the bite of the Satanic serpent, was to be restored through Jesus, the heavenly serpent.

12. Moses predicted the coming of a prophet, the Messiah, who would do as he did but on a different level.

Moses said, "The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to that prophet shall be destroyed from the people." (Acts 3:22-23)

5. JESUS' 40 DAYS IN THE WILDERNESS

When the people of Israel were hungry in the wilderness, they fell into faithlessness and caused Moses to strike the rock twice. Thus, the twice-struck rock was claimed by Satan. Since the rock or stone was a symbol of Christ, Christ was then symbolically placed in Satan's hand. Jesus had

to take back the rock (the Word) from Satan before he could start his ministry and present himself as the Word.

During his fast, Jesus experienced great hunger, and Satan said to him, "If you are the Son of God, command these stones to become loaves of bread." (Matt. 4:3) If in the wilderness Jesus had been as faithless as his forefathers because of his great hunger, Satan could have claimed the stone again, and even Jesus himself.

The most important matter for Jesus was the stone, the Word of God, not bread. Jesus had to restore himself as the stone, the reality of the Word. Jesus overcame Satan and restored himself as the Word with his declaration: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4) Jesus had restored the Word through a 40-day fast, just as Moses had received the Ten Commandments through a 40-day fast.

Jesus was the reality of the temple, and the purpose of his coming was to make all people God's temples; that is, God's dwellings. Knowing this, Satan set Jesus on the pinnacle of the temple and said to him: "If you are the Son of God, throw yourself down." (Matt. 4:6) To throw himself down would have meant to give up his position as the Lord of the temple. Jesus again defeated Satan by saying: "You shall not tempt the Lord your God." (Matt. 4:7)

Having overcome the first temptation, Jesus became the sole Lord in the world of the Principle. By this second victory over Satan, Jesus made it possible for all men to become God's temples, and thus symbolically to take the position of brides to Jesus and then to become children of God. Through this victory, Jesus laid a foundation for the restoration of man to the status of a bride.

Because of man's fall, Satan became the lord over creation. Jesus came to take Satan's lordship from him. Knowing Jesus' intention, Satan took him to a very high mount, showed him all the kingdoms of the world, and the glory of them, and said to him: "All these I will give you, if you will fall down and worship me." (Matt. 4:9) Jesus defeated

Satan a third time by saying: "Begone, Satan! for it is written, 'You shall worship the Lord your God, and Him only shall you serve.' " (Matt. 4:10) Jesus declared that there was but one God, and that Jesus was His sole representative. In prevailing over Satan in the third temptation, Jesus laid a foundation for the restoration of man's dominion over the creation.

Jesus established a 40-day foundation by victoriously repelling Satan. He also symbolically formed the base of four positions: God; Jesus, the reality of the Word; mankind in the status of a bride; and man's dominion over creation. Thus he was prepared to start his ministry and chose twelve disciples and seventy men to work with him in fulfilling the universal restoration.

CHAPTER IX

HISTORY OF RESTORATION CONTINUED: JUDGES TO JESUS

1. JUDGES

(400 years)

Since the 400 years of slavery of the Israelites in Egypt were lost through Moses' failure, 400 years of struggle in Canaan were required before a new dispensation could begin. Joshua began the struggle against the Canaanites by slaying more than 30 kings and dividing their land among the twelve tribes of Israel. Thus, the tribal foundation for the Messiah was established. However, after Joshua's death, the people stopped driving the Canaanites out of the land and allowed many of them to remain. (Num. 33:55) The Israelites intermarried with them and often worshiped their gods, Baal and Ashera. In this way, the Israelites united with Satan and had to struggle against attacks by the Gentiles. During this period God established judges to rule the Israelites. There should have been twelve judges after the pattern of twelve sons of Jacob and twelve tribes of Moses. Samson, the twelfth judge, had been consecrated in his mother's womb, as were Jacob, Moses, Solomon, and Jesus. His mission was to deliver the Israelites from the Philistines (Judges 13:1-5) and bring an end to the Judges' period. Having been tempted by his Philistine wife, however, Samson lost God's power and could not fulfill his mission. Hence, the Judges' period was prolonged for a few more generations. It was in the period of Judges that Israel's feudal life began. The 400-year period of the Judges made restitution for the 400 years of slavery in Egypt.

2. UNITED KINGDOM (120 years)

The judge Samuel ruled the people in accordance with God's will. However, the people wanted a king. To abide by the wish of the people, Samuel anointed Saul and made him the first king of Israel. During his 40-year reign, however, Saul provoked God's displeasure; The 40-year reign of King Saul should have made restitution for the 40 years of the Israelites in the wilderness. However, because of Saul's disobedience to God, this was not accomplished, and Saul's mission was extended to King David.

After he had conquered all enemies, David wanted to build a temple to God. (II Sam. 7:1-5) However, since he had shed so much of man's blood, God did not permit him to carry out this wish, although David had faithfully followed Him.

After the 40-year reign of David, his son Solomon succeeded him to the throne and built a temple to God; God gave Solomon wisdom, wealth, and peace for his nation, and his reign was remembered as a golden age in the history of Israel. King Solomon also reigned for 40 years.

When the Israelites entered Canaan, Joshua set up the tabernacle at Shiloh, where it remained throughout the period of the Judges. King Saul should have built the temple after the pattern of the tabernacle. However, because of Saul's disobedience, the erection of the temple was extended to David, and later to Solomon, who, in the fourth year of his reign, began to build a temple to God. (I Kings 6:1) In God's eyes, Saul, David, and Solomon were one, because they had the same mission. The erection of the temple foreshadowed the coming of the Messiah who would fulfill its ideal and be the reality of the temple. He would establish the kingdom of heaven and reign over it as the King of kings.

King Saul represented the first Adam, who was to be the first king, and Saul's failure may be compared to Adam's fall. King David may be compared to Jesus. Isaiah prophesied that the Messiah would come on the throne of David as the

Prince of Peace. David became king at the age of 30, and Jesus started his public life at 30. David was not allowed to erect the temple although he had wanted to do so; Jesus could not establish the kingdom of heaven physically, although he had desired to do so. Had the Jews received Jesus with complete faith, he could have accomplished the roles of both David and Solomon, and would have ruled as the King of kings with all wisdom, glory, and power.

The temple of Solomon was modeled after the tabernacle of Moses. Solomon's temple was the symbol of Jesus, who was the reality of the temple. This is why Jesus compared his body to the temple. (John 2:19-21) As one receives Jesus, the Incarnation of the Word, a mercy seat is formed within him, and God is present upon it. Anyone who is united with Jesus becomes in himself a temple of God. To make the people temples of God by drawing them to himself was the purpose of Jesus' coming. Thus, the purpose for erecting the temple was to foreshadow God's dispensation which Jesus was to carry out.

3. DIVIDED KINGDOMS (400 years)

By erecting the temple of Solomon, the Israelites entered a new dispensation. It was necessary that they become one with the temple in order for them later to become one with Jesus. In spite of his great wisdom, Solomon's love for his foreign wives caused him to turn his heart toward other gods. He burned incense and offered sacrifices to them. This was evil in the sight of God. God rebuked Solomon:

Since this has been your mind and you have not kept my covenant and my statutes which I have commanded you, I will surely tear the kingdom from you and will give it to your servant. Yet for the sake of David your father I will not do it in your days, but I

will tear it out of the hand of your son. (I Kings 11:11-12)

Thus the kingdom of Solomon was divided into Israel, the Northern Kingdom, and Judah, the Southern Kingdom. Jeroboam, a servant of Solomon, reigned over Israel, which was composed of ten tribes. Rehoboam, a son of Solomon, reigned over Judah, which was composed of two tribes. The Northern Kingdom lasted for over 260 years. Nineteen kings reigned during this period and they and their people all worshiped idols and turned away from God. The Southern Kingdom endured for 394 years. During this time 20 kings reigned, and most of them were good in the eyes of God.

Since King Solomon had united with Satan, God had his kingdom divided into two. The Northern Kingdom was in Cain's position, and the Southern Kingdom was in Abel's position. Therefore, the Northern Kingdom should have come under the dominion of the Southern Kingdom as Esau came under Jacob.

God sent prophets from the South to the North. Elijah, Hosea, and Amos went to the Northern Kingdom to preach of the love and justice of God and bring the people to repentance. But the entire nation, from the ruler to the common people, forgot the commandments of God. They made molten calves and worshiped Baal and indeed all the host of heaven. They also gave their sons and daughters as burnt offerings, used divination and sorcery, and committed themselves to do evil. (II Kings 17:17-23) God became angry with Israel and banished the people from His sight. Israel should have heeded the warnings of the prophets from Judah and returned to God by uniting with the Southern Kingdom.

The prophet Elijah proved to the spectators the power of God with fire from heaven, which consumed both the burnt offerings and the altar. He also ordered the people to seize 450 false prophets of Baal and bring them to the Brook Kishon where they were slain. (I Kings 18) Even in the face of this

demonstration of the great power of God, King Ahab and his wife Jezebel sought to have Elijah killed.

Finally, Judah also repudiated God by adopting the evil practices of the North. Thus both kingdoms united with Satan and failed to fulfill that which God wished to accomplish with the dispensation of the temple. The Southern Kingdom should have taken the position of Jacob, who had subjugated Esau. Instead it took the position of Abel, who was slain by Cain.

Adam and his three sons could have formed four positions, as Noah and his three sons could have. The foundation of faith was laid through the work of four men: Noah, then Abraham, Isaac, and Jacob. The temple was finally erected through four persons: Moses, Saul, David, and Solomon. To fulfill the purpose of the temple, four great prophets arose. Following this pattern, Jesus had three major disciples. After the pattern of the 12 sons of Jacob and the 12 tribes of Moses, 12 minor prophets were sent. They were to separate the people from idol worship and bring them back to the temple.

4. EXILE IN BABYLON (210 years)

The Northern Kingdom was invaded by the Assyrians and destroyed in 721 B.C. The Southern Kingdom was invaded by the Babylonians in 597 B.C., and King Jehoiachin, all the nobles, warriors, craftsmen, and smiths, plus 10,000 citizens were captured and taken to Babylon. The temple was looted. In 586 B.C. King Zedekiah was forced to witness the execution of his sons, following which his eyes were put out. The Babylonians systematically looted, burned, and destroyed all the buildings in the city, including the temple, where the ark of the covenant was located. The ark was not heard of again. All the inhabitants of Jerusalem, except Jeremiah and a handful of the most poor and lowly citizens, were taken away. Thus God's dispensation with Solomon's temple remained unfulfilled, and

Satan claimed the 400 years of divided kingdoms. The two kingdoms failed to unite around the temple.

The Jews in Babylon were allowed comparative freedom. They lived together and followed their old ways of life without disturbance. The active economic life of the region induced many Jews to become merchants and traders. Others, freed from farming, entered government service as soldiers and officials. Those who farmed the fertile soil found themselves harvesting rich crops.

During this period, the religious viewpoint of the Jews was enriched with Zoroastrian beliefs. The concepts of Satan as an enemy to God, of an angelic hierarchy, and of a final judgment were accepted by many Jews as being compatible with their tradition. Influenced by Persian thought, the Jews now expected the Messiah to come from the clouds of heaven rather than as a man of Davidic lineage.

In spite of the rich land, the opportunities for cultural development, and their broadened outlook on life, the faithful in Babylonia longed for one place in the world where they could offer sacrifices to God, the altar in the temple at Jerusalem. Gathering in small groups on the Sabbath day, they would read and interpret to each other the Torah and the Prophets, recall their history as a people of God, and pray earnestly for deliverance from exile.

By the waters of Babylon, there we sat down and wept, when we remembered Zion. On the willows there we hung up our lyres. For there our captors required of us songs, and our tormentors, mirth, saying, "Sing us one of the songs of Zion!" How shall we sing the Lord's song in a foreign land? If I forget you, O Jerusalem, let my right hand wither! Let my tongue cleave to the roof of my mouth, if I do not remember you, if I do not set Jerusalem above my highest joy! (Psalms 137:1-6)

In 538 B.C., Cyrus the Great of Persia captured Babylon and made it the capital of his new empire. Cyrus permitted the Jews to return to Jerusalem, and thus the prophecy of Jeremiah (Jer. 50:1-20) was fulfilled. Cyrus issued a decree giving the Jews privileged status. He not only restored the temple vessels, which had been removed by Nebuchadnezzar, but also made funds available for the return expedition. Three times the Jews had been expelled, and they returned in three stages over a period of 140 years.

Upon reaching Jerusalem, the returning exiles immediately erected an altar on the site of the ruined temple and began regular morning and evening sacrifices. However, the rebuilding of the temple itself was not begun for 15 years. Then, at the urging of the prophets Haggai and Zechariah, rebuilding began. For more than a century the city of Jerusalem remained in ruin, until finally Nehemiah and Ezra returned and urged the repair work to its completion. Ezra commanded all the men who had married foreign women to separate from their families, that they might live in accordance with the Law.

With Nehemiah's help, Ezra the scribe summoned the Jews before the Water Gate. Here the assembly heard a book of the Law read to them, and solemnly bound themselves by oath to observe its provisions. A new theocratic state was inaugurated with power vested in the priests. Emphasis was placed upon offering of the first fruits, tithing, sacrifices, and fixed festivals. Thus, the practice of Judaism in Ezra's time centered around the temple.

Because of Solomon's corruption, the fulfillment of the dispensation of the temple had been delayed 610 years: 400 years of divided kingdoms, 70 years of exile in Babylon, and 140 years of returning from exile.

5. PREPARATION FOR THE MESSIAH (400 years)

The Jews had come to the final period of trial preceding the glorious coming of the Messiah. In order to see

this great day, they had to make restitution for their entire history by separating themselves from Satan for the next 400 years. This 400 years of trial was similar in significance to the 400 years of slavery in Egypt which preceded the arrival of Moses, the tribal deliverer. The people should have cut themselves off from Satan during this period of trial.

During these years, the Jewish theocracy came under several regimes. The Jews were successively controlled by Persia, Greece, Egypt, and Syria. The conquest of Palestine by Alexander the Great brought with it an influx of Greek thought and culture. Although the common people and the scribes and rabbis resisted Hellenism, the cultured classes, and especially the Jerusalem priests, welcomed the external features of Hellenistic civilization. This influence developed in many Jews the rationalistic attitude of submitting every belief to the test of reason.

In 167 B.C., the Jews revolted against the Syrians under the leadership of the Maccabees. In 142 B.C. they gained independence. Their independence lasted until 63 B.C. when they came under the control of the Roman Empire. Throughout this period the Jews suffered from numerous foreign influences.

Following the coming of the Romans, the Messianic expectation was intensified among the thousands of suffering Jews. Deep in their hearts was the feeling that, if God cared at all for His chosen people, He would act soon. The ardent hope for a supernatural deliverance from their suffering grew with an increasing flood of apocalyptic literature. Most of it followed the pattern of the Book of Daniel.

The central belief was that divine intervention would bring about a radical change in the world order. Through a Messiah, God would gather together His own, both living and dead, and live with them in blessedness forever. This necessitated, first, the end of the age, as some held, or the end of the world, as others believed. The "end" would be foretokened by certain final evils—wars and rumors of wars, distress, fear, famine, plagues, and the rise to power of even

more wicked rulers on the earth. The discerning would recognize in them the signs of the end. At the last moment, with the sounding of the last trumpet, the Messiah would appear in the clouds, with all the heavenly angels around him. He would be a supernatural personage, someone "like a man." He would be called the Son of man, but would bear other titles as well, such as: the Christ, the Elect One, the Son of David, the Lord's Anointed, the Righteous Judge, Prince of Peace, and other like titles of distinction. At his appearing, the righteous on earth would be caught up to him in the air and the dead rise from their graves.

The older view was that only the justified Jews would join the Messiah, but later expectations offered hope to the righteous Gentiles that they also would be among the redeemed; all human souls, good and bad, would be summoned to a Last Judgment. Before the Messiah's seat, they would be separated into the redeemed and the lost. The evil would be doomed to everlasting hell-fire, and the good would enter a state of blessedness with their Lord and King.

This state of blessedness was variously conceived. Some writers thought it would be enjoyed on earth in a restored Garden of Eden, as an earthly paradise; others placed it in one of the lower heavens. Still others combined the divergent conceptions, picturing an earthly paradise centered in a New Jerusalem to be inhabited by the Messiah and his chosen ones for a millennial period before the Last Judgment, and a heavenly paradise to be occupied by the redeemed after the Last Judgment.

So great was the distress of devout Jews in the period here described, and yet so high their faith, that the immediate fulfillment of these dreams seemed completely reasonable. In fact, the world would not have seemed rational otherwise.

CHAPTER X

PROLONGED HISTORY OF RESTORATION: 2000 YEARS AFTER JESUS

Until the coming of Jesus, Judaism was the direct instrument of God's dispensation. God chose Abraham, Isaac, and Jacob to lay a foundation for the restoration. Through their descendants, He expanded it from a family to a clan, to a tribe, and then to a nation. To that nation, God sent the Messiah to accomplish His dispensation and to expand it to the global level. However, the crucifixion of Jesus nullified God's dispensation of 2,000 years from Jacob to Jesus. Consequently, restitution for this period had to be made for the fulfillment of God's will. The complete fulfillment of the dispensation was thus delayed for another 2,000 years following the resurrection of Jesus, which may be called a prolongation period.

Yet it was not a static prolongation; there was progress toward the fulfillment of God's will. The 2,000-year period from Jacob to Jesus was the Formation Stage, or the Old Testament Age; the 2,000-year period after Jesus was the Growth Stage, or the New Testament Age. For the dispensation of the New Testament Age, God chose the Christians. Having crucified Jesus, the Jewish nation did not qualify to undertake God's new dispensation.

As a source for the study of God's dispensation in the New Testament Age, the history of the Christian Church should be studied in conjunction with the New Testament. His dispensation in this age followed the pattern of the Old Testament Age. In the Old Testament account of history from Jacob to Jesus there are six major periods. Six parallel periods can be traced in the 2,000 years from Jesus to the present day. Thus, there is a pattern of correlation in the events and chronology of the two Ages.

1. CHRISTIANS IN THE ROMAN EMPIRE

(400 years)

Because of Abraham's failure in his offering, his descendants had to suffer in Egypt for 400 years. Similarly, since the Jewish people had failed to recognize and follow the Messiah, the Christians, their successors, had to make restitution by suffering in the Satanic world for nearly four centuries.

When the suffering of Israel in Egypt was over, God sent Moses to deliver his people out of Egypt. They entered the promised land of Canaan, where they had the freedom to worship their God. Through Moses, the Ten Commandments were given to the Israelites, and a tabernacle was built as their sanctuary.

Similarly, when the persecution of the Christians under the Roman Empire was over, Emperor Constantine issued an edict granting freedom of worship to them. At the end of the fourth century Christianity was declared the imperial state religion. St. Augustine and other leaders came forth, and through the councils of the churches the Apostles' Creed was adopted and the New Testament canonized. Thus in the fourth century the Christian Church became an institution established upon a solid foundation in the Roman Empire.

2. CHURCH PATRIARCHS

(400 years)

After the Israelites entered Canaan, the Judges ruled them for a period of 400 years. Similarly, the Church Patriarchs or bishops ruled the churches in the Roman Empire, Asia Minor, and North Africa, for about 400 years.

The Church Patriarchs gradually united the churches in those areas into four sees. Among them the bishop of Rome rapidly gained power and acquired the title of Pope. Monasticism, with its ascetic practices, gained prevalence

during this period just as the school of prophets flourished at the time of the Judges.

3. UNITED CHRISTIAN EMPIRE

(120 years)

The prophet Samuel anointed Saul as the first king of Israel. Saul was succeeded by David and then by Solomon. Under Solomon, Israel was a strongly united nation whose territory had been expanded by David. The United Kingdom lasted 120 years before being divided into Israel and Judah. Similarly, Pope Leo III crowned Charlemagne of the Franks in 800 and named his kingdom the Holy Roman Empire. This was the first time a pope crowned a king. Charlemagne then established a united Christian empire based upon the ideal of Augustine's *The City of God*. Charlemagne's empire also occupied a vast territory. In this Holy Roman Empire the feudal system developed. This united Christian empire endured for nearly 120 years before it was similarly divided between the East and West Franks.

4. DIVIDED EMPIRES

(400 years)

When King Solomon turned away from God by introducing foreign gods and neglecting to fulfill the purpose of the temple, his kingdom was divided into North and South. Similarly the Holy Roman Empire was divided into the East Franks and the West Franks.

The crowning of Charlemagne by Leo III, later disagreements over the use of images and pictures in the Church, and doctrinal disputes between the eastern and western branches of the Church led to a schism and the establishment of the Eastern Orthodox Church and the Roman Catholic Church. The Roman Catholic Church then became the major object of God's dispensation.

Meanwhile the papacy gained influence, improving its political and financial position. Thus its power became equal to that of some secular sovereigns. The papacy reached an extreme height in spiritual and earthly power during the reign of Pope Gregory VII (1073-1085). To him the papacy was a divinely appointed universal sovereignty to which all earthly rulers were to be subject. More powerful even than Gregory VII was Innocent III (1198-1216), who compared the relationship of the pope and emperors to that of sun and moon. The popes excommunicated some of the emperors, and because of this many conflicts developed between them.

When Judah and Israel turned away from God and defiled the temple, God warned them through His prophets and urged them to repent. Nevertheless, they did not fear God. Finally God chastised them through the Assyrians and Babylonians, who invaded and took them away as captives. Similarly, the popes met with God's ill favor since they did not minister as God had ordained.

During this period there emerged monastic reforms by some great monks and particularly by great friars, such as St. Francis of Assisi and St. Dominic. The Franciscan and Dominican orders emphasized service to one's fellow man, a humble life, and devotion to Christ. The sincere lives of the friars appealed directly to every man's reason and conscience, transcended all organizational barriers, and reached into every area of life.

On the other hand, Scholasticism enlightened the minds of the Medieval Christians, for the Scholastics were concerned with setting forth the logic of their faith. The Scholastics applied the dialectical method to the great problem of theology: how to reconcile reason and revelation. Thomas Aquinas was the greatest of the Scholastics. His synthesis of faith and philosophy which reconciled both without discrediting either—proved to be the most influential Scholastic achievement, and his works still remain the standard theological guide of the Roman Catholic Church.

During this period, Mysticism was cultivated by Hugo St. Victor, Meister Eckhart, John Tauler, and Thomas a Kempis. Through meditation and rigorous self-discipline, the mystics sought to transcend the formal and external limits of human experience, meet God face to face, and bring themselves into direct union with Him. They felt deep and even passionate love for those in spirit world and often expressed their feelings in the form of poetry and prose.

God stimulated and inspired the Medieval Christians through the intellectual persuasion of the Scholastics, the practical service of the friars, and the spiritual search of the mystics. Thus, God manifested His way. Nevertheless, the popes and clergy neglected their duties as holy fathers to the Christian world, became morally corrupt, and defiled the Church by collecting undue offerings and inflicting unwarranted papal taxation.

God finally chastened them by means of a heathen nation. This was the providence behind the war of the Crusades. Since 1071 Jerusalem had been in the hands of the Seljuk Turks. Christian pilgrimages were greatly disturbed, and the holy place was desecrated by the Turks. The popes projected the Crusades to recapture the Holy Land. Seven great Crusades were organized and sent out over a period of 200 years; all of them were defeated and failed to restore the Holy Land, and the Crusaders suffered in a most tragic way.

The failure of the Crusades resulted in the loss of papal prestige, and the people's ecclesiastic trust, zeal, and devotion were seriously impaired. Many barons and knights died in battle or lost their property. This contributed to the collapse of feudalism.

5. PAPAL EXILE AND RENAISSANCE

Because the Israelites worshiped idols and allowed many other practices which were evil in God's eyes, He sent prophets to awaken the people to His will. However, since the Israelites failed to heed the entreaties of those who were sent,

Israel was invaded and the people taken to Babylon as captives, where they remained for 70 years. Similarly, the papacy and clergy persisted in their corruption and distortion of Christianity. Despite the genuine example of the dedicated monks and friars, the Church refused to redirect itself. Even the defeat of the Crusaders could not bring the Church to purify its practice. Thus, when the papacy did not correct its evils despite many warnings and chastisements, it was exiled to Avignon and remained there for 70 years under the control of the French monarchy. It was a period of humiliation for the Vatican and the Church. The struggle among various wings of the Church power structure and the Church's secular ambition became distressingly apparent in this period of schism and destroyed much of the peoples' respect for the Church. This, together with the grossly materialistic practice of the papacy, particularly its taxation, caused people to lose all trust in the papacy.

At the end of 70 years of exile in Babylon, Cyrus of Persia conquered Babylonia and permitted the Israelites to return to Palestine. This return was accomplished in three stages over a period of 140 years. Thus, from the beginning of their exile to the end of their return, 210 years elapsed. When the 70 years of papal captivity were over, the papacy was divided between Rome and Southern France; later a further subdivision was made. These parties were finally integrated, and the papacy was revived in Rome.

During the Crusades, and especially after the fall of Constantinople in the 15th century, many scholars fled to Italy with the literary masterpieces of the ancient Greeks in the original tongue. In this way that revival of classical learning known as the Renaissance began. Such poets and tale-tellers as Petrarch and Boccaccio were the literary masters who joined with the great Renaissance painters and sculptors in popularizing the humanist outlook with its ever-fresh delight in man and nature. The discoveries of Marco Polo and Columbus expanded the horizon of the people in Europe. Moreover, the life of the common people was vastly altered by the rise of

commercial towns now independent of the nobility. This period saw the highest theological achievement of the Middle Ages—that of Scholasticism and the rise of universities. Furthermore, the common people began to desire learning for themselves, and the desire for free study increased rapidly. A new sense of nationalism arose among the different European peoples. These factors inspired and contributed to the Renaissance.

Primarily the Renaissance constituted the rise of humanism, individualism, and realism. Emphasis on judgment by reason rather than blind obedience to the authority of the papacy, as well as emphasis on the present earthly life and the beauty of nature, also characterized the Renaissance. Rejecting Hebraism, the people were zealous in the study of the Greek classics. The outcome of the Renaissance gave impetus to scientific research, and, as a result of this, the compass, gunpowder, and the printing machine were invented. Among other things, the Copernican theory was propounded. The Renaissance was a reaction against the views of life and the universe based on the asceticism, other-worldliness, and collectivism of Medieval Christianity. The tendency toward realism and epicurianism could easily lead the people away from the Church. The Renaissance was a hedonistic movement in itself.

Though the Jews had acquired a broadened view of life through their exile, they also became more worldly. To reestablish their covenant with God they instituted religious reforms upon their return to Palestine. Similarly, after the Crusades, the Medieval Christians, under the influence of the Renaissance, broadened their outlook and became worldly. The widened outlook of the Church was only, however, an external revival. Unless it were followed by spiritual awakening, the result would be only secularization and superficial humanism.

Nevertheless, the Renaissance did aid the Christians in rediscovering the vital use of reason as well as intuition in the understanding of God and His will. The value of the individual, the significance of man's earthly life, the ideal of

freedom, and the beauty of nature of which collective, other-worldly, and ascetic Medieval Christianity had lost sight were brought to light. The objective of the divine providence is to restore man and the world in totality. If man's earthly life is neglected, man's restoration will be incomplete.

Furthermore, the popularized learning of Greek enabled more Christians to read the New Testament in the original language. This brought about a deeper understanding of the life of Jesus. Such popular reading of the New Testament helped the common people to see that the Roman Catholic Church had drifted far from Christian principles.

The people of the newly established and fast-growing middle class found that, as self-supporting individuals, they could now free themselves from the grasp of their feudal lords. As a result, they rapidly gained self-confidence and ability to meet life's problems through their own initiative. They began to question the manners and morals of the clergy and to criticize the practices of the Church.

6. PREPARATION FOR THE SECOND ADVENT (400 years)

A. Protestant Reformation

The 400 years from the Protestant Reformation to the time of World War I is the period of preparation for the Second Advent.

From the time of their exile on, the Jews met with many foreign beliefs, and they incorporated some of the ideas into their theology. This syncretic tendency broadened the scope but violated the purity of the Mosaic tradition. In the 400 years following the papal exile the Christian Church also encountered new modes of thought, such as those introduced through the Enlightenment: Darwinism, Marxism, and Liberalism. These have had both beneficial and adverse effects on the interpretation of the Bible and the relationship of the Church to the secular world.

In addition to the dynamic influence of the Renaissance upon the Medieval layman, there was the fact that the Church seemed to him exceedingly corrupt. The Church, in his mind, had become identified with a vast system of financial exactions, rapaciously draining gold from every corner of Europe to Rome, where luxury, materialism, irreverence, and even harlotry seemed to prevail unchecked among the clergy. Moreover, the Church seemed to be left far behind in the onward sweep of progress. In a changing world, the Church represented cramping institutionalism, conservatism, conformity, from age to age, to one inflexible law, one form of worship, and one order of life for every individual. Worse still, a yawning gulf had opened between religion and life, and the disparity between the Church and man's need increased alarmingly. Finally, the pious laymen, more than a little appalled by the secularizing effects of capitalism and nationalism, began to demand changes in the Church that would make its benefits more realistic. Earlier, in the 14th and 15th centuries, John Wycliffe in northern Europe and John Huss in Bohemia had led local movements for reform, but they had met with little success.

On October 31, 1517, Martin Luther (1483-1546) posted on a church door in Wittenberg the famous Ninety-five Theses, a detailed attack on the selling of papal indulgences. The German people were largely on Luther's side, and entire provinces became Protestant at one stroke. By the time of Luther's death, his reforms had spread throughout Germany and beyond, into Denmark, Norway, Sweden, and the Baltic states.

A more radical Reformation came to Switzerland through Ulrich Zwingli. He advocated a return to the New Testament as the basic source of Christian truth, and persuaded the people of Zurich to remove all images and crosses and cease the ritual of the Roman Catholic Church.

William Farel, an intense young preacher, won Geneva to the Reformation. Farel enlisted the help of John Calvin in carrying out his reform. Calvin changed the mood of the

citizens of Geneva to one of Puritanical righteousness. He instituted the method of church administration practiced in the early Christian Church and introduced an educational system for the training of Protestant leaders.

John Knox, sojourning in Geneva, was directly influenced by Calvin. He returned to Scotland and gained the great triumph of having the Scottish Parliament ratify the "Confession of Faith Professed and Believed by the Protestant."

In the meantime, the Reformation in England had won a similar firm footing. The personal desire of Henry VIII for a change in his marital status opened the way for the religious revolution which the nation wanted. He quickly won the support of his nobles; England remained Protestant thereafter.

In addition to national Reformation movements, students of the scriptures all over Europe were finding their own way to a much more radical break with constituted authority. Among them were the Anabaptists, Unitarians, and Nonconformists.

In the 14th century John Wycliffe translated the Bible from the Vulgate into the English tongue. During the Reformation, Luther translated the Bible into German. Thus the Bible, which had been accessible only to the clergy of the Roman Catholic Church, was made available to common people in their languages.

The Protestant Reformation changed the whole religious picture of Europe and renewed the Church. The Word of God was restored to the people. The providence behind the Reformation was thus to reestablish the Church and revitalize the hearts of people in preparation for God's new dispensation of the Second Advent.

The two great movements of the period were the Renaissance and the Reformation, or the revivals, respectively, of Hellenism and Hebraism. The Hellenistic revival was humanistic, secular, and outward, while the Hebraic revival was

biblical, spiritual, and inward. This was another expression of Cain (in the Renaissance) and Abel (in the Reformation).

B. Two Currents in Modern History

The 18th century was characterized by the Enlightenment, which represents the rationalistic, liberal, humanitarian, and scientific trend of thought. This movement penetrated every aspect of life: religion, literature, the arts, philosophy, the sciences, and political establishments. It found expression in a variety of forms in various parts of Europe. Enlightened religion, in the form of Deism, emerged in England. The Deists rejected formal religion and supernatural revelation. Before the iron laws of a mechanical universe, the Deists rejected all miracles and divine intervention.

Sometime later, Darwin's evolutionary concept was introduced, which contradicted the theory of creation. Ludwig Buchner and Ernst Haeckel championed a mechanistic materialism which left no room for God. Furthermore, the dialectic materialism of Marx and Engels exerted a great influence on the minds of the people.

On the other hand, Pietism in Germany, led by Philipp Spener and Herman Francke, and the Moravian Brethren, led by Count Zinzendorf, revived the study of the Bible and emphasized living by the words of God. George Whitefield and John Wesley preached their fiery revival message across Britain, and it was under their impassioned leadership that the Great Awakening swept the country. They stressed transforming, regenerative change conversion and founded the Methodist church. In America, fervent preachers like Jonathan Edwards also led revivals, and the Great Awakening electrified the people in many parts of the nation. The mystical enlightenment of George Fox led him to form the Society of Friends, or Quakers, in which deep and simple faith was practiced. Emanuel Swedenborg, another spiritual genius, explored the mysteries and wonders of the spirit world. Through his monumental writings, he revealed the unseen

reality and helped people to experience the immediacy of God's presence.

The philosophical systems of Kant, Fichte, Hegel, Schelling, and Schleiermacher helped to mold a spiritually constructive view of life, in contrast to the contemporary mechanistic and materialistic theories. These conflicting life views were representations of Cain and Abel. Through the philosophical and spiritual leadership of the Abel representatives, the basis of belief was strengthened and clarified, and a fuller understanding of God was made possible. While Satan influenced many thinkers to bring confusion and doubt and to destroy God's work, God found others to inspire and awaken and to enrich the spiritual life of the period.

C. Industrial Revolution

Meanwhile, the Industrial Revolution began in England. Striking changes in economic structure were produced by the transition from a stable agricultural and commercial society to modern industrialism. Machines had been made of wood and driven by water and wind power. In the 18th century, the change to steam power was made by James Watt (1736-1819). There were such inventions as the spinning frame and power loom, and England became the world textile center. Coal mining and steel production gained paramount importance. The effect of industrialism has been worldwide; whole nations have been transformed by this revolution. The purpose behind the Industrial Revolution was to better economic conditions and to improve the physical environment in preparation for the New Age.

D. Emergence of Democracy and Imperialism

By the French Revolution, which started in 1789, the monarchy was ousted and the First Republic established. The French Revolution dispensed with the former political structure of Europe and cleared the way for 19th century

liberalism. The Revolution was inspired by atheistic philosophers whose motive was to destroy absolute monarchy and replace it with government in which power would be channeled through three branches. The American Revolution, which preceded the French Revolution by 13 years, established the first national democratic government. The motivation of the American Revolution, however, was entirely different from that of the French. In America, as well as in Britain, the religious influence was largely responsible for the changes in government. Thus we see the emergence of modern democracy, in which the French Revolution may be considered Cain-like and its American counterpart, Abel-like.

Imperialism emerged in the West with the rise of the modern national states and the age of exploration and discovery. As the Industrial Revolution progressed, it became necessary for those states to find new markets and sources of raw materials. Through colonies, European hegemony was introduced by force, with an assumed superiority over the natives. The Spanish, Portugese, British, and French, motivated by mercantilism, built vast empires.

E. Missionary Movement

The 19th century was a great Protestant era. In addition to this century's sweeping changes in the outward conduct of life, there were two outstanding religious developments: the organization of worldwide Protestant missions and the rapid expansion of the Sunday School movement. In missionary activity, the Catholics had long shown the way through the Jesuit movement. When the Dutch established trading stations in the East Indies in the 17th century, they encouraged missionaries to follow them. The Church of England felt a responsibility for the American Indians, and organized the Society for the Propagation of the Gospel in New England. European empires sent Christian missionaries to colonies; thus even imperialism helped to evangelize the remote parts of the world. The Quakers sent

missionaries to the West Indies, Palestine, and various parts of Europe. The Moravians vigorously fostered missions during the 18th Century.

The Baptist Society for Propagating the Gospel among the Heathen sent William Carey to India. In 1795 an interdenominational group formed the London Missionary Society. There followed the formation of several other denominational missionary societies.

To match the vigor of British efforts at expansion of the Christian world, the American Board of Commissioners for Foreign Missions was formed. Similar organizations were subsequently formed in other American churches. Denmark, Germany, France, and Switzerland also founded such societies.

Robert Raikes organized the first Sunday School in England in 1780. Following this, the Sunday School movement became a significant feature of the religious life of the 19th century. It spread rapidly through the British Isles, the European continent, and the North American continent. In 1907 the World Sunday School Association was organized.

These missionary movements had a pronounced quickening effect on the life of churches all over the world, and the entire climate of Christian life was changed. They brought the awareness of Christ and his prophecies to the world in order to prepare the people for the Second Coming. With the dawn of the 20th century, incalculable benefits to Christendom as a whole were realized from the development of world-wide fellowship among Christians of every culture and color.

The 20th century movements toward unity are a clear expression of God's will that mankind be united at this time. The establishment of the League of Nations and then of the United Nations, the formation of the Common Market, the desire for integration, and the recent ecumenical councils and church mergers are unusually vivid signs of the current transition from division and separation to union and unity. Mass communication media and faster means of travel have drawn men together from opposite parts of the globe.

In this advancing world situation, we see the pattern of divine preparation. Both the hearts of people and their physical environments have been constantly developed so that men may be ready for the Cosmic Event, the Second Advent of the Lord.

Chart 1

COURSE OF RESTORATION

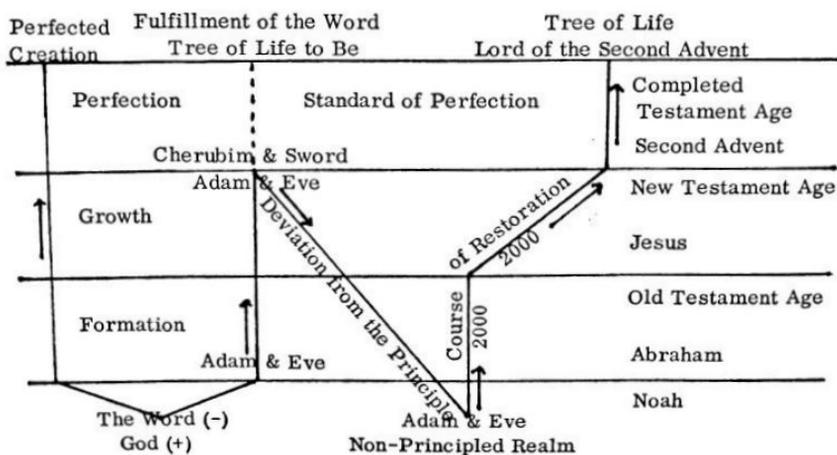


Chart 2

CORRELATION OF HISTORICAL PERIODS

YEARS	JESUS	LORD OF THE SECOND ADVENT
400	Preparation for Messiah	Preparation for Second Advent
210	Exile in Babylon	Papal Exile and Renaissance
400	<div style="display: flex; justify-content: space-between;"> North East </div> Divided Kingdoms ----- <div style="display: flex; justify-content: space-between;"> South West </div>	Divided Empires ----- East West
120	United Kingdom	United Christian Empire
400	Period of Judges	Period of Church Patriarchs
400	Slavery in Egypt	Persecution Under Roman Empire
	JACOB	JESUS

CHAPTER XI

THE SECOND ADVENT

In the 24th Chapter of Matthew there is a great prophecy of the Second Advent of Jesus and the Last Judgment. The Second Advent, from the earliest Christianity, has been one of the central features of the faith, and today is the heightened hope of many Christians. Regarding the time, place, and manner of the coming of the Lord, there has been much discussion; yet no convincing answer has been found.

1. DIVERGENT VIEWS OF THE SECOND ADVENT

There are various current views concerning the Second Advent. Some Christians believe that it refers to Jesus' coming into a person's life at conversion or at the baptism of the Holy Spirit. This is true. Jesus does come at those times to fill the heart of the believer. But that is not the Coming to which Jesus' prophecy written in Matthew refers. Conversions and the baptism of the Holy Spirit take place every day, but the Second Advent of the Lord is an event that will take place once in history. On the Day of Pentecost Jesus' disciples experienced the baptism of the Holy Spirit, but they continued to talk of the Coming of Jesus as an event still in the future, which indicates that baptism is not the Coming referred to in Matthew's chronicle. The early Christians expected Jesus to return during their lifetime and looked daily for his Coming. Since then, there have been many predictions concerning the date of his return, none of which have proved true.

Another view of the Second Coming of Christ is that Jesus will come from heaven with a shout, with the voice of the archangel, and God's people will be caught up in the clouds to meet the Lord in the air. During the time of Jesus, some people who took the words of Daniel literally believed that the

Messiah would come in the clouds. "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him." (Dan. 7:13) Since some believed this literally, rather than symbolically, as it was meant, they failed to recognize Jesus.

Many of Jesus' followers believe that the manner of his return will be like that of his going.

And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:9-11)

Many Christians quote these verses to explain that Jesus is to come from heaven in the same way that he went. He left on a cloud and he will return on a cloud. We must remember the fact that it was Jesus' resurrected spiritual body that ascended into heaven, and not his physical body. He, as a spiritual entity, has been descending to his faithful followers all through the New Testament Age and has been working with them. These words in Acts are therefore not the prophecy of Jesus' Second Coming, but have been fulfilled by his spiritual ministry.

Some Christians refer to II John to support their belief that Jesus will return in the same body, because it is said: "For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist." (II John 7) By this statement, John meant to warn the people about Gnosticism, which taught a dualism of good and evil, and held that flesh was evil, and that therefore Jesus, the Son of God, could not assume the same kind of flesh as other men. John called the

Gnostics "the deceiver" and "the antichrist," because they denied that Jesus was an historical figure. This verse does not refer to the Second Coming of the Lord.

Christians of various denominations hold many divergent beliefs concerning the Second Advent even though they read the same Bible. They all feel there is firm ground in the Word of God for their beliefs, and that therefore they cannot be wrong.

2. THE TIME IS TO BE REVEALED

The time of the Second Advent has been completely hidden, so that even Jesus said it was beyond his knowledge. "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." (Matt. 24:36) Hence, some Christians feel that even to discuss the time element is useless. However, if the Father knows, will He not reveal it? God has consistently revealed His will to His children in order to prepare them for His work. For example, He revealed to Noah the coming of the flood judgment, that he might make preparation for it. He revealed to Abraham the coming destruction of Sodom and Gomorrah. Until Jesus was born, no one knew when he would be born. But when the time was full, God revealed it to the wise men from the East, to the shepherds, and to John the Baptist. It is said that Jesus would come as a thief in the night to those in darkness, but it is also said that he would not come as a thief to those not in darkness. (I Thess. 5:4) When the Lord comes again, God will reveal the time and place even as He did at the birth of Jesus.

Many today are receiving revelations and confirmation that this is indeed the time of the Second Advent. God is giving many signs by which men can know, as Jesus said:

From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these

things, you know that he is near, at the very gates.
(Matt. 24: 32-33)

3. COMING ON THE CLOUDS

Then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. (Matt 24:30-31)

Since these words will not be fulfilled literally, we must know the symbolic meaning of "coming on the clouds." Clouds are vaporized water. According to the Book of Revelation, "waters" symbolize the people of the world. The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues." (Rev. 17: 1 5) Because water signifies people, clouds signify resurrected believers. In the Letter to the Hebrews, "cloud" refers to the multitude. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight." (Heb. 12:1a) In the Old Testament, clouds often symbolize God's presence and glory. Therefore "coming on the clouds" means that the Lord will appear in glory among the multitudes of resurrected believers. The Lord will send out his angel messengers with a loud trumpet call (divine truth) and they will gather his elect from the four winds. "The kingdom of God is not coming with signs to be observed; nor will they say, 'To, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." (Luke 17:20-21) The kingdom of God will not bodily descend from heaven with signs visible to everyone. At the time of the Second Advent, the Lord and his followers will establish the kingdom of God, which will be in the midst of them as well as within their hearts.

Replying to a question concerning the place of his coming, Jesus answered: "Where the body is, there the eagles will be gathered together." (Luke 17:37b) As the eagles gather where there is food, people will be attracted to where the dynamic spiritual life and power are manifested. As the great spiritual movement arises and resurrected believers assemble, the new Messiah will be known there. When the time is full, God will let His people know by signs and revelations. But only those who have ears to hear and eyes to see will perceive and recognize them.

4. HOW WILL HE COME?

The great hope of Israel was the coming of the Messiah, but an equally important expectation was the coming of Elijah, the forerunner of Jesus. According to Jesus, Elijah was John the Baptist:

And the disciples asked him, "Then why do the scribes say that first Elijah must come?" He replied, "Elijah does come, and he is to restore all things; but I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. So also the Son of man will suffer at their hands." Then the disciples understood that he was speaking to them of John the Baptist. (Matt. 17: 10-13)

For all the prophets and the law prophesied until John: and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear. (Matt. 11:13-15)

The return of Elijah was thus fulfilled in the appearance of John the Baptist. Jesus regarded Elijah and John as one in their single mission, for John came to succeed Elijah and complete his work. The return of the Lord will be fulfilled in the same way as in the instance of Elijah and John the Baptist. God will send another person to complete the

unfinished work of Jesus. Thus Jesus and the Lord of the Second Advent are one in accomplishing one mission.

In the study of the history of the Old Testament we have seen that if the central figure in a course of restoration fails his mission, God does not use him again. Instead, God chooses another person to carry out His work. God created Adam to form the foundation of the kingdom of heaven on earth. When he failed, God transferred Adam's mission to Abel. When God chose Moses, He promised to lead him and his people into Canaan. But because Moses failed, he was not allowed to enter the promised land. God chose Joshua to succeed Moses and complete his mission. Likewise, it is inconceivable that Jesus of Nazareth will come again to undertake the ministry of the Second Advent.

According to the law of restitution, a life can be indemnified only by another life. (Ex. 21: 23-25) For the loss of man through Adam's fall, restitution can be made by man alone. Since God never uses twice someone who has failed in his mission, Adam could not make restitution for the fall. God continued the dispensation of restoration through other men in Adam's place, such as Abel, Noah, Abraham, Jacob, Moses, and Jesus. God must do the work of restoration through men.

This is why Jesus was born as a man, lived as a man, struggled against Satan as a man, and died as a man. Jesus could fulfill only half of his mission, and the physical restoration of man remained unfulfilled; This can be undertaken only by a man in his physical body. No returning spirit can fulfill it. In order to accomplish this task, therefore, another man must be born for this purpose a man who will live as a man, subjugate Satan completely, and, as a man, restore the entire universe. This will bring victory and glory to God.

Jesus said in reference to the Second Advent that "the Son of man" would come. In Revelation it is said that he will bear a new name:

He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem which comes down from my God out of heaven, and my own new name. (Rev; 3:12) His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself. (Rev. 19:12)

If Jesus is to come, why should he have a different name which no one knows but himself? Jesus' name is known to the world. It is thus clear that not Jesus but someone else will come, bearing a new name.

And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to His throne. (Rev. 12:4b-5)

Christians have interpreted the woman in this passage as the Church, which was acceptable in the past. But today the new revelation sheds light on this passage to unfold its ultimate sense. The one who is to rule all nations with a rod of iron is a male child born of a woman, as Jesus was born of a woman, the descendant of Adam and Eve. He will battle Satan, the great dragon, and subjugate him with a rod of iron, the words of divine truth.

5. JESUS SPOKE SYMBOLICALLY

Why did Jesus use symbols and say he would come in the clouds? Jesus had many things to teach his disciples, but he could not tell them everything because he knew that they could not fully understand him. (John 16:12) Jesus promised to send

the spirit of truth which would reveal all these things in due time. It is quite true that the Lord will come from heaven in the clouds, but symbolically—not literally. Jesus could not plainly reveal such important matters 2,000 years ago when the time was not appropriate.

If the Second Coming in another man had been literally stated, the precious life and the crucifixion of Jesus would have had little meaning for the Christian. People would only have anticipated the Second Advent, ignoring Jesus, and would not have followed him as the Savior and the Lord. This would have destroyed God's entire dispensation with Jesus in the 2,000 years of the New Testament Age.

Moreover, if the Second Coming in another person had been clearly understood, there would have been many antichrists, and much confusion would have arisen in the Christian Church. It is God's providence, therefore, that Christians be hungry and thirsty for righteousness and for the kingdom of God without being confused or distracted until the time is full. The Scriptures predict that many people in the last days will say, "I am Christ," and that they will lead many astray. (Matt. 24:5) Ever since Satan seized the initiative in the beginning of history, evil has come first and good has followed later. Before truth appears, falsehood stalks ahead; Antichrists will appear before the true Christ comes.

Though much of the meaning of the Bible has been concealed in symbols, at the time of the Second Advent God will pour out His Spirit upon all people, that His hidden words might be known to them.

And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit. (Joel 2:28-29)

6. ARE CHRISTIANS PREPARED?

"Nevertheless, when the Son of man comes, will he find faith on earth?" (Luke 18:8b) Since the Lord will come in a wholly unexpected manner, many Christians who are looking skyward for his coming will deny him, condemn him as a heretic and antichrist, and even persecute him. In this instance what Jesus said will be fulfilled: "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be rejected by this generation." (Luke 17:24-25) If the Lord came in the clouds with the archangel's call, and Christians were caught up to meet him in the air, how is it possible for him to be rejected? Who would fail to recognize him? From this, it is clear that the Lord will not literally come on the clouds.

Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven; On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then will I declare to them, "I never knew you; depart from me, you evildoers." (Matt. 7:21-23)

Regardless of how many years the Jews had served God, Jesus rejected them because they denied him. At the time of the Second Advent, the Lord will also reject those who deny him, regardless of whatever great works they have done in the name of Jesus. The Lord of the Second Advent will come with his angels in the glory of his Father, and then he will judge the world with justice, repaying each man for what he has done.

Jesus was denied and crucified by God's chosen people—the very people who had fasted, prayed, offered tithes, prophesied, served God faithfully, and longed for the Messiah throughout their suffering. We cannot blame the Jews

of those times. If we had lived then and seen Jesus with our own eyes, very probably we would also have denied him.

The Jews were faithful to the words of the Old Testament. Nevertheless, they were blinded by these very words and denied the Messiah on the basis of the Old Testament. Who can say that the Christians of today will not likewise be blinded by the New Testament and that they will not deny the Lord of the Second Advent by its words? Jesus indicated that when the Son of man comes, no faith will be found.

CHAPTER XII

DAWN OF THE NEW AGE

1. FORTY YEARS OF UNIVERSAL RESTITUTION

The 40 years following World War I have been the most complex and chaotic in all of history—but for a very definite purpose. This 40-year period of great world violence and turmoil has been, in effect, an historical encapsulation of the 400 years since the Protestant Reformation. It has served as restitution for the entire history of God's dispensation of restoration.

There had been two cosmic events before this period: the creation of Adam and the advent of Jesus. Because of Adam's failure and Jesus' uncompleted mission, another cosmic event was needed—that of the Second Advent. The Lord of the Second Advent comes to accomplish the mission that Adam failed to fulfill and that Jesus left unaccomplished. He is to establish the inviolable foundation of universal restoration.

Since the 40 years following World War I made restitution for the entire history of mankind, the universal events which took place during this time closely parallel the dispensation of the Second Advent. Therefore, any accomplishments by the righteous powers during this time have contributed to the fulfillment of this dispensation.

There have been three universal events of great note during these 40 years: World War I, World War II, and the world-threatening emergence of the Communist power. Let us examine the providential significance of these events in relation to the Second Advent.

2. THE SIGNIFICANCE OF THE WORLD WARS

There are always political, economic, and ideological factors behind the outbreak of wars; but these are external causes. In the light of the dispensation of restoration there is providential significance, or inner cause, as well.

A. World War I

Conflict arose between Austria-Hungary and Serbia when a Serbian national assassinated the Austrian Archduke. This conflict was vastly intensified when Germany, a great military power under Wilhelm II, joined forces with Austria-Hungary and declared war. Wilhelm's ambition was to expand his dominion from Germany to Europe and throughout the world. Following his threatening declaration, nations aligned themselves either with Germany and the Central Powers or against Germany, with the Allies. The Allies represented the righteous powers and the Central Powers, the forces of Satan. By defeating the Central Powers the Allies frustrated the intention of Wilhelm II.

Wilhelm's dream of world domination was not unique in the long history of would-be conquerors. However, because of Wilhelm's time in history, his role was one of special symbolic significance. Wilhelm's plan was the Satanic imitation of Adam's mission of perfection and dominion. With Wilhelm's defeat by the anti-Satanic Allies, a condition of indemnity was made on which the Formation Stage of the final dispensation could come.

B. World War II

The primary political causes of World War II were the aggressive policies of the Axis Powers: Germany, Italy, and Japan. Both Japan and Italy were anti-Christian and anti-democratic and played a Satanic role. Hitler, with his National Socialism, believed that he had established German

domination for a thousand years, and therefore should rule what he considered the inferior races. Hitler, whose ambition was to rule the world under false principles, was the Satanic imitation of Jesus, who was to establish one world under God. But the Axis Powers failed to conquer the world. With the victory of the Allies, indemnity was paid by which the Growth Stage of the final dispensation could be revealed.

C. Rise of Communism

The third great universal threat in these 40 years was the emergence of the Soviet Union, with its anti-Christian ideology, as the greatest single power on the Eurasian continent. The ambition of Stalin to bring the entire world under the Communist yoke, thwarting the fulfillment of God's providence, represented the world of Satan as opposed to the world of freedom and good which the Lord of the Second Advent will establish under God.

There is no room in this world for the everlasting coexistence of good and evil. Evil must be banished to make way for the restoration of mankind and the establishment of the kingdom of God on earth. It must be banished, and it will be banished! The cosmic judgment will be evidenced on all sides, since God has already started the final stage in the divine plan of universal restoration.

In Satan's third attempt to fulfill his ambition, he must be conquered, either militarily or spiritually. If a spiritual victory is gained, military conflict will be unnecessary and unthinkable. If military victory is achieved, it must be followed by spiritual victory. Through this final conflict, good will subjugate evil to bring about a unified world. In this final struggle, the Communist bloc represents Cain and the Democratic powers represent Abel.

In this Satanic world, the false always appears first and imitates the truth, thus confusing people. God's final dispensation, that of the Second Advent, has developed in three stages. The first stage was the arrival of the Lord of the

New Age to the world. This was preceded by the opposing force of Wilhelm II, who caused World War I. The next stage was the start of the New Messiah's ministry, which was preceded by the opposing force of Hitler, who caused World War II. The third stage is the initial fulfillment of the Lord's mission, the role of Jacob in the scope of world restoration, which was marked by an event in 1960. This was preceded by the opposing force of the Communist regime of the Soviet Union. The Lord of the Second Advent will subjugate Satan and unify the world by divine love and truth. He will completely fulfill the dispensation of restoration.

As Jesus was confronted by three temptations in the wilderness, so must mankind in the last stage of God's providence endure three global trials. The Israelites wandered in the wilderness for 40 years before entering Canaan. The 40 years following World War I represent the period in the wilderness for the whole of mankind, which is about to enter the universal Canaan. Nations suffer from hunger, fear, and insecurity both physically and spiritually, just as the people of Israel suffered all these things in the wilderness. Confusion and chaos prevail universally.

However, the universal Canaan is now near, and the travail of the universal wilderness will soon come to an end. The sheep of God will hear His voice even amid the chaos, and the wise virgins will know the coming of their Bridegroom even in the midnight. (Matt. 25:1-13) Contrary to what many may think in the face of such widespread world turmoil, international crises, and chaos, we are today living in a most glorious age. Those who are alert may see the dawn of the New Day.

3. THE THIRD ISRAEL

It has been implied throughout this book that the New Age has now dawned and that the Second Advent is being fulfilled by a man other than Jesus of Nazareth. Then from

what part of the world and from what nation does the Lord of the Second Advent come?

God never uses a second time either a person or a people who failed to fulfill their mission and united with Satan. When the Jews rejected Jesus, God removed from them forever the privilege of being His chosen people. They would not have that role in the dispensation of the Second Advent. Jesus clearly stated this in the parable of the vineyard: "Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it." (Matt. 21:43)

When Jacob prevailed over the angel, he received a new name: Israel. This name signifies the nation which triumphs by faith. It does not necessarily mean the physical descendants of Abraham and Jacob. John the Baptist also said, "Do not presume to say to yourselves, 'We have Abraham as our father;' for I tell you, God is able from these stones to raise up children to Abraham." (Matt. 3:9b)

Even St. Paul, himself a Jew, attested to the fact that the true Israel was no longer Jewish:

For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named." This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. (Rom. 9:6b-8)

Through their trespass salvation has come to the Gentiles, so as to make Israel jealous. (Rom. 11:11b)

And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles." (Acts 13:46)

It is now plain that the privilege and blessing of being chosen for the fulfillment of God's dispensation was shifted to the Gentiles. The Christians, who followed Jesus as the Messiah, have been the Second Israel, or Spiritual Israel, and the direct instrument for the dispensation of the New Testament Age.

The New Testament Age has now ended, and the dispensation of the Completed Testament Age has begun. To undertake the final dispensation, God must choose the third Israel from the Christian nations of the world. We shall here discuss what nation will be chosen for the fulfillment of the Second Advent.

4. HE COMES FROM THE EAST

It is written in Revelation:

Then I saw another angel ascend from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads." And I heard the number of the sealed, a hundred and forty-four thousand sealed, out of every tribe of the sons of Israel. (Rev. 7:2-4)

According to this passage the one who has the seal of the living God is to come from the East. Some people may feel that this verse should be interpreted symbolically, not literally.

However, it is historical fact that Christianity and other great religions came from the East. There are striking differences between the Occidentals and Orientals in their cultural and scientific achievements, philosophical inclinations, and religious attitudes. The Occidentals are greatly given to pursuing scientific truth by reason, analysis, and logic, while maintaining an objective evaluation. On the other hand,

Orientalists are inclined to understand the truth through intuition, meditation, and acceptance by heart, with total subjective involvement. The Occidentals have made progress in science, whereas the Orientals have made advancement in religion and philosophy. Considering these differences, we can understand why the Orient has produced the major religions.

The Lord of the Second Advent, the Avatar of the New Age, will appear in the East, bearing the seal of the living God. This has been reiterated through revelations for many years.

5. CHARACTERISTICS OF THE CHOSEN NATION

According to the analysis of Arnold Toynbee, all civilizations have been built around some form of religion. Western civilization was founded upon Western Christianity, which is fundamentally a merging of early Christianity and Greek philosophy. However, because of a marked decline of Christianity in the West, the progress of Western civilization has come to an end. A new form of culture must come before we can progress further. A new religion, which will serve as the basis for the new civilization, would be a fusion of Christianity and Oriental philosophy. Only with this new religion will new hope be generated for mankind.

The major non-Christian religions have helped to pave the way for the final dispensation of God by contributing to the spiritual growth of people all over the world. The mission of the New Messiah is to unify religions, which will bring about world unification. Consequently, the Lord of the Second Advent is to fulfill the purpose not only of Christianity, but also of the other major religions. The prediction of Professor Toynbee is true, and will become a reality. Thus it is apparent that the chosen nation for the final dispensation must be one where Christianity is strong and where the major Oriental religions are deeply rooted.

To be chosen as the universal altar, this nation must itself be divided into two sections symbolizing Cain and Abel.

In this way the nation represents the world, which is also divided into two blocs. To fulfill its mission as the chosen nation, this country must be united. Abel must subjugate Cain on this land. "The strangest war ever fought by man," "that war in Korea," has providential significance. The Koreans and sixteen nations of the United Nations, representing justice, fought in the war and shed blood, which will serve as a condition of indemnity for the establishment of the Father's kingdom.

Since the fall of man, God has longed for the fulfillment of His purpose of creation. He has not been relieved from His grief, nor has He rested from His unceasing labor of restoration. As long as mankind rebels against God and delays the fulfillment of His will, His grief and suffering will persist.

Because of man's continual rebellion, the patriarchs, judges, and prophets of the Old Testament Age, and Jesus and his followers have been persecuted and have suffered with God. Until God rests, His servants cannot rest. Until He rejoices, His people cannot be happy.

The nation of God's choice for the fulfillment of His final dispensation will be one which has been tried through unmerited persecution and suffering. In the last days, the suffering of this nation's people will become more intense, and much of their blood will be shed. Since they have such a significant mission to carry out, God's great love and special concern are with them. Consequently Satan hates them most and troubles them unceasingly by every means at his disposal.

The establishment of the kingdom of heaven and the destruction of Satanic rule will be effected in this country first. From there it will spread universally. The key to the peace of mankind, the brotherhood of all peoples, and the unification of all religions will come from this land. The people of this country will be the first to know the great joy of the kingdom of heaven, but first they will suffer from great poverty, misery, and confusion because of the tremendous forces of conflict between good and evil on this New Age frontier.

Since this chosen nation is to serve God as a kingdom of priests, it should be free of willful aggression throughout its history. All unjust persecution that this nation has endured at the hands of aggressors made indemnity for its mission.

6. THE QUALIFICATIONS OF THE NEW MESSIAH

How do we recognize the Lord of the Second Advent as the true Christ, and distinguish him from forerunners and others who may lay claim to the title? Since God has chosen him to fulfill this divine mission, God is announcing his identity through revelations. Jesus is now frequently manifesting himself to his followers and directing them to his successor. As prophesied in Joel, Chapter 2, those in paradise are descending to reveal the arrival of the new Messiah through dreams, visions, inspiration, and prophecy.

It is the Lord of the Second Advent who is bringing to the world the Completed Testament, the fulfillment of the Old and New Testaments, which discloses those matters that Jesus could not reveal to his disciples. This new Word is the rod of iron which is to judge Satan. In the Completed Testament is the key to the kingdom of God.

The New Messiah is to fulfill the Old and New Testaments, not only symbolically, but also in reality. Their promises and prophecies must be realized, not only spiritually, but also physically. All the missions of restoration given throughout history must be fulfilled at this time, either symbolically or in reality, so that the events of past history may now be re-enacted for the purpose of indemnity and universal restoration. When the purpose of Christianity is realized through the ministry of the Lord of the Second Advent, the ultimate purpose of all other religions will also be fulfilled.

To be chosen for such a great mission is of no real merit until the chosen one accomplishes his task. For example, Jesus was chosen to be Lord of lords, but because he could not complete his work he was unable to attain that position. Through the accomplishment of his ministry, however, the

Lord of the Second Advent will eventually be recognized by the people of the world.

The Messiah is he who has subjugated Satan absolutely and has provided the pattern by which each person can subjugate Satan completely. To subjugate him, the Messiah had to discover Satan's hidden crime. The Lord of the Second Advent is to restore the sovereignty of the cosmos to God by prosecuting Satan before Him. This is one of the important qualifications of the Lord of the Second Advent.

It is he who, through his prosecution and subjugation of Satan, established the crossing point between good and evil in 1960. At that time, the marriage of the Lamb prophesied in the 19th Chapter of Revelation took place. Thus, the Lord of the Second Advent and his Bride became the true Parents of mankind and formed the heavenly base of four positions for the first time. They fulfilled the three blessings and realized the purpose of creation. This is the most essential qualification of the Leader of the New Age.

God has obtained His foothold, the foundation of His dwelling with men. (Rev. 21:3) Through this pivotal foundation, He is to turn the spiritual axis of the universe unwaveringly in the direction of eternal good. The old heaven and the old earth are passing away, and a new heaven and a new earth are being established. God will wipe away every tear from the eyes of people; neither shall there be mourning nor crying nor pain any more. (Rev. 21:1-5)

Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready. . . Blessed are those who are invited to the marriage supper of the Lamb. (Rev. 19:6c-9)

The New Age has now dawned. The Lord of the Second Advent will reign over heaven and earth with divine truth and fatherly love, and his kingdom will live forever.