

Exposition of the Divine Principle (red high-lighted part only)

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Everyone is struggling to attain happiness and avoid misfortune. How, then, does happiness arise?

People feel joy when their desires are fulfilled.

We find a great contradiction in every person. Within the self-same individual are two opposing inclinations: the original mind that desires goodness and the evil mind that desires wickedness. They are engaged in a fierce battle, striving to accomplish two conflicting purposes. Any being possessing such a contradiction within itself is doomed to perish. Human beings, having acquired this contradiction, live on the brink of destruction.

Christianity sees this state of destruction as the result of the human Fall.

Considered from the viewpoint of the intellect, the human Fall represents humanity's descent into ignorance. People are composed of two aspects: internal and external, or mind and body; likewise, the intellect consists of two aspects: internal and external. In the same way, there are two types of ignorance: internal ignorance and external ignorance.

Humanity through religion has followed the path of searching for internal truth, and through science has followed the path of seeking external truth.

Religion and science, setting out with the missions of dispelling the two aspects of human ignorance, have seemed in the course of their development to take positions that were contradictory and irreconcilable. However, for humankind to completely overcome the two aspects of ignorance and fully realize the goodness which the original mind desires, at some point in history there must emerge a new truth which can reconcile religion and science and resolve their problems in an integrated undertaking.

What missions must the new truth fulfill?

Therefore, in order for God's providence of salvation to be completely fulfilled, this new truth should first elevate the idealism of the democratic world to a new level, then use it to assimilate materialism, and finally bring humanity into a new world. This truth must be able to embrace all historical religions, ideologies and philosophies and bring complete unity among them.

The new truth should guide fallen human beings to return to their original state. To do this, it must reveal the purpose for which God created humankind and the universe, and teach about the process of their restoration and its ultimate goal. God has sent one person to this earth to resolve the fundamental problems of human life and the universe. His name is Sun Myung Moon.

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The Principle of Creation

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Throughout history, people have anguished over the fundamental questions of human life and the universe without arriving at satisfying answers. This is because no one has understood the root principle by which humanity and the universe were originally created. To approach this topic properly, it is not enough to examine resultant reality. The fundamental question is that of the causal reality. Problems concerning human life and the universe cannot be solved without first understanding the nature of God.

Section 1

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The Dual Characteristics of God and the Created Universe

1.1 The Dual Characteristics of God

How can we know the divine nature of the invisible God? One way to fathom His deity is by observing the universe which He created.

Just as we can come to know the character of an artist through his works, so we can understand the nature of God by observing the diverse things of creation.

Let us begin by pointing out the common elements which are found universally throughout the natural world. Every entity possesses *dual characteristics* of *yang* (masculinity) and *yin* (femininity) and comes into existence only when these characteristics have formed reciprocal relationships, both within the entity and between it and other entities.

However, there is another pair of dual characteristics in reciprocal relationship which are even more fundamental to existence than the dual characteristics of yang and yin. Every entity possesses both an outer form and an inner quality. The visible outer form resembles the invisible inner quality. The inner quality, though invisible, possesses a certain structure which is manifested visibly in the particular outer form. The inner quality is called *internal nature*, and the outer form or shape is called *external form*. Since internal nature and external form refer to corresponding inner and outer aspects of the same entity, the external form may also be understood as a second internal nature. Therefore, the internal nature and external form together constitute dual characteristics

Probing deeper still, we search for the Ultimate Cause which brought this energy, with its elements of internal nature and external form, into existence. This being would be the First Cause of all the myriad things in the universe. As the First Cause, it must also possess the dual characteristics of internal nature and external form, which stand in the position of subject partner to the internal natures and external forms of all beings. We call this First Cause of the universe God, and we call God's internal nature and external form the *original internal nature* and *original external form*.

It is only natural to surmise that God, the First Cause of all things, also exists based on the reciprocal relationship between the dual characteristics of yang and yin.

God is the Subject in whom the dual characteristics of original internal nature and original external form are in harmony. At the same time, God is the harmonious union of masculinity and femininity, which manifest the qualities of original internal nature and original external form, respectively. In relation to the universe, God is the subject partner having the qualities of internal nature and masculinity.

1.2 The Relationship between God and the Universe

In light of our understanding of the dual characteristics, the relationship between God and the universe can be summarized thus: The universe as a whole is a substantial object partner to God. It is composed of individual embodiments of truth, each a unique manifestation of the dual characteristics of God at either the level of image or of symbol, as governed by the Principle of Creation.

Section 2

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Universal Prime Energy, Give and Take Action, and the Four Position Foundation

2.1 Universal Prime Energy

God, the Creator of all things, is the absolute reality, eternal, self-existent and transcendent of time and space. The fundamental energy of God's being is also eternal, self-existent and absolute. It is the origin of all energies and forces that allow created beings to exist. We call this fundamental energy *universal prime energy*.

2.2 Give and Take Action

Through the agency of universal prime energy, the subject and object elements of every entity form a *common base* and enter into interaction. This interaction, in turn, generates all the forces the entity needs for existence, multiplication and action. The interaction generating these forces through this process is called *give and take action*.

2.3 The Four Position Foundation which realizes the Three Object Purpose through Origin-Division-Union Action

2.3.1 Origin-Division-Union Action

The process of God's creation in which out of God, the Origin, two entities are separately manifested and reunited in oneness—is called *origin-division-union action*.

2.3.2 The Three Object Purpose

As a result of origin-division-union action, four positions are formed: the origin at the center, the subject partner and the object partner (distinct substantial object partners to the origin in the pattern of its dual characteristics), and their union. Any one of the four positions may assume the position of subject partner and engage the other three as its object partners, forming a communion of three object partners. When each of the four then acts as the subject partner and enters into give and take with the other three revolving around it, they fulfill the *three object purpose*.

2.3.3 The four position foundation

When through origin-division-union action, the origin, the subject partner and object partner projected from the origin, and their union all fulfill the three object purpose, the *four position foundation* is established.

The four position foundation is the root of the number four. It is also the root of the number three. because it is the fulfillment of the three-object purpose. The four position foundation is realized by God, husband and wife, and children; they complete the three stages of origin-division-union action. Hence, the four position foundation is the root of the principle of three stages. Furthermore, each of the four positions in the four position foundation takes on three object partners in fulfilling the three object purpose. In total there are twelve object partners; hence it is the root of the number twelve. The four position foundation is the fundamental foundation of goodness. It is the realization of God's purpose of creation. It is the fundamental foundation for the life of all beings, providing all the forces necessary for their existence and enabling God to abide in them. Therefore, the four position foundation is God's eternal purpose of creation.

Section 3

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The Purpose of Creation

3.1 The Purpose of the Creation of the Universe

It is recorded in the Bible that after God completed each day of creation, He saw that it was good. This suggests that God wanted His creations to be object partners embodying goodness that He might take delight in them.

The three great blessings are fulfilled when the whole creation, including human beings, completes the four position foundation with God as the center. This is the Kingdom of Heaven, where ultimate goodness is realized and God feels the greatest joy. This is, in fact, the very purpose for which God created the universe.

The ultimate purpose of the universe, with human beings at its center, is to return joy to God.

3.2 Good Object Partners for the Joy of God

Joy is not produced by an individual alone. Joy arises when we have an object partner in which our internal nature and external form are reflected and developed. Our object partner helps us to feel our own internal nature and

external form through the stimulation it gives. This object partner may be intangible or it may be substantial.

God feels the fullness of joy when He is stimulated by His substantial object partners to feel His original internal nature and original external form through them.

It was explained earlier that when the Kingdom of Heaven is realized — through the fulfillment of the three great blessings and the establishment of the four position foundation — it becomes the good object partner that gives joy to God. Let us investigate how the Kingdom becomes God's good object partner.

The key to God's first blessing is the perfection of individual character. An individual's mind and body are discrete projections and object partners of God's dual characteristics. In order for an individual to perfect his character, he must form a four position foundation within himself whereby his mind and body become one through give and take action with God as their center.

God's second blessing was to be fulfilled by Adam and Eve after they had achieved individual perfection as object partners to God, each manifesting an aspect of God's dual characteristics. In order to construct the four position foundation in their family, Adam and Eve should have joined in loving oneness as husband and wife and raised children. This would have been the fulfillment of the second blessing.

The meaning of God's third blessing is the perfection of a human being's dominion over the natural world. To fulfill this blessing, the four position foundation of dominion must be established centered on God. Human beings and the natural world, which are the substantial object partners of God at the level of image and symbol respectively, must share love and beauty to become completely one.

Section 4

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Original Value

4.1 The Process and Standard for the Determination of Original Value

How is a being's original created value determined?

Since its original value is determined when it participates in a four position foundation, and since the center of this four position foundation is God, it is God who sets the standard for its value. Since God is absolute, the original value of an object partner determined in relation to this standard set by God must also be absolute.

4.3 Love and Beauty, Good and Evil, Righteousness and Unrighteousness

The four position foundation is the vessel of perfect beauty through which we can receive and enjoy the fullness of God's love. It is also the home of perfect joy and the wellspring of goodness. Upon this ground, the purpose of creation is complete.

Section 5

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The Process of the Creation of the Universe and its Growing Period

5.1 The Process of the Creation of the Universe

The universe did not suddenly spring forth complete, without regard to the flow of time. In fact, its origin and development took an enormous length of time. Therefore, the biblical period of six days for the completion of the universe is not to be reckoned by the number of literal sunrises and sunsets. It symbolizes six ordered periods of time in the creation process.

5.2 The Growing Period for the Creation

The way the Genesis account reckons each day reveals something about the passage of time required for the creation of an entity. The account has an unusual way of numbering each day of the creation. When the first day of creation was completed, in Genesis 1: 5 it states, "There was evening and there was morning, one day."

All things are designed to reach completion only after passing through a set growing period.

5.2.1 The Three Ordered Stages of the Growing Period

Everything reaches perfection by passing through three ordered stages of growth: the formation stage, the growth stage and the completion stage.

Human beings could not fulfill the purpose of their existence because they fell without completing the three stages of the growing period. Hence, in their renewed efforts to realize their purpose, human beings must pass through these three stages.

At what stage of the growing period did the first humans fall? They fell at the top of the growth stage.

5.2.2 The Realm of Indirect Dominion

During the growing period, all beings in the creation grow by virtue of the autonomy and governance given by God's Principle. God, the Author of the Principle, has regard only for the fruits of their growth which are based on the Principle. In this way, He governs all things indirectly. We call this growing period the realm of God's indirect dominion or the realm of dominion based on accomplishments through the Principle.

All things reach perfection after passing through the growing period (the realm of indirect dominion) by virtue of the autonomy and governance given by God's Principle. Human beings, however, are created in such a way that their growth requires the fulfillment of their own portion of responsibility, in addition to the guidance provided by the Principle. They must exercise this responsibility in order to pass successfully through the growing period and reach perfection.

5.2.3 The Realm of Direct Dominion

What is the realm of God's direct dominion and what is its purpose? Human beings abide in the realm of direct dominion when, as subject partner and object partner, they unite in the love of God to form a four position foundation and become one in heart with God. In this realm they freely and fully share love and beauty according to the will of the subject partner, thus realizing the purpose of goodness. The realm of direct dominion is the realm of perfection.

Section 6

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The Incorporeal World and the Corporeal World Whose Center is Human Beings

6.1 The Incorporeal World and the Corporeal World as Substantial Realities

The universe was created after the pattern of a human being, who is in the image of God's dual characteristics. Therefore, the structure of the universe and every entity in it resembles that of a human being, which consists most fundamentally of mind and body. Corresponding to the human mind and body, the universe consists of the incorporeal world and the corporeal world, both of which are real and substantial. The incorporeal and corporeal worlds together form the cosmos.

The incorporeal world, or spirit world, is in the position of subject partner, and the corporeal world, or physical world, is in the position of object partner. The latter is like a shadow of the former. (Hebrews 8:5) When we shed our physical bodies after our life in the physical world, we enter the spirit world as spirits and live there for eternity.

6.2 The Position of Human Beings in the Cosmos

The position of human beings in the cosmos has three aspects. First, God created human beings to be the rulers of the universe. (Gen. 1:28)

Second, God created human beings to be the mediator and the center of harmony of the cosmos.

Third, God created human beings to encapsulate in a substantial form the essences of everything in the cosmos. Accordingly, each person is a microcosm.

6.3 The Reciprocal Relationship between the Physical Self and the Spirit Self

6.3.1 The Structure and Functions of the Physical Self

The physical self consists of the dual characteristics of the physical mind (subject partner) and the physical body (object partner).

Good or evil in the conduct of the physical self is the main determinant of whether the spirit self becomes good or evil.

6.3.2 The Structure and Functions of the Spirit Self

Our spirit self consists of the dual characteristics of spirit mind (subject partner) and spirit body (object partner).

The spirit can grow only while it abides in the flesh. Thus, the relationship between the physical self and the spirit self is similar to that between a tree and its fruit.

The spirit self can attain perfection only during a person's earthly life.

The redemption of sins granted during earthly life opens the way for his spirit to become good.

It is not God who decides whether a person's spirit enters heaven or hell upon his death; it is decided by the spirit himself.

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The Human Fall

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All people have an original mind which inclines them to reject evil and pursue goodness. Yet, even without our being aware of it, we are driven by evil forces to abandon the goodness which our original mind desires and to perform evil deeds which, in our innermost heart, we do not want to do. As long as these evil forces assail us, the sinful history of humanity will continue unabated. In Christianity, the master of these evil forces is known as Satan. We have been utterly unable to liquidate the forces of Satan because we have not understood Satan's identity or how he came to exist. The explanation of the human Fall will clarify these issues.

Section 1

Please read for me

The Root of Sin

No one has known the root of sin, which lies deep within and ceaselessly drives people toward the way of evil. On the basis of the Bible, Christians have held to a vague belief that Adam and Eve's eating the fruit of the tree of the knowledge of good and evil was the root of sin.

1.1 The Tree of Life and the Tree of the Knowledge of Good and Evil

Adam and Eve fell when they ate the fruit of the tree of the knowledge of good and evil. Many Christians to this day have thought that this was the fruit of an actual tree.

Why should we stubbornly adhere to a literal interpretation of the fruit when so much of the Bible makes use of symbolism and metaphor? We would do well to abandon such a narrow and old-fashioned attitude of faith.

To learn what the fruit of the tree of the knowledge of good and evil represents, let us first investigate the *tree of life*, which stood next to the tree of the knowledge of good and evil in the Garden of Eden.

1.1.1 The Tree of Life

The tree of life in fact symbolizes a man who has fully realized the ideal of creation. Perfected Adam was to be this ideal man. The tree of life thus symbolizes perfected Adam.

1.1.2 The Tree of the Knowledge of Good and Evil

The tree of the knowledge of good and evil, standing beside the tree of life, was this tree which, by fulfilling its good purpose, represents the ideal woman, perfected Eve.

1.2 The Identity of the Serpent

In the Bible we read that a serpent tempted Eve to commit sin. What does the serpent symbolize?

The spiritual being represented by the serpent was originally created with a good purpose, but later fell and became Satan.

The serpent, which tempted human beings and sinned, is an angel.

1.3 The Fall of the Angels and the Fall of Human Beings

1.3.1 The Crime of the Angel

And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire. — *Jude 6-7*

From this passage we can infer that the angel fell as a result of an illicit sexual relationship.

1.3.2 The Crime of the Human Beings

We read that before they fell, Adam and Eve were both naked, and were not ashamed. (Gen. 2: 25) After the Fall, however, they felt ashamed of their nakedness and sewed fig leaves together into aprons to cover their lower parts. (Gen. 3: 7)

Adam and Eve's sexual parts were the source of their shame because they were the instruments of their sinful deed.

1.3.3 The Illicit Sexual Act between the Angel and the Human Beings

We can deduce that the illicit sexual relationship must have involved the angel and human beings.

We are the offspring of an illicit sexual relationship involving the angel and our first ancestors. This, in fact, lies at the heart of the human Fall.

1.4 The Fruit of the Tree of the Knowledge of Good and Evil

What does the fruit of this tree represent? It signifies the love of Eve. Eve should have borne good children through her godly love. Instead, she bore evil children through her satanic love.

Accordingly, Eve's eating of the fruit of the tree of the knowledge of good and evil denotes that she consummated a satanic love relationship with the angel which bound her in blood ties to him.

1.5 The Root of Sin

The root of sin was not that the first human ancestors ate a fruit, but rather that they had an illicit sexual relationship with an angel (symbolized by a serpent). Consequently, they could not multiply God's good lineage but instead multiplied Satan's evil lineage.

We know that the original sin has been perpetuated through lineal descent from one generation to the next. This is because the root of sin was solidified by a sexual relationship that binds one in ties of blood.

Section 2

Please read for me

The Motivation and Process of the Fall

2.1 Angels, Their Missions and Their Relationship to Human Beings

Angels were created by God. God created them prior to any other creation.

God created angels to be His retainers, who would assist Him in creating and sustaining the universe. The angel who escorts John in the Book of Revelation calls himself “a servant,” (Rev. 22: 9) and in Hebrews angels are referred to as “ministering spirits.” (Heb. 1: 14) The Bible often portrays angels honoring and praising God. (Rev. 5: 11-12; 7: 11-12)

Let us investigate the relationship between human beings and angels from the perspective of the Principle of Creation. Because God created us as His children and gave us dominion over all creation, (Gen. 1: 28) we are meant to rule over the angels as well.

2.2 The Spiritual Fall and the Physical Fall

God created human beings with two components: the spirit self and the physical self. The human Fall likewise took place in two dimensions: the spiritual and the physical. The fall which took place through the sexual relationship between the angel and Eve was the *spiritual fall*, while the fall which occurred through the sexual relationship between Eve and Adam was the *physical fall*.

2.2.1 The Spiritual Fall

Lucifer, feeling as though he were receiving less love than he deserved, wanted to grasp the same central position in human society as he enjoyed as the channel of God’s love in the angelic world. This was why he seduced Eve, and this was the motivation of the spiritual fall.

Lucifer, who left his proper position due to his excessive desire, and Eve, who wanted to open her eyes and become like God (Gen. 3:5-6) before the time was ripe, formed a common base and began give and take action. The power of the unprincipled love generated by their give and take led them to consummate an illicit sexual relationship on the spiritual plane.

2.2.2 The Physical Fall

Eve then seduced Adam with the hope that by uniting with him, her intended spouse, she could rid herself of the dread and once again stand before God. This was Eve’s motivation which led to the physical fall.

Adam responded and formed a common base with Eve, and they began give and take action with each other. The power of the unprincipled love generated in their relationship induced Adam to abandon his original position and brought them together in an illicit physical relationship of sexual love.

The Consequences of the Human Fall

4.1 Satan and Fallen Humanity

Satan is the name given to the Archangel Lucifer after he fell. When the first human ancestors fell, they bound themselves in blood ties with Lucifer. They formed a four position foundation yoked to Satan, and thus all humanity became the children of Satan.

Adam and Eve while still immature, fell and formed a four position foundation centering on Satan. Consequently, this world has come under Satan's sovereignty.

4.2 Satan's Activities in Human Society

Even Satan cannot perpetrate his evil activity unless he first finds an object partner with whom he can form a common base and engage in give and take action. Satan's object partners are evil spirits in the spirit world. The object partners to these evil spirits are the spirit selves of evil people on the earth, and the vehicles through which these evil spirit selves act are their physical selves. Accordingly, the power of Satan is conveyed through evil spirits and is manifested in the activities of earthly people.

4.5 Sin

Sin is a violation of heavenly law which is committed when a person forms a common base with Satan, thus setting a condition for give and take action with him. Sin can be classified into four kinds. The first is the original sin. The second is hereditary sin. The third is collective sin. The fourth is individual sin.

4.6 The Primary Characteristic of the Fallen Nature

Eve inherited from the Archangel all the proclivities incidental to his transgression against God when he bound her in blood ties through their sexual relationship. Adam in turn acquired the same inclinations when Eve, assuming the role of the Archangel, bound him in blood ties through their sexual relationship. These proclivities have become the root cause of the fallen inclinations in all people. They are the primary characteristics of our *fallen nature*.

The primary characteristics of the fallen nature can be divided broadly into four types. The first is failing to take God's standpoint. The second is leaving one's proper position. The third is reversing dominion. The fourth is multiplying the criminal act.

Section 6

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The Reason God Did Not Intervene in the Fall of the First Human Ancestors
God, being omniscient and omnipotent, must have known about the deviant acts of the first human ancestors which were leading to their Fall. Why, then, did God not intervene to prevent the Fall?

6.1 To Maintain the Absoluteness and Perfection of the Principle of Creation

6.2 That God Alone Be the Creator

6.3 To Make Human Beings the Lords of Creation

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Eschatology and Human History

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We dwell in ignorance of history, uncertain about its origin, the direction in which it is heading, and its final destination. To address this issue, we should first understand such fundamental matters as the purpose of God's creation, the meaning of the human Fall, and the goal of the providence of restoration.

Section 1

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The Completion of God's Purpose of Creation and the Human Fall

1.1 The Completion of God's Purpose of Creation

Human beings are endowed with emotional sensitivity to the Heart of God, intuition and reason to comprehend His Will, and the requisite abilities to practice it. A person who relates with God in this manner will attain perfection of his individual character.

Had Adam and Eve reached perfection, being thereafter insusceptible to sin, they would have borne good children and founded a sinless family and society in complete concordance with God's blessings. (Gen. 1: 28) They would have founded the Kingdom of Heaven, which consists of one great family with the same parents.

God gave us the mandate to have dominion over all things. Hence, to realize the ideal of creation, people of perfected character should advance science, harness the natural world, and create an extremely pleasant social and living environment. This will be the Kingdom of Heaven on earth. God's primary purpose of creation is to build the Kingdom of Heaven on earth.

1.2 Consequences of the Human Fall

Due to the Fall, human beings could not become temples of God; instead, they united with Satan and became his dwelling places. They failed to cultivate the divine nature; instead, they acquired an evil nature. People with evil nature have propagated evil through their children, constituting evil families, evil societies and an evil world. This is the hell on earth in which we have been living. We have not built the Kingdom of God, but instead established the sovereignty of Satan.

Section 2

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God's Work of Salvation

2.1 God's Work of Salvation is the Providence of Restoration

God intended to create a world of goodness and experience from it the utmost joy; yet due to the human Fall, the world came to be filled with sin and sorrow. If this sinful world were to continue forever in its present state, then God would be an impotent and ineffectual God who failed in His creation. Therefore, God will save this sinful world, by all means.

To save a person suffering under the yoke of sin means to restore him to his original, sinless state. In other words, God's work of salvation is the *providence of restoration*. (Acts 1: 6; Matt. 17: 11)

2.2 The Goal of the Providence of Restoration

What is the goal of the providence of restoration? It is the establishment of the Kingdom of Heaven, which in its totality is God's good object partner and the fulfillment of His purpose of creation.

Section 3

The Last Days

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3.1 The Meaning of the Last Days

Human history has been the history of God's providence of restoration. Despite its evil beginning, the world under the sovereignty of Satan must one day be transformed into the world where goodness reigns, where the three great blessings are fulfilled centered on God. The Messiah comes at this time of transformation.

The Last Days is this time, when the evil world under satanic sovereignty is transformed into the ideal world under God's sovereignty. Hell on earth will be transformed into the Kingdom of Heaven on earth.

Section 4

The Last Days and the Present Days

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We can deduce that today is in fact the Last Days by examining the various circumstances of the present age. We can recognize in these circumstances the restoration of the three great blessings (Gen. 1:28), which God has purposed in His providence of restoration. (Matt. 24:32-33)

4.1 Signs of the Restoration of the First Blessing

The first blessing God gave to Adam and Eve was perfection of individual character. In the modern world, First, we can observe that the spirituality of fallen people is being restored.

A second sign that the first blessing is being restored in the present era can be seen in the historical trend toward the recovery of the freedom of the original mind.

A third sign of the renewal of the first blessing is the restoration of true human value.

A fourth sign that the first blessing is being renewed in the present age is the restoration of original, true love in fallen people.

4.2 Signs of the Restoration of the Second Blessing

God's second blessing was for Adam and Eve to attain True Parenthood and bear and raise good children, forming a family, society and world where goodness reigns.

In the present age, all races and peoples are increasingly coming to stand side by side as brothers and sisters under the love and guidance of Jesus Christ, thereby restoring the second blessing of God.

In the present era, the world has been coalescing into one cultural sphere based on Christian ideals. As the world has been greatly influenced by the teachings of Jesus and the Holy Spirit, who are the True Parents of humankind, the way has been opened for all people to become godly children. This trend is evidence that God's second blessing is being restored. Thus, we can conclude with certainty that the present age is the Last Days.

At present, our world is divided into two: the democratic world, which seeks to create societies on God's side, and the communist world, which has been establishing regimes on Satan's side.

Today we are at this very point of intersection, when these two worlds are confronting each other in the final battle. This is yet more evidence that the present era is the Last Days.

4.3 Signs of the Restoration of the Third Blessing

Once Adam and Eve had attained perfection, they were to fulfill God's third blessing by gaining dominion over the natural world. Dominion over the natural world has two aspects: internal and external.

Internal dominion denotes dominion of the heart. God's providence of restoration through religion, philosophy, ethics and so forth, has gradually elevated the spirituality of fallen people toward God. In the modern world, there is evidence that people are regaining the worthiness to govern the creation through heart.

External dominion denotes proper mastery of the creation through science and technology; leading to today's highly advanced science. Modern people have built an extremely comfortable and pleasant living environment through the economic progress that has accompanied scientific development. Fallen people have thus been restoring their dominion over the universe, advancing toward the re-establishment of God's third blessing. Observing this, we are assured that the present era is the Last Days.

Section 5

The Last Days, the New Truth and Our Attitude

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Fallen people have been overcoming their internal ignorance by enlightening their spirituality and intellect with "spirit and truth" (John 4:23) through religion. "Truth" may be divided into two types: internal truth as taught by religion, which helps people overcome internal ignorance, and external truth as obtained through science, which helps people overcome external ignorance.

God assists ignorant, fallen people to elevate their spirituality and enlighten their intellect through spirit and truth. By these means, God conducts His providence to restore people to the original state before the Fall

Spirit and truth are unique, eternal and unchanging. However, the degree and scope of their teaching and the means of their expression will vary from one age to another as they restore humankind from a state of utter ignorance.

For modern, intellectual people to be enlightened in the truth, there must appear another textbook of higher and richer content, with a more scientific method of expression. We call this the new truth.

5.2 Our Attitude in the Last Days

Those who live in this period suffer internally from anxiety, fear and confusion due to the absence of a guiding ideology or philosophy. They suffer externally from strife and battles fought with fearsome weapons.

The providence of the new age does not begin on the ashes of the old age. On the contrary, the new age sprouts and grows amidst the final phases of the old age and comes into conflict with that age. Jesus, for example, who inaugurated

the New Testament Age, came at the close of the Old Testament Age in such a way as to bewilder the faithful adherents of the Mosaic Law. He was ostracized by the Jewish people and eventually crucified.

We who are alive today are living in the Last Days. We should cultivate a humble heart and make the utmost effort to receive divine inspiration through prayer. We should not be strongly attached to conventional concepts, but rather should direct ourselves to be receptive to the spirit, in order that we may find the new truth which can guide us to the providence of the new age.

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Part 1 Chapter 4 The Messiah: His Advent and the Purpose of His Second Coming

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The Messiah: His Advent and the Purpose of His Second Coming

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The word “Messiah” in Hebrew means the “anointed one,” signifying a king. The chosen people of Israel believed in the Word of God as revealed through the prophets, which promised that God would send them a king and savior. Such was their messianic expectation. God sent this Messiah in the person of Jesus Christ. “Christ” is the Greek word for Messiah.

The Messiah comes to fulfill the purpose of God’s work of salvation.

Section 1

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Salvation through the Cross

1.1 The Purpose of Jesus’ Coming as the Messiah

Jesus came as the Messiah for nothing less than the complete salvation of humanity; he was to fulfill the goal of the providence of restoration. Jesus was supposed to establish the Kingdom of Heaven, first on the earth.

1.2 Was Salvation Completed through the Cross?

Did Jesus' crucifixion, which brought us redemption from our sins, fulfill the purpose of the providence of restoration? If so, we would expect that faithful believers in Jesus would have restored their original nature and built the Kingdom of Heaven on earth. Yet in the entire history of Christianity, there has been no one, no matter how devout, who lived his life in inseparable oneness with God. Not one person has ever experienced God's Heart in its full intensity or possessed a divine nature. There has never been a believer who had no need of redemption or a life of ardent prayer and devotion. Christian parents continue to transmit the original sin to their children.

The grace of redemption by the cross has neither fully uprooted our original sin nor perfectly restored our original nature.

What is an accurate assessment of the extent of salvation through the cross? Unless this question is answered, it is difficult for people in the modern world to properly guide their faith. First, however, we must re-examine Jesus' death on the cross.

1.3 Jesus' Death on the Cross

Was Jesus' death on the cross the most desired Will of God? Let us first examine the words and deeds of the disciples as recorded in the Bible.

Next, let us examine from the viewpoint of God's providence whether the crucifixion of Jesus was inevitable as the predestined Will of God.

Next, let us examine the words and deeds of Jesus himself to ascertain whether his crucifixion was in fact the way to completely accomplish his mission as the Messiah.

God's clear intention for the chosen people of Israel, whom He had led through all manner of difficulty from the time of Abraham, was to send them a Messiah and build an eternal Kingdom on earth. Nevertheless, when the Jewish leadership persecuted Jesus and led him to the cross, Israel lost its qualification to be the founding nation of God's Kingdom. Within a few generations, the people of Israel would be scattered over the face of the earth. They have suffered oppression and persecution ever since. This can be viewed as the tragic consequence of the mistake their ancestors committed when they condemned to

death the Messiah, whom they should have honored, thereby preventing the completion of the providence of restoration. Moreover, not only the Jews, but also many faithful Christians have shouldered the cross as their portion for the collective sin of having killed Jesus.

1.4 The Limit of Salvation through Redemption by the Cross and the Purpose of Jesus' Second Advent

What would have happened if Jesus had not been crucified? Jesus would have accomplished both the spiritual and physical aspects of salvation. He surely would have established the everlasting and indestructible Kingdom of Heaven on earth.

Yet the people did not believe in Jesus; instead they led him to the cross. Jesus' body was exposed to Satan's assault, and he was killed. Therefore, even when faithful Christians are united with Jesus, their bodies remain exposed to Satan's attack, just as was Jesus' body.

Consequently, no matter how devout a believer may be, he cannot attain physical salvation through redemption by the cross of Jesus.

However, Jesus laid the basis for spiritual salvation by securing the victorious foundation for his resurrection through the redemption by his blood on the cross. As a result, all believers since his resurrection have received the benefit of spiritual salvation, but not physical salvation.

Therefore, to uproot the original sin, which he could not remove through the crucifixion, and to complete the work of physical salvation, Christ must come again on earth. Only then will the purpose of God's work of salvation be fulfilled both spiritually and physically.

1.5 Two Kinds of Prophecies Concerning the Cross

If Jesus' death on the cross were not predestined as necessary for the complete accomplishment of his purpose as the Messiah, why was it prophesied in Isaiah that he would suffer the ordeal of the cross? (Isa. 53)

As Isaiah prophesied (Isa. 9, 11, 60) and as the angel announced to Mary, (Luke 1:31-33) it was foretold that Jesus would become the king of the Jews in his lifetime and establish an everlasting kingdom on the earth. Let us investigate why God gave two contrasting kinds of prophecies concerning Jesus.

Human beings have their own portion of responsibility. The nature of the fruits they bear depends upon whether or not they fulfill their portion of

responsibility. For this reason, God gave two kinds of prophecies concerning the accomplishment of His Will.

1.6 Gospel Passages in Which Jesus Spoke of His Crucifixion as if it Were Necessary

There are several passages in the Gospels in which Jesus spoke of his suffering on the cross as if it were necessary for salvation. For example, when Peter heard Jesus' prediction of his imminent crucifixion and tried to dissuade him, Jesus rebuked him, saying, "Get behind me, Satan! You are a hindrance to me." (Matt. 16:23) Peter's dissuasion could have hindered Jesus from paving the way for spiritual salvation through the cross. For this reason, Jesus rebuked him. A second example is Jesus' last words on the cross, "It is finished." (John 19:30) By the words, "It is finished," Jesus meant that he had finished laying the foundation for spiritual salvation. By this time, it had become the alternative goal of the providence.

Section 2

Please read for me

The Second Coming of Elijah and John the Baptist

The prophet Malachi foretold that Elijah would come again: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes." (Mal. 4:5) Jesus testified that the prophesied coming of Elijah was realized in none other than John the Baptist:

"I tell you that Elijah has already come, and they did not know him, but did to him whatever they pleased. . . ." Then the disciples understood that he was speaking to them of John the Baptist. — *Matt. 17:12-13*

2.1 The Jewish Belief in the Return of Elijah

The Jewish people who believed in the prophecies of Scripture fervently hoped for the advent of the Messiah. Yet we should know that they longed just as eagerly for the return of Elijah. This was because God had clearly promised through the prophet Malachi that He would send the prophet Elijah prior to the advent of the Messiah to prepare the way of the Lord.

2.2 The Direction the Jewish People Would Choose

Jesus made it plain that John the Baptist was the very Elijah whom the people were so anxiously awaiting, while on the contrary, John the Baptist himself flatly negated this claim. Whose words were the Jewish people to believe? This matter obviously depended on which of the two, Jesus or John, appeared more credible and respectable in the eyes of the people of that time.

When the Jewish people of Jesus' day compared Jesus and John the Baptist, who appeared more credible to them? Without a doubt, John's words had more credibility. Therefore, they naturally believed John the Baptist when he denied being Elijah more than they believed Jesus' testimony that John was Elijah. Since the people believed John, they considered Jesus' words to be a fabrication concocted to support his dubious claim to be the Messiah. Consequently, Jesus was condemned as an impostor.

2.3 The Faithlessness of John the Baptist

Many among the Jewish leadership and people of Jesus' day had the highest respect for John the Baptist; some even thought of him as the Messiah. Had John the Baptist announced that he was Elijah, as Jesus had testified, those who were eagerly waiting for the Messiah would have readily believed John's testimony and flocked to Jesus. Instead, John's ignorance of God's providence, which led him to insist that he was not Elijah, became the principal reason why the Jewish people did not come to Jesus.

Had John acted wisely, he would not have left Jesus, and his deeds would have been remembered forever as righteousness. Unfortunately, he was foolish. He blocked the Jewish people's path to Jesus, as well as his own path. Here we have come to understand that the main reason why Jesus had to die on the cross was the failure of John the Baptist.

2.4 The Sense in Which John the Baptist Was Elijah

We have stated previously that John the Baptist was to inherit and complete the mission which Elijah had left unfinished on earth. As recorded in the Bible, he was born with the mission to go before the Lord, "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 1:17) Hence, in terms of his mission, John was the second coming of Elijah.

2.5 Our Attitude toward the Bible

We have been reading the Bible based on the unquestioned belief that John the Baptist was a great prophet. Our new insight into John the Baptist teaches us that we should dispense with the conservative attitude of faith which makes us afraid to question conventional beliefs and traditional doctrines.

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Part 1 Chapter 5 Resurrection

Introduction

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Resurrection

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If we are to believe literally the prophecies of Scripture, we should expect that when Jesus comes again, the saints will come back to life in the flesh. Their bodies, buried in the earth and completely decomposed, will be reconstituted to their original state. (1 Thess. 4:16, Matt. 27:52) Given the modern state of our knowledge, they do not make rational sense. This brings great confusion to the Christian faith. Therefore, it is important that we elucidate the true meaning of resurrection.

Section 1

Resurrection

Please read for me

Resurrection means to come back to life. To come back to life implies that we have been dead. To fathom the meaning of resurrection, we must clarify the biblical concepts of life and death.

1.1 The Biblical Concepts of Life and Death

When a follower asked Jesus if he could go home to bury his deceased father, Jesus said, "Leave the dead to bury their own dead." (Luke 9:60) From these words of Jesus, it is clear that the Bible contains two different concepts of life and death. The first concept of life and death concerns physical life. Here, "death" means the end of physical life, as was the case of the disciple's deceased father who was to be buried. "Life" in that sense means the state in which the physical self maintains its physiological functions.

The second concept of life and death concerns those living people who had gathered to bury the deceased man, those whom Jesus called “the dead.” This second concept of death does not refer to the expiration of physical life. It means leaving the bosom of God’s love and falling under the dominion of Satan. The corresponding concept of life refers to the state of living in accordance with God’s Will, within the dominion of God’s infinite love.

1.2 The Death Caused by the Human Fall

We have learned that there are two different biblical concepts of death. Which of the two refers to the death brought about by the Fall of the first human ancestors?

God created human beings to grow old and return to dust. According to the Principle of Creation, the flesh is the clothing of the spirit. Just as one discards worn-out clothes, the flesh is to be discarded when it has grown old and weak. Only the unclothed spirit self then enters the spirit world and lives there eternally.

Since the Fall did not cause death in the sense of the expiration of physical life, we can surmise that what it brought was the other type of death. We can conclude that the death caused by the Fall does not mean the end of physical life, but rather the descent from the good dominion of God into the evil dominion of Satan.

1.3 The Meaning of Resurrection

Resurrection may be defined as the process of being restored from the death caused by the Fall to life, from the realm of Satan’s dominion to the realm of God’s direct dominion, through the providence of restoration. Accordingly, whenever we repent of our sins and rise to a higher state of goodness, we are resurrected to that degree.

1.4 What Changes Does Resurrection Cause in Human Beings?

According to God’s Word, Adam and Eve died when they ate of the fruit of the tree of the knowledge of good and evil. Nevertheless, no significant external change took place in them. At most there were momentary changes in their countenances due to the anxiety and fear they felt over having fallen. Likewise, no significant external changes should be expected to take place in fallen people when they are resurrected to the state prior to the Fall.

The changes a person experiences when he is resurrected and enters the governance of God take place in his heart and spirit. Having been liberated from

Satan's dominion, a resurrected person can unite with God in heart and acquire a divine nature. These internal changes also purify his body, transforming it from a haunt of Satan into a temple of God.

Section 2

The Providence of Resurrection

Please read for me

2.1 How Does God Carry Out His Work of Resurrection?

Resurrection means the process through which a fallen person is restored to the original state as intended by God. The providence of resurrection thus means the providence of restoration. Since the providence of restoration is God's work of re-creation, resurrection is a work of re-creation. Thus, the providence of resurrection is carried out in accordance with the Principle of Creation, in the following manner.

First, in the history of the providence of resurrection, the *merit of the age* in the providence of restoration has increased in proportion to the foundation of heart laid by the prophets, sages and righteous people who came before us. Therefore, resurrection is carried out based on the merit of the age.

Second, according to the Principle of Creation, in conducting the providence of resurrection, God's responsibility is to give us His Word and guidance, and our responsibility is to believe and practice it in order to fulfill the providence.

Third, according to the Principle of Creation, the resurrection of a spirit can be achieved only through earthly life.

Fourth, according to the Principle of Creation, the providence of resurrection for fallen people is to be completed through three ordered stages, manifested as three ages in the providence of restoration.

2.2 The Providence of Resurrection for People on Earth

2.2.1 The Providence to Lay the Foundation for Resurrection

The two thousand years from Adam to Abraham resulted in the establishment of the foundation upon which God could begin His providence of resurrection in the following age. For this reason, we may call this period the age of the providence to lay the foundation for resurrection.

2.2.2 The Providence of Formation-Stage Resurrection

During the two thousand years from Abraham to Jesus, God worked to raise people to the formation stage of resurrection. Hence, this era may be called the age of the providence of formation-stage resurrection. In this era, God gave the Law of the Old Testament. By believing in and practicing it, the people could fulfill their responsibility and be justified before God. Therefore, this era has been called the age of justification by works. The people of this era who practiced the Law in their daily life were resurrected in spirit to the formation stage and became form spirits. Upon their death, those who achieved the level of form spirits while on earth entered and abided in the form-spirit level of the spirit world.

2.2.3 The Providence of Growth-Stage Resurrection

Due to the crucifixion of Jesus, resurrection was left incomplete, and its completion has been delayed until the time of his return. The two thousand years since then have been a time of prolongation, during which God has worked the providence to resurrect people to the growth stage through spiritual salvation. Hence, this era may be called the age of the providence of growth-stage resurrection. In this era, people are to believe in the New Testament Word, which God gave them that they might fulfill their responsibility for the providence and be justified before God. Therefore, this era has been called the age of justification by faith.

Those who have lived in this era could be resurrected in spirit by believing in the Gospel during their earthly life. By being resurrected to the growth stage, they could become life spirits. Upon their death, those who became life spirits while on earth enter and abide in *Paradise*, the life-spirit level of the spirit world.

2.2.4 The Providence of Completion-Stage Resurrection

The era when people are to be resurrected both spiritually and physically through the returning Christ and complete the providence of resurrection is called the age of the providence of completion-stage resurrection. Christ at the Second Advent brings the new truth called the Completed Testament. Believing in this truth, people are to serve and attend the Lord on the earth, that they may fulfill their responsibility for the providence and be justified before God. Therefore, this era is called the age of justification by attendance. By believing in and serving the Lord and devoting themselves to his work, people of this era are to be fully resurrected both spiritually and physically, become divine spirits, and live in the Kingdom of Heaven on earth. When they shed their physical bodies, as spirits they will enter and abide in the Kingdom of Heaven in heaven, which is the divine-spirit level of the spirit world.

2.2.5 The Kingdom of Heaven and Paradise

Some Christians have been unclear in their concepts of the Kingdom of Heaven and Paradise because they lack a full understanding of the Principle. Had Jesus completed his mission as the Messiah on earth, the Kingdom of Heaven on earth would have been established in his day. The Kingdom of Heaven in heaven would also have been realized at that time, once people of perfect character living in the Kingdom of Heaven on earth had passed into the spirit world as divine spirits. However, because Jesus died on the cross, the Kingdom of Heaven on earth was not realized. The earth never saw the appearance of people who had reached the level of a divine spirit. No one has ever become a citizen of the Kingdom of Heaven in the spirit world, which was created as the home of divine spirits. Therefore, the Kingdom of Heaven in heaven remains empty and incomplete.

Paradise refers to the realm in the spirit world for those spirits who have attained the level of life spirits by believing in Jesus during their earthly life. There they remain in waiting until the day when the gate to the Kingdom of Heaven is opened.

2.2.6 Spiritual Phenomena in the Last Days

Adam and Eve fell at the top of the growth stage. Human beings are now being restored to the top of the growth stage through the providence of restoration, having passed through the Old Testament Age and the New Testament Age. The Last Days is the time when people return to the spiritual level reached by the first human ancestors just prior to the Fall. Today, being the Last Days, is the time when people throughout the world are reaching this level. Just as Adam and Eve prior to the Fall were able to converse directly with God, today many people on earth can communicate with the spirit world.

In the Last Days, many people will receive the revelation, “You are the Lord.” Often these people will be misled into believing that they are the Second Coming of Christ.

2.2.7 The First Resurrection

The “first resurrection” spoken of in the Bible describes the fulfillment of restoration for the first time in providential history. This will be accomplished through Christ at the Second Advent. He will cleanse people of the original sin and restore them to their true, original selves, enabling each to fulfill the purpose of creation.

2.3 The Providence of Resurrection for Spirits

2.3.1 The Purpose and the Way of Returning Resurrection

The spirits of people who died before they could reach perfection during their earthly life can be resurrected only by returning to earth and completing their unaccomplished responsibility through cooperation with earthly people. By assisting people of faith living on the earth to fulfill their missions, the spirits may complete their missions at the same time.

2.3.2 The Returning Resurrection of the Spirits of Israelites and Christians

2.3.2.1 Growth-Stage Returning Resurrection

Spirits of those who kept the Mosaic Law and worshipped God sincerely while living on earth during the Old Testament Age came to abide at the form-spirit level of the spirit world. After the advent of Jesus, these spirits all returned to earth and assisted faithful people on earth to accomplish the Will of God. By thus helping the people to attain the level of life spirit, they too received the same benefit: namely, they became life spirits and entered Paradise. We call this dispensation growth-stage returning resurrection.

2.3.2.2 Completion-Stage Returning Resurrection

The spirits of people who believed in Jesus while they lived on earth during the New Testament Age became life spirits and entered Paradise after death. After the Second Advent, these spirits will all return to the earth to help faithful people believe in and attend the returning Christ. By thus helping people on earth to attain the level of divine spirit, they too will receive the same benefit and become divine spirits. When the earthly saints pass over to the next world and enter the Kingdom of Heaven in heaven, the returning spirits will also enter the Kingdom. This dispensation is called completion-stage returning resurrection.

2.3.3 The Returning Resurrection of Spirits Who Abide Outside Paradise

First, let us examine the returning resurrection of spirits who believed in religions other than Christianity during their lifetime. A spirit who returns to the earth for his resurrection seeks a counterpart among the earthly people of the religion in which he believed during his earthly life. A spirit descends to the person of his choice and guides him. When he helps that person fulfill the purpose of the providence of restoration, they both receive the same benefit.

Second, let us examine the returning resurrection of spirits who lived a conscientious life even though they did not believe in a religion. No one among fallen humanity embodies perfect goodness because no one has resolved the

original sin within himself. Hence, a good spirit is only relatively better than an evil spirit. These good spirits descend to good people on earth and cooperate with them in order to help them fulfill the purpose of God's providence of restoration. In the process, the spirits receive the same benefits as the people they have helped.

Third, let us examine the returning resurrection of evil spirits. The works of evil spirits do not always bear fruit and result in their receiving the benefit of returning resurrection. To receive such benefit, their works must have the effect of punishing earthly people, thereby enlisting their help in making indemnity conditions in accordance with God's plan to cleanse evil spirits through punishment.

2.4 The Theory of Reincarnation Examined in Light of the Principle of Returning Resurrection

Spirits who could not complete their missions during their earthly life must return to people on earth who share the same type of mission as they had during their lifetime. When a spirit assists an earthly person to fulfill God's Will, the person will fulfill not only his own mission, but also the mission of the spirit who has helped him. Hence, from the standpoint of mission, the physical self of the person concurrently serves as the physical self of the spirit. In a sense, he is the second coming of the spirit; hence he may sometimes be called by the spirit's name and appear to be the reincarnation of that spirit. In the Bible, John the Baptist was to have fulfilled the mission which Elijah left unfinished during his earthly life, since he received Elijah's assistance in carrying out his activities. Jesus called John "Elijah" because John's physical self concurrently served as the body of Elijah.

Section 3

Please read for me

The Unification of Religions through Returning Resurrection

3.1 The Unification of Christianity through Returning Resurrection

Sooner or later each believer will be guided by the spirits from Paradise to go before Christ at the Second Advent and devote their lives for the sake of God's Will. For this reason, Christianity is destined to be united.

3.2 The Unification of All Other Religions through Returning Resurrection

At the Second Coming of Christ, all spirits who believed in religions other than Christianity during their lifetime will, like the spirits in Paradise, also return to earth to be resurrected, even though the timing of their return will vary

depending upon their spiritual position. These spirits must guide the earthly believers of their respective religions to Christ at the Second Advent and assist them to believe in him and attend him in his work to fulfill God's Will.

3.3 The Unification of Non-Religious People through Returning Resurrection

Spirits who, in their lifetime, led a conscientious life but did not believe in any religion will also return to earth at the granted time to receive the benefit of returning resurrection. They will guide conscientious earthly people to seek out Christ at the Second Advent, attend him, and assist him in fulfilling God's Will.

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Part 1 Chapter 6 Predestination

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Predestination

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Theological controversy over predestination has caused great confusion in the religious lives of many people. Let us begin by examining the source of this controversy. In the Bible, we find many passages which are often interpreted to mean that everything in an individual's life — prosperity and decline, happiness and misery, salvation and damnation, as well as the rise and fall of nations — comes to pass exactly as predestined by God.

Yet we can also find sufficient evidence in the Bible to refute the doctrine of absolute predestination.

Since there are ample grounds in the Bible to justify either of these two contrasting doctrines, controversy over the issue of predestination has been inevitable. How can the Principle solve this problem?

Section 1

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The Predestination of God's Will

Before discussing the predestination of God's Will, let us first examine what is being willed. Let us remember: God could not accomplish His purpose of creation due to the human Fall. Accordingly, God's Will in carrying out His providence for fallen humanity is still to accomplish the purpose of creation. In this sense, God's Will is that restoration be accomplished.

To what extent does God predestine His Will – the ultimate accomplishment of the purpose of creation? God is the absolute Being, unique, eternal and unchanging; therefore, the purpose of His creation must also be absolute, unique, eternal and unchanging. Likewise, His Will for the providence of restoration, the goal of which is the accomplishment of the purpose of creation, must also be absolute, unique and unchanging. It follows that God's predestination of His Will – that the purpose of creation one day be fulfilled – must also be absolute, as it is written, "I have spoken, and I will bring it to pass; I have purposed, and I will do it." (Isa. 46:11)

Section 2

Please read for me

The Predestination of the Way in Which God's Will Is Fulfilled

According to the Principle of Creation, God's purpose of creation can be realized only when human beings complete their portion of responsibility. Although God's Will to realize this purpose through the providence of restoration is absolute and beyond human influence, its fulfillment necessarily requires the accomplishment of the human portion of responsibility.

To what extent does God predestine the unfolding of the events in the providence? Although God's Will to realize the purpose of the providence of restoration is absolute, God predestines the process of its accomplishment conditionally, contingent upon the five percent responsibility of the central figure, which must be completed in addition to the ninety-five percent responsibility of God. The proportion of five percent is used to indicate that the human portion of responsibility is extremely small when compared to God's

portion of responsibility. Yet for human beings, this five percent is equivalent to one hundred percent of our effort.

Section 3

Please read for me

The Predestination of Human Beings

Adam and Eve were to become the good ancestors of humanity, conditional upon fulfilling their responsibility to obey God's commandment not to eat of the fruit. Accordingly, God did not absolutely predestine that Adam and Eve would become our good ancestors. The same holds for all fallen people: even though God predestines someone for a particular mission, God's ninety-five percent responsibility and the person's five percent responsibility must be accomplished together before the person can complete his given mission and fulfill God's Will. If the person does not complete his responsibility, he cannot become the person God has purposed him to be.

Let us next examine God's predestination of central figures in the providence of restoration. The purpose of God's providence of restoration is to restore completely the fallen world to the original world which God intended. Therefore, although the times of their salvation may differ, all fallen people are predestined to be saved. (2 Pet. 3:9) Yet, as was the case with God's creation, His providence of salvation — a work of recreation — cannot be completed in an instant. It begins from one point and gradually expands to cover the whole. Therefore, in the providence of salvation, God first predestines one person to be the *central figure* and then calls him to a mission.

What qualifications should the person possess to merit such a calling? First, the central figure must be born into the chosen people. Next, even among the chosen people, he must come from an ancestral line with many good accomplishments. Among the descendants of this outstanding lineage, he must be endowed with the requisite character. Among those with the requisite character, he must develop the necessary qualities during his early life. Finally, among those who have acquired these qualities, God selects first the individual who lives in a time and place most fitting to His need.

Section 4

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Elucidation of Biblical Verses Which Support the Doctrine of Absolute Predestination

Next, we shall look again at those biblical verses which seem to suggest that the outcome of every undertaking is determined by God's absolute predestination and elucidate their meaning. Let us begin with the following verse:

For those whom He foreknew He also predestined . . . those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified. — *Rom. 8:29-30*

God, being omniscient, foreknows who has the qualifications necessary to become a central figure in the providence of restoration. God predestines those whom He foreknows; then He calls upon them to fulfill the purpose of the providence. Calling a person is God's responsibility, but that alone does not entitle the person to be justified before God and given glory. Only when the person completes his responsibility after being called by God is he justified and then glorified. God's predestination concerning an individual's glorification is thus contingent upon the completion of his portion of responsibility. Because the biblical verse does not mention the human portion of responsibility, people may misinterpret it to mean that all affairs are determined solely by God's absolute predestination.

People such as John Calvin have propounded the doctrine of absolute and complete predestination, which is widely believed even in our present day. They have held to such a doctrine because they wrongly believed that the accomplishment of God's Will depends solely on the power and work of God. They were ignorant of the true relationship between God's portion of responsibility and the human portion of responsibility in the fulfillment of the purpose of the providence of restoration.

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Christology

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For fallen people who seek salvation, perhaps the most important questions among the many they must resolve concern Christology. Issues which fall within its scope include the Trinity, which deals with the relationship between God, Jesus and the Holy Spirit, as well as rebirth and the relationship between Jesus, the Holy Spirit and fallen people.

Section 1

Please read for me

The Value of a Person Who Has Realized the Purpose of Creation

Let us discuss the value of a person who has realized the purpose of creation; that is, the value of Adam or Eve in perfection. We can understand such a person's value from several perspectives.

First, the relationship between God and a fully mature person resembles the relationship between the dual characteristics. Jesus spoke of this state of perfection, saying "You, therefore, must be perfect, as your heavenly Father is perfect." (Matt. 5:48) Thus, we see that a person who has realized the purpose of creation assumes a divine value, comparable to God.

Second, let us consider the value of a human being from the perspective of the purpose for which he was created. Each person is God's substantial object partner who manifests a distinctive aspect of God's dual characteristics. Hence, that person is the only one in the entire universe who can stimulate that distinctive aspect of God's nature to bring Him joy. Every person who has completed the purpose of creation is thus a unique existence in the cosmos.

Third, let us consider the value of a human being based on his relationship with the universe. We have learned through the Principle of Creation that the universe is the substantial unfolding of the dual characteristics of a human being. A person's spirit encapsulates all elements of the spirit world while his flesh encapsulates all elements of the physical world. A person who has completed the purpose of creation thus encapsulates all the essences of everything in the cosmos. This is why a human being is called a microcosm of the universe. For these reasons, a human being has the value of the entire cosmos.

Section 2

Please read for me

Jesus and the Person Who Has Realized the Purpose of Creation

2.1 Perfected Adam, Jesus and the Restoration of the Tree of Life

Human history is the history of the providence of restoration. Its goal is the realization of the Kingdom of Heaven on earth when, at the end of history, the tree of life which was lost in the Garden of Eden will be regained. (Rev. 22:14; Gen. 3:24) We can understand the relation between perfect Adam and Jesus by comparing the tree of life in the Garden of Eden with the tree of life to be restored in the Last Days.

Adam, had he realized the ideal of perfection symbolized by the tree of life in the Garden of Eden, and Jesus, symbolized by the tree of life in the Book of Revelation, would be identical in the sense of having realized the goal of creation. As such, they would have equal value.

2.2 Jesus, Human Beings and the Fulfillment of the Purpose of Creation

Let us compare the value of Jesus with that of a person of perfect individual character. With respect to the purpose of creation, a fully mature person is perfect as God is perfect. (Matt. 5:48) Having the same divine nature as God, he is infinitely precious. A fully mature person is unique in all the cosmos. Furthermore, since he is the lord of the entire natural world, which cannot realize its full value without him, he possesses the value of the cosmos. There is no greater value than that of a person who has realized the ideal of creation. This is the value of Jesus, who surely attained the highest imaginable value.

For there is one God, and there is one mediator between God and men, the man Christ Jesus. — *1 Tim. 2:5*

2.3 Is Jesus God Himself?

When Philip asked Jesus to show him God, Jesus said, “He who has seen me has seen the Father; how can you say, ‘Show us the Father?’ Do you not believe that I am in the Father and the Father in me?” (John 14:9-10) It is written of Jesus, “He was in the world, and the world was made through him, yet the world knew him not.” (John 1:10) Jesus also said, “Truly, truly, I say to you, before Abraham was, I am.” (John 8:58) Based on these biblical verses, many Christians have believed that Jesus is God, the Creator.

Since Jesus is one with God and the incarnation of God, he may be understood to be God’s second self; but he is not God.

Section 3

Please read for me

Jesus and Fallen People

A fallen person has nothing of the value of a true person who has completed the purpose of creation. Rather, he has fallen to such a lowly status that he looks up to the angels, who were created to be his subordinates. On the other hand, because Jesus came with the full value of a true person who has completed the purpose of creation, “All things are put in subjection under him.” (1 Cor. 15:27) A fallen person with original sin is stained with the condition through which Satan can attack him. On the other hand, Jesus, having no original sin, had no condition in himself for Satan to invade him. A fallen person cannot fathom the Will and Heart of God. At most, he can catch only a glimpse of them. In contrast, Jesus not only understood the Will and Heart of God thoroughly, he also experienced God’s Heart as his own reality in his daily life.

Section 4

Please read for me

Rebirth and Trinity

The doctrine of the Trinity has remained one of the most mysterious topics in Christian theology. The related doctrine of rebirth, also needs deeper elucidation.

4.1 Rebirth

4.1.1 Jesus and the Holy Spirit and Their Mission to Give Rebirth

Jesus told Nicodemus, “Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.” (John 3:3) *Rebirth* means to be born a second time.

Had Adam and Eve realized the ideal of creation and become the True Parents of humanity, they would have borne good children without original sin and formed the Kingdom of Heaven on earth. However, Adam and Eve fell and became evil parents, multiplying evil children who created this hell on earth. Hence, fallen people cannot see the Kingdom of God unless they are first born anew – as children without original sin.

Parents who have original sin cannot give birth to good children who do not have original sin. Certainly, it is impossible to find sinless parents among fallen humankind. These parents must descend from Heaven. Jesus was the Parent who came from Heaven. He came as the True Father in order to give rebirth to fallen people, transforming them into good children, thoroughly cleansed of original sin and fit to build the Kingdom of Heaven on earth.

However, a father alone cannot give birth to children. There must be a True Mother, as well as a True Father, for fallen children to be reborn as good children. The Holy Spirit came as the True Mother.

4.1.2 Jesus and the Holy Spirit and the Dual Characteristics of the Logos

Logos is Greek for “rational principle” or “the Word.” Adam and Eve, the embodied object partners of God in image, were created separately out of the dual characteristics of the Logos.

Because they fell, this world became an earthly hell. Therefore, to give rebirth to fallen people, Jesus came as the second Adam, (1 Cor. 15:45) the True Father of humankind, with the mission symbolized by the tree of life. (Rev. 22:14) This being the case, should not there also have come the True Mother of humankind, (Rev. 22:17) the second Eve with the mission symbolized by the tree of the knowledge of good and evil? The one who has come as the True Mother to give rebirth to fallen people is the Holy Spirit.

4.1.3 Spiritual Rebirth through Jesus and the Holy Spirit

When we believe in Jesus as the Savior through the inspiration of the Holy Spirit, (1 Cor. 12:3) we receive the love of the spiritual True Parents, which is generated through the give and take between Jesus, the spiritual True Father, and the Holy Spirit, the spiritual True Mother. Through this love, new life is infused into us, and our spirits are reborn as new selves. This is spiritual rebirth.

4.2 The Trinity

With God as the center Jesus and the Holy Spirit thus become one, and this oneness constitutes the Trinity.

If Adam and Eve had not fallen, but had formed this trinity with God and become the True Parents who could multiply good children, their descendants would have also become good husbands and wives with God as the center of their lives. Each couple would thus have formed a trinity with God. Instead, when Adam and Eve fell, they formed a four position foundation with Satan as their center; in other words, they formed a fallen trinity with Satan.

The resurrected Jesus and the Holy Spirit in oneness with God could form only a spiritual trinity. They could fulfill only the mission of spiritual True Parents.

Christ must return in the flesh and find his Bride. They will form on the earth a perfect trinity with God and become True Parents both spiritually and physically. They will give fallen people rebirth both spiritually and physically, removing their original sin and enabling them to build trinities on earth with God as the center.

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Part 2 Introduction to Restoration

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Introduction to Restoration

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The *providence of restoration* refers to God's work to restore human beings to our original, unfallen state so that we may fulfill the purpose of creation. As discussed in Part I, human beings fell from the top of the growth stage and have been held under Satan's dominion ever since. To restore human beings, God works to cut off Satan's influence. Yet, as was explained in Christology, we must have the original sin removed before we can sever Satan's bonds and be restored to the state before the Fall. This is possible only when we are born anew through the Messiah, the True Parent. To explain further: we first need to go through a course to separate Satan from ourselves. We do this in order to restore ourselves in form to the spiritual level which Adam and Eve had reached before the Fall—the top of the growth stage. On this foundation, we are to receive the Messiah and be reborn, and thereby be fully restored to the original state of human beings before the Fall. Finally, by following the Messiah, we should continue our growth to maturity where we can fulfill the purpose of creation.

Since the providence of restoration is God's work of re-creation, which has as its goal the fulfillment of the purpose of creation, God works this providence in accordance with His Principle. In the course of the providence of restoration, this principle is called the *Principle of Restoration*.

Section 1

[Please read for me](#)

[The Principle of Restoration through Indemnity](#)

1.1 Restoration through Indemnity

Before discussing the Principle of Restoration through Indemnity, we must first understand in what position, due to the Fall, human beings came to stand in relation to both God and Satan. If the first human ancestors had not fallen but had reached perfection and become one in heart with God, then they would have lived relating only with God. However, due to their Fall, they joined in a kinship of blood with Satan, which compelled them to deal with him as well. Immediately after the Fall, when Adam and Eve had the original sin but had not yet committed any subsequent good or evil deeds, they found themselves in the *midway position* – a position between God and Satan where they were relating with both.

How does God separate Satan from fallen people who stand in the midway position? Satan relates with them on the basis of his connection with them through lineage. Therefore, until people make a *condition* through which God can claim them as His own, there is no way God can restore them to the heavenly side. On the other hand, Satan acknowledges that God is the Creator of human beings. Unless Satan finds some condition through which he can attack a fallen person, he also cannot arbitrarily claim him for his side. Therefore, a fallen person will go to God's side if he makes good conditions and to Satan's side if he makes evil conditions.

What, then, is the meaning of restoration through indemnity? When someone has lost his original position or state, he must make some condition to be restored to it. The making of such conditions of restitution is called *indemnity*.

We call this process of restoring the original position and state through making conditions *restoration through indemnity*, and we call the condition made a *condition of indemnity*. God's work to restore people to their true, unfallen state by having them fulfill indemnity conditions is called the *providence of restoration through indemnity*.

How does a condition of indemnity compare with the value of what was lost? We can answer by listing the following three types of indemnity conditions.

The first is to fulfill a condition of equal indemnity. In this case, restoration is achieved by making a condition of indemnity at a price equal to the value of what was lost when one departed from the original position or state. Acts of restitution or compensation are indemnity conditions of this type. The verse "life for life, eye for eye, tooth for tooth," (Exod. 21:23-24) refers to this type of indemnity condition.

The second is to make a condition of lesser indemnity. In this case, restoration is achieved by making a condition of indemnity at a price less than the value of what was lost.

The third is to make a condition of greater indemnity. When a person has failed to meet a condition of lesser indemnity, he must make another indemnity condition to return to the original state, this time at a price greater than the first.

Next, let us study the method of fulfilling indemnity conditions. For anyone to be restored to the original position or state from which he fell, he must make an indemnity condition by reversing the course of his mistake.

Who should make indemnity conditions? We ourselves must fulfill the necessary indemnity conditions as our portion of responsibility.

1.2 The Foundation for the Messiah

For fallen people to be restored to their original state, we must receive the Messiah. Before we can receive the Messiah, however, we must first establish the *foundation for the Messiah*.

For Adam to realize the purpose of creation, he was supposed to fulfill two conditions. First, Adam should have established the *foundation of faith*. The person to lay this foundation was Adam himself. The condition to establish this foundation was to keep strictly to God's commandment not to eat of the fruit of the tree of the knowledge of good and evil. In fulfilling this condition, Adam would have passed through a set growing period, which was the time allotted for him to fulfill his portion of responsibility.

The second condition which Adam was supposed to fulfill in order to realize the purpose of creation was to establish the *foundation of substance*. Upon an unshakable foundation of faith, Adam was then to become one with God, thereby establishing the foundation of substance. This means he would have become the perfect incarnation of the Word (John 1:14) with perfect character, fulfilling God's first blessing. In this way, had he not fallen, Adam would have completed the purpose of creation. For a fallen person to establish the foundation for the Messiah, he must pass through a similar course: establishing first the foundation of faith and then the foundation of substance.

1.2.1 The Foundation of Faith

To restore the basis upon which they can complete the purpose of creation, fallen people must first restore through indemnity the foundation of faith which the first human ancestors failed to establish. There are three aspects to the indemnity condition required for restoring the foundation of faith. First, there must be a *central figure*. Second, an *object for the condition* must be offered. Third, a *numerical period of indemnity* must be completed.

1.2.2 The Foundation of Substance

Becoming perfect incarnations requires that first we be cleansed of the original sin through the Messiah. Before we can receive the Messiah, however, we need to lay a foundation for him, which is accomplished when we establish the foundation of substance on the basis of the foundation of faith.

By making the indemnity condition to remove this fallen nature, a fallen person can lay the foundation of substance by which he can receive the Messiah, be cleansed of the original sin, and ultimately restore his original nature.

Section 2

Please read for me

The Course of the Providence of Restoration

2.1 The Ages in the Course of the Providence of Restoration

Let us now present an overview of the entire course of history since the time of Adam, as reckoned in the Bible, and survey the providential ages which comprise it.

The two-thousand-year period from Adam to Abraham was for the purpose of finding one father of faith who could lay the foundation to begin the providence of restoration. Thus, God's work of restoration can be said to have begun with Abraham.

However, due to Abraham's mistake in making the symbolic offering, the two thousand years from Adam to Abraham were lost to Satan. Hence, a period had to be set up in which those lost years could be restored through indemnity to God's side; this is the significance of the two-thousand-year period from Abraham to Jesus.

However, just as Abraham failed in his symbolic offering, the Jewish people failed to make their offering on the national level when their leaders sent Jesus to the cross. Thus, a period of two thousand years — this time from Abraham to Jesus — was lost yet again to Satan. As a consequence, a parallel period had to be set up in which the earlier two-thousand-year period could be restored through indemnity to God's side. This is the significance of the two-thousand-year period from Jesus' time until today. During this age, founded upon the cross of Jesus, Christians must establish the worldwide foundation for the Messiah.

Section 3

Please read for me

The History of the Providence of Restoration and I

As an individual, each one of us is a product of the history of the providence of restoration. Hence, the person who is to accomplish the purpose of history is none other than I, myself. I must take up the cross of history and accept responsibility to fulfill its calling. To this end, I must fulfill in my lifetime (horizontally), through my efforts, the indemnity conditions which have accumulated through the long course of the providence of restoration (vertically). Only by doing this can I stand proudly as the fruit of history, the one whom God has eagerly sought throughout His providence.

To become such an historical victor, I must understand clearly the Heart of God when He worked with past prophets and saints, the original purpose for which God called them, and the details of the providential missions which He entrusted to them.

Yet there is no one among fallen humanity who can become such an historical victor by his efforts alone. For this reason, we must understand all these things through Christ at the Second Advent, who comes to fulfill the providence of restoration. Moreover, when we believe in him, become one with him, and attend him in his work, we can stand in the position of having fulfilled horizontally with him the vertical indemnity conditions in the history of the providence of restoration.

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[Section 1](#)

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The Providence of Restoration in Adam's Family

For the providence of restoration to be accomplished in Adam's family, the members of his family had to make certain conditions of indemnity to restore the foundation of faith and the foundation of substance. On these two foundations, the foundation for the Messiah was to have been established, and the Messiah could have come to Adam's family.

1.1 The Foundation of Faith

To restore through indemnity the foundation of faith, fallen people must set up an object for the condition. For Adam's family, this object was a sacrificial offering.

To restore the foundation of faith, there must also be a central figure. Yet nowhere in the biblical record do we find Adam offering a sacrifice. Instead, his sons Cain and Abel offered them. What was the reason for this?

In line with the Principle, God gave Adam two sons, representing good and evil, and set them in positions where each dealt with only one master, God or Satan. After setting up this arrangement, God had the two sons offer sacrifices separately.

Since Cain was the first fruit of Eve's love, signifying Eve's first fallen act of love with the Archangel, he was chosen to represent evil. Therefore, he was in a position to relate with Satan. Since Abel was the second fruit of Eve's love, signifying Eve's second fallen act of love with Adam, he was chosen to represent goodness. Therefore, he was in a position to relate with God.

God received Abel's sacrifice because he stood in a proper relationship with God and made the offering in an acceptable manner to Him. (Heb. 11:4) In this way, Abel successfully laid the foundation of faith in Adam's family.

1.2 The Foundation of Substance

Had Cain fulfilled the indemnity condition to remove the fallen nature, God would have gladly accepted his sacrifice. The foundation of substance would then have been laid in Adam's family. To remove the fallen nature, a person must make an indemnity condition in accordance with the Principle of Restoration through Indemnity, by taking a course which reverses the process through which human beings initially acquired the fallen nature.

The Archangel fell because he did not love Adam; rather, he envied Adam, who was receiving more love from God than he. This was the cause of the first

primary characteristic of the fallen nature: failing to take God's standpoint. To remove this characteristic of the fallen nature, Cain, who stood in the Archangel's position, should have taken God's standpoint by loving Abel, who stood in Adam's position.

The Archangel fell because he did not respect Adam as God's mediator and did not receive God's love through him; rather, he attempted to seize Adam's position. This was the cause of the second primary characteristic of the fallen nature: leaving one's proper position. To remove this characteristic of the fallen nature, Cain, who stood in the Archangel's position, should have received God's love through Abel, who stood in Adam's position, respecting him as God's mediator. In this way, Cain should have maintained his proper position.

The Archangel fell when he claimed dominion over Eve and Adam, who were his rightful lords. This was the cause of the third primary characteristic of the fallen nature: reversing dominion. To remove this characteristic of the fallen nature, Cain, who stood in the Archangel's position, should have obediently submitted to Abel, who stood in Adam's position. By accepting Abel's dominion, Cain should have rectified the order of dominion.

God told Adam not to eat of the fruit of the tree of the knowledge of good and evil. Adam should have conveyed this Will to Eve, who in turn should have conveyed it to the Archangel, thus multiplying goodness. Instead, the Archangel conveyed to Eve his evil will that it was permissible to eat of the fruit. Eve in turn conveyed this evil will to Adam and led him to fall. This was the cause of the fourth primary characteristic of the fallen nature: multiplying evil. To remove this characteristic of the fallen nature, Cain, who stood in the Archangel's position, should have been receptive to the intentions of Abel, who stood closer to God, and learned God's Will from him. Thus, Cain should have made a foundation to multiply goodness.

Instead, Cain killed Abel. In murdering Abel, Cain repeated the sin of the Archangel. That is, he re-enacted the very process which had given rise to the primary characteristics of the fallen nature. Adam's family thus failed to lay the foundation of substance. Consequently, God's providence of restoration through Adam's family could not be fulfilled.

1.3 The Foundation for the Messiah in Adams Family

The foundation for the Messiah is established by first restoring through indemnity the foundation of faith and then establishing the foundation of substance. With regard to their requisite sacrifices, the foundation of faith is restored by making an acceptable *symbolic offering*, and the foundation of substance is established by making an acceptable *substantial offering*.

The substantial offering means fulfilling the indemnity condition to remove the fallen nature. This is essential for the actual restoration of human beings. The substantial offering is carried out when a person in Cain's position honors the person in Abel's position and sets him above himself as an offering. Through this, they fulfill the indemnity condition to be restored as good children. At the same time, it is also reckoned as the indemnity condition for the restoration of their parents. In this manner, the substantial offering can meet God's expectation.

If Cain had yielded to Abel and fulfilled the indemnity condition to remove the fallen nature, both children would have been regarded as having fulfilled the indemnity condition together. Cain and Abel were the offspring of Adam, the embodiment of both good and evil. Had they unshackled themselves from Satan's chains by fulfilling the indemnity condition to remove the fallen nature, then Adam, their father, also could have separated from Satan and stood upon the foundation of substance. Thus, the foundation for the Messiah would have been established by the family as a whole. In short, had Cain and Abel succeeded in making the symbolic and substantial offerings, the indemnity condition for the restoration of the parents would have been fulfilled.

1.4 Some lessons learned from Adam's Family

The failure of God's providence of restoration in Adam's family teaches us something about God's conditional predestination of the accomplishment of His Will and His absolute respect for the human portion of responsibility.

Second, even after Cain killed Abel, God began a new chapter of His providence by raising Seth in Abel's place. This shows us that God has absolutely predestined that His Will shall one day be fulfilled, even though His predestination concerning individual human beings is conditional.

Third, through the offerings of Cain and Abel, God teaches us that fallen people must constantly seek for an Abel-type person. By honoring, obeying and following him, we can accomplish God's Will even without understanding every aspect of it.

Section 2

Please read for me

The Providence of Restoration in Noah's Family

God had predestined absolutely the fulfillment of the purpose of creation, and His Will remained unchangeable. Hence, upon the foundation of the loyal heart which Abel demonstrated toward Heaven, God chose Seth in his place. (Gen. 4:25) From among Seth's descendants, God chose Noah's family to substitute for Adam's family and commenced a new chapter in His providence.

Noah's family was responsible to fulfill the indemnity condition to restore the foundation of faith, and then the indemnity condition to restore the foundation of substance. They were to restore through indemnity the foundation for the Messiah, which Adam's family had failed to lay.

2.1 The Foundation of Faith

2.1.1 The Central Figure for the Foundation of Faith

In the providence of restoration through Noah's family, Noah was the central figure to restore the foundation of faith. God called Noah ten generations or sixteen hundred biblical years after Adam for the purpose of fulfilling the Will which He had intended to realize through Adam. Accordingly, God bestowed His blessings upon Noah, "be fruitful and multiply," (Gen. 9:7) much as earlier He had bestowed the three great blessings upon Adam. (Gen. 1:28) In this sense, Noah was the second ancestor of humanity.

Noah was called when "the earth was filled with violence." (Gen. 6:11) Enduring all kinds of derision and mockery, he worked for 120 years on a mountain to build the ark in absolute obedience to God's instructions. Upon this condition of faith, God could bring on the flood judgment centered on Noah's family.

He was called by God upon the foundation of Abel's loyal and faithful heart in making an acceptable symbolic offering. In regard to his lineage, Noah was a descendant of Seth, who had been chosen to replace Abel. Furthermore, Noah was a righteous man in the sight of God. (Gen. 6:9) For these reasons, he was qualified to make the symbolic offering to God by building the ark.

2.1.2 The Object for the Condition in Restoring the Foundation of Faith

The object for the condition by which Noah was to restore the foundation of faith was the ark. Before Noah could stand in place of Adam as the second human ancestor, he first had to make an indemnity condition for the restoration of the cosmos, which had been lost to Satan due to Adam's fall. Hence, the object for this condition, which Noah had to offer in an acceptable manner, should symbolize the new cosmos. He offered the ark as this object.

After the ark was completed, God judged the world with the flood for forty days. What was the purpose of the flood? God brought about the flood judgment, eliminating sinful humanity in order to raise up a family who would relate only with Him.

In the Bible we read that at the end of forty days of rain, Noah sent forth from the ark a raven and a dove. (Gen. 8:6-7) Let us examine what future

providential situations this foreshadowed, the works which God performed around the ark at the end of the forty-day flood symbolized the entire course of history following God's creation of heaven and earth.

2.2 The Foundation of Substance

Noah successfully restored through indemnity the foundation of faith by fulfilling the dispensation of the ark and thereby making a symbolic offering acceptable to God. Upon this foundation, Noah's sons, Shem and Ham, were then to have stood in the position of Cain and Abel, respectively. Had they then succeeded in the substantial offering by fulfilling the indemnity condition to remove the fallen nature, they would have laid the foundation of substance.

Ham, Noah's second son, was supposed to become the central figure of the substantial offering, just as Abel was the central figure of his family's substantial offering. In Adam's family, Abel had successfully made the symbolic offering in Adam's place to restore through indemnity the foundation of faith and to be qualified as the central figure of the substantial offering. In the case of Noah's family, it was Noah, not Ham, who made the symbolic offering. Therefore, for Ham to stand in the position of Abel, as one who has succeeded in making the symbolic offering, he had to become inseparably one in heart with his father, Noah.

The Bible reports that when Ham saw his father lying naked in his tent, he felt ashamed of Noah and took offense. Ham stirred up the same feelings in his brothers, Shem and Japheth.

Adam and Eve after they fell, felt ashamed of their nakedness. They covered their lower parts with fig leaves and hid among the trees of the garden, fearing that God would see them. (Gen. 3:7-8)

When Ham felt ashamed of his father's nakedness and acted to cover it up, he made a condition for Satan to enter; hence his feeling and act constituted a sin. Consequently, Ham could not restore through indemnity the position of Abel from which to make the substantial offering. Since he could not establish the foundation of substance, the providence of restoration in Noah's family ended in failure.

Section 3

Please read for me

The Providence of Restoration in Abraham's Family

Abraham had to restore through indemnity the foundation of faith, and his sons had to restore through indemnity the foundation of substance.

3.1 The Foundation of Faith

3.1.1 The Central Figure for the Foundation of Faith

In the providence of restoration in Abraham's family, the central figure to restore the foundation of faith was Abraham. However, Abraham could not inherit this mission unless he first restored through indemnity all the conditions which had been given to Noah to fulfill, but which were lost to Satan due to Ham's sin.

Abraham was to inherit the mission of Noah and thus the mission of Adam. In this capacity, he represented restored Adam. As God had blessed Adam and Noah, God also blessed Abraham:

I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves. —*Gen. 12:2-3*

3.1.2 The Objects for the Condition Offered for the Foundation of Faith

3.1.2.1 Abraham's Symbolic Offering

God commanded Abraham to offer a dove and a pigeon, a ram and a goat, and a heifer. (Gen. 15:9) These were the objects for the condition which he offered to restore the foundation of faith.

Since Noah was the second human ancestor, for Abraham to restore the position of Noah, he also had to assume Adam's position. For this reason, he was required to make a symbolic indemnity condition to restore the position of Adam's family before he could make the actual symbolic offering.

What was the significance of Abraham's symbolic offering? He was required to offer in an acceptable manner objects for the condition to restore all that Cain and Abel were supposed to accomplish through their sacrifices, and all that Noah's family was trying to accomplish through the dispensation of the ark.

Abraham offered three types of objects as the condition for his symbolic offering: first, a dove and a pigeon; second, a ram and a goat; and third, a heifer. These three sacrifices symbolized the cosmos, which was completed through the three stages of the growing period. The dove represented the

formation stage. The ram represented the growth stage. The heifer represented the completion stage.

Why did Abraham place the three sacrifices – the dove and pigeon, the ram and goat, and the heifer, symbolizing the formation, growth and completion stages – on one altar? Before the Fall, Adam was responsible to grow through all three stages in his one lifetime. Similarly, Abraham, now in the position of Adam, was supposed to restore, all at once, the long providence which God had conducted through the three providential generations of Adam (formation), Noah (growth) and Abraham (completion).

Now let us study how Abraham made the symbolic offering:

He 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.” And he brought him all these, cut them in two, and laid each half over against the other; but he did not cut the birds in two. And when the birds of prey came down upon the carcasses, Abram drove them away. 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. 15:9-13*

Because Abraham did not cut the dove and pigeon in two as he should have, birds of prey came down and defiled the sacrifices. As a result of his mistake, the Israelites were destined to enter Egypt and suffer hardships for four hundred years. Why was it a sin not to cut the birds in half?

The sacrifices were to be divided, to make the condition to sanctify the offering by draining out the blood of death, which had entered fallen humanity when they were bound in blood-ties to Satan.

When Abraham offered the birds without first dividing them, it meant that he offered what had not been wrested from Satan’s possession. His mistake had the effect of acknowledging Satan’s claim of possession over them.

The dove, symbolizing the formation stage, remained in Satan’s possession. Consequently, Satan also claimed the ram, symbolizing the growth stage, and the heifer, symbolizing the completion stage, both of which were to be fulfilled based upon the formation stage. Since it had the effect of handing over the entire symbolic offering to Satan, not dividing the birds constituted a sin.

Abraham's mistake in making the symbolic offering caused the offering to be defiled. All the conditions God intended to restore through it were lost. As a consequence, Abraham's descendants had to suffer oppression and slavery for four hundred years in the land of Egypt.

Abraham failed, repeating the mistakes of the past. Consequently, the providence centered on him was prolonged through the three generations of Abraham, Isaac and Jacob.

3.1.2.2 Abraham's Offering of Isaac

After Abraham failed in the symbolic offering, God commanded him to sacrifice his only son Isaac as a burnt offering. (Gen. 22:2) In this way, God began a new dispensation for the purpose of restoring through indemnity Abraham's failure. Why, then, did God work with Abraham again when he had him offer Isaac?

We can advance three reasons. First, the number three represents completion. God's Principle requires that when the providence to lay the foundation for the Messiah takes place for the third time, it must be brought to completion. Therefore, God's providence to lay the foundation for the Messiah, which began in Adam's family as the first dispensation and continued in Noah's family as the second dispensation, had to conclude in Abraham's family, which was the third dispensation.

Second, as was explained earlier, when Abraham was making his sacrifice, he was in the position of Adam. Satan had attacked both Adam and his son Cain, defiling the family over the course of two generations. Hence, according to the principle of restoration through indemnity, God could work to take back Abraham and his son Isaac over the course of two generations.

Third, when Abraham was called by God, he stood on the merit of both Abel, who succeeded in the symbolic offering at the formation stage, and Noah, who succeeded in the symbolic offering at the growth stage. Upon this double foundation, Abraham was to make the symbolic offering at the completion stage. Accordingly, even though Abraham failed, God could raise him up and give him another chance to make an offering based on the accumulated merit of Abel's and Noah's faithful hearts.

Before he could offer Isaac as a sacrifice, Abraham once again (Gen. 12:10-20) had to demonstrate right faith by repeating the symbolic indemnity condition for the restoration of Adam's family, as he had when he was about to make the symbolic offering. This is the reason Abraham once again put Sarah in the position of his sister and let her be taken by a king, this time Abimelech of Gerar. After she became the king's wife, Abraham took her back. This time

Abraham also took back with him slaves, who symbolized humanity, and riches, which symbolized the natural world. (Gen. 20:1-18)

How did Abraham offer Isaac?

When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 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. 22:9-12*

Abraham’s faith was absolute. In obedience to God’s command, he was about to kill Isaac, his only son, intending to offer him as a burnt offering. God intervened at that moment and told Abraham not to kill the boy.

Abraham’s zeal to do God’s Will and his resolute actions, carried out with absolute faith, obedience and loyalty, lifted him up to the position of already having killed Isaac. Therefore, he completely separated Satan from Isaac. Because Abraham succeeded in his offering of Isaac, the providence of restoration in Abraham’s family could be carried on by Isaac.

3.1.2.3 Isaac’s Position and His Symbolic Offering in the Sight of God

Since he had failed to fulfill his responsibility, Abraham was not qualified to repeat the symbolic offering himself. Somehow, God had to find a way to regard Abraham as though he had not failed in the symbolic offering or caused the prolongation of the providence. To achieve this, God commanded Abraham to offer Isaac as a burnt offering.

When Abraham was prepared to slay his son, even the son of the promise, he demonstrated utmost loyalty to Heaven. This act of faith was tantamount to Abraham killing himself — a self which had been defiled by Satan due to his earlier failure in the symbolic offering. Accordingly, when God saved Isaac from death, Abraham was also resurrected to life, now loosed from all the ties with which Satan had bound him when his symbolic offering was defiled. Furthermore, Abraham and Isaac attained inseparable oneness in their fidelity to God’s Will.

In making the offering, Isaac and Abraham underwent a process of death and resurrection. As a result, two things were accomplished. First, Abraham succeeded in the separation of Satan, who had invaded him because of his

mistake in the symbolic offering. He restored through indemnity the position he had occupied before he had made the mistake and transferred his providential mission to Isaac from this restored position. Second, by faithfully obeying God's Will, Isaac inherited the divine mission from Abraham and demonstrated the faith which qualified him to make the symbolic offering.

After the divine mission had passed from Abraham to Isaac, Abraham offered the ram provided by God as the substitute for Isaac:

Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. — *Gen. 22:13*

In fact, this was the symbolic offering by which Isaac restored the foundation of faith. In this way, Isaac, having inherited Abraham's mission, made the symbolic offering and restored through indemnity the foundation of faith.

3.2 The Foundation of Substance

To establish the foundation for the Messiah in Isaac's family, the foundation of substance had to be laid next. For this purpose, Isaac's sons, Esau and Jacob, had to be placed in the divided positions of Cain and Abel respectively. By making the substantial offering, they were responsible to fulfill the indemnity condition to remove the fallen nature and lay the foundation of substance.

However, before Esau and Jacob could fulfill the indemnity condition to remove the fallen nature and make the substantial offering, Jacob first had to fulfill the indemnity condition to restore the position of Abel. In all, Jacob had the following missions: First, he should fulfill the indemnity condition to restore the position of Abel, the central figure of the substantial offering. Next, he should make the substantial offering. Finally, Jacob would enter Egypt to commence the four-hundred-year course of indemnity required of his descendants because of Abraham's mistake in the symbolic offering.

Jacob made the indemnity condition to restore the position of Abel in the following manner. First, Jacob fulfilled the condition of victory in the fight to restore on the individual level the birthright of the eldest son. Jacob, as the second son who had the responsibility to restore the birthright of the firstborn son, cleverly obtained it from Esau in exchange for some bread and a pottage of lentils. (Gen. 25:29-34) Because Jacob highly valued the birthright and worked to reclaim it from his brother, God had Isaac bless him. (Gen. 27:27-29)

Second, Jacob went to Haran, which represented the satanic world. After suffering through twenty-one years of drudgery, he triumphed over Laban in the fight to restore the birthright by gaining family and wealth as his due inheritance. After winning this victory, Jacob returned to Canaan.

Third, on his way back to Canaan, the land of the promised blessing, Jacob triumphed in wrestling with an angel at the ford of Jabbok, thereby restoring dominion over the angel in a substantial struggle. Through these three victories, Jacob restored through indemnity the position of Abel. Thereupon, Jacob became the central figure of the substantial offering.

When Jacob returned to Canaan with his family and wealth after enduring twenty-one years of hardship in Haran, he moved Esau to overcome his former hostility:

And Jacob lifted up his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. And he put the maids with their children in front, then Leah with her children, and Rachel and Joseph last of all. He himself went on before them, bowing himself to the ground seven times, until he came near to his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. — *Gen. 33:1-4*

When Esau opened his arms and affectionately welcomed Jacob, they fulfilled the indemnity condition to remove the fallen nature. For the first time, the foundation of substance was laid successfully.

When Jacob and Esau succeeded in making the substantial offering, Their victory in the providence centered on Abraham also restored through indemnity, horizontally in one family, the long vertical course of history in which God had been working to restore the foundation of substance.

3.3 The Foundation for the Messiah

God's work to lay the foundation for the Messiah, which He first tried to establish in Adam's family, had to be conducted three times because the central figures of the providence of restoration could not fulfill their portion of responsibility. The third attempt was in Abraham's time, yet even this was prolonged when he failed in the symbolic offering. Isaac and his family inherited the Will and laid the foundation of faith and the foundation of substance. At last, the foundation for the Messiah was established. One would expect that the Messiah would have come on the earth at that time.

However, the foundation for the Messiah must make it feasible for this satanic world to be restored into God's Kingdom ruled by the Messiah. By Abraham's time, fallen people had already built up satanic nations which could have easily overpowered Abraham's family. Hence, even though the foundation for the Messiah was laid at that time, it was a limited foundation, on the family level. The Messiah could not have safely come on that foundation. A foundation of a sovereign state was needed to cope with the nations of the satanic world.

Though the descendants of Isaac had established the family foundation for the Messiah, they would leave their homeland and suffer in a foreign land for four hundred years as the penalty for Abraham's mistake. Despite their suffering in Egypt, they would flourish and consolidate as a people. They would return to Canaan and build the national foundation for the Messiah as a sovereign nation prepared for the Messiah and his work.

Jacob's family stood upon the foundation for the Messiah which had been completed in Isaac's family. Inheriting the position of Isaac's family, they set out to complete the dispensation entrusted to Abraham by taking responsibility for Abraham's sin and embarking upon the four hundred- year course of indemnity. In Jacob's family it was Joseph, the son of Rachel — Jacob's wife on God's side — who was to secure the position of Abel by entering Egypt and walking the course of indemnity.

Jacob, as the central figure who laid the foundation for the Messiah in Isaac's family, was responsible to shoulder Abraham's sin. He was also responsible to embark upon an indemnity course to realize on the national level the Will which had been entrusted to Isaac. Therefore, as was the case with Abraham and Isaac, God regarded Abraham, Isaac and Jacob as the same person with respect to His Will, even though they were three different individuals.

In conclusion, Jacob was victorious in taking responsibility for the indemnity course to pay for Abraham's mistake. By using his wisdom for the sake of God's Will, Jacob triumphed as an individual in his struggle with Esau to win the birthright. He entered Haran and, as a family, triumphed in a twenty-one-year struggle with his uncle Laban to win the birthright. On his way back from Haran to Canaan, Jacob was victorious in the fight with the angel. He was the first fallen man to fulfill the indemnity condition to restore dominion over the angel. Thereupon, he received the name "Israel," (Gen. 32:28) signifying that he set the pattern and laid the groundwork upon which the chosen people would be established. After returning to Canaan with these victories, Jacob won Esau's heart, and together they fulfilled the indemnity condition to remove the fallen nature.

Jacob thus victoriously completed the model course to bring Satan to submission.

Part 2 Chapter 2 Moses and Jesus in the Providence of Restoration

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Moses and Jesus in the Providence of Restoration

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The Bible contains many secrets concerning God's work of salvation. It is written, "Surely the Lord God does nothing, without revealing his secret to his servants the prophets." (Amos 3:7) However, without knowing the principle behind God's providence, people have been unable to discern the mysteries concealed in the Bible. In particular, we shall examine how God set up the providential courses of Jacob and Moses as models for Jesus' course to save humankind.

Section 1

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The Model Courses for Bringing Satan to Submission

We learned that in the providence of restoration in Isaac's family, Jacob was the central figure who laid the foundation of substance. He secured the position of Abel and labored to bring Satan to submission and fulfill the indemnity condition to remove the fallen nature. Jacob's entire course became the model course for Moses and Jesus. Jesus came to bring Satan to submission in substantial terms. Before Jesus, Moses walked a course for the subjugation of Satan that was the image of the course Jesus would walk. Still earlier, God had Jacob walk a course that was a symbolic representation of Jesus' course.

Moreover, Jacob's course is the model for the course which the Israelites and all of humanity must walk to bring Satan to submission and attain the goal of the providence of restoration.

1.1 Why Jacob's Course and Moses' Course Were Set Up as the Models for Jesus' Course

The goal of the providence of restoration is attained when human beings bring Satan to voluntary submission and become his master. They must do this by fulfilling their given portion of responsibility. Jesus, as the Messiah and the true human ancestor, came to help all people of faith bring Satan to voluntary submission. By himself, he pioneered the course to bring Satan to complete submission and has since guided people of faith to follow his example.

Satan, who does not meekly surrender even before God, would by no means readily surrender to Jesus, much less to ordinary believers. Therefore, God, who takes responsibility for human beings, whom He created, called upon Jacob and worked through him to show us, in symbolic form, the course for bringing Satan to submission.

Moses was able to subjugate Satan by following the pattern of the model course which was revealed symbolically in Jacob's course. In his course, Moses developed this to the level of image. Similarly, by building on the pattern of Moses' course, Jesus came to substantially bring Satan to submission. By walking in Jesus' footsteps, people of faith can also bring Satan to submission and master him.

Section 2

Please read for me

The Providence of Restoration under the Leadership of Moses

2.1 Overview of the Providence Led by Moses

The providence of restoration led by Moses was built upon the foundation for the Messiah laid in Abraham's family. Nevertheless, the Principle still required Moses himself to lay the foundation for the Messiah by restoring through indemnity the foundation of faith and the foundation of substance.

2.1.1 The Foundation of Faith

2.1.1.1 The Central Figure to Restore the Foundation of Faith

Moses was the central figure to restore the foundation of faith. A foundation of faith had to be laid anew to begin the course to return to the promised land of Canaan upon the conclusion of the four hundred years of slavery incurred because of Abraham's mistake in his symbolic offering. Let us first examine the providential position of Moses and how he was different from all the previous central figures.

First, Moses was put in the position representing God, acting in His stead. God told Moses that he should be as God to Aaron. (Exod. 4:16) Second, God set up Moses to prefigure Jesus. By prefiguring Jesus, Moses pioneered the path for Jesus to one day walk. Like John the Baptist after him, (John 1:23) Moses was to make straight the way for Jesus.

2.1.1.2 The Object for the Condition in Restoring the Foundation of Faith

Moses was in a position different from earlier central figures who were entrusted with laying the foundation of faith. Unlike Abel, Noah and Abraham, Moses did not need to make a symbolic offering. Rather, he could restore the foundation of faith merely by obedience to God's Word while fulfilling a *dispensation of forty for the separation of Satan*.

2.1.2 The Foundation of Substance

In the Age of the Providence to Lay the Foundation for Restoration, God worked to lay the family foundation of substance. Upon entering the Age of the Providence of Restoration, God worked to lay the national foundation of substance.

Once Moses had secured the position of Abel, the Israelites, standing in the position of Cain, were supposed to fulfill the national indemnity condition to remove the fallen nature through their obedience to Moses. By doing so, they would establish the national foundation of substance.

2.1.3 The Foundation for the Messiah

Moses was to restore through indemnity the national foundation of faith, and the Israelites under Moses' leadership were to restore through indemnity the national foundation of substance. This would have constituted the national foundation for the Messiah and the basis for a sovereign nation to which the Messiah could come.

2.2 The National Courses to Restore Canaan under the Leadership of Moses

Moses brought the Israelites out of Egypt, the satanic world, with miracles and signs, led them across the Red Sea, and had them wander through the wilderness before entering the promised land of Canaan. This foreshadowed the course on which Jesus would one day lead Christians, the Second Israel. With miracles and signs, Jesus would bring Christians out of lives of sin and lead them safely across the troubled sea of evil. He would take them through a desert devoid of life-giving water before guiding them into the Garden of Eden of God's promise. Just as the national course to restore Canaan under the leadership of Moses was prolonged as three courses because of the Israelites' faithlessness, the worldwide course to restore Canaan under the leadership of Jesus had to be undertaken three times because of the disbelief of John the Baptist and the Jewish people of that day.

2.2.1 The First National Course to Restore Canaan

2.2.1.1 The Foundation of Faith

After four hundred years of slavery in Egypt, the indemnity period required of the Israelites due to Abraham's mistake came to an end. In order for Moses to become the central figure to restore the foundation of faith and be qualified to lead the Israelites out of Egypt, he as an individual had to inherit the four-hundred-year national indemnity period and complete a dispensation of forty for the separation of Satan. In addition, Moses had to restore through indemnity the number forty, which unfallen Adam should have fulfilled to establish his foundation of faith. To achieve these purposes, Moses was brought into the Pharaoh's palace, the center of the satanic world, and he spent forty years there. (Acts 7:23)

During the forty years of his life in the Pharaoh's palace, Moses fulfilled the dispensation of forty for the separation of Satan and thereby restored the foundation of faith.

2.2.1.2 The Foundation of Substance

Moses was in the dual position of parent and child. When he laid the foundation of faith, he also secured the position of Abel for the foundation of substance. The Israelites, who were in the position of Cain, were supposed to follow and obey Moses in faith. By inheriting God's Will from Moses and multiplying goodness, they would fulfill the national indemnity condition to remove the fallen nature and lay the national foundation of substance. The Israelites were to lay the foundation of substance by following Moses from the time they left Egypt until they entered the blessed land of Canaan.

God commenced the *dispensation to start* the course with Moses' act of killing an Egyptian.

2.2.1.3 The Failure of the First National Course to Restore Canaan

The Israelites when they saw Moses strike and kill the Egyptian, misunderstood him and spoke ill of him:

When he went out the next day, behold, two Hebrews were struggling together; and he said to the man that did the wrong, “Why did you strike your fellow?” He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” When Pharaoh heard of it, he sought to kill Moses. —*Exod. 2:13-15*

Moses was left with no choice but to escape from the Pharaoh. Reluctantly forsaking the Israelites, he fled into the wilderness of Midian. The foundation of substance was shattered, and the Israelites’ course to restore Canaan under the leadership of Moses would be repeated a second and eventually a third time.

2.2.2 The Second National Course to Restore Canaan

2.2.2.1 The Foundation of Faith

When the first national course to restore Canaan ended in failure due to the disbelief of the Israelites, Satan claimed the forty years of Moses’ life in Pharaoh’s palace during which he had laid the foundation of faith. Hence, for Moses to begin the second national course to restore Canaan, he had to lay anew the foundation of faith by completing another period of forty years to restore through indemnity his lost forty years in the palace. This was the purpose of Moses’ forty-year exile in the wilderness of Midian. (Acts. 7:30)

Moses went through a second dispensation of forty for the separation of Satan during the forty years he spent in the wilderness of Midian. There he restored the foundation of faith needed to embark upon the second national course to restore Canaan.

2.2.2.2 The Foundation of Substance

Once Moses restored the foundation of faith in the wilderness of Midian, he also secured the position of Abel.

God worked the dispensation to start the first national course to restore Canaan when Moses struck and killed an Egyptian. Similarly, to work the dispensation to start the second national course to restore Canaan, God granted Moses three signs and ten plagues with which to prevail over the Egyptians.

When Moses, who was not eloquent, asked God for someone to speak on his behalf, God provided Moses' older brother Aaron, (Exod. 4:14) and also Miriam the prophetess, Aaron's sister. (Exod. 15:20) This symbolically foreshadowed that Jesus and his would-be Bride, the incarnations of the Word, (John 1:14) would come and restore human beings — who had lost the Word at the Fall — as the incarnations of the Word.

At God's command, Moses went to meet the Pharaoh. On his way, the Lord appeared before him and tried to kill him. Moses' life was saved when his wife Zipporah circumcised their son. (Exod. 4:24-26)

Through the ten plagues, God had Moses liberate the Israelites from Egypt. (Exod. 7:14-12:36) This, too, foreshadowed that in the future Jesus would come with miracles and signs to save God's chosen people.

God worked the dispensation to start the first national course to restore Canaan when Moses killed the Egyptian. However, this course was aborted when the people distrusted Moses. In the dispensation to start the second national course, God granted the Israelites the three signs and ten plagues. When the Israelites witnessed these miracles, they came to believe that Moses was truly sent by God as their leader. They believed and followed Moses, the Abel figure who had laid the national foundation of faith. Hence, the Israelites could embark upon the second national course to restore Canaan.

However, the indemnity condition to remove the fallen nature required more of the Israelites than a short-lived trust in and obedience to Moses while he was working these miracles. Due to their previous failure to fulfill this condition, Satan had claimed the entire providential course to restore Canaan. Now the Israelites had to restore that course by remaining faithful and obedient to Moses for the duration of their journey. Only in this way would they fulfill the national indemnity condition to remove the fallen nature. Until they had traversed the wilderness with unwavering faith in Moses and entered the land of Canaan, the national foundation of substance would not be established. Thus, the Israelites began a twenty-one-month wilderness course under Moses' leadership.

At the outset of this national course, Moses asked for a leave of three days with the intention of deceiving the Pharaoh and liberating his people from bondage.

The Israelites, who numbered some 600,000 according to the Bible, departed from Rameses on the fifteenth day of the first month by the Hebrew calendar. (Exod. 12:37; Num 33:3) They upheld God's Will throughout the three-day journey to their first campsite at Succoth. From that time forth, God granted them the grace of a pillar of cloud by day and a pillar of fire by night to guide their way. (Exod. 13:21)

At the shore of the Red Sea, upon God's command, Moses stretched out his staff and parted the waters; then he led the Israelites across on dry ground. The Egyptians chasing them in chariots were drowned when the waters closed up and engulfed them. (Exod. 14:21-28)

The Israelites crossed the Red Sea and arrived at the wilderness of Sin on the fifteenth day of the second month. From then until the day they arrived at habitable land, God fed them with manna and quail. (Exod. 16:13-35)

When the Israelites left the wilderness of Sin and camped at Rephidim, there was no water for the people to drink. God commanded Moses to strike the rock at Horeb that water might spring forth from it. Moses did so and gave the people water which saved their lives. (Exod. 17:6)

Joshua fought with the Amalekites at Rephidim. Whenever Moses held up his hands, the Israelites prevailed; whenever Moses let his hands drop, they suffered a reverse. Aaron and Hur had Moses sit on a pile of stones and held his hands up on the left and the right, thus enabling Joshua to vanquish the king of the Amalekites and his troops. (Exod. 17:10-13)

2.2.2.3 The Providence of Restoration and the Tabernacle

The Israelites received the tablets of stone, the Tabernacle, and the Ark of the Covenant. Let us first examine how they received them. The Israelites arrived in the wilderness of Sinai at the beginning of the third month, after their victory over the Amalekites. (Exod. 19:1) Moses then climbed Mt. Sinai where God commanded him to fast for forty days. During his fast, Moses received God's instructions concerning the Ark of the Covenant and the Tabernacle. (Exod. 25:31) When the forty-day fast was over, Moses received two tablets of stone, inscribed by the finger of God with the Ten Commandments. (Exod. 31:18)

When Moses came down from Mt. Sinai with the two tablets of stone and went before the Israelites, he found them worshipping a golden calf. During Moses' absence, they had instructed Aaron to make it, and when he had fashioned it, they proclaimed that this was the god who had led them out of Egypt. Moses' anger burned hot when he saw this. He threw down the tablets of stone and broke them at the foot of the mountain. (Exod. 32:1-19) God appeared again to Moses and told him to carve another pair of stone tablets identical to the first pair, promising that He would again give them the Ten Commandments. Moses presented himself before God on the mountain and fasted for forty days a second time. God dictated the Ten Commandments to Moses, and Moses wrote them on the tablets. (Exod. 34:1, 27-28) Moses took these tablets and went before the Israelites again. This time they honored Moses. In obedience to his directions, they built the Ark of the Covenant and constructed the Tabernacle. (Exod. 35-40)

2.2.2.3.1 The Significance and Purpose of the Tablets of Stone, the Tabernacle and the Arc of the Covenant

What did the tablets of stone signify? The two tablets symbolized restored Adam and Eve, and also symbolized Jesus and his would-be Bride who were to come as the incarnations of the Word.

Next, what did the Tabernacle symbolize? The Temple was a representation of Jesus in image. Like the Temple, the Tabernacle was a representation of Jesus, but in symbol.

What did the Ark of the Covenant symbolize? The Ark thus represented the cosmos and, at the same time, was a smaller representation of the Tabernacle.

For what purpose did God give the tablets of stone, the Tabernacle, and the Ark of the Covenant? The Israelites repeatedly fell into faithlessness during their journey. In the end, there was danger that even Moses might act faithlessly. To cope with this situation, God set up an object of faith, one which would remain unchanged even though the people might change.

The Tabernacle, enshrining the Ark of the Covenant and the tablets of stone, was this object of faith. Since the Tabernacle represented the Messiah, when the Israelites built the Tabernacle, it signified that the Messiah had already come in a symbolic sense.

The Israelites were to revere and honor the Tabernacle as if it were the Messiah and to return to the blessed land of Canaan under Moses' leadership. Thus, they would establish the national foundation of substance.

2.2.2.3.2 The Foundation for the Tabernacle

Just as a foundation must be laid before we can receive the Messiah, a foundation had to be laid before the Israelites could build and exalt the Tabernacle, the symbolic representation of the Messiah. Needless to say, to establish the foundation for the Tabernacle, foundations of faith and substance for the Tabernacle had to be laid.

Moses was to follow God's instructions and lay the foundation of faith for the Tabernacle by fasting and praying for forty days, a period for the separation of Satan. Upon this foundation of faith for the Tabernacle, the Israelites were to faithfully obey and support Moses as he worked to realize the ideal of the Tabernacle. They would thus fulfill the indemnity condition to remove the fallen nature and lay the foundation of substance for the Tabernacle.

The First Foundation for the Tabernacle

From that moment, Moses began his fast of forty days and forty nights. (Exod. 24:16-18) God directed Moses to set up a forty-day period for the separation of Satan in order to establish the foundation of faith for the Tabernacle, the symbolic Messiah. God saw that this was necessary because the Israelites had fallen into faithlessness after crossing the Red Sea. (Exod. 16:1-12; 17:2-4)

To fulfill the indemnity condition to remove the fallen nature and lay the foundation of substance for the Tabernacle, the Israelites should have faithfully obeyed Moses from the moment he climbed the mountain to undertake the forty-day fast until they had finished constructing the Tabernacle. However, while Moses was fasting and praying on the mountain, the people all fell into faithlessness and worshipped the golden calf. Consequently, the foundation of substance for the Tabernacle was not established.

The faithlessness of the Israelites at Mt. Sinai undermined God's providence to establish the foundation for the Tabernacle. It nullified God's arduous efforts to separate Satan from the people and cultivate their obedience to Moses. Due to their continued faithlessness, God's providence to establish the foundation for the Tabernacle had to be prolonged through a second and then a third attempt.

The Second Foundation for the Tabernacle

Moses could not restore the tablets of stone or build the Tabernacle around them without first restoring the foundation of faith for the Tabernacle by fulfilling once again a dispensation of forty for the separation of Satan. Therefore, Moses had to fast forty more days before he could obtain the second pair of tablets with the inscription of the Ten Commandments (Exod. 23:38) and establish the Tabernacle as the object of faith. This time, the Israelites faithfully waited for Moses to return.

By remaining faithful while Moses was fasting on the mountain, and then obeying his instructions to build the Tabernacle, the Israelites fulfilled the indemnity condition to remove the fallen nature. This laid the foundation of substance for the Tabernacle, and hence the foundation for the Tabernacle. The Tabernacle was built by the first day of the first month of the second year. (Exod. 40:17) However, as was mentioned earlier, the foundation of substance in the second national course to restore Canaan required much more than the mere construction of the Tabernacle. In fact, until they entered Canaan and built the Temple, the Israelites were supposed to honor the Tabernacle more than they valued their own lives; they were to keep the same faith until they received the Messiah.

On the twentieth day of the second month of the second year, the Israelites set out from the wilderness of Sinai, arrayed in formation around the Tabernacle and led by the pillar of cloud. (Num. 10:11-12) Yet before long, they began to complain about their hardships and murmur against Moses. Even after God destroyed their camp in His burning wrath, the Israelites did not repent. Thus, the Israelites failed to maintain the second foundation for the Tabernacle, and it was invaded by Satan. The providence to restore this foundation was prolonged to a third attempt.

The Third Foundation for the Tabernacle

Moses' faith and devotion to the Tabernacle remained unchanging. Therefore, the Tabernacle stood firmly upon the foundation of faith which Moses had laid, while the Israelites still stood upon the foundation of having drunk the water from the rock at Rephidim. (Exod. 17:6) The rock, we recall, was the root of the tablets of stone, which was at the center of the Tabernacle. Upon this foundation, the Israelites were allowed to attempt yet another dispensation of forty for the separation of Satan. By obeying Moses, who still honored the Tabernacle, they were to restore through indemnity the foundation for the Tabernacle in their third attempt. The forty-day mission to spy out the land of Canaan was given as the condition to achieve this.

When they returned, all the spies except Joshua and Caleb presented faithless reports. Upon hearing this report, the Israelites again murmured against Moses. They called for another leader who would take them back to Egypt.

As a result of their lack of faith, the third foundation for the Tabernacle ended in failure. Their twenty-one-month course in the wilderness was extended to forty years.

2.2.2.4 The Failure of the Second National Course to Restore Canaan

Due to the Israelites' faithlessness, the foundation for the Tabernacle was invaded by Satan three times. Consequently, the entire second national course to restore Canaan ended in failure. God's providence was prolonged to a third national course.

2.2.3 The Third National Course to Restore Canaan

2.2.3.1 The Foundation of Faith

Because the Israelites turned faint-hearted upon hearing the report of the faithless spies, the second national course to restore Canaan ended in failure. The forty years Moses had spent in the wilderness of Midian to restore the

foundation of faith were invaded by Satan. As a result of the failure of the mission to spy out the land, the people had to wander in the wilderness for forty years, one year for each day of the forty-day spy mission, until they returned to Kadesh-barnea. For Moses, this forty-year period was to separate Satan, who had invaded the previous foundation of faith, and to restore through indemnity the foundation of faith for the third course. Moses honored the Tabernacle with faith and loyalty throughout the entire forty years of wandering in the wilderness. By the time he returned to Kadesh-barnea, he had completed the foundation of faith for the third national course to restore Canaan. Accordingly, he also secured the position of Abel for the foundation of substance.

2.2.3.2 The Foundation of Substance

For Moses, the forty years of wandering in the wilderness was the period required to establish the foundation of faith for the third national course. For the Israelites, the goal for this period was to accomplish the dispensation to start the third course. They were to do this by establishing the foundation for the Tabernacle, thereby returning to the state of grace which they had enjoyed in the second course when they first constructed the Tabernacle under Moses' direction.

2.2.3.2.1 The Foundation of Substance Centered on Moses

If the Israelites had renewed their faith by honoring the three manifestations of divine grace and obeying the Ten Commandments, they would have returned to the state of grace they had enjoyed when they left Egypt under the power of these miracles. Accordingly, in the third course the Israelites should have completed the forty-year indemnity period by following Moses in faith and obedience through the wilderness. After they returned to Kadesh-barnea, they should have stood with Moses upon the foundation for the Tabernacle and exalted the tablets, the Tabernacle and the Ark. Had they done so, they would have stood in the position they had enjoyed at the completion of the dispensation to start the second course, when God struck the Egyptians with the three signs and ten plagues. The third national course to restore Canaan was to begin at Kadesh-barnea upon completing a dispensation to start based on the rock. Henceforth, had the Israelites honored the Tabernacle with faith and devotion and followed Moses into Canaan, they would have fulfilled the indemnity condition to remove the fallen nature required for the foundation of substance in the third national course.

How did God intend to conduct the dispensation to start based on the rock? God instructed Moses to strike the rock with his staff that it might yield water and give drink to the people. (Num. 20:4-5, 8)

However, by striking the rock twice when he should have struck it only once, Moses undermined the dispensation to start based on the rock. As a consequence, he was not permitted to enter the promised land. He could only gaze upon it from a distance at the end of his life. (Num. 27:12-14)

The rock, not only symbolized Christ; as the root of the tablets of stone, it also symbolized God, the origin of Christ.

Although externally Moses' act of striking the rock a second time proved to be a satanic act, still in a deeper, internal sense he gave drink to the people with the water which flowed from it and saved their lives. This reaffirmed the prophecy God had given earlier (Num. 14:28-34) that the external Israelites, those who were adults when they left Egypt, could not enter Canaan as was promised, except for Joshua and Caleb. Moses, too, would die without fulfilling his long-cherished dream of entering the promised land. (Deut. 34:4-5) On the other hand, the internal Israelites, those who were children at the time of the Exodus from Egypt or were born during the wilderness course when the people drank water from the rock and honored the Tabernacle, would enter Canaan under the leadership of Joshua, (Num. 32:11-12) who succeeded Moses. (Exod. 17:6)

Shortly after this episode, the Israelites again complained along the way, and God sent fiery serpents which bit and killed many of them. When they repented, God had Moses make a bronze serpent and set it on a pole, that anyone might look at it and be saved. (Num. 21:6-9)

When the Israelites were faithless and Moses struck the rock twice, God declared that Moses would not be permitted to enter the land of Canaan. (Num. 20:12) Although Moses desperately prayed to God and begged God to allow him to enter Canaan, (Deut. 3:25) he was denied entrance and died outside its borders. After his death, his body was buried in a valley in the land of Moab, but no one knew the place of its burial. (Deut. 34:6)

2.2.3.2.2 The Foundation of Substance Centered on Joshua

Therefore, God worked the dispensation to start the course anew, this time based on the water from the rock, by elevating Joshua to Moses' place and having the internal Israelites obey him and stand with him upon the foundation for the Tabernacle. On this basis, they were to enter the land of Canaan, where they were to fulfill the national indemnity condition to remove the fallen nature. In this way, God intended to establish the foundation of substance centered on Joshua in the third national course. (Deut. 3:28)

In the second national course, Moses sent twelve spies to Canaan. (Num. 13:1-2) Upon the foundation of heart laid by the two spies who had faithfully completed their mission, Joshua sent two men to spy out the fortified city of Jericho. (Josh. 2:1) When they returned from Jericho, the two spies made a faithful report: "Truly the Lord has given all the land into our hands; and moreover all the inhabitants of the land are fainthearted because of us." (Josh. 2:24) The younger generation of Israelites raised in the wilderness all believed the spies' words, and this faith indemnified the sins of their parents, who had not properly completed the previous forty-day mission to spy out the land.

The Israelites under Joshua's leadership passed through a three-day course before they crossed the Jordan River. (Josh. 3:2) After the Israelites under Joshua's leadership completed the three-day course, the Ark of the Covenant led them to the Jordan River. (Josh. 3:3, 6) The tablets lying at the center of the Ark, and the pillars of cloud and fire both symbolized Jesus and his would-be Bride.

Joshua placed the Ark of the Covenant in front of the troops to guide their way. When the priests bearing the Ark of the Covenant entered the Jordan River, its waters parted, opening the way for the people following the Ark to walk on the riverbed. (Josh. 3:16-17)

Upon reaching the Jordan River, God commanded Joshua, saying:

Take twelve men from the people, from each tribe a man, and command them, "Take twelve stones from here out of the midst of the Jordan, from the very place where the priests' feet stood, and carry them over with you, and lay them down in the place where you lodge tonight." — *Josh. 4:2-3*

And thus the people did:

The people came up out of the Jordan on the tenth day of the first month, and they encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of the Jordan, Joshua set up in Gilgal. — *Josh. 4:19-20*

The Israelites under Joshua's leadership, who encamped at Gilgal, observed the feast of Passover on the fourteenth day of the first month of that year. Afterward, they set out for the city of Jericho.

As they approached Jericho, in accordance with God's command, the Israelites put forty thousand soldiers at the forefront while seven priests blew seven trumpets as they marched behind the soldiers. Following behind them was the Ark of the Covenant carried by the Levitical priests, and the rest of the Israelite

army marched at the rear. The Israelites marched around the fortified city in this formation once a day for six days, but this caused no change in the city. After they faithfully endured through six days, on the seventh day the seven priests circled the city walls seven times, blowing the seven trumpets, and Joshua said to the people: “Shout; for the Lord has given you the city.” (Josh. 6:16) The people raised a great shout and the city walls tumbled down.

Joshua then launched attacks on the enemy with insurmountable force. He defeated thirty-one kings altogether. (Josh.12:9-24)

2.2.3.3 The Foundation for the Messiah

Based on this victory, they laid the foundation of substance in the third national course and established the foundation for the Messiah for this course — albeit as a people without sovereignty. The family foundation for the Messiah had been fulfilled in the days of Abraham. His descendants passed through a four-hundred-year course of indemnity as slaves in Egypt before they could enter Canaan and there complete the national foundation for the Messiah. This required more than merely entering and conquering Canaan. As was discussed earlier in detail, fallen people had already founded powerful nations such as Egypt, led by satanic rulers who opposed God’s providence of restoration. Therefore, even though the national foundation for the Messiah was established under Joshua’s leadership, it would be necessary to build a sovereign kingdom from which the Messiah could confront the satanic nations of the world. However, once the younger generation of Israelites entered Canaan, they also became faithless. Hence, God’s providence was prolonged again, and would suffer repeated setbacks until the time of Jesus.

Section 3

Please read for me

The Providence of Restoration under the Leadership of Jesus

In the beginning, Adam should have governed the angels; (1 Cor. 6:3) but due to his fall, human beings came under Satan’s dominion and formed a hellish world. To restore this through indemnity, Jesus came as the second Adam to personally bring Satan to submission and establish the Kingdom of Heaven.

Jacob walked the symbolic course to bring Satan to submission, while Moses walked the image course. Their courses pioneered the way for Jesus to walk the actual course. In walking the worldwide course to restore Canaan, Jesus followed the model demonstrated in the national course to restore Canaan when Moses was working to subjugate Satan.

3.1 The First Worldwide Course to Restore Canaan

3.1.1 The Foundation of Faith

In the first worldwide course to restore Canaan, the central figure entrusted with the mission to restore the foundation of faith was John the Baptist.

John the Baptist, like Moses, was called on the foundation of a four-hundred-year period for the separation of Satan. Moses had learned to love his brethren and the traditions of his fathers while living in the Pharaoh's palace. Likewise, John the Baptist learned the way of faith and obedience to Heaven and made preparations for the Messiah while living on locusts and wild honey in the wilderness. His life was so exemplary that many people, including the priests and Levites, wondered whether he might be the Messiah. (John 1:19; Luke 3:15) In this way, John the Baptist successfully established the dispensation of forty for the separation of Satan and was able to lay the foundation of faith for the first worldwide course to restore Canaan.

3.1.2 The Foundation of Substance

Since John the Baptist stood in the same position as Moses, he likewise stood in the dual positions of parent and child. From the position of parent, he restored through indemnity the foundation of faith. From the position of child, he secured the position of Abel for the fulfillment of the indemnity condition to remove the fallen nature.

God conducted the dispensation to start by encouraging the Jewish people to believe in John through the miracles surrounding his life.

The Jewish people in Jesus' time were to believe in and follow John the Baptist, whom God had raised up through miracles and signs as the focus of their faith. Thus, they would fulfill the indemnity condition to remove the fallen nature and lay the foundation of substance, thereby immediately establishing the foundation for the Messiah.

3.1.3 The Failure of the First Worldwide Course to Restore Canaan

The Jewish people stood upon the foundation of faith laid by John the Baptist and followed John as if they were following the Messiah. (John 1:19; Luke 3:15) Thereupon, they brought an end to the Old Testament Age and were ready to embark upon a new course to restore Canaan worldwide. Yet, John the Baptist harbored doubts toward Jesus, even though he had testified to him. He sent a delegation and asked Jesus, "Are you he who is to come, or shall we look for another?" (Matt. 11:3) He denied that he was Elijah even though he in fact came to fulfill Elijah's mission. (John 1:21) This not only blocked the Jewish people's path to Jesus, it even led them to oppose him. In effect, John left the

position of Abel, depriving the Jewish people of the central person with whom they could fulfill the indemnity condition to remove the fallen nature. This blocked their way to complete the foundation of substance or the foundation for the Messiah. Consequently, the first worldwide course to restore Canaan was aborted. As was the case in Moses' days, it was prolonged to a second and then a third course.

3.2 The Second Worldwide Course to Restore Canaan

3.2.1 The Foundation of Faith

3.2.1.1 Jesus Takes On the Mission of John the Baptist

In relationship to Jesus, the perfect Adam, John the Baptist came in the role of the restored Adam. The foundation of faith which John had laid for the first worldwide course to restore Canaan was invaded by Satan. Jesus himself now had to take on John's mission and restore through indemnity the foundation of faith in order to set out on the second worldwide course to restore Canaan. When Jesus fasted for forty days in the wilderness, it was to separate Satan for the very purpose of restoring the foundation of faith; however, for this he lowered himself to assume the position of John the Baptist.

Jesus enjoined Peter not to reveal to the Jewish people that he was the Messiah (Matt. 16:20) because, although he was the Messiah, he had assumed John's role for the purpose of beginning this phase of the providence.

3.2.1.2 Jesus' Forty-Day Fast and Three Temptations in the Wilderness

Let us examine the remote and immediate causes behind Jesus' forty-day fast and his three temptations. Moses' act of striking the rock twice was the remote cause which, should John lose faith, would compel Jesus to endure a forty-day fast and face three temptations in the wilderness for the purpose of restoring the foundation of faith.

John the Baptist actually did become faithless and Satan invaded the foundation of faith which John had laid. This was the immediate cause of Jesus undertaking a dispensation of forty for the separation of Satan by fasting for forty days and overcoming the three temptations. By doing this from the position of John the Baptist, Jesus restored through indemnity the foundation of faith.

It is written that after forty days, Satan tested Jesus three times. First, he showed Jesus stones and tempted him to turn them into loaves of bread. Next, he took Jesus to the pinnacle of the Temple and challenged him to throw himself down. Finally, Satan took Jesus to a very high mountain and offered to give Jesus all the kingdoms of the world if he would fall down and worship him. (Matt. 4:1-10)

What was Satan's purpose in giving Jesus the three temptations? By inducing the first human ancestors to fall, Satan deprived humankind of the three great blessings and thus prevented the fulfillment of the purpose of creation. Jesus came into the world to accomplish the purpose of creation by restoring these blessings. Therefore, Satan tempted Jesus three times in an attempt to prevent him from restoring the three blessings and accomplishing the purpose of creation.

3.2.1.3 The Result of the Forty-Day Fast and the Three Temptations

Jesus prevailed over the three temptations and fulfilled the forty-day fast as a dispensation of forty for the separation of Satan. Thereupon, Jesus restored through indemnity, all at once, the following conditions.

First, in the position of John the Baptist, Jesus restored through indemnity the foundation of faith for the second worldwide course to restore Canaan. In so doing, Jesus restored all that had been offered to God over the course of the providence for the purpose of laying the foundation of faith. Furthermore, Jesus restored through indemnity, all at once, all the dispensations of forty for the separation of Satan conducted during the four thousand years since Adam, lost despite the best efforts of central figures to lay the foundation of faith.

Second, by rising from John the Baptist's position to the position of the Messiah, Jesus paved the way for the fulfillment of God's three great blessings and the restoration of the four position foundation.

3.2.2 The Foundation of Substance

Jesus came as the True Parent of humanity, yet he restored through indemnity the dispensation of forty for the separation of Satan while standing in the position of John the Baptist. Therefore, after he restored the foundation of faith (and rose to the position of Messiah and True Parent) he stood in the position of a parent. At the same time, when he secured the position of Abel for fulfilling the indemnity condition to remove the fallen nature, he stood in the position of a child (still in the role of John the Baptist with respect to that condition).

Jesus was the fulfillment of the three manifestations of grace and the Ten Commandments. Therefore, God conducted the dispensation to start the second worldwide course to restore Canaan based on Jesus' own words and miraculous deeds. If the Jewish people (Cain) had been moved to believe in and follow Jesus, who was in the position of John the Baptist (Abel), they would have fulfilled the indemnity condition to remove the fallen nature and restored the foundation of substance. The foundation for the Messiah would thus have been laid. Standing upon this foundation, Jesus would have risen from the position of John the Baptist to the position of the Messiah. Then, by engrafting all people

with himself, (Rom. 11:17) humankind would have been reborn, cleansed of the original sin, and would have become one with God in heart. They would have restored their original, God-given nature and built the Kingdom of Heaven on earth in Jesus' day.

3.2.3 The Failure of the Second Worldwide Course to Restore Canaan

Satan did confront Jesus, working primarily through the Jewish leadership, the priests and scribes who disbelieved in Jesus. In particular, Satan confronted Jesus through Judas Iscariot, the disciple who betrayed him.

Due to the faithlessness of such people, Jesus could lay neither the foundation of substance nor the foundation for the Messiah for the second worldwide course to restore Canaan. The second worldwide course thus ended in tragic failure.

3.3 The Third Worldwide Course to Restore Canaan

3.3.1 The Spiritual Course to Restore Canaan under Jesus' Leadership

In the worldwide course to restore Canaan, the focus of faith for the Jewish people was Jesus himself, who came as the fulfillment of the Tabernacle. When even his disciples became faithless, Jesus had to walk the path of death and be crucified, as he had foretold, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (John 3:14) As a consequence, the Jewish people lost the one who should have been the spiritual and physical focus of their faith. They no longer had a basis upon which to begin the third worldwide course to restore Canaan as a substantial course, as the Israelites had when they commenced the third national course. Rather, Christians, as the Second Israel, were to begin this course as a spiritual course by exalting the resurrected Jesus as their focus of faith. Foreseeing this, Jesus said, "Destroy this temple, and in three days I will raise it up." (John 2:19)

Then, just as Joshua succeeded to Moses' mission and completed the third national course, Christ at the Second Advent will succeed the mission of Jesus. He will complete, both spiritually and physically, the third worldwide course to restore Canaan. Accordingly, unless the returning Christ comes in the flesh, as Jesus did, he cannot inherit Jesus' mission, much less fulfill the purpose of the providence of restoration.

3.3.1.1 The Spiritual Foundation of Faith

After Jesus gave up his body on the cross, he resumed John the Baptist's mission spiritually. During the forty-day period from his resurrection to his ascension, Jesus triumphed over Satan and broke all his chains. By doing so, Jesus restored the foundation of faith for the spiritual course in the third worldwide course to restore Canaan.

3.3.1.2 The Spiritual Foundation of Substance

Through his resurrection appearances, Jesus fulfilled the dispensation of forty for the separation of Satan while standing in the position of John the Baptist in spirit. He thereby laid the foundation of faith for the spiritual course in the position of the spiritual True Parent. At the same time, from the position of a child, he secured the position of Abel for fulfilling the indemnity condition to remove the fallen nature.

God had worked the dispensation to start in Moses' day by having him establish the foundation for the Tabernacle. However, the resurrected Jesus was himself the spiritual fulfillment of the tablets of stone, the Ark of the Covenant and the Tabernacle. He gathered his scattered disciples from all over Galilee and worked the dispensation to start by giving them the power to perform signs and miracles. (Matt. 28:16-20; Mark 16:15-18)

The resurrected Jesus stood spiritually in the position of John the Baptist and the position of Abel. The faithful believers stood in the position of Cain. By believing in Jesus and following him devotedly, they fulfilled the indemnity condition to remove the fallen nature and restored the spiritual foundation of substance.

3.3.1.3 The Spiritual Foundation for the Messiah

Upon Jesus' crucifixion, his eleven remaining disciples were demoralized and scattered. After his resurrection, however, Jesus gathered them in one place and commenced a new phase of the providence: the restoration of spiritual Canaan. The disciples chose Matthias to replace Judas Iscariot and fill the vacancy among the twelve. By believing in Jesus and following him at the cost of their lives, they laid the spiritual foundation of substance and the spiritual foundation for the Messiah. Upon this foundation, Jesus ascended from the position of the spiritual mission-bearer for John the Baptist to the position of the spiritual Messiah and sent the Holy Spirit. Thereupon, Jesus and the Holy Spirit became the spiritual True Parents and began the work of giving rebirth.

3.3.1.4 The Restoration of Spiritual Canaan

By believing in and serving the resurrected Jesus, who stands upon the spiritual foundation for the Messiah, Christians can accomplish the restoration of spiritual Canaan and enter its realm of grace. On the other hand, the physical bodies of Christians stand in the same position as Jesus' body, which was assaulted by Satan through the crucifixion. Christians are still stained with the original sin (Rom. 7:25) and are just as much in need of purifying themselves from satanic influences as were people who lived before the coming of Jesus. Hence, Christians still must walk the course for the separation of Satan to prepare for the Second Coming of Christ.

3.3.2 The Course to restore Substantial Canaan under the Leadership of Christ at the Second Advent

While Moses could enter Canaan only in spirit, Joshua walked the national course as a substantial course and actually conquered the promised land. Likewise, while Jesus has been restoring Canaan as a worldwide spiritual realm, Christ at the Second Advent is to complete this third worldwide course as a substantial course and build the actual Kingdom of Heaven on earth. Christ at the Second Advent must realize, on earth, God's ideal which was left unfulfilled at the First Coming. For this reason, he must be born on earth in the flesh.

However arduous the path he may walk, Christ at the Second Advent will not die without fulfilling the providence of restoration. This is because God's providence to raise up the True Parents of humankind and fulfill the purpose of creation through them will be successful on the third attempt. This providence began with Adam, was prolonged through Jesus, and will bear its fruit without fail at the Second Advent.

Therefore, no matter how bitter his tribulations may be, Christ at the Second Advent will be able to lay the foundation of faith on the earth. Standing upon it, he will gather disciples of indomitable faith. He will guide these followers to fulfill the indemnity condition to remove the fallen nature and establish the foundation of substance. The foundation for the Messiah for the substantial course in the third worldwide course will be established without fail.

The deepest explanation of God's purpose of creation is revealed in terms of relationships of heart. As our invisible, internal Parent, God created human beings as His substantial children. God intended to build the Kingdom of Heaven on earth through His own children, born of His heavenly lineage.

The primary significance of the Fall was that the first human ancestors formed a bond of blood ties with the Archangel; therefore, all of humanity has been bound to Satan's lineage. Every human being has been born as a child of the Devil. (Matt. 3:7; 23:33; John 8:44) The first human ancestors fell to the position where they no longer had any connection to God's lineage. Accordingly, the ultimate purpose of God's providence of restoration is to transform fallen people, who have no connection to God's lineage, into children born of God's direct lineage. Let us look further at the Bible for evidence of this hidden purpose behind God's providence.

At Noah's time, a direct relationship with God could not be restored due to the mistake of his second son, Ham. Nevertheless, because Noah had demonstrated utmost devotion, his family could stand in an indirect relationship with God, as a servant of servants. (Gen. 9:25) This was the nature of humankind's relationship with God attainable prior to the Old Testament Age.

Abraham, the father of faith, with his family established the family foundation for the Messiah. They and their descendants, God's chosen people, were elevated to the position of God's servants. (Lev. 25:55) This was the nature of humankind's relationship with God attainable in the Old Testament Age.

In the days of Jesus, the disciples, who stood upon the foundation of faith Jesus had laid from the position of John the Baptist, were elevated from the position of servants to the position of adopted children. To rise further from this state and become the children of God's direct lineage, they should have first established the foundation of substance and the foundation for the Messiah by serving and obeying Jesus absolutely. Had Jesus stood as the Messiah upon that foundation, they could have been engrafted with him both spiritually and physically and attained complete oneness with him.

Christians are, at best, God's adopted children, because they do not stem from His lineage. Christ will return and conduct the dispensation to start based on the Word and then complete the foundation for the Messiah both spiritually and physically. Upon that foundation, he will engraft all humanity with himself, cleansing them of the original sin and restoring them to be God's children, born of His lineage.

Christ at the Second Advent will begin by laying, both spiritually and physically, the family foundation for the Messiah. He will then expand its scope to the clan, society, nation, world and cosmos. When this foundation is secure, he will finally be able to build the Kingdom of Heaven.

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Part 2 Chapter 3 The Periods in Providential History and the Determination of Their Lengths

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Section 4 The Periods in the Age of the Prolongation of the Providence of Restoration and Their Lengths

Section 1

Please read for me

Parallel Providential Periods

When a period of history repeats the events of a previous period, albeit with differences in scope and degree, the two periods are called *parallel providential periods*. The principal cause behind these parallels lies in God's providence of restoration.

Parallel providential periods recur because of repeated dispensations to restore the foundation for the Messiah. Accordingly, the factors which determine the formation of parallel providential periods are: first, the three conditions necessary for the foundation of faith (the central figure, the object for the condition and the numerical period of indemnity) and second, the indemnity condition to remove the fallen nature, which is necessary to restore the foundation of substance.

Based on these factors, two characteristics of parallel providential periods stand out. First, the lengths of the parallel providential periods are determined based on a fixed number of generations or years of the indemnity period necessary for restoring the foundation of faith.

Second, the parallels in history are shaped by the other three providential factors: the central figure and the object for the condition offered for the foundation of faith, and the indemnity condition to remove the fallen nature for the foundation of substance.

Section 2

Please read for me

The Number of Generations or Years in the Periods of the Age of the Providence to Lay the Foundation for Restoration

2.1 Why and How the Providence of Restoration is Prolonged

Why has the providence of restoration been prolonged? This question can only be answered with an understanding of the principle of predestination. According to this principle, since God absolutely predestines His Will, He surely will realize it one day. However, whether God's Will is fulfilled through any particular individual is conditional upon the fulfillment of his portion of response-

bility, which is in addition to God's portion of responsibility. Accordingly, when the Will is not fulfilled because the responsible person fails, God will choose another person in a different era to take his place. God will continue His work until its complete fulfillment, prolonging the providence in the process.

Let us next examine how the providence of restoration has been prolonged. According to the Principle of Creation, God is a being of the number three. All things created in His likeness manifest themselves through a three-stage process with respect to their mode of existence, movement and growth. Whenever the providence of restoration is prolonged, it may extend to as many as three stages. On the basis of the Principle of Creation, up to three attempts are allowed.

2.2 Vertical Indemnity Conditions and Horizontal Restoration through Indemnity

To inherit and complete the missions of his predecessors in providential history, a central figure responsible for the providence of restoration must fulfill, in a short time, all the indemnity conditions which his predecessors tried to fulfill. The conditions which accumulate in the course of providential history due to central figures' failures to complete their responsibility are called *vertical indemnity conditions*. The task of the central figure to fulfill all these conditions in a short time is called *horizontal restoration through indemnity*.

2.3 Horizontal Restoration through Indemnity Carried Out Vertically

By making an acceptable symbolic offering, Abraham was supposed to restore horizontally through indemnity all the vertical indemnity conditions which had accumulated due to the mistakes of Adam's family and Noah's family. Since this was the third attempt in the providence to restore the family foundation for the Messiah, the Principle required that his family accomplish God's Will without fail. Therefore, in spite of his failure, God sought a way to credit Abraham with having fulfilled, in his own generation, the horizontal indemnity conditions which he had failed to complete, by completing them vertically through the generations of Isaac and Jacob. This type of restoration is called *horizontal restoration through indemnity carried out vertically*.

2.4 Numerical Indemnity Periods for Restoring the Foundation of Faith

A central figure has to fulfill one or more numerical indemnity periods in order to restore the foundation of faith. Let us examine the reasons for this. The first human ancestors were to become complete by passing through a growing period characterized by certain numbers, thus laying the foundation of faith. In their perfection, they were to embody the quality of these numbers. We must

investigate these matters because restoration of the foundation of faith requires not only that we offer an object for the condition, symbolizing the universe in bondage to Satan, but also that we pass through a numerical period of indemnity to restore the numbers defiled by Satan.

The growing period during which Adam was to establish the foundation of faith was a period for fulfilling the number twelve. While in their immaturity, the first human ancestors were to lay the foundation of faith based on the number twelve, and in perfection they were to attain the twelve object purpose and thus embody the quality of the number twelve. Due to their fall, Satan defiled this number. Therefore, a central figure in the providence of restoration must pass through a period of indemnity to restore the number twelve in laying the foundation of faith. Only on that basis can he lay the foundation of substance for the restoration of the perfect embodiment of the quality of the number twelve.

The maturation process during which Adam and Eve were laying the foundation of faith also required a period to fulfill the number four. At that point, they would have completed the four position foundation. By thus fulfilling the number four, the first human ancestors were to become its perfect embodiments. Due to the Fall, this number was defiled by Satan. Therefore, central figures in the providence must complete an indemnity period to restore the number four in laying the foundation of faith. Only on that basis can they lay the foundation of substance for the restoration of the perfect embodiment of the quality of the number four.

The growing period is also the period to fulfill the number twenty-one. The first human ancestors were to have become the perfect embodiments of the number twenty-one by laying the foundation of faith through a period based on the number twenty-one and then realizing the purpose of creation. However, due to the Fall, this number was defiled by Satan. Hence, central figures in history must complete an indemnity period to restore the number twenty-one in laying the foundation of faith. Only on that basis can they lay the foundation of substance for the restoration of the perfect embodiment of the quality of the number twenty-one.

The growing period is also the period to fulfill the number forty. The first human ancestors were to perfectly embody the quality of the number forty by laying the foundation of faith based on the number forty and then realizing the purpose of creation. Satan's attack at the Fall defiled this number. Hence, the central figures in the providence must fulfill an indemnity period to restore the number forty in laying the foundation of faith. Only on that basis can they lay the foundation of substance for the restoration of the perfect embodiment of the quality of the number forty.

Let us summarize the numerical periods of indemnity a central figure in the providence must fulfill to restore the foundation of faith. Had the first human ancestors not fallen, they would have laid the foundation of faith based on significant numbers, including twelve, four, twenty-one and forty. When they then accomplished the purpose of creation, they would have become the perfect embodiments of the quality of these numbers. Yet due to their fall, all these numbers were claimed by Satan. Therefore, the central figures in providential history must fulfill numerical periods of indemnity to restore the numbers twelve, four, twenty-one and forty before they can restore the foundation of faith. Only on that basis can they lay the foundation of substance for the restoration of the perfect embodiment of the quality of these numbers.

2.5 The Parallel Periods Determined by the Number of Generations

According to the Bible, God chose Noah to shoulder the providence ten generations and sixteen hundred years after Adam.

After the failure of the providence of restoration in Noah's family, God waited four hundred years, until another ten generations had elapsed, before calling Abraham to carry the burden of the providence. Set according to the number of generations, the period from Noah to Abraham was parallel to the period from Adam to Noah, and was to restore that earlier period through indemnity.

2.6 Providential Periods of Horizontal Restoration through Indemnity Carried Out Vertically

Because Abraham failed in his offering, the indemnity periods could not be restored horizontally. They then had to be restored vertically: by prolonging the fulfillment of His Will through Isaac and Jacob, God worked to fulfill in succession indemnity periods to restore the numbers twelve, four, twenty-one and forty.

Section 3

Please read for me

The Periods in the Age of the Providence of Restoration and Their Lengths

The Age of the Providence of Restoration, which was the age of image parallels, was to restore through indemnity the Age of the Providence to Lay the Foundation for Restoration, the age of symbolic parallels.

3.1 The Four-Hundred-Year Period of Slavery in Egypt

God tried to raise up Abraham by commanding him to make a symbolic offering while standing upon the foundation which had been laid through the intervening

period of four hundred years. However, due to Abraham's mistake, this foundation was defiled by Satan. To recover this foundation of four hundred years, God had the Israelites undergo four hundred years of slavery in Egypt (Gen. 15:13) and separate Satan once more.

3.2 The Four-Hundred-Year Period of the Judges

There was a period of approximately four hundred years from the time the Israelites entered Canaan until the enthronement of King Saul. This was the period of the judges.

3.3 The One-Hundred-and-Twenty-Year Period of the United Kingdom

Saul was enthroned as the king of Israel after the Israelites had restored the four hundred years of slavery in Egypt through the four-hundred-year period of the judges. During the forty years of his reign, King Saul was to lay the foundation of faith by restoring through indemnity Moses' forty years of life in the Pharaoh's palace. He was then to build the Temple. Yet when King Saul became faithless, God's Will to build the Temple was prolonged through the two forty-year reigns of King David and King Solomon, thus constituting a total of 120 years for the period of the united kingdom.

3.4 The Four-Hundred-Year Period of the Divided Kingdoms of North and South

The period of the divided kingdoms of north and south, lasted nearly four hundred years. It began when the united kingdom was divided into Israel in the north and Judah in the south, and it lasted until the people of Judah were taken into exile in Babylon.

3.5 The Two-Hundred-and-Ten-Year Period of Israel's Exile and Return

The people of the northern kingdom of Israel broke their covenant with God, and as a result, they were taken into captivity by the Assyrians. The people of the southern kingdom of Judah also sinned against God. As a result, they were taken into exile by the Babylonian king, Nebuchadnezzar. After they spent nearly seventy years as captives, Babylon fell to King Cyrus of Persia, who issued a royal decree liberating them. From that time, the Jewish people began a gradual return to Jerusalem and rebuilt the Temple. Ezra the scribe led the last group of returning Jews to Jerusalem, and Nehemiah rebuilt the city wall. Inspired by the prophecy of Malachi, (Mal. 4:5) the people began preparations to receive the Messiah. This period came to an end approximately 210 years after the Jews were first taken into exile in Babylon and about 140 years after their liberation by the Persians. This was the period of Israel's exile and return.

3.6 The Four-Hundred-Year Period of Preparation for the Advent of the Messiah

After the Jewish people returned from exile to their homeland of Israel, they re-established their faith, rebuilt the city wall and, based on Malachi's prophecy, began as a nation to prepare for the Messiah. From that time until the birth of Jesus was a period of four hundred years, the period of preparation for the advent of the Messiah.

Section 4

Please read for me

The Periods in the Age of the Prolongation of the Providence of Restoration and Their Lengths

The Age of the Prolongation of the Providence of Restoration has been to restore through substantial parallels the Age of the Providence of Restoration, the age of image parallels. As the periods of this age were to restore through indemnity the corresponding periods of the previous age, these periods proceeded in a parallel fashion, both in order and in length.

4.1 The Four-Hundred-Year Period of Persecution in the Roman Empire

The early Christians underwent a comparable period of suffering to restore through indemnity the foundation of faith which had been destroyed due to the mistake of the Jewish people, who did not properly follow Jesus as the living sacrifice. This was the four-hundred-year period during which Christians were persecuted in the Roman Empire. The persecution abated by 313 A.D., when the Emperor Constantine formally recognized Christianity as a legal religion. In 392 A.D., the Emperor Theodosius I established Christianity as the state religion. This period was the substantial parallel to the Israelites' four-hundred-year period of slavery in Egypt, and its purpose was to restore that earlier period through parallel indemnity conditions.

4.2 The Four-Hundred-Year Period of Regional Church Leadership

Since the Age of the Prolongation of the Providence of Restoration has been the age of substantial parallels, it should contain a four-hundred-year period comparable to the period of the judges. What is called the period of regional church leadership began when Christianity was declared the state religion of the Roman Empire and ended with the enthronement of Charlemagne in 800 A.D. In this period, the people were led by regional church leaders — patriarchs, bishops and abbots — with multiple roles corresponding to the judges in Israel. This period was the substantial parallel to the four-hundred-year period of the judges, and its purpose was to restore that earlier period through parallel indemnity conditions.

4.3 The One-Hundred-and-Twenty-Year Period of the Christian Empire

The parallel 120-year period of the Christian empire, also called the Carolingian Empire, began with Charlemagne's enthronement as the emperor in 800 A.D. It ended in 919 A.D. when his royal line ceased in the eastern half of the realm and Henry I was elected king of the German lands. This period was the substantial parallel to the 120-year period of the united kingdom, and its purpose was to restore that earlier period through parallel indemnity conditions.

4.4 The Four-Hundred-Year Period of the Divided Kingdoms of East and West

In the Age of the Prolongation of the Providence of Restoration, the Carolingian Empire was divided into two kingdoms: the Holy Roman Empire in the east and France in the west. This four-hundred-year period of the divided kingdoms of east and west began with the division of the Christian empire in 919 and ended in 1309, when the papacy moved to Avignon, in what is now southern France. This period was the substantial parallel to the four-hundred-year period of the divided kingdoms of north and south, and its purpose was to restore that earlier period through parallel indemnity conditions.

4.5 The Two-Hundred-and-Ten-Year Period of Papal Exile and Return

The parallel period of papal exile and return lasted approximately 210 years. It began in 1309 A.D. when, the papacy having become corrupt, Pope Clement V was forced to move the papacy from Rome to Avignon and live there subject to the kings of France. This period continued even after the papacy returned to Rome until the Protestant Reformation began in 1517. This period of 210 years was the substantial parallel to the 210-year period of Israel's exile and return, and its purpose was to restore that earlier period through parallel indemnity conditions.

4.6 The Four-Hundred-Year-Period of Preparation for the Second Advent of the Messiah

In the Age of the Prolongation of the Providence of Restoration, we expect a parallel four-hundred-year period of preparation for the Second Advent of the Messiah. In fact, it began in 1517 with Martin Luther and the Protestant Reformation and has lasted until the eve of the Second Advent of Christ on the earth. As the substantial parallel to the four-hundred-year period of preparation for the advent of the Messiah, its purpose has been to restore that earlier period through parallel indemnity conditions.

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Part 2 Chapter 4 The Parallels between the Two Ages in the Providence of Restoration

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Since the ultimate purpose of the providence of restoration is to lay the foundation for the Messiah, if it is prolonged, the dispensations to restore this foundation must be repeated. In the course of the providence, the repetition of dispensations to restore the foundation for the Messiah has meant, in effect, the repetition of dispensations to restore through indemnity the symbolic offering and the substantial offering.

God's first chosen people consisted of the descendants of Abraham, Isaac and Jacob, who had established the family foundation for the Messiah. Therefore, the nation centrally responsible for God's providence in the Age of the Providence of Restoration was Israel. The Old Testament, which records the history of Israel, provides the source material with which to study the history of the providence in that age.

The people who became centrally responsible for the providence in the Age of the Prolongation of the Providence of Restoration were not the Jews, but rather the Christians. They assumed the mission to accomplish God's unfulfilled providence of restoration. Accordingly, the history of Christianity provides the source material for understanding providential history in this age.

We can compare the histories of the First and Second Israels and their impact on the character of each period in the two providential ages. Recognizing a pattern of parallel periods, we come to know more clearly that history has been shaped by the systematic and lawful providence of the living God.

Section 1

Please read for me

The Period of Slavery in Egypt and the Period of Persecution in the Roman Empire

After Jacob entered Egypt with his twelve sons and seventy kinsmen, their descendants suffered terrible abuse at the hands of the Egyptians for four hundred years. This was for the restoration of the four-hundred-year period from Noah to Abraham — a period for the separation of Satan — which had been defiled due to Abraham's mistake in his offering. The corresponding period of persecution in the Roman Empire was to restore this previous period through parallel indemnity conditions. Jesus' twelve apostles and seventy disciples were the first of many generations of Christians who suffered severe persecution in the Roman Empire over a period of four hundred years. By enduring this suffering, they were restoring through indemnity the four-hundred-year period of preparation for the advent of the Messiah — a period for the separation of Satan — which had been defiled due to the Jewish people's mistake in not honoring Jesus as a living sacrifice but leading him to the cross.

At the end of Israel's slavery in Egypt, Moses brought the Pharaoh to his knees by the power of the three signs and ten plagues. He then led the Israelites out of Egypt and set out for the land of Canaan. Likewise, toward the end of the period of persecution in the Roman Empire, after Christians had drunk the cup of persecution to the fill, Jesus increased the numbers of believers by moving

their hearts with his power and grace. By stirring the heart of Emperor Constantine, Jesus led him to recognize Christianity in 313 A.D. Jesus inspired Theodosius I in 392 A.D. to establish Christianity as the state religion. Christians thus restored Canaan spiritually inside the Roman Empire, the satanic world.

When the period of slavery in Egypt was over, Moses on Mt. Sinai received the Ten Commandments and God's Word revealed in the Law, which formed the core of the Old Testament Scriptures. By setting up and honoring the tablets of stone, the Ark of the Covenant and the Tabernacle, he paved the way for the Israelites to prepare for the coming of the Messiah. Likewise, at the conclusion of the period of persecution in the Roman Empire, Christians gathered the writings which had been left behind by the apostles and evangelists and established the canon of the New Testament. Based on these writings, they sought to realize God's ideals spiritually, ideals which had been enshrined in the Ten Commandments and the Tabernacle in the Old Testament Age. They built up churches and expanded their foundation to prepare for the Second Coming of Christ.

Section 2

Please read for me

The Period of the Judges and the Period of Regional Church Leadership

Upon inheriting the mission of Moses, Joshua led the Israelites into the land of Canaan. For the next four hundred years, fifteen judges governed the Israelite tribes: thirteen judges from Othniel to Samson recorded in the Book of Judges, as well as Eli and Samuel. The judges filled the various responsibilities of prophet, priest and king, which became separate offices in the later periods. Israel in this period was a feudalistic society with no central political authority. In the New Testament Age, the period of regional church leadership was set up to restore the period of the judges through parallel indemnity conditions. In this period, regional church leaders – patriarchs, bishops and abbots – led Christian society. Like the judges of the Old Testament Age, they had duties similar to those of prophet, priest and king. As in the time of the judges, Christian society in this period was a feudalistic society under these local authorities.

The period of the judges began after the Israelites were liberated from slavery in Egypt and the younger generation united solidly under the leadership of Joshua and Caleb to enter the land of Canaan. They parceled out the territory among their clans and tribes. Settling in villages united around the judges, the people consolidated into a chosen nation and established a simple feudalistic society. Likewise, the period of regional church leadership in the Christian era began after the liberation of Christianity from the persecution of the Roman Empire, the satanic world. Christians spread the Gospel to the Germanic peoples, many of whom had migrated to Western Europe in the fourth century

to escape the invading Huns. In their new land of Western Europe, God raised up the Germanic tribes as a new chosen people and established an early form of feudal society, which later matured into the feudalism of the Middle Ages.

In the period of the judges, the Israelites should have exalted the Tabernacle and remained obedient to the direction of the judges. However, instead of destroying the seven Canaanite tribes, the Israelites lived among them and were influenced by their customs. They even took to worshipping their idols, thus bringing great confusion to their faith. Likewise, in the period of regional church leadership, the Christians were supposed to exalt the Church, which was the image of the Messiah, and follow the directions of its bishops and monastic leaders. The Church was the object for the condition to determine who would have the position of Abel. However, they became influenced by the religion and culture of the pagan Germanic tribes, which brought great confusion to the Christian faith.

Section 3

Please read for me

The Period of the United Kingdom and the Period of the Christian Empire

When the period of the judges came to a close and the First Israel entered the period of the united kingdom, the functions of the judge were apportioned to the offices of prophet, priest and king. The prophets received instructions directly from God, the priests kept charge over the Tabernacle and later the Temple, and the king governed the nation. Each carried on their distinct missions in guiding Israel to accomplish the goal of the providence of restoration. The purpose of the period of the Christian empire was to restore the period of the united kingdom through parallel indemnity conditions. Thus, when the period of regional church leadership came to a close, the missions of these leaders were apportioned to the offices of monastic leaders corresponding to the prophets, the pope corresponding to the high priest, and the emperor, who ruled the people. They were responsible to guide the Second Israel to accomplish the goal of the providence of restoration.

In the period of the united kingdom, the kings established the kingdom of Israel around the Temple, thereby manifesting the ideal of Moses' Tabernacle which was first conceived at the time of the Exodus. This was the image course for building the Kingdom of Heaven ruled by Jesus, which he would one day come to establish as the King of Kings. (Isa. 9:6) Likewise, in the period of the Christian empire, Charlemagne's empire realized the ideal of the Christian state as set down in *The City of God* by St. Augustine — who lived when the Christians had just been liberated from the oppression of the Roman Empire, a time parallel to that of Moses. Once again, this was the image course for building the Kingdom of God, which Christ, as the King of Kings, will one day return to establish.

About eight hundred years after Abraham's descendants entered Egypt, by God's command the prophet Samuel anointed Saul as the first king of Israel. (1 Sam. 8:19-22; 10:1-24)

However, because King Saul disobeyed the commands of God given through the prophet Samuel, (1 Sam. 15:1-23) he was in no position to build the Temple. As was the case with Moses, the providence of restoration through King Saul was extended. Forty years of King David's reign and forty years of King Solomon's reign would pass before the foundation of faith was laid and the Temple built. Nevertheless, King Solomon left the position of Abel for the substantial offering when he fell into lust with his many foreign wives, who turned him away from God. (1 Kings 11:3-7) Hence, there was no way for Israel to establish the foundation of substance. The foundation for the Messiah, which should have been laid in the period of the united kingdom, was not realized.

Pope Leo III crowned Charlemagne and blessed him as the first emperor of Christendom in 800 A.D. However, the emperor did not remain obedient to God's Will and left the position of Abel for the substantial offering. Neither the foundation of substance nor the foundation for the Second Advent of the Messiah was established.

Section 4

Please read for me

The Period of the Divided Kingdoms of North and South and the Period of the Divided Kingdoms of East and West

Because King Solomon was led by his wives and concubines to worship idols, the united kingdom of Israel was divided upon his death, having lasted only three generations. (1 Kings 11:5-13) The kingdom of Israel in the north, which was founded by ten of the twelve tribes, was in the position of Cain, while the kingdom of Judah in the south, which was founded by the two remaining tribes, was in the position of Abel. This was how the period of the divided kingdoms of north and south began.

The Christian empire also began to divide in the third generation. Charlemagne's grandsons partitioned it into three kingdoms: the East Franks, the West Franks and Italy. The descendants of Charlemagne were in bitter and constant conflict with each other. The remnants of the Christian empire soon coalesced into two kingdoms, with Italy reverting to the rule of the East Franks. The kingdom of the East Franks came to be called the Holy Roman Empire. The Holy Roman Empire stood in the position of Abel in relation to France, as the kingdom of the West Franks came to be called.

In the period of the divided kingdoms of north and south, whenever the Israelites violated their covenant with God, straying from the ideal of the Temple, God sent many prophets — such as Elijah, Isaiah and Jeremiah — to admonish them and move them to repentance and internal reform. However, because the kings and the people did not heed the warnings of the prophets and did not repent, God chastised them externally by sending gentile nations such as Syria, Assyria and Babylon to attack them.

During the parallel period of the divided kingdoms of east and west, the papacy was corrupt. God sent prominent monks such as St. Thomas Aquinas and St. Francis of Assisi to admonish the papacy and promote internal reform in the Church. Since the papacy and the Church did not repent, but sank further into corruption and immorality, God chastised them externally by letting their people fight the Muslims. This was the providential reason behind the Crusades.

The period of the divided kingdoms of north and south came to an end when gentile nations took the people of Israel and Judah into exile. They put an end to the monarchy in Israel. Likewise, at the close of the period of the divided kingdoms of east and west, the papacy had completely lost its prestige and credibility after the repeated defeats of the Crusades. Christianity thus lost its center of spiritual sovereignty. Moreover, since the lords and knights who had maintained feudal society were decimated by the Crusades, feudal society lost its political power and vigor. Since the papacy and the feudal lords had spent enormous funds to pursue these unsuccessful wars, they were left impoverished. Monarchic Christianity began to erode.

Section 5

Please read for me

The Period of Israel's Exile and Return and the Period of the Papal Exile and Return

The people of Israel failed to realize the ideal of God's nation founded upon the Temple. To make another attempt at fulfilling this Will, God had the people suffer hardships as exiles in Babylon. The popes did not lay the foundation for the Second Advent of Christ. To begin a new dispensation to restore this foundation, God allowed the popes to be taken into exile and suffer captivity.

In the earlier parallel period, nearly seventy years elapsed from the time King Nebuchadnezzar of Babylon took into captivity King Jehoiachin and his royal family, as well as prophets including Daniel and Ezekiel, priests, officials, craftsmen and many other Israelites, until the fall of Babylon and their liberation by the royal decree of King Cyrus. (2 Kings 24; 25; 2 Chron. 36; Jer. 29:10; 39:1-10) It then took another 140 years for the exiles to return to their

homeland in three waves, until they fully reformed themselves as a nation united around the Will of God as proclaimed in the messianic prophecies of Malachi. Henceforth, they began to prepare for the coming of the Messiah.

Western Christianity had to walk a similar course. This period of approximately 210 years ran from 1309, with the papacy's seventy years of exile in Avignon, through the Great Schism, the conciliar movement and the restoration of papal authority in the Roman church, to the eve of the Protestant Reformation spearheaded by Martin Luther in 1517. Its purpose was to restore through indemnity, in the form of substantial parallels, the 210-year period of Israel's exile and return – from Israel's seventy years of exile in Babylon through the stages of the returning to Israel and the rebuilding of the Temple, until the reform of politics and religion under the leadership of Ezra, Nehemiah and the prophet Malachi.

Section 6

Please read for me

The Period of Preparation for the Advent of the Messiah and the Period of Preparation for the Second Advent of the Messiah

Following the period of Israel's exile and return, another four hundred years elapsed before Jesus came. This was the period of preparation for the advent of the Messiah. Likewise, Christianity is to meet Christ at his Second Advent only after passing through four hundred years of the period of preparation for the Second Advent of the Messiah, which has followed the period of papal exile and return. It should restore through indemnity in the form of substantial parallels the period of preparation for the advent of the Messiah.

Upon returning from the Babylonian exile, the Israelites established the foundation of faith by repenting of their past sin of idolatry, rebuilding the Temple (Ezra 3:7-13; 6:1-15) which had been destroyed by King Nebuchadnezzar, and reforming their faith based on the Mosaic Law under the guidance of Ezra the scribe. (Ezra 7:1-10; Neh. 8) They then began to prepare for the coming of the Messiah according to the word of the prophet Malachi. Likewise, after the papacy's return to Rome, medieval Christians established the foundation of faith by seeking to reform the Roman church; these efforts culminated in the Protestant Reformation led by Martin Luther. This movement pierced the gloom of medieval Europe with the light of the Gospel and pioneered new paths of faith.

In preparation for the First Coming of Christ, among the world's peoples, God founded religions suited to their regions and cultures by which they could make the necessary internal preparations to receive the Messiah. In India, God established Buddhism through Gautama Buddha (565-485 B.C.) as a new

development out of Hinduism. In Greece, God inspired Socrates (470-399 B.C.) and opened the brilliant age of classical Greek civilization. In the Far East, God raised up Confucius (552-479 B.C.) whose teachings of Confucianism established the standard of human ethics. Jesus was to come upon this worldwide foundation of preparation, and through his teachings he was to bring together Judaism, Hellenism, Buddhism and Confucianism. He was to unify all religions and civilizations into one worldwide civilization founded upon the Christian Gospel.

Since the Renaissance, God has been creating the religious, political and economic environment conducive to the work of Christ at his Second Coming. In Jesus' day, the Roman Empire ruled the vast domains around the Mediterranean Sea, integrated by an advanced and extensive transportation system reaching out in all directions. This was the center of a vast Hellenistic civilization founded on the Greek language. Thus, all the necessary preparations had been made for a swift transmission of the teachings of the Messiah from Israel, where Jesus lived, to Rome and the world. Similarly, in the present era of the Second Advent, the influence of the Western powers has expanded the democratic political sphere throughout the world. The rapid progress of transportation and communication has greatly bridged the gap between East and West, and the extensive contact among languages and cultures has brought the world much closer together. These developments characterize an environment in which the teachings of the returning Christ can freely and swiftly be conveyed to the hearts of all humankind.

Section 7

Please read for me

The Providence of Restoration and the Progress of History

The Kingdom of Heaven on earth is a society whose structure is formed in the image of a perfect person. Likewise, fallen society may be regarded as formed in the likeness of a fallen person. We can better understand the history of societies built by sinful humanity by examining the inner life of a fallen person.

Since human society is composed of individuals who are constantly at war within themselves, interactions among them cannot help but be full of discord and conflict. Human history has consisted of people's conflict-ridden social relationships constantly changing with the course of time. Hence, it has necessarily unfolded in strife and warfare.

Progress in history originates with individuals who, even amidst the vortex of good and evil, make determined efforts to reject evil and promote goodness. Therefore, the world toward which history is progressing is the Kingdom of Heaven, where the goal of goodness will be realized.

Meanwhile, on the basis of his relationship of blood ties with the first human beings, Satan has worked through fallen people to realize, in advance of God, a perverted form of the ideal society which God intends to realize. As a result, in human history we witness the rise of unprincipled societies which are built upon twisted versions of the Principle. At the end of human history, before God can restore the Kingdom of Heaven on earth, Satan will have built an unprincipled world in a distorted image of the Kingdom: this is none other than the communist world.

7.1 The Progress of History in the Age of the Providence of Restoration

Some historians have held that the first society built by fallen people was a primitive collective society. Due to the activity of the original mind calling people to respond to God's providence of restoration, divisions between relative good and evil surely arose in primitive societies under satanic sovereignty.

God called Abraham out of the sinful world to be the standard-bearer of goodness and blessed him with descendants who would uphold the Will of God. God raised up Abraham's descendants into the first Israelite clan society. They entered Egypt as a clan society, but by the time they left Egypt for Canaan, they had grown into a tribal society. Israelite society in the period of the judges was a feudalistic society.

The main reason that a clan society develops into a feudalistic society is to bring property and people, which had belonged to Satan, back to God's side. By expanding the territory under God's sovereignty, they are better placed to ward off Satan's invasion.

The providential purpose of the feudalistic society of early Israel was to lay a foundation for the establishment of a monarchic society with greater territory and more powerful sovereignty. The monarchic society amalgamated the smaller units of political and economic sovereignty secured by the earlier feudalistic society into a single territory with a large population, a strong economy and a well-defended sovereignty. This was done with the establishment of the united kingdom of Israel founded by King Saul.

Jesus was to come as the King of Kings. (Rev. 11:15) God built the monarchic society in Israel to prepare a strong enough foundation for him to come as the Messiah and rule as King of Kings.

Had King Solomon served God's Will until the end, he could have exercised his God-given political skills to unify the nations of the Near East. He could have assimilated the Egyptian, Minoan and Mesopotamian civilizations, which were weak at that time. He thus would have built a worldwide dominion to which the Messiah could come and realize God's sovereignty on earth. Unfortunately,

Solomon fell into idolatry. Consequently, God had to begin a dispensation to dismantle this monarchic society which He had so painfully built up.

After the fall of Judah, God kept the throne of Israel vacant and put the Jewish people under the control of successive gentile empires for most of the period leading up to the coming of the Messiah. Most notably, God placed them in the Hellenistic cultural sphere, which laid the ideological framework for democracy. God fashioned Israel's society in the form of democracy in order that when the Messiah came, he could be hailed as their king by the will of the people, who should have welcomed him wholeheartedly. However, the Jewish public did not so elevate Jesus. Without public support, he was crucified. Consequently, at the consummation of the providence which had begun two thousand years earlier with the calling of Abraham and his descendants out of the sinful world, its purpose was attained only spiritually.

7.2 The Progress of History in the Age of the Prolongation of the Providence of Restoration

7.2.1 The Providence of Restoration and the History of the West

The original providential role of the Roman Empire, which had unified the ancient world around the Mediterranean Sea, was to lay the foundation for Christ's kingdom on earth. Had the Jewish people believed in Jesus as the Messiah and united with him, the Roman Empire would have been won over by Jesus during his lifetime. Jesus would have been honored throughout the empire as the King of Kings. He would have established a worldwide dominion with Jerusalem as its capital. However, because the Jewish people disbelieved, Judea was destroyed and the Roman Empire was fated to decline.

The center of God's providence of restoration shifted from Judea, the land of God's bitter grief, to Western Europe, formerly the territory of the Western Roman Empire now occupied by the Germanic tribes. Accordingly, the spiritual providence of restoration based on Christianity has been conducted primarily in Western Europe. Only in Western Europe has the history of this era progressed strictly according to the pattern set by the providence of restoration.

7.2.2 The Mutual Relations between Religious History, Economic History and Political History

After human beings fell and became ignorant of both the spiritual and physical worlds, God worked to overcome spiritual ignorance through religion and physical ignorance through science.

While the objects of religious study are in the intangible, transcendent world of cause, scientific research examines tangible, material objects in the world of

result. Hence, to this day religion and science remain theoretically irreconcilable. We know that in the beginning, God created the outward physical body of human beings before imbuing them with their inner spirit. (Gen. 2:7) The providence of restoration, which is a work of re-creation, follows the same pattern, from the external to the internal. From this providential perspective, it is evident that during their course of development, religion and science are often at variance, even in conflict.

The same discord is found in the relationship between people's religious and economic life. Like science, economic activities deal with the practical world. Indeed, economic progress bears a close relationship to the development of science. Accordingly, religious history, based on the internal development of God's providence, and economic history, based on the external development of His providence, have taken divergent directions and have progressed at different rates. Therefore, to grasp the progress of the history of the West, which has followed the pattern set by God's providence of restoration, we must examine the history of Christianity and Western economic history separately.

Although religion and economy, like religion and science, seem to develop at variance with each other, they are related in the life of society. Thus, there has been some mutual influence between the history of Christianity and economic history.

Religion and economy are integrated with our life in society through politics. Western political history has pioneered a path through which to harmonize religion and economy. Therefore, to accurately grasp the progress of history as it moves toward the goal of the providence of restoration, we must also investigate separately the history of politics.

7.2.3 Clan Society

With the crucifixion of Jesus, the Jewish nation had fallen to Satan's side and God could not continue with His providence of restoration in that society under such circumstances. Consequently, God broke up that society, calling devout believers out of it to establish a Christian clan society.

Despite severe persecution, Christian clan society gradually prospered in the Roman Empire around the Mediterranean Sea and developed into a Christian tribal society. Battered by the mass migrations of peoples which began in the latter half of the fourth century, the Western Roman Empire fell by 476 A.D. Christian society expanded greatly as Christianity was brought to the Germanic peoples who migrated into this territory.

7.2.4 Feudalistic Society

With the progress of history, clan society developed into feudalistic society. A feudalistic society was born in Europe when, around the fall of the Roman Empire, imperial authority waned and the empire sank into chaos.

Out of the ashes of the Western Roman Empire, God raised a feudalistic society among the newly-Christianized Germanic peoples whom He had chosen to lead the providence. By strengthening small units under godly sovereignty in the spheres of religious, political and economic life, God laid the groundwork to establish a godly kingdom.

7.2.5 Monarchic Society and Imperialism

With the progress of history, feudalistic society developed into monarchic society. In the sphere of religion, monarchic Christianity, which followed feudalistic Christianity, was a spiritual kingdom which transcended national borders.

7.2.6 Democracy and Socialism

The age of monarchy gave way to the age of democracy. We recall that the purpose of monarchic society was to construct a kingdom which could support the Messiah and his reign. When this dispensation was not accomplished during the Christian empire, however, God began a process that would eventually tear down monarchic societies and raise up democracies in their place in order to commence a new providence for rebuilding a sovereign nation fit to receive the Messiah.

Because human beings are created to live in an ideal society, they will inevitably pursue a socialistic ideal as they strive for freedom and democracy and further search into their original nature. This is particularly true at the consummation of providential history, when this ideal can actually be realized. As this natural desire springs forth from within, politics in democracy, which is shaped by the will of the people, will also move in that direction. Eventually, a socialistic society embodying God's ideal will be established.

7.2.7 The Ideals of Interdependence, Mutual Prosperity and Universally Shared Values versus Communism

In seeking for a socialistic society on Heaven's side, their original mind has drawn them to the ideals of interdependence, mutual prosperity and universally shared values. The world in which these ideals will finally be realized is none other than the Kingdom of Heaven on earth, under the leadership of the returning Christ.

Since Satan mimics God's providence in advance, the satanic side has advocated "scientific socialism" based on the theories of dialectical and historical materialism and has built the communist world.

It was explained earlier that in the history of Western Europe as steered by the providence of restoration, the three aspects of religion, politics and economy have progressed separately through their own paths of development. How can they come together at one point at the consummation of providential history to lay the foundation for the Second Advent of Christ? For the paths of religion, politics and economy to converge and realize God's ideal, a new expression of truth must emerge which can completely integrate religion and science. The religion founded upon this truth will lead all of humanity to become one with God in heart. Such people will build an economy in accordance with the divine ideal. These will be the foundations for a new political order which can realize the ideal of creation. This will be the messianic kingdom built on the principles of interdependence, mutual prosperity and universally shared values.

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Part 2 Chapter 5 The Period of Preparation for the Second Advent of the Messiah

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The period of preparation for the Second Advent of the Messiah was the four-hundred-year period from the Protestant Reformation in 1517 to the end of World War I in 1918.

The Period of the Reformation (1517 - 1648)

The 130-year period of the Reformation began in 1517, when Martin Luther raised the banner of the Protestant Reformation in Germany, and lasted until the wars of religion were settled by the Treaty of Westphalia in 1648. When the purpose of God's providence through medieval society was not fulfilled, the direction of providential history shifted and God worked to establish anew the foundation for the Second Advent of the Messiah through the Renaissance and the Reformation.

In the late Middle Ages, man's original mind was repressed, its free development blocked by the social environment of feudalism and the secularization and corruption of the Roman church. Faith is the path each person must walk in search of God. The social environment of the late Middle Ages blocked the path through which the original nature of the people could be restored. Fettered by such circumstances, medieval Europeans were prompted by the impulses of their innermost hearts to break down their social environment to open the way for the restoration of their original nature.

Medieval Europeans were to restore their original God-given nature by first severing their ties to Satan, who had defiled the society when the papacy failed its internal responsibility to restore the foundation of faith and sank into immorality. As people pursued the recovery of the internal and external aspects of their original nature, the thought of the age branched out into two movements to recover the heritage of the past, which we distinguish in relative terms as Abel-type and Cain-type. The Cain-type movement began as a revival of Hellenism, the culture and philosophy of ancient Greece and Rome. It gave rise to the Renaissance, whose core value was humanism. The Abel-type movement began as a revival of the Hebraic heritage of Israel and the early Christian Church. It gave rise to the Protestant Reformation, whose core value was faith in God.

Just as God had divided fallen Adam into Cain and Abel to separate Satan, God divided the prevailing ideology of the Middle Ages into two trends of thought: the movements to revive Cain-type Hellenism and Abel-type Hebraism. These bore fruit in the Renaissance and the Reformation, respectively.

1.1 The Renaissance

It was explained above that the Renaissance grew out of the external pursuits of the original nature.

The Renaissance came to life in fourteenth-century Italy, which was the center of the study of the classical Hellenic heritage. Though it began as a movement imitating the thought and life of ancient Greece and Rome, it soon developed into a wider movement which transformed the medieval way of life. It expanded beyond the sphere of culture to encompass every aspect of society, including politics, economic life and religion. In fact, it became the external driving force for the construction of the modern world.

1.2 The Reformation

As the people advocated humanism, they also rebelled against the ritualism and rules of the Church which were constraining their free devotion. They fought against the stratified feudal system and papal authority which deprived them of autonomy. They protested against the medieval view that faith required unquestioning obedience to the dictates of the Church in all areas of life, which denied them the right to worship God according to the dictates of conscience based on their own reading of the Bible. They also questioned the otherworldly and ascetic monastic ideal which devalued the natural world, science and the practical affairs of life. Out of these grievances, many medieval Christians revolted against the rule of the papacy.

Accordingly, as medieval Europeans sought to realize the external aspirations of their original nature, they also began to pursue its repressed internal aspirations. They called for the revival of the spirit of early Christianity, when believers zealously lived for the Will of God, guided by the words of Jesus and the apostles. This medieval movement to revive Hebraism began with John Wycliffe (1324-1384), a professor of theology at Oxford University, who translated the Bible into English. He asserted that neither the papacy nor the priesthood could determine the standard of faith, but only the Bible itself. Demonstrating that many of the dogmas, ceremonies and rules of the Church had no basis in Scripture, he denounced the priesthood for its decadence, exploitation of the people and abuse of power.

To raise funds to build St. Peter's Basilica, Pope Leo X began selling indulgences, which Catholic doctrine affirmed would remit the penalty for sin due in the next life. When this indulgence was proclaimed in Germany in 1517, a movement to protest this abuse ignited a fuse which exploded in the Protestant Reformation under the leadership of Martin Luther (1483-1546), a professor of biblical theology at the University of Wittenberg. The flames of the Reformation grew strong and soon spread to Switzerland under the leadership of Huldrych Zwingli (1484-1531), to France as led by John Calvin (1509- 1564), and into such nations as England and the Netherlands.

The wars of religion which swirled around the Protestant movements continued for more than one hundred years until 1648, when the Treaty of Westphalia ended the Thirty Years' War.

Section 2

Please read for me

The Period of Religious and Ideological Conflicts (1648 - 1789)

The period of religious and ideological conflicts refers to the 140 years beginning with the secure establishment of Protestantism at the Treaty of Westphalia in 1648 and ending with the French Revolution in 1789. As modern people continued to pursue the internal and external desires flowing from their original nature, they could not avoid divisions in theology and disputes among philosophies which arose as they exercised freedom of faith and thought.

2.1 The Cain-Type View of Life

The pursuit of the external aspects of the original nature first aroused a movement to revive the ancient heritage of Hellenism and gave birth to the humanism of the Renaissance. Renaissance humanism opposed medieval culture by elevating the dignity of human beings and the value of the natural world over devotion to God and religious dedication. The medieval mind had prized obedience to God while belittling the natural world and regarding the human body as base and even sinful. The Renaissance established a new perspective on life, one which exalted the value of human beings and nature and sought to understand them through reason and experience, logic and experiment. Spurred by the progress of natural science, this view of life gave rise to two major schools of modern philosophy: rationalism, based on the deductive method and empiricism, based on the inductive method.

The Renaissance launched these two currents of thought, which were rooted in humanism. Instead of facilitating the internal inclination to seek God, it gave birth to a view of life which encouraged people to follow only external pursuits. This blocked their path to God and led them toward Satan's realm. For this reason, it is called the Cain-type view of life.

Karl Marx (1818-1883) and Friedrich Engels (1820-1895) systematized the logic of the left-wing Hegelians as dialectical materialism. They were influenced by Strauss and Feuerbach and also by French socialism. They combined dialectical materialism with atheism and socialism to create the ideology of communism. In this way, the Cain-type view of life, which budded after the Renaissance and grew through the Enlightenment into atheism and materialism, matured into the godless ideology of Marxism, which became the cornerstone of the communist world of today.

2.2 The Abel-Type View of Life

The original nature, however, not only pursues external values; it also seeks internal values. As medieval people were prompted by their original nature to pursue internal values, a movement arose to revive Hebraism which bore fruit in the Protestant Reformation. The Reformation spawned philosophies and religious teachings which developed a multi-dimensional view of life seeking to realize the God-given, original nature of human beings. We call this the Abel-type view of life. Even as the Cain-type view of life led away from God and faith, the Abel-type view of life guided modern people to seek God in a deeper and more thoughtful way.

In these diverse ways, the Abel-type view of life was maturing to form the democratic world of today.

Section 3

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The Period of Maturation of Politics, Economy and Ideology (1789 - 1918)

At the outset of this new period — the period of maturation of politics, economy and Ideology — the two views of life matured, taking their separate paths. As they matured, they founded two different forms of society with distinct social structures: a Cain-type society and an Abel-type society. This period lasted from the French Revolution, through the Industrial Revolution, to the end of the First World War.

3.1 Democracy

Here, we will examine the internal developments behind the rise of today's democracy, specifically the ideological tides on which it rose out of the swells and eddies of history.

By the seventeenth century, the feudal lords had yielded much of their political power to the kings, who built centralized nation-states and ruled them as absolute monarchs. The kings justified their supreme power by the doctrine of the divine right of kings.

The Cain-type and Abel-type views of life worked in tandem to tear down absolute monarchy. They established Cain-type and Abel-type democracies, which would eventually mature into the communist world and the democratic world.

3.1.1 Cain-Type Democracy

Cain-type democracy arose out of the French Revolution. France at the time of the French Revolution was in the grip of the Enlightenment. The thought of the Enlightenment was rooted in the Cain-type view of life and was deviating into atheism and materialism. Swayed by the Enlightenment, French citizens were awakened to the flaws of absolute monarchy. There was also a widespread desire to tear down the remnants of the feudal system, which was still entrenched in the society.

The French Revolution was ignited in 1789 by popular calls for democracy from a citizenry schooled in the Enlightenment. They sought to overthrow the power of the ruling class, eradicate the remnants of feudalism, and establish freedom and equality for ordinary citizens, the Third Estate. The French Revolution established democracy with the proclamation of the Declaration of the Rights of Man. Nonetheless, the democracy born out of the French Revolution was a Cain-type democracy. Although it destroyed absolutism, it sought to firmly secure the Cain-type view of life. The leading thinkers behind the French Revolution were Enlightenment figures such as Denis Diderot (1713- 1784) and Jean Le Rond D'Alembert (1717-1783), who adhered to atheism or materialism.

Those espousing the Cain-type view of life championed the Enlightenment and gave rise to the French Revolution, thus establishing Cain-type democracy. It completely blocked the inclination of the human spirit to seek for God. As it continued to develop with its sole focus on the external aspects of life, it would later be systematized into Marxism in Germany and Leninism in Russia, eventually forming the communist world.

3.1.2 Abel-Type Democracy

From their very origins, the democracies which emerged in England and the United States were different from the democracy born out of the French Revolution. The English and American democracies, were founded by sincere Christians, the fruits of the Abel-type view of life, and were born out of their victorious fight with absolutism to win religious freedom. Hence, these are Abel-type democracies.

In England, James I (r. 1603-1625) strengthened absolute monarchy and the state church while persecuting Puritans and other dissenting Christians, many of whom fled to other European nations or to the American continent in search of religious freedom. His son Charles I (r. 1625-1649) was met with rebellion by the Presbyterians of Scotland, who rallied around the National Covenant in 1640. The Puritans, who formed the core membership of the English Parliament, then launched the Puritan Revolution in 1642 which soon came under the leadership of Oliver Cromwell.

Later, after Charles II (r. 1660-1685) restored absolute monarchy and Strengthened the Anglican church against all other Christians, and his brother James II (r. 1685-1688) declared himself a Catholic, Protestant leaders invited William of Orange (r. 1688-1702), his son-in-law, who was at that time Stadtholder of the Netherlands, to intervene. In 1688, William landed in England with his troops to defend religious freedom and civil rights. Upon his enthronement, William approved the Declaration of Rights offered to him by the Parliament, which recognized the Parliament's independent rights. This became foundational for the English constitutional monarchy. Since the revolution of 1688 was accomplished without bloodshed, it came to be known as the Glorious Revolution.

Many Puritans and dissenting Christians who had been persecuted in England emigrated to the American continent to obtain religious freedom. They founded an independent nation in 1776 and established American democracy. Born out of the Abel-type view of life, Abel-type democracy has developed from these beginnings into the democratic world of today.

3.2 The Significance of the Separation of Powers

The concept of the separation of powers into three branches of government was advocated by Montesquieu (1689-1755), a leading thinker of the Enlightenment. It sought to prevent the concentration of political power in the hands of a single individual or institution, as was the case with political absolutism. The idea was proclaimed in the Declaration of the Rights of Man during the French Revolution.

From the beginning, the separation of powers was to be characteristic of the political structure of the ideal society which God has been working to realize. Yet here again, as we observe throughout the course of the providence, Satan was defectively mimicking an aspect of the Principle ahead of its realization by God.

The ideal world to be built by fully mature people is also to resemble the structure and functions of a perfect individual. In the human body, the lungs, heart and stomach maintain harmonious interaction in accord with the directions of the brain, transmitted through the spinal cord and the peripheral nervous system. By analogy, the three branches of government in the ideal world – the legislative, judicial and executive branches – will interact in harmonious and principled relationships when they follow God's guidance as conveyed through Christ and people of God. In the ideal world, because people's horizontal relationships with each other are rooted in their vertical relationship with God, they will form one integrated and interdependent society in which they share all their joys and sorrows.

Today's democracies, characterized by the three separate branches of government and a proliferation of political parties, resemble the structure of a healthy human body to some extent. Nevertheless, because of the Fall, today's democracies in fact bear more of a likeness to the body of a sick or injured person. They cannot fully display their original qualities and functions in their full potential. Since the political parties are ignorant of the Will of God, they may be compared to a nervous system which is unable to transmit directions from the brain. Since constitutions are not written in accordance with the Word of God, the three branches of government currently function like internal organs which cannot sense or respond to the commands of the brain because the peripheral nerves have been severed. They lack order and harmony, and suffer continual conflicts among themselves.

Therefore, Christ at the Second Advent will remedy the illness of the present political system that it may reflect God's design by restoring people's vertical relationship with God. This will unleash society's true potential.

3.3 The Significance of the Industrial Revolution

God's ideal of creation cannot be fulfilled merely by forming a world without sin. God blessed human beings to have dominion over the universe. (Gen. 1:28) We are to seek for the hidden laws of nature and advance science and technology to create a pleasant living environment.

The economic structure of the ideal society also resembles the structure of a healthy human body. Production, distribution and consumption should have an organic, interdependent relationship such as that which exists between the digestive, circulatory and metabolic systems.

The mass production born of the Industrial Revolution led England to claim vast colonies as sources of raw materials and markets for goods. In so doing, the Industrial Revolution opened up a vast territory for the propagation of the Gospel. Accordingly, it contributed to both the internal and external aspects of the providence of restoration.

3.4 The Rise of the Great Powers

Following the Industrial Revolution, spurred by the rapid progress of science, industrialization created economies characterized by overproduction. The great powers of Europe, which felt an urgent need to pioneer new lands as markets for their products and as sources of raw materials for their factories, grew strong as they competed with each other in the scramble for colonies. Thus, two factors — the two trends in ideology and the course of economic development following the progress of science — caused the later political division of the world into two blocs: the democratic world and the communist world.

The World Wars

4.1 The Providential Causes of the World Wars

Wars break out due to such factors as conflicts of political and economic interests and clashes of ideology. Yet these are merely external causes. There are also internal causes of wars, just as there are internal and external motives for every human action.

What are the internal, providential causes of the world wars? **First**, the world wars have resulted from Satan's last desperate struggle to preserve his sovereignty. **Second**, the three world wars have occurred in order to fulfill the worldwide indemnity conditions to restore the three great blessings. **Third**, the three world wars have occurred so that all humanity may overcome on the world level the three temptations by which Satan tempted Jesus. **Fourth**, the world wars have taken place to fulfill the worldwide indemnity condition to restore God's sovereignty.

4.2 The First World War

4.2.1 Summary of the Providence in the First World War

In the political sphere, the First World War was a conflict between Abel-type democracies, which pursued the goal of the providence of restoration, and authoritarian states where Cain-type democratic ideals were thriving and which stood in opposition to the goals of the providence of restoration. It was fought between the imperialist nations on God's side and the imperialist nations on Satan's side. In the sphere of religion and ideology, the Cain-type nations included Turkey, a Muslim nation persecuting Christianity, and its allies, Germany and Austria-Hungary. They fought the Abel-type nations of Great Britain, the United States, France and Russia, which generally upheld Christianity. At the conclusion of the First World War, the Abel-type democracies had gained victory at the formation stage.

4.2.2 What Decides God's Side and Satan's Side?

The question of which nations are on God's side and which are on Satan's side is decided based on the direction of God's providence of restoration. Those who are in line with the direction of God's providence or are acting in concert with that direction, even indirectly, are on the side of God, while those who take an opposing position are on the side of Satan.

In the First World War, the Allied Powers led by Great Britain, the United States, France and Russia were Christian nations; moreover, they had been fighting to liberate the Christians under persecution in Turkey. Thus, they stood on God's side. On the other hand, Germany and Austria-Hungary, the leading Central Powers, supported Turkey, a Muslim nation which persecuted Christianity. Therefore, together with Turkey, they stood on Satan's side.

4.2.3 The Providential Causes behind the First World War

What were the providential, internal causes of the First World War? The First World War had to take place, first, to fulfill the worldwide indemnity condition to restore God's three great blessings at the formation stage.

Second, the First World War took place in order to have people on God's side collectively overcome Jesus' first temptation on the world level. In light of the meaning of Jesus' three temptations, we can recognize that God's side had to prevail in the First World War to fulfill the indemnity condition to restore God's first blessing worldwide. By prevailing in his first temptation in the wilderness, Jesus recovered himself, symbolized by the rock, and laid the foundation to restore perfection of individual character. Likewise, by prevailing in the First World War, God's side not only was to defeat Satan's world and its center, it also was to build God's world and lay the foundation for its own center, Christ at the Second Coming. This was to be the basis upon which the returning Christ could be born and perfect his individual character.

Third, the First World War took place in order to lay the formation stage foundation for the restoration of God's sovereignty.

4.2.4 The Providential Results of the First World War

The victory of the Allied Powers in the First World War fulfilled the formation-stage indemnity condition to restore God's three great blessings worldwide. By overcoming Jesus' first temptation on the worldwide level, they fulfilled the indemnity condition to restore God's first blessing worldwide. The victory of democracy also established the formation-stage foundation for the restoration of God's sovereignty and laid the foundation for the birth of the returning Christ, who is destined to be the Lord of God's world.

In conclusion, with the victory of God's side in the First World War, the foundation was laid for the Second Advent of the Messiah. From that time, the formation stage of the dispensation of the Second Advent commenced.

4.3 The Second World War

4.3.1 Summary of the Providence in the Second World War

In the Second World War, democracy, while standing upon the formation stage victory attained in the First World War, defeated fascism and secured victory at the growth stage.

4.3.3 The Nations on God's Side and the Nations on Satan's Side in the Second World War

In the Second World War, an alliance of the democratic nations of the United States, Great Britain and France led the nations on God's side. Satan's side was the alliance of the fascist nations: Germany, Japan and Italy.

4.3.4 The Providential Roles of the Three Nations on God's Side and Satan's Side

In the beginning, it was due to the Fall of Adam, Eve and the Archangel that God's three great blessings were not realized. During the Second World War, the three nations on God's side representing Adam, Eve and the Archangel led the fight against the three nations on Satan's side, which also represented Adam, Eve and the Archangel. The victory of the nations on God's side would make a growth-stage indemnity condition for the restoration of the three great blessings. Satan, who was aware of this providence, took the lead by mustering the three nations representing Adam, Eve and the Archangel on his side and had them attack the three nations on God's side.

The United States, as a masculine type of nation, represented Adam on God's side. Great Britain, as a feminine type of nation, represented Eve on God's side. France, as a mixed type of nation, represented the Archangel on God's side. On Satan's side, Germany, as a masculine type of nation, represented Adam; Japan, as a feminine type of nation, represented Eve; and Italy, as a mixed type of nation, represented the Archangel.

4.3.5 The Providential Causes behind the Second World War

The internal, providential causes behind the Second World War were as follows: First, the war broke out to fulfill the worldwide indemnity condition at the growth stage to restore God's three great blessings.

The second providential cause behind the war was to have the people on God's side overcome Jesus' second temptation on the world level. In light of the meaning of Jesus' three temptations, we can recognize that God's side had to prevail in the Second World War to fulfill the indemnity condition to restore worldwide God's second blessing. As Jesus laid the foundation for the restoration of children by overcoming the second temptation in the wilderness, God's side was to lay the worldwide growth-stage foundation for democracy by triumphing in the Second World War.

The third providential cause behind the war was to lay the growth-stage foundation for the restoration of God's sovereignty.

4.3.6 The Providential Results of the Second World War

The victory of God's side in the Second World War fulfilled the growth-stage indemnity condition to restore God's three great blessings worldwide. Having the significance of overcoming Jesus' second temptation on the world level, the victory fulfilled the indemnity condition to restore God's second blessing worldwide. Finally, by laying the growth-stage foundation for the democratic world, it established the growth-stage foundation to restore God's sovereignty.

While Hitler was the antitype of Jesus on Satan's side, Stalin was the antitype of the Second Advent of Christ on Satan's side. The fact that Hitler and his nation were destroyed, while Stalin and his foundation of worldwide communism grew strong, indicated that the time for building the spiritual kingdom under the leadership of the resurrected Jesus had passed, and the age for building a new heaven and new earth (Rev. 21:1-7) under the leadership of Christ at the Second Advent had begun.

At the conclusion of the Second World War, the growth stage of the dispensation of the Second Advent commenced. Many Christians began receiving revelations about the return of Jesus, and God's spiritual works began occurring throughout the world.

4.4 The Third World War

4.4.1 Is the Third World War Inevitable?

At the consummation of human history, Satan's side and God's side will strive until they each attain sovereignty over a world. This is why the democratic world and the communist world stand confronting each other. Consequently, it became inevitable that there be world wars, first to divide and then to unify these two worlds.

The First and Second World Wars had the providential purpose of dividing the globe into the communist world and the democratic world. Afterward, yet another war must take place to bring about their unification. This conflict is the Third World War. It is inevitable that the Third World War take place; however, there are two possible ways it may be fought.

4.4.2 Summary of the Providence in the Third World War

The Third World War is the final conflict in the providence of restoration. Through this war, God intends that the democratic world bring the communist world to submission and build the ideal world. During the Third World War, God's side is to found the perfect Abel-type view of life based on the new truth and complete the worldwide completion-stage foundation for democracy. God's side is then to guide all of humanity into one unified world.

4.4.3 The Providential Causes behind the Third World War

What are the internal, providential causes behind the Third World War? First, the war has to take place to fulfill the worldwide indemnity condition at the completion stage to restore God's three great blessings.

Second, the Third World War has to take place to have the people on God's side overcome Jesus' third temptation on the world level. In light of the meaning of Jesus' three temptations, we recognize that God's side must prevail in the Third World War to fulfill the indemnity condition to restore worldwide God's third blessing. As Jesus established the foundation to restore dominion over the creation by overcoming the third temptation in the wilderness, God's side must win in the Third World War to restore human beings' dominion over the entire universe.

Third, the Third World War has to take place to lay the completion-stage foundation for the restoration of God's sovereignty. God's side must be victorious in the war to destroy the communist world and return all sovereignty to God. Then the ideal world will be established based upon the principles of heaven and earth.

4.4.4 The Providential Results of the Third World War

God intends to restore through indemnity the entire providence, which was prolonged to the third stage, by winning victory in the three world wars, which belong to the final chapter of providential history.

The providence of restoration can be completed only after fallen people restore their heart toward God through God's life-giving Word, are saved both spiritually and physically, and inherit God's lineage.

The victories of God's side in the three world wars will fully restore through indemnity all these aspects of the providence of restoration. They will make possible the realization of God's ideal world, for which God has labored with unrelenting tears over the centuries of human misery since the Fall.

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Part 2 Chapter 6 The Second Advent

Introduction

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Jesus clearly foretold of his return. (Matt. 16:27) Yet he added that no one knew of the day and hour of his return, not the angels, not even himself. (Matt. 24:36) Hence, it has been commonly thought unwise to speculate about the date, place and manner of the Second Advent.

Nevertheless, we can deduce from the words of Jesus, "But of that day and hour no one knows . . . but the Father only," and the verse, "Surely the Lord God does nothing, without revealing his secret to his servants the prophets," (Amos 3:7) that God, who knows the day and hour, will surely reveal all secrets about the Second Advent to His prophets before He carries out His work.

Accordingly, regarding the Second Advent of the Lord, God will certainly give prophecies to those faithful believers who are in the light and have ears to hear and eyes to see. As it is written:

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

— Acts 2:17

Section 1

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When Will Christ Return?

We call the time of Christ's Second Advent the Last Days. As it was already explained, we are living in the Last Days today. We can thus understand that today is truly the time of Christ's return. The Principle of Restoration through Indemnity leads us to infer that Christ is to return at the end of the two-thousand-year-long New Testament Age, the Age of the Prolongation of the Providence of Restoration, which has been restoring the previous age through substantial parallel conditions of indemnity.

We can thus conclude that the period of the Second Advent began soon after the end of the First World War.

Section 2

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In What Manner Will Christ Return?

God reveals well in advance all the essential matters of His Will in parables and symbols, in order that people living in any age can understand the demands of the providence for their time and for the future according to the level of their intellect and spirituality. In interpreting the Bible, therefore, the most important matter is to find the right perspective.

Until today many of us have read the Bible with the preconceived notion that Jesus will come on the clouds with signs and wonders. This is based on such words of Jesus as:

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. — *Matt. 24:30-31*

If we adhere closely to a literal interpretation, the biblical evidence indeed seems to point in that direction. However, the idea that Christ will return on the clouds is totally unacceptable to the scientific mind of the modern age. We find it necessary to probe more deeply into the Bible from another standpoint to grasp the true meaning of such verses.

2.2 Christ Will Return as a Child on the Earth

Jesus made a number of predictions foretelling what would happen to the Lord at his return:

But first he must suffer many things and be rejected by this generation.
— *Luke 17:25*

As Jesus reflected upon his situation, he foresaw that at the Second Advent, the Christians awaiting his return would once more fix their gaze upon the sky. Hence, they would be likely to persecute Christ at the Second Advent when he is born in the flesh and appears unexpectedly, like a thief. They would condemn him as a heretic, just as Jesus was condemned. That is why he foretold that the Lord would suffer and be rejected by his generation. This prophecy can be fulfilled only if Christ returns in the flesh; it cannot possibly come true if he comes on the clouds.

Jesus said:

I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth? — *Luke 18:8*

Jesus could not find any believer among the Jews faithful and zealous enough to follow him even to the point of death. Jesus grieved over this situation and lamented that something similar might happen upon his return. He foresaw that at the Second Advent, the believers would be looking only toward heaven, thinking that Christ will return on the clouds in glory. Therefore, when Christ does in fact return to the earth as a man of humble origins, he may not find any faith, as was the case in Jesus' day. This prophecy in Luke can never be fulfilled unless the returning Christ is born on the earth.

Jesus once said:

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. 7:22-23*

This prophecy also cannot be fulfilled if Jesus comes on the clouds.

At the Second Advent of Christ, those Christians who expect his miraculous and glorious appearance will almost certainly reject him if he comes in the flesh of humble birth. No matter how faithful they may be, the Lord will be left with no choice but to abandon them because they will have transgressed against God.

There are several reasons in the Principle why Christ must return as an earthly man. God created both the incorporeal world and the corporeal world. Then God created human beings with the aspects of both spirit and flesh, intending for them to rule over the two worlds in fulfillment of His blessings. Due to Adam's Fall, there has not been even one person on the earth who has attained perfection both spiritually and physically, ruled the spiritual and physical worlds, and brought them into harmony. This is the reason Christ cannot return

only in a spiritual body. As at the First Advent, he must come as a human being and grow to perfection in both spirit and flesh. Then, by engrafting all humanity with himself both spiritually and physically, he is to guide them to perfection both in spirit and flesh and make them qualified to be the lords of both the spiritual and physical worlds.

At the Second Advent, Christ is again responsible to build the Kingdom of Heaven on earth and there become the True Parent and king of all humanity. This is another reason why, as at his First Coming, Christ at his Second Coming must be born on the earth.

The redemption of sins is possible only through an earthly life. To redeem our sins on the earth, Christ must come as a man on the earth.

In conclusion, we have demonstrated beyond any doubt that the Second Advent of Christ will take place through his physical birth on the earth.

Section 3

Please read for me

Where Will Christ Return?

If Christ comes again as a man born on the earth, he will certainly be born among a people who are chosen by God in accordance with His predestination.

3.1 Will Christ Return among the Jewish People?

Some Christians expect that Christ will come again among the Jewish people, based on several passages from the Bible: “And I heard the number of the sealed, a 144,000 sealed, out of every tribe of the sons of Israel,” (Rev. 7:4) and “Truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.” (Matt. 10:23) However, to interpret these verses in this way is to misunderstand God’s providence. On this matter, Jesus uttered the parable of the vineyard:

“Hear another parable. 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 seasons.” Jesus said to them . . . “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*

By this parable, Jesus conveyed that he will not come again to the people who persecuted him. God will take away the mission previously entrusted to them and give it to another people who can produce its fruits upon Christ’s return.

Who became the chosen people after Jesus’ crucifixion? They were none other than the Christians who inherited the faith of Abraham and took on the mission which Abraham’s descendants did not complete. The chosen people who should lay the foundation for Christ at the Second Advent are not the descendants of Abraham, but rather the Christians who have inherited the faith of Abraham.

3.2 Christ Will Return to a Nation in the East

Which nation, then, will inherit the work of God and bear its fruits? The Bible suggests that this nation is in the East.

The Book of Revelation indicates that the seal of the living God will be placed on the foreheads of the 144,000 in the East, where the sun rises. These chosen ones will accompany the Lamb at his return. (Rev. 14:1) We can thus infer that the nation which will inherit the work of God and bear its fruit for the sake of the Second Advent is in the East. There Christ will be born and received by the 144,000 elect of God.

3.3 The Nation in the East is Korea

Since ancient times, the nations in the East have traditionally been considered to be the three nations of Korea, Japan and China. Among them, Japan throughout its history has worshipped the sun goddess, Amaterasu-omi-kami. Japan entered the period of the Second Advent as a fascist nation and severely persecuted Korean Christianity. China at the time of the Second Advent was a hotbed of communism and would become a communist nation. Thus, both nations belonged to Satan’s side. Korea, then, is the nation in the East where Christ will return.

3.3.1 A National Condition of Indemnity

For Korea to become a nation fit to receive the Messiah, it had to fulfill a national dispensation of forty for the separation of Satan for the cosmic-level restoration of Canaan.

The First Israel suffered four hundred years in Egypt. This was to fulfill a dispensation of forty for the separation of Satan as required to set out on the national course to restore Canaan. The Second Israel had to prevail over the four hundred years of persecution in the Roman Empire to fulfill a dispensation of forty for the separation of Satan, as required to commence the worldwide course for the restoration of Canaan. As the Third Israel, the Korean people had also to suffer under a nation on Satan's side for a period which fulfills the number forty. Thereby, they could fulfill a dispensation of forty for the separation of Satan as required to commence the cosmic-level course to restore Canaan. This was the forty-year period during which Korea suffered untold hardships as a colony of Japan.

The Korean people suffered for forty years, from the Ulsa Treaty of Protection of 1905 to their liberation in 1945. Their suffering paralleled the hardships of the First Israel in Egypt and the Second Israel in the Roman Empire. Korea's independence movement was led mainly by Christians, both at home and abroad; it was the Christians who suffered the most under Japan's tyranny.

3.3.2 God's Front Line and Satan's Front Line

Korea, the nation where Christ will return, is the place most dear to God and most abhorred by Satan. It is the front line for both God and Satan, a place where the forces of democracy and the forces of communism collide. This line of confrontation is Korea's thirty-eighth parallel, which was drawn to fulfill the providence of God. At the point of confrontation between God and Satan, a sacrifice must be offered as the condition to determine the outcome of their struggle. The Korean people were this sacrifice, placed on this front line of battle to be offered for the sake of the restoration of the universe. Therefore, God divided the Korean nation, just as Abraham's sacrifices were supposed to be divided. This is the reason behind the division of Korea by the thirty-eighth parallel, which split it into two nations: one Cain-type and the other Abel-type.

At the fall of the first human ancestors, God's side and Satan's side parted ways from a single point. These divided realities consolidated separately into the Cain-type and Abel-type worlds, which eventually matured to form the democratic world and the communist world. When these two worlds came into global conflict, it was centered on the Korean peninsula. Religions, ideologies, political forces and economic systems all came into conflict and caused great confusion in Korean society, which then had worldwide impact.

3.3.3 The Object Partner of God's Heart

To become the object partners of God's Heart, we must first walk a path of blood, sweat and tears. Accordingly, an individual, family or nation who is fighting the satanic world for the sake of God's Will cannot avoid the path of blood, sweat and tears. How can we, as loyal and faithful children, be comfortable and complacent and still expect to remain the object partners of our Heavenly Father, who is suffering in deep agony?

The nation which can receive the Messiah should become the object partner of God's Heart by demonstrating filial piety. That is why it must walk a path of blood, sweat and tears. Both the First Israel and the Second Israel walked a path of suffering. The Korean people, the Third Israel, have done likewise. Their miserable history was the path required of the chosen people of God. One can never be certain what great blessings such a path of affliction may eventually bring.

The nation qualified to stand as the object partner of God's Heart must be a people of goodness. The Korean people, a homogeneous race with a four-thousand-year history, rarely invaded other nations. Even during the Kokuryo and Silla periods, when they boasted impressive military might, they used their forces only to thwart invaders.

The Korean people are by nature endowed with a religious character. From ancient times, when their culture was still primitive, the Korean people have evinced a strong desire to worship God. They have always revered the virtues of loyalty, filial piety and chastity. Their fondness for folk tales which express these virtues, such as "The Tale of Shim-ch'ong" and "The Tale of Ch'unhyang," stems from this powerful underpinning of their culture.

3.3.4 Messianic Prophecies

The Korean people have long cherished a messianic hope, nurtured by the clear testimonies of their prophets. The First Israel believed in the testimonies of its prophets (Mal. 4:2-5; Isa. 60:1-22) that the Messiah would come as their king, establish the Kingdom and bring them salvation. The Second Israel was able to endure an arduous path of faith due in part to their hope in the return of Christ. Similarly, the Korean people, the Third Israel, have believed in the prophecy that the Righteous King will appear and found a glorious and everlasting kingdom in their land. Clinging to this hope, they found the strength to endure their afflictions. This messianic idea among the Korean people was revealed through the *Chonggamnok*, a book of prophecy written in the fourteenth century at the beginning of the Yi dynasty.

Furthermore, among the faithful of every religion in Korea are those who have received revelations that the founders of their religions will return to Korea.

Finally, we witness revelations and signs being given to spiritually attuned Christians testifying to the Second Coming of Christ in Korea; they are sprouting in profusion like mushrooms after a rain. God's promise that He will pour out His spirit upon all flesh (Acts 2:17) is being fulfilled among the Korean people. As devout Christians make contact with spirits from various levels of the spirit world, from the lower realms to Paradise, many are receiving clear revelations that the Lord will come to Korea.

3.3.5 The Culmination of all Civilizations

The spiritual and material aspects of civilization developing from religion and science, which have flourished all over the world, will be embraced and harmonized in Korea as guided by the new truth. Then they will bear fruit in the ideal world of God's deepest desire. First, the essences of all civilizations which developed on the land should bear fruit in Korea.

Next, the essences of civilizations born on the shores of rivers and seas should bear fruit in the Pacific civilization to which Korea belongs.

Last, civilizations born out of different climate zones should bear fruit in Korea.

Section 4

Please read for me

Parallels between Jesus' Day and Today

The period of the Second Advent is parallel to the time of Jesus. The situations unfolding in Christianity today are similar to those which took place in Judaism at Jesus' time. Let us examine some of these parallels.

Today's Christianity, like the Judaism of Jesus' day, adheres too rigidly to institutional authority and ceremonies, while internally it is corrupt.

Christian leaders today, like the Jewish leaders of Jesus day, will probably be the first to persecute Christ at the Second Advent.

When people receive revelations about Christ at the Second Advent or hear his words, they will respond in ways similar to the way the Jews in Jesus' day responded.

Both in Jesus' day and at the Second Advent, many devout believers who set out on the path of faith with the hope of entering Heaven may actually find themselves in hell.

Recognizing that similar events may occur in the Last Days, each of us should seriously examine ourselves.

Section 5

Please read for me

The Chaotic Profusion of Languages and the Necessity for Their Unification

If human beings had not fallen, we would have formed one global family, which may be likened to a body whose members are all interlinked with each other with God as their head. Then all would have shared a common language; there never would have risen a profusion of tongues unintelligible to one another.

As offspring of the same parents, having the same feelings of joy, anger, sorrow and pleasure, if we cannot share our deepest feelings with one another because we speak different languages, it is the greatest of misfortunes. Our languages therefore must be unified if we are to realize the ideal world of one global family which can honor Christ at the Second Advent as our True Parent. As expressed in the account of the building of the Tower of Babel, chaos was brought to our languages when we exalted the will of Satan. The principle of restoration through indemnity requires that we participate in the construction of God's tower and the glorification of God's Will as the way to unify all languages.

Based upon which language will all languages be unified? The answer to this question is obvious. Children should learn the language of their parents. If Christ does indeed return to the land of Korea, then he will certainly use the Korean language, which will then become the mother tongue for all humanity. Eventually, all people should speak the True Parents' language as their mother tongue. All of humanity will become one people and use one language, thus establishing one global nation under God.

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