

The Heart of Heaven in Relation to Elijah - I Kings 19:1-21

March 15, 1959, Church Headquarters

Prayer

Upon this day You have given, we have gathered before Your dignified presence on our knees, concerned about our insufficiency. Please allow us to fathom our hearts now to see where they are. We are aware that Your course in pioneering the path of life was one of utmost austerity and consecration.

Father, please look with compassion at Your sons and daughters gathered here. I sincerely wish and desire that You will please manifest Your dignified presence. By our setting up the standard of victory You have granted, acknowledge us as the sacred throng, and come visit us.

The remaining course of the providence is one of sorrow. We are aware that the responsibility to hold this sorrow in check is upon our shoulders. We also know that he who cannot feel Heaven's limitless sorrow will not be able to assume responsibility for it. Since we are aware that we cannot help assuming the responsibility for the sorrowful heart that remains in Heaven and for Heaven's battles, please allow us to know how.

We know that we have to feel and experience greater sorrow than anyone to be equal to this task, and that we must not become stragglers even if we are placed in a position of more chagrin than anyone else on the battleground.

Father, I pray from the bottom of my heart that You will allow us to be concerned whether our bodies can be the sacrifice of victory offered before Heaven.

Although two thousand years of history have passed since Jesus came and left, the true altar of victory that Jesus built at the top of Mt. Calvary, where he cried together with Heaven, has not yet appeared on this earth. We know that the time has come when Heaven cannot help moving, human beings on this earth cannot help moving, and the summit of worldwide Golgotha must appear, where Heaven and earth meet. This is the time when Gethsemane must appear. There will have to be numerous believers who assume responsibility. However, we know in reality that there is no throng of people in whom Heaven can seek and rejoice. Therefore, the sons and daughters who feel concern about the Father's heart will have to wail more and more as they look upon this earth.

Father! Please allow us to know that the greater the ardent mind of the Father as He eagerly looks forward to the day of hope, the greater is His heart of longing for the person to appear on the earth who can render devoted service to Him.

Please allow us to assume all historical grief by becoming sons and daughters who can be held in the Father's hands and raised in the Father's bosom by offering all our minds and bodies.

We know that this must be the hour when our minds and bodies are resurrected anew through the miracles the Father personally works. Please forgive us for not having fulfilled the responsibility You entrusted to us in the past week. Forgive us for not having rendered devoted service to You. Please forgive us for not having led a tear-stained life, holding onto Your heart. Forgive us for having forgotten that You never gave a thought to Your own toil as You sought each one of us.

Father, I ardently pray from the depth of my heart that You will allow us to be Your newly resolved and determined sons and daughters in this hour, each conscious of his or her insufficiencies in the past. Let us be able to step forth upholding the minds within us which are centered on the Father's heart.

Father, since this is a holy day, please look with compassion upon the thirty million Korean people who are in such a pitiful situation. Father, I sincerely wish and desire that You will please be their Friend, their Leader, and the Master who revives their lives.

Please be the center of their hope. Father, I pray from the bottom of my heart that You will please not allow this throng, this race, and this religious order to move without the Father.

I ardently wish and desire that You will bestow the blessing that You were to grant in this hour. Please allow Your sons and daughters who assumed the responsibility for the day of victory to be able to fulfill the mission. We are aware that this nation has the responsibility to reveal the Father's glory by realizing this will. Since we know that there will be endless ordeals in the process of carrying that responsibility out, Father, I pray from the bottom of my heart that You will allow us to be the sons and daughters who can step forth in Your place, meeting our responsibility even in the course of ordeals.

Please bestow blessings upon humanity, which is ignorant of this will. At this time, when the wave of life and death sweeps along, please allow many throngs of people to emerge who are capable of taking hold of the Father and becoming His sons and daughters.

Father, I sincerely wish and desire that You will allow many sons and daughters to come forth before the Father, sons and daughters who can meet the collective responsibility of helping humanity evade the lash of judgment.

If there are people who do not know about this mission, about this time and responsibility, please warn them through us. Father, I sincerely wish and desire that You will allow them to become Your sons and daughters who can fulfill the responsibility and mission of the last days.

Please bless this day. Please extend Your hands of indiscriminate grace over the scattered people who are appealing to You, embracing the lonely hearts. Father, I sincerely wish and desire that You will grab hold of them so that they do not fall away in the middle of the fight and so that they can establish the day of victory You have granted.

Father, please govern us in person during this hour, from the beginning to the end. Do not let the influence of darkness be activated. I pray this from the bottom of my heart.

Since we offer everything to You, please take charge and have dominion. I pray in the name of the Lord. Amen.

Prayer

We are aware that numerous people on this earth have gone through a path of toil and have undergone a fight of blood and tears for the sake of the will. Today, we know that we must be the fruit of that blood in front of Heaven. We know that we must hoist the flag of victory on the base of the providence that remains. In this hour today, please allow us not to think we belong to ourselves. Since our minds are not ours, our lives are not ours, and the desire we cherish is not ours, please allow us not to relate to Heaven with self-centered minds. Since we began as the Father's, Father, I pray deeply that You will allow this to be the hour when we belong only to You.

Our minds, our bodies, and our doctrines and assertions must all belong to the Father. Therefore, please do not tolerate the things that are not of You. If there are elements of evil in our minds and bodies, please eliminate them. By eliminating all doctrines and assertions that are not Yours, Father, I sincerely wish and desire that You will allow this to be the hour when we can move only in accord with what belongs to the Father.

Who can stand against Heaven, however great he may be on this earth? No one can appear before the Father with any excuses. Therefore, we realize that the time has come when we must repent from the heart, for we are steeped in sinful history. We have become offerings for Satan because of the sin and evil of history.

Father, although our minds and bodies should have been our own, they became offerings to Satan instead. Please allow us to revive the minds within us that can grieve over this. Please create contrite hearts that regard this matter with great indignation. Father, I ardently wish and desire that You will allow us to form ties with Heaven by being awakened to our worth and by rediscovering ourselves.

We are aware that an infinite number of satans are eyeing our minds and bodies. Since the bitter roots of unforgivable sin remain, Father, please manifest Yourself. With Your able authority, create the history of re-creation. Father, I sincerely wish and desire that You bring about heavenly works of miracles so that our minds can succumb before You.

We are aware that when Heaven moves, the earth cannot help moving, and when the earth makes a request to Heaven, Heaven cannot help complying. Are there heavenly sons and daughters today who fight to take hold of Heaven as their own with sincere minds and whole hearts? Is there one who has lived his whole life accepting all heavenly situations as his own, assuming Heaven's work as his own, accepting Heaven's ideology as his own? Is there one who has fought to grasp this, receiving maltreatment and being hounded and pursued to grasp this? Since we are

not such, please allow us to be able to inform Heaven truthfully that we are unpardonable offenders.

Although we do not know it today, Heaven sent numerous prophets and sages over the long period of six thousand years, having them build bloody altars. By sending loyal subjects and patriots to this nation, Heaven has taken hold of the direction this nation must take. For that purpose, the Father did not care about any particular region. He unfolded the dispensation internally to the domain that transcends race. Such has been the Father's toil. Please allow us not to forget that.

The Father devoted all sincerity and exerted all possible efforts to realize this one will and came seeking for us, ready for any kind of sacrifice. Therefore, Father, I pray from the bottom of my heart that You will not allow us to be brazen-faced sons and daughters who cannot uphold honor before such grace.

Now we have perceived that heaven exists and who Heavenly Father is. Since we know that an inevitable condition remains for the Father and us to form bonds, Father, please allow us to be able to feel Your grief as our own, Your deep lamentation and sorrow as our own through the heart. Please allow heavenly marchers to appear before this nation and this earth, stepping forth to fight a fierce battle against Satan.

Father, I ardently wish and desire that You will allow us to rout the enemy satans from this earth who have falsely accused Heaven for six thousand years. Allow us to dissolve the Father's bitter resentment and suffering love and to build the ideal garden You sought as quickly as possible.

Father, please give instructions as to the direction of this nation. Reveal the direction the religious order should take, and clearly indicate the path of the true sons and daughters. We are aware that the time of historical grief has arrived, when we are taken alive into the influence of darkness by being thrown into confusion and nebulosity. Father, I pray deeply that You will set up one standard by which we can withstand.

We know that there was no moment when grief abated for Jesus, who came for God and humanity. Looking back at Jesus two thousand years ago, we now know that he shed tears in secret, starved in secret, and in secret cried bitterly in the course of persecution. We are aware that as Jesus walked this kind of course, numerous believers following behind him also unselfishly walked the bloody path and went forth fighting, even on the path of death.

The final day is approaching when we must bow respectfully toward Heaven and receive blessing by offering ourselves as living sacrifices. The time is coming near to sing of the glory of Heaven by offering the whole of our lives. Where are Your sons and daughters who will offer themselves as living sacrifices before You today? Where are those who can please the Father and offer praise to Him in a glorious state? We understand the heart of the Father, who is searching, wondering where are such people. We know that if You feel sorrowful, it is because You could not find Your reciprocating partner, because You could not find one substantial entity of glory.

Father, please work so that we can at least have a mind to tremble for fear that the heavenly sorrow may be extended to posterity for a thousand years through the marks we leave today.

What did the sons and daughters gathered here come in search of? The place these people must go is not here, but the Father's home. Is there one who has sat on the Father's throne? Is there one who will be remembered in the Father's mind? We know that if we do not become such people, we can become nothing but objects for mockery in front of billions of satans and offerings for them. Please allow us to prostrate before the Father, concentrating our minds together in this hour.

The path to the heavenly castle is the path of the cross. Please let us know that we must go to the top of Golgotha, carrying our cross on our back. We must go so far as the place of bloodshed, the place of the cross, and be subjected to persecution. Father, I pray from the bottom of my heart that You will allow us to know that You are seeking the throng of people who forget about themselves, who forget their sorrow and pain and exert themselves to the utmost to walk the path of Golgotha today and tomorrow.

Please look upon the thirty million Korean people with compassion. Bless the numerous religious orders which have appeared on their behalf. It is a time when brother fights against brother. It is a time when family members become enemies to one another, defying heavenly principles and breaking down human ethics and morality. It is a time when people calling on Heaven play sport with people who also call on Heaven and strive more than hungry lions to catch and eat them. It is the time when he who knows the sorrow of Heaven and looks at this reality must weep bitterly and sigh for grief.

Father, please look with compassion at the pitiful, ignorant people. Although they wander about seeking the true path, that path cannot be walked without tears. Although they wander about seeking the true path to life, the search cannot help being continued day and night since the thirty million Korean people are ignorant. Who is responsible for the fate of these people? Who feels and experiences the sorrow of Heaven on behalf of these people? There is no one who will take responsibility for the fate of these people. There is no one who will dissolve the sorrow of Heaven. There is no one who hears the sounds of lamentation and crying from Heaven. If such a person should appear, Heaven's sorrow would not penetrate deeply into the earth; Heaven's judgment would fall.

Father, please allow this age today to know the grief of Jesus, who spoke of his sorrowful heart. It is of no use to know Jesus only as a historical figure. The time has come when we must know Jesus of the present time in our environment. Please allow us to be the throng of people who utter a cry only toward Heaven, dead or alive, overwhelmed by the shimjung to offer our minds and bodies as sacrifices before that lofty and dignified shimjung, before that love. We know that this throng of people is to be hounded on this earth and forsaken by the religious order. I wish and desire that You will allow Your sons and daughters gathered here to become the throng of people who can defend their position to the death.

Father, please let us know that Heaven's grief remains, which we can never forget. We would like personal comfort for ourselves. We are a pitiful throng of people who do not know that Heaven's sorrow exists before our personal comfort and that Heaven's fight began before we started fighting.

What is the purpose of our coming here today? We did not come here to meet someone. We did not come here to make a friend or to meet a person of learning. We are here only to meet the Father, to know the Father's sorrow, and to undertake the Father's cross. Father! Please remove the one who dislikes this. Please aid the one who cannot assume responsibility for this matter. Father, I ardently wish and desire that You allow us to be the sons and daughters who know how to fire arrows at Satan to protect the last castle wall and to die in defense of Heaven.

We know that the people who search for the path of which others disapprove must not only feel and experience the sorrow others do not know, but also must lead a life that others do not know. Father, since You made this people's situation the way it is, please take responsibility for it. Since You made the environment the way it is, please take responsibility for that environment. Father, I pray from the bottom of my heart that You allow us to know that the Father, who assumed the responsibility, has not changed; He is lamenting, having seen us change.

Heaven's mind appeared as one man's mind and established the standard of shimjung for the sake of bringing together the history of four thousand years. Because individuals trampled him and betrayed him, humanity is in a miserable state today. Father, please influence the numerous people on this earth who do not know that their sorrow is the Father's sorrow.

Please allow us to be the lonely throng of people who know how to shed tears and build an altar for these people. We understand that Jacob also built an altar of grief in the wilderness, and so did Moses and Elijah. We are aware that there is no one among our ancestors who assumed responsibility for the will of Heaven who did not walk such a course. Since we want to inherit their tradition, Father, I sincerely wish and desire that You allow us to be the sons and daughters who know how to minister to the Father, having prepared a sanctuary by rebuilding the altar left behind and by rebuilding the fallen castle.

Father, will You grant a blessing this day? Please bless us. If this is not the case, please allow us to feel and experience the Father's sorrowful heart. By doing so, Father, I ardently wish and desire that You will arouse in us at least the mind to expose our guilt and repent.

Father, please be concerned about the path the Korean religious world is taking. Please take charge of everything these people have, and govern them. Father, please be aware of the situation of the throng of people who are being hounded and who sigh for grief and feel sorrowful because of it. I sincerely wish and desire that You will grant them the day of victory when they can be embraced in the bosom of the Father's love. For the numerous people who are persevering on their path, striving in the course they have to go over, Father, I ardently beseech You to grant them a new morning of glory.

Your sons and daughters gathered here today have not shown sincerity in our service to You. Please let the passion of ardent shimjung, admiration and longing, with which we can humbly seek and enter into the Father's heart with bowed heads, rise high toward the sky. I ardently solicit and desire that You will guide this to be the hour when we are able to enter into the realm of heart in which we can call You "Father," going beyond the range of our perceptions, forming ties with Your grace of compassion.

Ardently wishing and desiring that You will also embrace the lonely families scattered throughout the localities with the same grace in this hour, I pray all these words in the name of the Lord. Amen.

After fallen history began, God came forth, holding onto the chosen Israel for a long time, unconcerned about His own great toil. After the lapse of three thousand years, He established King Saul with great hope and expectation. Because Saul could not fulfill his responsibility, however, the original will of God was prolonged through King David to the time of King Solomon. In other words, the will God wanted to realize by establishing Saul was prolonged 120 years.

The Jewish People Who Would Worship Foreign Gods

King Solomon had a heavenly responsibility to build the holy temple by upholding the will of Heaven and to unite his people with it through his leadership. However, we understand that since he too committed sin, he ended up handing the people over to become puppets of Satan.

After King Solomon's death, the Israelites were divided into the kingdoms of northern Israel and southern Judah by King Jeroboam and King Rehoboam. The Israelites were the chosen people. With one leader centered upon God, they were to act according to his commands. They were the people God had led through a history of toil. We know the sorrowful fact very well that the Israelites were divided into the two kingdoms of north and south, contrary to Heaven's wish. All twelve tribes of Israel should have united with Heaven centered on one altar, standing on Heaven's side.

When Jacob set out for Haran, God appeared and blessed him in Bethel. Jacob set up the stone he had placed under his head while sleeping as a pillar and made a vow to God. Before crossing the Jabbok River, he gathered stones and piled them in a heap at Mt. Gilead, hung God's name over it, and made a promise. The Israelites who descended from Jacob, upon receiving blessing from Heaven, should have upheld the holy temple by being united as one sovereign nation and people over whom God could exercise His authority. Yet, abandoning the heavenly mission, the twelve tribes divided into ten in the northern kingdom and two in the southern kingdom. We should remember this as more than just a historical fact. It was a sorrowful fact.

The Israelites at that time were the survivors of the tears and bloodshed of three thousand years. They were the surviving throng of hounded and mistreated people. They forgot about bearing a grudge against the numerous foreign peoples who had trampled them down and mistreated them and the numerous satans who had

betrayed the will of God. Instead, they entered into a bloody civil war. We must think about the heart of God as He watched Israel and Judah cause such sorrow.

The Israelites who entered the blessed land of Canaan under the guidance of Joshua and Caleb should have ministered to God by building a holy temple where God could dwell, centered on King Solomon. Nevertheless, they battled against each other, dividing into two kingdoms. They even worshipped Baal and Asherah. We must know God's shimjung as He looked at such miserable sights.

God came to be deeply penetrated by sorrow. That piercing sorrow has been linked to us through history. Where did that historical sorrow go? Where did that national sorrow go? Where did the heavenly sorrow go? We did not know that conditions such as these surround and revolve around our shimjung; conditions such as these surround the environment of those who seek Heaven. Conditions such as these are trying to straighten the direction of the path we are to walk, beyond our consciousness.

Elijah Received a Royal Summons

Looking at the pitiable situation, God sought out and set up a person called Elijah from the peasants living in Gilead. At that time, there was a king of Israel as well as the ten tribal chiefs. However, God put them all aside and elected Elijah, who was a mere peasant in Gilead. You must know how sorrowful is a fact like this.

The king of Israel should have stood guard over the holy temple of Heaven while ruling the nation. However, he forgot that responsibility. He rejected and reproached Heaven and trampled upon the people. Furthermore, he built an altar for Baal, the enemy of Heaven, and made Asherah poles. He put them up in front of the people and worshipped them. We must think about how Heaven could have hated King Ahab for doing such things. Because God could not control the anger and sorrow in His heart at seeing the chosen people being trampled by Satan, God chose one person. That chosen person was not the king of the nation, not royalty, not a tribal chief, but a commoner, Elijah. Heavenly Father was in the situation where He could not find the person He had to find, He could not have the person He had to have, He could not lead the people He had to lead. He went around looking for them, meeting the king, the tribal chiefs and numerous people without success. Therefore, He sought out and set up one person who knew and felt concern about the national grief and heavenly sorrow of that period, a person who prayed and cried out to Heaven. That person was Elijah.

Elijah was set up in such a way. Members of the congregation! Please imagine Elijah in retrospect. Elijah was not a person who had the backing of his tribe. He was not a person whose environment safeguarded him or his position or situation. He was a person who knew Heaven's heart and who came forth upon Heaven's calling.

His environment was an enemy one under the sovereignty of King Ahab. Elijah, who received the call of Heaven in such an environment, had a stronger determination than anyone; he was determined that even if he were to die, he would die holding onto his people. Even if he was to die, Elijah tried to uphold the tradition of the

prophets and sages who had represented the historical heart in the course of the national level providence. Going further, Elijah shed tears of concern about God's heart; he wept on behalf of the nation and its history. You must reflect upon this. That is why Heaven sought out Elijah.

The title of today's sermon is, "The Heart of Heaven in Relation to Elijah." I will speak briefly upon this topic.

God looked for Elijah to represent His sorrowful heart of three thousand plus years. That is, Elijah was to represent the historical heart that numerous prophets and sages had felt, never forgetting the promise of God, the blessing He had given with uplifted hands upon those He named Israel. Because God was concerned about that promise, He sought out Elijah to embrace the heart with which He had unfolded the dispensation throughout the thousand years and more since the time of Jacob.

The Heart of God Who Called Elijah; the Manner in which God Set Him Up as the Man in Charge

We cannot help thinking that there were aspects of sadness as well as hope for God, who set up Elijah to restore the Israelites, who had been captured alive by the enemy.

The chosen Israelites were being disgraced by worshipping Baal, a foreign god, and making Asherah poles. God called Elijah because He could not endure the sorrow of that. However, Elijah could not appear before the Father with a happy mind.

Elijah could not say, "Father! You are right. I will go the path You want me to go. I will assume the responsibility for which You have called me." Elijah said, "I am nothing but a man of the people. Oh, Heaven, since there are many tribal chiefs who are greater than I, there is a king, there is royalty, and there are numerous Israelites, why have You sought after someone so insignificant as I?" Because of his great concern for Israel, Elijah could not help but unselfishly ask to be excused before Heaven, for he was a person of conscience.

Yet Heaven knew He could not set up any of those people. He knew that no one but Elijah would do. Therefore, he set up Elijah. God did not bear down upon him by commanding him to fulfill the mission right away. He had him put the environment in order and, by giving him prods in this way, encouraged him naturally to take the course.

Therefore, when Elijah appeared before King Ahab after receiving Heaven's calling, he was not forced to make a decision all in a moment, saying, "Since it is the Father's words, I will do it right away." Instead, Heaven made him run up against an environment in which he could not help going forth. By letting him know that the misery of the people and his own misery were getting worse, God had him make a resolution, saying, "I will die for the people and on behalf of the tribe." Only after all this did Heaven set him up as the person in charge of the fight.

The Religious Attitudes of Noah and Mary

Such was also the case with our ancestor, Noah. Noah proceeded to put the word of God into practice. God said, "Since I am surely going to judge the whole world with water 120 years from now, make yourself an ark." There might have been many occasions when he could have doubted Heaven during the course of the internal fight. He must have felt his feebleness keenly many times. What permeated his mind was that the day was coming near when all the people of the earth would receive the judgment of being washed away in flood waters.

Let us look at Mary. She was a chaste maiden, a faithful Israelite woman who felt a deeper concern in her heart than anyone about the Israelites. She waited for the Messiah to come with a more eager heart than anyone among the Israelites, wondering when the Messiah, the leader whom Heaven had promised for several thousand years, would come.

Mary knew the heart of Heaven in sending the Messiah. The people of that time did not know the heart of Mary, who represented the Israelites. They were supposed to usher in the Messiah in this manner, but Heaven knew it was Mary alone who had such a heartistic standard.

Mary's heart was not to strike and destroy the enemy in the name of the people. It was not to step forth as a brave soldier of battle to avenge the grief of the nation, which was moaning in distress. She knew Heaven's sorrow and had the heart to shed tears. She knew that there had been a sorrowful historical course in the background of the nation, even though people did not know about it, and her heart grieved bitterly over the pitiful reality of the chosen Israelites, who could not stand in front of God.

As a result of her meritorious conduct in shedding tears of hope for the stately figure to appear even when he did not, and because she embraced the shimjung that penetrated deep into her marrow, she was able to form ties with Heaven's historical heart. For that reason, an angel appeared unexpectedly and threw words of notification at her like a thunderclap, saying, "1/4 you will conceive in your womb and bear a son1/4." (Luke 1:31) However, Mary hesitated and said, "How shall this be, since I have no husband?" (Luke 1:34) To this the angel said, "For with God nothing will be impossible." (Luke 1:37) Upon listening to such words, wishing to fulfill the work of the Father, Mary said without hesitation, "Behold! I am the handmaid of the Lord; let it be to me according to your word." (Luke 1:38)

The heart of Mary, who tried to form ties with the heart of Heaven, was sincere. Even though her life was destroyed, and she was placed in a situation where she could have been killed, she still said, "Let it be to me according to your word." If word got out that a virgin had conceived, Mosaic law stated that she was to be stoned to death or expelled from the people, becoming a pariah to the tribe. Even under such circumstances, in spite of knowing that no one among the Israelites would receive her favorably, Mary said, "Behold! I am the handmaid of the Lord; let it be to me according to your word." For the merit that she demonstrated, the internal heart deeply pierced by sorrow and true faith, Mary became the mother of the central figure of history, the age, the future, and all of humanity on the worldwide level, the Messiah.

Elijah's Tears and His Loyalty

Elijah was called before Heaven in the same manner. He had been a prince of tears, a person who shed tears no one knew of, until Heaven sought him. He shed more tears than any king of Israel, more than anyone else in Israel. There had been Israelites who had shed tears over their miserable circumstances, but those tears were shed for themselves. The tears of Elijah, though a common man, were shed having forgotten his circumstances and pride. They were disinterested tears. His mind was great in its wondering, "Why has Israel, whom Heaven has guided, wound up as it has?"

The remnant of the mass of the six hundred thousand who died in the forty-year wilderness course, after having undergone four hundred years of slavery under Egypt, entered into the land of Canaan and built the nation of Israel. Yet Elijah saw that Israel was being subjugated by a foreign country, cajoled by the enemy. The privilege of being the chosen people of God was being abused. Elijah felt a deeply penetrating sorrow. He assiduously prayed for the people, more than anyone else, and made more effort than anyone else for Heaven. Because only such a one could represent Israel, Heaven sought Elijah.

When he heard Heaven's voice calling, "Elijah . . . Elijah." Elijah might have been taken aback. He might have said, "What is the reason for this? This is beyond my dreams. I never expected this to happen." When he stepped forth in awe before the great will, Heaven said to him, "Since I am behind you, go and tell King Ahab." With that word from Heaven, Elijah went to fight King Ahab on behalf of Heaven.

Elijah felt concern about the judgment day that was approaching because of Baal and the Asherah poles. They had been brought into the nation by Queen Jezebel, who came from a foreign country. Elijah grieved over Heaven's sorrow and the people for a long time. That is why, upon receiving the word from Heaven, he stepped forth saying, "Father, if there is a way for the people to live, I will carry it into effect, offering myself as the sacrifice." After he received the word of command from Heaven and departed to go to King Ahab, the word "happiness" never applied to Elijah's life again. Things happened contrary to his expectations; he had to hear unheard of things. His environment was far from a comfortable one.

Elijah warned King Ahab that if he worshipped a foreign god, he would perish and that he would starve after a year of bad harvests. However, King Ahab did not listen and instead tried to kill Elijah. Elijah made his escape and sought shelter in the Kerith Ravine. Elijah's heart was very, very sad.

If he had not known Heaven, he could have had a house, parents, relatives, brothers and sisters. He would have had a piece of land where he could live in an environment that recognized him. However, starting from the day he stepped forth for Heaven, he was put in circumstances where he had to hide in a ravine. Still, Elijah did not feel bitter against Heaven. Rather, he blamed King Ahab. He did not feel bitter against the people; he had a grudge against Queen Jezebel. If he had not had a heart of loyalty toward Heaven in an environment where he was being pursued and cornered, he would have abandoned his mission. The more his environment

contracted, the more strongly Elijah clung onto Heaven's sorrow and the people. Elijah knew that a life of grieving with Heaven was grander than a life of temporary happiness. Therefore, he moved closer and closer to Heaven, not forsaking his ancestors' historic achievements and disregarding his pain.

For all that, Elijah did not know that Heaven cared more about him than his brothers and sisters did, that Heaven felt more concern about him than his relatives did, and that Heaven was more apprehensive about his safety than his parents were. Humanity comes to know the heart of Heaven only after going past it; this is the sad reality of going forth in search of Heaven.

Elijah's Significant Achievements and His Tribulations

Even while hiding in Kerith Ravine, Elijah renewed his resolution. Though no human beings knew the sorrowful heart of Elijah, in hiding after reprimanding King Ahab and Jezebel to save the Israelites, ravens brought him things to eat. You must know about Elijah. He committed himself to seeking out people who could comprehend the heart of Heaven even as he was starving.

Elijah knew that Heaven's deeply felt sorrow was because of the people, who stood at the crossroads of life and death. He knew that the judgment day resulting from the accumulated sorrows would come. The more Elijah felt he could not cope with it alone, the more he yearned after a like-minded person who could sacrifice him or herself for the sake of Heaven's will. Elijah was permeated with the wish to love like-minded people as much as he loved the nation, as much as he loved Heaven.

Elijah's was the kind of mind that could save the people, the kind of mind that could bring the people around to restore the nation to life. This was an ardent mind capable of forging ties between humanity and Heaven. Because Elijah had such a heart, Heaven chose and led him.

On one occasion, Elijah happened to go to a widow's house in Zarephath and eat a piece of bread. The widow who helped pitiful Elijah made him bread not with extra flour, but with her last handful, large enough only for one meal. For that reason, we must know that the widow in Zarephath would not have to worry about any food shortage after that incident.

While Elijah was staying at the house of the Zarephath widow, the woman's son became ill. When he grew worse and worse and finally stopped breathing, the widow called out to Elijah, holding the boy. Upon hearing the widow's ardent appeal, Elijah prayed to Heaven; then the dead boy's life returned to him. At the top of Mount Carmel, Elijah seized and killed more than eight hundred prophets of Baal and Asherah. This was a big battle to set up and separate the false gods from the true one.

Elijah knew that God called him because He loved the people. He realized that God called him to fight in His stead against the hated enemies. Realizing that God called him on behalf of the people to be the person in charge of fighting against the prophets of Baal and Asherah on God's behalf, Elijah seized and killed eight hundred and more prophets of Baal and Asherah when the fire of Heaven fell and burned up

the wet altar. At the end of this incident, the Israelites were overcome with grief over a bad harvest and starvation. Elijah, who took pity on them and went to the top of Mount Carmel, appealing to Heaven repeatedly, seven times, risking his life. On that account, before King Ahab rode back, a heavy rain came.

Through these events, King Ahab and the Israelites should have known the living God, and by clearly knowing that Baal was a false god and repenting for their service to him, they should have followed at Elijah's heels. In spite of it all, they did not follow him. Ahab went on to the royal court and told Jezebel everything Elijah had done and how he had killed all the prophets with the sword. Jezebel sent a messenger to Elijah to say, "I will make your life like that of one of those you killed with the sword."

Upon hearing this, Elijah ran and came to Beersheba, having crossed the Israelite border into Judah. He left his servant there, while he himself went on a day's journey into the desert. He came to a broom tree, built an altar for Heaven under it, and prayed.

Though he went to the land of Judah, which he had desired, obstacles stood in his way. Elijah knew he had been chosen to save Israel. He had struggled and striven, enduring many hardships and going through a course of numerous battles. However, he had not attained actual results. Elijah then ran away and went to the land of Judah. When the road ahead was blocked, he went down on his knees and prayed, "Oh, God, though You raised me because all of the prophets You sent were killed, I cannot find one who has the heart to seek and relate with You. Now the Israelites are trying to kill me too. I cannot go on any farther. Please put me to death."

Father! I Am the Only One Left

Elijah had made great efforts to guide the people to fulfill the providential purposes of God, who had called him, set him up and had trusted in him. When God saw him pleading in the sad position of being driven away, saying, "Father, I am the only one left!" He felt severe sadness. We must know this fact.

Heaven felt that Elijah, hiding after being driven away and pursued, was more precious than the numerous Israelites. He placed more hope in him than in the land of Israel. We must stop to think about Elijah, who pled with God to render a final decision in the wilderness where he could not choose the right direction, in utter exhaustion and having lost all hope. Furthermore, we must know God, who guided the Israelites and toiled to seek out and set up Elijah. He helped Elijah by performing various types of miracles when he was in trouble and lent him a helping hand from the time of his youth. The heart of Heaven in relation to Elijah came to be buried in grief.

Elijah realized that he could not stay in the land of Judah. He ended up running away to Mt. Horeb, where God had bestowed blessing upon the Israelites when they came to take their way out of Egypt by walking forty days and forty nights. It was a mountain near Mount Sinai, where his ancestors had formed their bonds with Heaven. God knew that Elijah had to cross the border, and He also knew that Elijah had a

long way to go, without any friend or fellow-traveler. Therefore, through an angel, God gave Elijah a cake of bread baked over hot coals and a jar of water and told him to eat and drink.

Strengthened by that food, Elijah should have run toward Israel, the land of sorrow, embracing Heaven's sorrow and the people's grief, harboring the enmity to get even. On the contrary, he ran in the direction of Mt. Horeb.

Elijah walked for forty days and forty nights until he reached Mt. Horeb. There he went into a cave and fell asleep. He was in a pitiable condition, like the remnants of a defeated troop. Heaven again came looking for Elijah, who had run away for his comfort after breaking away from the path of God's guidance. Of the sleeping Elijah, God asked, "What are you doing here, Elijah?" Elijah replied, "I have been very jealous for Heaven. But I am a weaker person than my ancestors." His words did not comfort God.

However, God made Elijah stand on the mountain in His presence and advised him in many different ways. God advised him by means of creating strong winds and earthquakes and through fire. God did not appear in person in front of Elijah. Later, God appeared to Elijah and called him in the quiet. Elijah responded, "Father, the Israelites have put your prophets to death. I am the only one left. I cannot go on any farther. What can I do in this situation where I am being pursued and driven out?" To this, God said, "Though Israel is in the hands of Ahab, there are more than seven thousand people who observe the law and get circumcised and whose knees have not bowed down to Baal. What do you think of them then?" This was the expression of the sorrowful heart Heaven had in relation to Elijah.

Elijah made up his mind again and went back to the desert of Damascus according to Heaven's command. There he anointed Hazael and Jehu kings (over Aram and Israel respectively), and anointed Elisha to succeed him as prophet. Knowing that Heaven was solicitous about the future of the more than seven thousand people whose knees had not bent to Baal, Elijah made a fresh determination.

Likewise, all people dealing with the providential will today walk a toilsome path. They are walking the path of blood and tears. They are walking the path of being pursued and bearing the cross. For whom was this sorrowful path of great and undeserved indignities created? It was for the sake of humankind. Furthermore, you must know that it was because of Satan, who has been God's enemy for six thousand years.

Why are we placed in a situation with sorrow and pain, into which the storm of persecution sweeps? It is to save the people and liberate Heaven. Yet even those who deal with Heaven's will have difficulty in feeling such a shimjung of God.

Jesus Felt Concerned for Heaven and Loved His Enemies, Even as He Was Crucified

Jesus was hounded by the religious order and driven away by the people. He was seen as a heathen by the religious order and as an agent of destruction by the law. He was driven away by his tribe and kicked out of his house. He was hounded even

by the followers of John the Baptist. He was pursued by Satan even when he went out to the wilderness. That was not the end of it all. In the end, the whole was mobilized, and he was pushed onto the path of the cross, the path of Golgotha.

In spite of that, Jesus shed tears for the sake of the people who had treated him as a traitor. Though Jesus was treated as a heathen by the denomination of Judaism, he shed more blood and tears for the Israelites than any high priest. No one of that age was his ally; yet he was the friend of that age. In spite of being pursued as the traitor of the people, Jesus was a loyal subject. In spite of being treated as a heretic by the religious denomination, he was the faithful retainer of that denomination.

What kind of walk did Jesus experience? He had a ghastly walk during which he was torn, chased after, fell down, and bore the cross. That was not all. Reckless scoundrels hounded him, carrying whips in their hands. If Jesus had been like Elijah in such a situation, he would have prayed, "Father, I am the only one left."

When Jesus left his three disciples behind and prayed at the Garden of Gethsemane, he said, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (Matthew 26:39) This is Jesus' greatness. Though he was in a pitiable condition, he knew that his body was the sacrificial offering for the nation, the sacrificial offering for humankind, and the sacrificial offering for the heavenly principles.

Regardless of his sorrow, Jesus was thus aware, and felt concerned about Heaven's great sorrow. He wondered about how the terrible sorrow of God as He watched Jesus being betrayed by the very people for which he had come. Jesus was the Crown Prince, the central figure of the whole universe, the Messiah. If he had wanted to deplore the state of things, stating how impossible it was that he should have to go the gruesome route of the cross, he could have mobilized the whole universe to his side. Realizing that he could not do that, he instead took the shame of the situation upon himself.

Jesus had the responsibility to build the heavenly kingdom and put the world in the Father's bosom by gathering the religious denomination together and rallying the people. Yet when he came to walk the path of the cross, unable to fulfill that responsibility, he did not complain. When he prayed, "Let this cup pass from me," it was not because he felt sorry about having to die. He prayed so because he knew that humanity's sorrow and Heaven's grief would be aggravated by his death.

Jesus knew that if he died on the cross, a heavier cross would be left behind for world humanity to bear in future generations. He knew that the history of sorrow would not end. He knew that the path of Golgotha, the path of death, would not end. He also knew that if he walked the path of Golgotha himself, the people who followed him would also have to walk it. Jesus knew that not only the cross, but a more difficult path would be left behind.

When both his hands and feet were nailed, his side bleeding from being thrust with a spear, and a crown of thorns was placed upon his head, Jesus knew that this suffering would not be limited to him. In spite of knowing this, he still faced Heaven

and said, "All has been fulfilled." He did not say that to mean that the path of the cross in the human world was finally over. He meant that the heart that cried for and felt concern over humanity's cross was connected with Heaven. You must know that Jesus offered himself as a living sacrifice to Heaven to comfort God, shouldering all the mistakes that the numerous prophets and sages had perpetrated.

How did the heart of God feel? As God watched Jesus, as he died going over the hill of the cross, worrying about Heaven, He must have felt profound chagrin toward the human world and intense resentment over the four-thousand-year historical course.

Even as he was dying, Jesus said, "Father, forgive them, for they do not know what they are doing." God felt like condemning the people right away to harsher treatment than at the time of Noah. However, since Jesus died holding onto the people, holding onto the religious denomination, holding onto the cross, God has retained His hold on human beings. Such heartistic ties were formed with the individuals of future generations, as well as the Israelites. God continues to hold onto traitorous humanity. He has held onto the traitorous religious denominations for the sake of future generations.

Our Task

We who were born later must now comprehend this heart of Heaven. Jesus ardently wished to relate to Heaven with such a heart; he desired to live this kind of life. We who are the tribe of Jesus, the successors to his undertaking, must become able to boast of ourselves as the embodiments of glory before Heaven. We who stand before the heavenly expectations today, bearing such a mission and responsibility, must now think about what we must seek, what we must feel, and what we must do.

What must we think of now? Since Jesus said we should become his friends and brides, each of us must think of becoming such a person. Furthermore, we must relieve Heaven from the historical han* that our ancestors caused. We must not leave to posterity the cause and occasion of lamentation and death. We must be able to leave the Golgotha of victory, not the Golgotha of death. You must know that Heaven is seeking a person who will assume such responsibility.

Since the mission of the last days lies with believers, we who eagerly look forward to the day of judgment and wish to stand on the grounds of glory by seeking out the Lord of resurrection, must know the sorrowful heart of Heaven as He dealt with Jesus and Noah's family. When Noah was set up in the presence of Heaven and rose above the flood judgment after 120 years of toil, Heaven tried to be relieved from all past resentment through the remaining eight members of Noah's family. However, due to Ham's mistake, a condition for lamentation was again left behind. Knowing this, we must become the people who know how to relieve God from the grief of Noah's family.

Because of the mistake he made during his offering, Abraham had to offer his son Isaac as the sacrifice, and his descendants had to leave the land of Canaan and enter into Egypt. There they endured four hundred years of slavery.

To reinstate the Israelites into the blessed land of Canaan, Heaven set up Moses and made him toil. However, the Israelites betrayed Heaven several times in that course of restoration. Though numerous ancestors of ours have since come forth dealing with the will, there has not been any set of people yet who received praise and blessing from Heaven: "Oh, yes, you have fulfilled the will. You have realized My desire."

You must know the heart of Heaven, deeply touched by sorrow because of our ancestors. As I said before, even if you stand in the same situation as Elijah when he received all kinds of persecution and harassment by King Ahab, even if your life disappears in an ephemeral way, you must go forth holding only onto God, without bewailing your lot.

If Elijah had embraced the same heart as Jesus at the Garden of Gethsemane and at the summit of Golgotha, Heaven would have been relieved from a fragment of historical grief then and there. Since he could not do so, Heaven's sorrow was prolonged to Jesus' time. Because of Jesus' death, we know then that this wish was not realized. Its fulfillment has been prolonged until today.

Elijah of This Age

If we view the phenomena taking place in this world today, they are equivalent to what took place in the period of Ahab, King of Israel in the old days. What is idolatry? It is to abandon Heaven and worship something else; to hold it in equal or higher reverence than we hold God. We must know that numerous people today are worshipping the idol called "civilization" without being aware of it.

At a time like this, if there is one who has the same heart as Elijah as he watched King Ahab, that is, one who feels the sorrowful heart of Heaven on top of his own, and if there is a throng of people who pray, "Please set us up as Your beloved sons and daughters who can bring this land to Your bosom," comforting Heaven with the heart of Elijah, they would have to look at this age with more indignation than Elijah had. If such a set of people does not exist, we ourselves must become them. We must become the people who build an altar without others' knowledge and shed tears all unknown, knowing that even if we are of humble birth, our ancestors established the teachings of the heavenly principles by upholding the will of Heaven. We must understand that the work of God, who tries to unfold the dispensation by setting up the providential tradition, is yet to be completed. We must not think we are inadequate, even though we are. Unless such a set of people comes forth and fights upon this earth, the eschatological phenomena of this world cannot be stopped.

Though King Ahab betrayed Heaven and mistreated the Israelites, that happened on a national level. Today, people idolize material things as slaves of civilization, and do not know the location of their center of life. They do not know the direction and location to walk toward, and they make frantic efforts without seeking Heaven. This is similar to the people enslaved by King Ahab in ancient times.

God's worldwide level judgment remains before us today. In the same way there was a judgment upon King Ahab and the Israelites, we know that there will be a day of judgment when we have to break down the idols confronting us in the final period. Did you ever even dream that Heaven relates to you today with a more sorrowful heart than when He related to Elijah? If not, you should reflect upon yourselves.

With King Ahab as the central figure, the Israelites should have made an effort to relate to Heaven, to uphold the heavenly tradition, and to establish heavenly blood relatives with a caring and protective heart for the holy temple in life and in death. Because they did not do so, we know that the Israelites, with King Ahab as their central figure, got into a bloody battle in the end. This actual circumstance of history is being re-enacted today in reality.

Looking at this age, let alone the world, we must know our people. We are Korea's sons and daughters. We are blood relatives who inherited the flesh and blood of our Korean ancestors. There have been many loyal subjects who shed blood and tears for the sake of this country, for the sake of this people, to let the glorious morning dawn in the future and to infuse the hearts of the people with national spirit. The Korean people have come through heart-rending circumstances of incomparable sorrow and tragedy. We have a history of numerous loyal subjects and patriots walking the path of blood in every crisis time.

The time has come to worry about who is to build the new temple of the Lord in Jerusalem where Heaven can reign. We must be equipped with heavenly principles, rather than human ethics, by upholding the historical tradition and pushing down the civilization of this world, which can be likened to the idols of the King Ahab period.

We must broaden our minds now. We must become the people who know how to feel sad for the nation instead of feeling our grief. Going further, we must know how to feel sad for the humanity of the world. Going further, we must know how to feel sad for the sake of God, heaven and earth.

Where will the central figure appear who can cry with shimjung on behalf of Heaven, embracing the grief-stricken nation in the realm of the fall? If the Lord, the King of Kings, is to come upon this earth, he will surely come with a universal ideology. He will come as a world leader to make a heartistic connection with humanity.

However, if you do not think about such things today, the Lord will not be able to make any connection with you. Even if the Lord comes, unless you dream about and think about such an ideological world, you will not be able to make any connection with that world. You cannot help at least thinking about, feeling concern about, and imagining that world.

Have you ever felt concern about an individual? Have you ever felt concern about a family that was moaning in distress? Have you ever felt concern about a certain society or nation? If not, you should at least have the mind to reveal your true colors, criminals before the universal history, and repent before Heaven.

If you do not have even such a mind, what will happen to this people? Though Koreans boast of five thousand years of history and though they are the survivors of

God's providential history and have muddled through a bitter life, what can they contribute to the realm of world history or world civilization or to the realm of God's providence if they do not have such a feeling of concern?

Even if we have something about which to boast, unless that connects to Heaven, it amounts to nothing and causes more aggravation and sorrow for Heaven. We must know this.

The Central Figure of History

The central role players in history have been people who were pursued and hounded. The doctrines that have ruled history were made by such people. People enjoying sumptuous feasts, living in grand style and sitting on a lofty seat in a grand residence never made such doctrines. Those people who were pursued, trodden upon and miserable made them. They were the people who shed tears.

The people who shed tears on behalf of Heaven, holding onto the world when the people of the nation are corrupt and the world is in utter confusion are the successors to Elijah on the world level. Such people can stand before Heaven on behalf of the Israelites for whom Elijah felt concern. If you strut proudly, saying, "Elijah is Elijah, and I am I," you will meet with destruction. We must become those who can cry and feel sorrow together with Heaven.

Heaven does not exist only as logos. He is the God of the word, of the substantial entity, of shimjung and of love. We have become people who do not even know the word. We do not know the purpose of our body. We do not know what our shimjung is supposed to feel and experience. We do not know the heavenly love we should practice.

Members of the congregation! What is your explanation of God's love? What is your explanation of shimjung? What kind of being can each of you explain yourself to be? Is there some corroboration for your words? No, there is not.

People today often boast of themselves with a superior air. However, even if there are grounds for the boasting and thus should be recognition for it, how long will that recognition last? None of those who received recognition in the past lasted for many centuries. The only thing of which to be proud is walking the path no other human beings can walk. Such people will not perish.

The people who have saved nations and the world before are not those who walked the common path; they were those who walked the path no others could. Christianity has walked a similar course. Christianity of the world today should draw deep sighs of grief. If Christianity learned that God has toiled for the past two thousand years by sending the Holy Spirit after Jesus' death on the cross, they would not be able to sleep in comfort seeing the present state of Christianity.

Believers in Judaism at the time of Jesus were fond of going to church, much more than church-goers today. They were much better equipped with rites and formalities and in the precepts of the Scriptures than are today's churches. They had the word, they had their history, and they had conditions of which to be proud. Yet they could

not demonstrate true faith in the presence of Heaven. Why? They did not understand Heaven's new dispensation.

Today Jesus wishes for Christians to keep his death in mind and cry for him, thinking, "Jesus' heart is my heart, and Jesus' body, crucified at the summit of Calvary, is my body." Jesus longs for that kind of friend. He also waits eagerly for the bride he could not mention even when he was dying, for whom he longed from the depth of his heart. Only on the day when he meets the bride will he be able to open his heart and speak about all the things that happened in his life. At the same time, he could talk about the internal sorrow of God's heart, who has been working for the past six thousand years. The contents would be quite different from what is written in the Bible.

What would you do if Jesus' grief and God's sorrow were those of your beloved sons and daughters? What if they were those of your beloved parents?

To bring a solution to such problems, fights are being broken up here and there and sighs of grief are heard. Time flows, getting closer to the moment of the final solution. History, religions and doctrines also are flowing toward that final moment.

You must be attentive in this time of confusion, searching for some new voice like Elijah's, which speaks out about Heaven's heart, undisclosed in history. Elijah appeared at a time when people could not trust each other and had fallen into uncontrollable confusion. He spoke out anew about a fragment of his heart.

The Attitude People of Faith Must Have in This Age

Doctrines and thoughts incite you every moment today. This is an odd moment. Fear from the happenings in history drives you. Who would be the one to win in the fight against fear and sing the song of victory on a personal level? There is no one.

Which direction will history take? Where will the cry for new hope and new liberation come from at this time, when death is surging over us? No cry is yet heard. This is the problem.

Now something totally new must come out, something unimagined. You have never imagined or dreamed of that something.

People are going through the age of religious battle now. In the near future, all fights, the fights between peoples, the fights between nations, the fights in the world, the fights between "isms," and religious fights, will come to an end. The only fight that will be left will be that of the mind. No matter what sweeps over your mind, you must be able to overcome it. We are in such a time.

There are a great many people living in this world. However, from the viewpoint that they do not have a vertical relationship with God, they have nothing to do with you. You may think that thirty million Korean people are closely bound up with you; but in view of the fact that they do not have a vertical connection with God, they have no relation whatsoever with you.

The cry of Elijah, who climbed to the top of Carmel and cried, "Oh, God, I am the only one left," should not be confined to Elijah alone. It should be the cry of those who are to be judged in these final days.

Members of the congregation! Are you not placed in such a situation? Who can ensure you of your life? No one and nothing, including your parents, your beloved spouses, your children, your nation, and the doctrine you embrace, will ensure you of that. Yet you have a great regard for your life. Think of it. You are ephemeral beings who cannot throw off your masks, even after having been drawn into a whirlpool that has no bottom and no end. So, please do not brag about yourselves.

People of the world today must go through the course of battle that Elijah went through at the top of Carmel. We must know how to appeal to Heaven like Elijah, who cried, "Oh, God, I am the only one left." No doctrine of the world can save the people who stand at the last stop of history. Once we realize this, we must raise our heads high toward Heaven. We must yearn after that to which our minds are drawn and which liberates our minds. We must feel such a desire filling our whole body; we must be full of life and energy, and we must realize that there is something we must fulfill.

Is there a group of people today who can say, "All has been finished," as Jesus said at the top of Calvary on behalf of Heaven? The time is coming near when you must become people who can say, "Oh, God, I am the only one left."

The will of providence is about to start a new history with the day of judgment as a turning point. Since it remains to be taken up by you, you must be able to say, "Oh, God, I am the only one left." Why? Why? Why?

These days we cannot profess any religion. We cannot put confidence in any doctrine. We cannot trust any family, relative or teacher and cannot pay homage to any Tao. We are placed in a situation where we cannot believe in anything at all.

Therefore, you cannot help saying, looking to Heaven, "Oh, God, I am the only one left." This is the only position you can take. You will have to cry it out from your heart.

Each of you now must go through the course of battle. You must realize that there is a heavenly will to be fulfilled, there are people to be sought, and there is the religious denomination that must be sanctified. For the sake of the will, all people on the side of Heaven must be mobilized.

*In Korean, han means a subject's sorrowful and tearful lamentation toward the object who refuses to receive the subject's unlimited love (suffering love). It comes into being when it is not possible to commune with the object and when there is a passive feeling of bitterness and/or an active feeling of vengefulness.

The Religious Person's Attitude - Hebrews 11:1-32

March 29, 1959, Former Church Headquarters

Prayer

Please look at us with compassion. Father, we sincerely wish and desire that You guide us to the position where our minds and bodies can be recognized as Your body and limbs.

Many people are setting out now toward the goal of resembling the heavenly character. However, when we think of how few true sons and daughters there are who go forward with the heart of the Father, we cannot help being concerned.

It has been six thousand years since You called and began searching for us. As the owner of all creation, You have called and sought us in person. When we think honestly whether we come forth in front of Your knees as the fruits of joy who are acceptable to You, we cannot help feeling remorse for all of our past thoughts and deeds. We feel we must reflect on all our normal activities. Please forgive us for being in a position to feel remorse.

The original countenance of the person Heaven longed to see was glorious and proud. Nevertheless, we have not become people of such countenance, the true original countenances upon whom You can call. Since we find ourselves in a position to lament over ourselves, Father, we sincerely wish and desire that You allow us to at least have an ardent mind of remorse over having no excuse to offer You.

Who would not want to become the Father's son or daughter? Who would not vow to become an offering of sacrifice before Heaven? Yet there are extremely few people who have stood as the Father's true sons and daughters. We know very well through the course of history that even though You took those who pledged themselves and led them forward, there were extremely few who appeared as Heaven's pride. Father, please forgive us for all the traces and blemishes of the fall that we bear.

Heaven came looking for us with a true mind, a true heart, and true deeds. However, we could not truly relate to You. Father, we ardently wish and desire that You forgive us for all these imperfections.

Now we know that You long for a true son and daughter who can shed tears together with You, holding hands and looking at the earth. We are aware that numerous people have been forgotten because they let go of the Father's hands. Father, we pray from the depths of our hearts that You allow us to be the sons and daughters who take care of our bodies with single-hearted devotion toward Heaven; who can be informed about the situation and be left on our own, taking hold of the Father's hands in self-sacrifice.

Father, please let us attain our years of discretion in this period. Father, we are aware that although we are looking forward to the time You have promised, we are unspeakably inadequate in many ways. We are aware that our steps have already become weary; our eyes look on in an imperfect state. Satan is even trying to take away the mind within us that ardently utters a cry toward Heaven from the depths of our consciences.

Please allow us to realize that every time we are in circumstances like this, Heaven looks at us with a sorrowful heart. Allow us to know the internal situation of Heaven, who cannot lend His hands to grab hold of us or give advice as the time grows nearer for true goodness to reveal the mark of victory. Father, we sincerely wish and desire that You allow us to become heavenly soldiers who can walk the remaining path of fate and the path of bitterness willingly. We pray that You allow us to be the sons and daughters who seek the day of bliss in which You can take delight, embracing Your immutable heart, even if numerous others would quarrel with, reject and betray the providence.

Father, this is a holy day. Please bestow blessing upon all humankind. Look upon the pitiful thirty million Korean people with compassion. We are aware that there is no master on the earth who can take responsibility for these people's lives, fate and path. Please permit those of us who received Your calling first to assume the responsibility as persons of faith in sight of the Father. We must go forth before the Father's dignified presence of our own accord and become trustworthy, then assume the responsibility You entrusted to us. We ardently pray that You will guide us to not forget that such comprehensive responsibility has been laid upon us.

Please allow us to operate not only in our minds. Father, we pray from the bottom of our hearts that You allow us to become the sons and daughters who can reveal the glory of the Father by offering our bodies as holy living sacrifices before You. Father, we sincerely wish and desire that You will bestow blessings upon Your sons and daughters who pray facing Heaven, kneeling down in solitude before the altar at this hour.

Father, we thank You for having guided us to this moment today. We have come to know that the original homeland has remained only as an ideal. Father, we pray from the depths of our hearts that You allow us to know that now the responsibility and mission to realize that ideal on the earth, keeping the Father's heart within us, is left to us.

The Father has come forth to save inadequate human beings. Now we are going toward the day of the last victory. Please allow us not to change our prayerful minds and not to become disloyal. Father, we pray this from the bottom of our hearts.

Father! Please give advice to us. We know that we have the responsibility to realize the will of the Father and that we must go the path to achieve that goal. Father, we pray that You will allow us to be the sons and daughters who are not disloyal to the Father's command, the Father's heart, or the Father's love.

We pray that You will guide us not to be disloyal before the will You have granted. Let us feel the heart of the Father, who has felt sorrow in the course of providential history, toiling over difficult situations.

Please take charge of our minds and bodies as Your own in this hour. I pray and wish that You will understand and accept our minds, since we are gathered on our knees and wish to be embraced in the Father's bosom, our heads bowed over our inadequacy.

Please personally govern the time from the beginning to the end. I pray in the name of the Lord. Amen.

Prayer

Beloved Father, please allow us to know that the tear stains of the Father, who toiled to raise us in front of this nation without our knowing, are spread all over. Father, we have been disloyal children who could not make ties with Heaven, having been drawn into the realm of death, sorrow and lamentation. Yet we pray and wish that You will let this be the hour when we can attend You by allowing us to save our own original characters in awe and reverence in sight of the grace You have bestowed.

From the moment we realized there was a path the Father wanted us to go, we realized that the Father is going along the path of tears also; He is traveling the path of the cross with us. He is traveling the path of tribulation, the path of sorrow, and even the path of chains along with us. In addition, we know about the thorny path You have walked, treading the historical course, toiling behind Your beloved sons and daughters.

You have repeated the history of toil of which we have no knowledge to gather us today. We bow respectfully, picturing in our minds the Father who toiled in this manner. At the same time, we are deeply ashamed of ourselves. Father, we pray that You will captivate us with the impulses of Your heart. We were called because Heaven has a purpose and hope in us. Please allow us to know that the path of the cross which lies ahead does not originate with us.

Please allow the posterity of a thousand years from now to know the historical path of forming ties based on their ancestors' effort. In this hour, we have the mind that can embrace limitless joy, limitless happiness, and limitless hope. The origin of that is not in us, nor in any human being. All has been initiated by and operated by Heaven. Beloved Father, I pray and wish that You allow us to be the sons and daughters who know and deeply treasure, in their minds and bodies, the longing for the grounds upon which Heaven operated and to shed tears clinging to this.

Father! You know the direction Your sons and daughters, who came seeking this lonely place, must go. You know the path for these people to take and go forth upon. The origin of these people's minds is not themselves. Their being in a position to receive words of advice is not for their own sake, but for the sake of others and the Father. Father, I pray and wish that You will govern these people to be unchanging to the end.

Father, please do not allow us to become disloyal and leave You during this remaining period of tribulation. Allow us to be sons and daughters who do not fail to go through this difficult period, even having felt the sorrow of the Father. We pray and wish that You will let us become the sons and daughters who are concerned about the Father and who comfort His heart, forsaking ourselves for the sake of keeping Your heart until the end. Let us understand the Father's situation.

The time has come when the one who says he has stood on his own will fall. The one who recognizes himself will be that much more prone to betray Heaven. Father, please let Your sons and daughters who are gathered in front of Your knees on this day take delight in Your living words of advice. By doing so, Father, we pray and wish that You will let this be an hour when You can taste happiness.

Nothing other than what belongs to the Father is required in our minds in this hour. Now we must tread over today's tribulations and look to the garden of promise. We must long for the heavenly kingdom of eternal blessing. We are aware that God's blessing to be revealed is great glory, beyond words. Please allow us to remain to the end, having endured with unchanging hearts toward the Father. We pray and wish that You allow us to be the sons and daughters who can stand before You after fighting to the end. There are other sons and daughters who feel concern about the Father's will; we pray that You will bestow blessing upon and give advice to them.

We know that Your children are repenting in Your presence, scattered across the countryside in solitude on this day. We wish with utmost sincerity that You will extend Your hands of indiscriminating grace over them; that You will let each of their minds have discretion. Do not allow us to fall down midway.

Now we offer everything we have to You. We request and wish for You to accept it. Father, we pray with utmost sincerity that You allow this to be the hour when we receive the Father's grace, when our minds turn to the Father's and we thus become able to feel and experience the glory of the Father's victory.

Please take charge of the remaining hour and have dominion over it. We pray in the name of the Lord. Amen.

Prayer

Father! Please forgive us. We cannot repay Your grace even in ten million lifetimes, the grace of being able to call You "Father." Forgive us for calling You Father, knowing that You are the Father of blessing. Forgive us for having attended You only as the Father who is in a high and noble place.

You were the Father of a myriad soldiers, the master of the whole cosmos, and the central figure with the authority of the whole world. However, because of the mistakes made by Your sons and daughters, You have been put in such a miserable situation. Father, please allow us to be sensitive to Your heart in this hour. Father, we pray and wish that You not allow us to become weak like the defeated ones after seeing the hill of bitterness in the providence You left behind.

We are aware that even if we cannot go, the Father has to walk the path of the providence. Even if we abandon You, You have to go, filled with the sorrow of being abandoned. The Father has to walk the path of the cross today too, without minding, passing through the nation and toward the world. However, since there are very few people on earth who understand this situation, we cannot help having concern that the Father's sorrow will penetrate to the very depths of this earth, that the Father's lamentation will reach the earth, and that the Father's judgment will fall upon the earth. Father of compassion, Father of love, Your will of promise is alive in our hearts. Please protect us. Father, we pray and desire that You allow us to be the beloved sons and daughters who build the altar of the heart, weeping bitterly on their knees in the presence of the Father.

Please let us have more faith than those of faith thus far, as we go forth, knowing the will of the six thousand years. Allow us to gain victory over any persecution. Allow us to overcome any kind of disregard. Although we could become instruments of betrayal, since we have sought You and come to this place, Father, we pray and wish that You allow us to be unchanging, loyal and filial sons and daughters with passionate devotion toward You. Father, if we stop our pace on this path, we know that the national grief will be increased and that our lamentation will also be increased. Father, please drive us out in a pressing manner. We sincerely wish and desire that You drive us out to the end so that we may establish the fortitude to stand by God's opinions.

We are aware of Heaven's situation. Unless we stand as the Father's sons and daughters, when we convey Heaven's heart, we cannot realize the will. Father, we ardently wish and desire that You allow us to know that You are troubled in mind in a way of which no one knows on this earth. Now is the time when we must offer everything belonging to us in Your presence and make a new vow and resolution. Therefore, please let us reflect upon ourselves, asking how much we have tried to attend Jesus, who left behind sorrow after coming to this earth. Allow us to make a new vow and resolution. Father, we ardently pray and wish for You to please extend Your hands of capability over this sleeping nation. By lowering the long-awaited rain of the Spirit of the Lord, enable them to be proud of the day of victory and sing of the glory of the Father.

When we stepped forth in front of the Father, we were able to feel and experience the lonely heart of Jesus, who resolved to go forth regardless of any difficulties. Now the time has come when we feel proud of the hope we entertain, stepping forth with resolution. Please let us go on, taking the lead, standing on Heaven's side. Let us leave behind the things Heaven would like left behind. Father, we pray with utmost earnestness that You will now take hold of the set of true people who can comfort You with deep hearts and who will fight for Your sake. We pray and wish, Father, that You allow us to know the ideology of the Father, who cannot abandon the dispensation for humanity. Let us know the true mind of Heaven, which must be revealed now. Let us be sensible to the grief of Heaven, who must be struck and come back.

Please embrace us so that we can share weal and woe with the people rendering devoted service, trying to be true Israelites. We aware that the people who were

removed to the wilderness under Moses' guidance betrayed the will under the weight of pain and tears. Since the strength of historical transition is being manifested to us today, please let us dissolve the bitterness. We must feel ourselves insufficient when faced with the Father's established will. Father, we pray and wish that You allow us to be the sons and daughters who can represent the heart of Moses, who believed in the Father, even under unfavorable circumstances, and who tried to build an altar for You.

The Father's concern, the Father's pain, and the Father's efforts are incomparably greater than ours. Please allow us to know the circumstances of Jesus as he walked the course of limitless toil. Allow us to look at the internal character of the Father, who is walking a path of limitless pain.

Please guide us to withstand all we encounter today, the feeling of being wronged, the adverse criticism we receive, and the persecution we come upon. Lead us to go forward for the Father's sake without hesitation wherever we are placed. We sincerely wish that You waken us to deeply know all of these facts. Please advise us with a concerned heart until we stand on the foundation of the final victory. Father, we pray and wish that You allow us to be the sons and daughters who care nothing about any obstacles.

Since we have gathered here in this hour, please allow Heaven's counsel to be manifested to us. Sorrow, loneliness and difficulties surround us. We are aware that we cannot dare to be conscious of our importance just because our senses enable us to know how to call You "Father." Father, please come in person and watch over the minds and bodies of each of us. Let us feel the oneness of life. Bestow the grace of glory upon us. We pray and wish that You allow us to be the sons and daughters who step forth equipped with new resolution, new determination, and a new pledge with which we can endure and remain until the last days.

We are aware that there are members filled with tears lying prostrate before the Father's knees in solitude. My Father, we sincerely pray and wish that You will manifest Yourself in this hour as their Father and friend and relate to us and advise us with equal authority. Since we have entrusted everything to You in this hour, please have dominion according to Your will. We pray in the name of the Lord. Amen.

Prayer

Father, please allow our minds and bodies to be fraught only with the Father's shimjung, at least in this hour. Let this be the hour in which we become imbued with the mind of original nature and are drawn toward the Father's shimjung. Please allow the deeply penetrating shimjung to put forth its buds in our minds and bodies so that, upon seeing the Father rejoicing, we can run toward Him and enfold His neck with our arms.

We have learned that You are the Father who appears subtly. You will not initiate any action until we lay bare our thoughts. We still have loyalty toward the Father, in spite of our contaminated minds. Father, please seek us through this shimjung. Through this shimjung, give orders. Please allow the ardent shimjung with which we

can call You "My Father" to seep out, unconsciously shedding tears, sorry for the insufficiency of our bodies and realizing the inadequacy of our past lives.

We have learned that Heaven feels no reluctance in protecting anyone and everyone; Heaven feels no reluctance in becoming the friend of one who seeks Heaven. Heaven is the friend of those who wail to Heaven and shed tears. He takes delight in showing Himself to be our Father, who will live together with us forever.

We miss the voice of the Father who would subtly counsel us. We long to feel the wonderful love of the Father, who would embrace us in subtlety. We miss the moment when we can call You "Father" and want to boast and exclaim that You are our own Father with uplifted hands.

We thought You were far, far away from us; but we realize that You have been with us in our minds, and we are glad we met such a Father. You were close in our hearts when You were said to be far away from us. You were crying out from afar, saying that You were in our hearts. Human beings today are not attuned to this.

Please allow us to repent in this hour for not knowing that when we thought You had forsaken us in the past, that was the very time when You were closest. When we thought You were not with us was the very time You were.

We did not know about the mind of the Father, who would not wish to leave His sons and daughters in hardship. There have been numerous times when, not understanding Your heart as You went through the tortuous path, we thought You were unkind and heartless to put us out on the path of toil. Many times we bewailed our ill fortune and were spiteful toward You because of the past. Father, please forgive us for having been bitter against You, for having betrayed You, for having denied and distrusted You.

We have learned that all this is due to the crime our ancestors committed by falling. It is the cause of the prophets and sages having died, leaving behind the bloodstains of bitterness in human history. Is the standard of our minds lofty today? Please purify our minds. Am I longing to represent God and put my body and my prestige on the line? I pray and wish earnestly that You let us be the sons and daughters who know how to call You "Father" after striking our bodies, which have no excuse to offer in the presence of the Father's internal character, aware as we are of the fact that the Father is in a miserable place.

Father, we know that there is no need for many words. Heaven delivered the words, but the people could not put them into practice. Upon seeing that, Heaven came to feel sorrowful. We learned that words easily become lies and that the Father's sorrow has been growing more severe every day.

While Heaven is aware of the sorrowful circumstance of having to speak again, humankind is not aware of it. In spite of this, God is in a situation where He has to give advice out of concern for humankind, unable to abandon them. Father, I sincerely wish and desire that You forgive us for having to re-learn Your situation.

We gathered today, considering this a holy day. We gathered, longing for Your words. We gathered, waiting impatiently for Heaven's grace. I know that we gathered wishing for something. Therefore, Father, I pray from the depth of my heart that You now allow us to wish to be our true selves; that You will guide us to know how to listen to the words and commands that are passed down from our true selves.

Father, You know that I did not want to disappoint You, in spite of the sorrowful events that took place as I walked the forty-year life course in obedience to Your will. I did not want to retreat in defeat under hardship. Father, as we come to be aware that the history of tribulation ceaselessly continues on the path that remains, we cannot help informing the Father of our insufficiency with bowed heads. I wish You would allow this one body to bear the grief of history. Please allow Heaven to go beyond all the remaining tribulations, taking this body as a sacrifice.

We long for the moment when the Father can rest, when the Father and I usher in the moment of happiness, having discarded all sighs of grief, arms about each other's necks, calling each other "my son" and "my Father." Please allow us to be the sons and daughters who can go to the spirit world having established single-hearted devotion based on fidelity on the earth, regardless of any sacrifice we may have to make or any misery we may have to go through on the earth. Since we have made up our minds to go such a path, Father, I pray and wish earnestly that You will drive us and lead us to not mind it. Father, I ardently solicit that You will let this be the hour when we form a resolution and make a vow with a new mind and body.

What shall I speak about in this hour You have granted? Since I am trying to convey what You wish to reveal, please allow me to convey Your shimjung as it is. Ardently soliciting that You let this be the hour when the minds of the receivers blend with Your shimjung in one unified shimjung, when we can sing of the Father's glory, embraced in the Father's grand bosom, I pray all these words in the name of the Lord. Amen.

The title of the sermon I am about to give you is "The Religious Person's Attitude." I will speak briefly upon this topic.

The World of Intrinsic Qualities of Faith

You have flattered yourselves that you are religious. We have gone forth not longing for this nation in the present state of affairs, but longing for the eternal kingdom. You have neither seen nor been to that kingdom. You simply proceeded forward, believing that the word you had heard was true.

We cannot consider that the intrinsic qualities of faith jell with all conditions of reality. I believe that, for those trying to lead a true life of faith, this only happens when the great infinite Heaven, the garden of eternal ideology that we cannot even imagine, has a reciprocal relationship with the being called "I." Heaven will press me constantly and warmly to make an effort to attain the ideology in reality. The path of faith continues upon that basis alone.

The kingdom we long for cannot be elucidated by dreams or imagination or even by wise conjecture. That world is necessary for us. It is the limitless world of the ideal; the world of goodness, happiness, love, and the ideology of which we dream. That world is the heavenly kingdom of faith in which we wish to live. From a worldly point of view, those who keep faith with the intrinsic qualities of that world might be seen as extremely pitiful, terribly lonely, or ultimately sorrowful. It depends upon how you view them. If there is one who feels and experiences Heaven's heart, even in such a situation, and feels the shock and the stimulus of that realm of the heart, no matter what kind of persecution, suffering or death tries to block the way, nothing can stop him from going this path.

The Life of a Truly Religious Person

Letting this kind of heart stimulate the mind and letting that mind push the body to move, trying to feel and experience the life in which one unconsciously walks forth toward the endless territory, is the very life of a religious person in this world today. Only when one can lead life with this kind of stimulus and manifest the far-distant ideology as the power of real life is one a truly religious person. Going further, only when one cultivates the foundation of mind with which he can push out power, even the sweeping wave of death, from his surroundings can Heaven acknowledge him as a truly religious person. That is how I see it. What is felt through self-realization, when we cry out facing Heaven, is greater than anything felt through doctrine or thought. The same thing can manifest itself as the value of light in our minds and bodies and in the heart of our life circumstances.

The religious life can be considered going through the path of victory in such an important decisive position. We know very well that throughout history, this path has been heaped with persecution, sorrow, the cross, and death. Because we have this kind of history and tradition, today you also are placed in a position where you must not betray this historical course of faith. For that reason, I must stress that it is more valuable than anything else that we assume a correct attitude of faith today.

Gallantly Traveling the Difficult Path of Faith

To gallantly travel the path of difficulty, the path of persecution and death while walking the path of faith, there is something you must feel first. You must feel that your birth and your being of a particular nation or group was not the result of your individual wish. You will not be able to deny that you were born on this earth by having been drawn into motion that even you yourselves cannot understand. When we think again about how the motive of my being originated and was given to me, how I was to go through this kind of course and am a resultant being, we must not boast of ourselves or our beings. We must boast about the being who has something to show off within the ideological realm of history, the whole, and the future.

Unless you have this kind of conviction and feeling now, a more complicated matter than you might think will occur in your path of faith. Sorrowful and difficult things will take place. You will face undeserved death. You will easily abandon your ties with the heavenly principles. You will stand in a position where it is easy for you to betray Heaven.

Therefore, we must have a heart that is deeply sensitive toward God's ideology and reflect upon our lives in light of this ideology. We should live feeling that our individual selves are sacrificial offerings for the sake of glorifying cosmic relations, for the sake of forming a connection with the ideology of the infinite world of faith. As long as we lead a life of faith in which such an ideology does not disappear from our minds and in which such a feeling does not depart from our hearts, no one will dare intrude upon or subjugate us on this earth.

You must know that our ancestors felt a lot about such a connection. The people who began after Jacob received the blessing of being Israel had the ideology of being God's chosen people. We know that this sense of being the chosen people established the history of the Jewish people. It was the base of hope in the course of building a new garden in the land of bliss. It was the heritage of the history of the restorational providence. This applied not only to the people, but also to the national leader who guided the people.

God sought out Noah and raised him to let humanity, which had abandoned Heaven for the 1600 years after Adam, form new ties of promise. Noah was not looked up to by the people of his time. He was of no importance in the eyes of those people. However, Noah understood the heart of Heaven, who wished to resolve the great regret through choosing a man like him. That is why Noah proceeded forward, surmounting all difficulties for 120 years, holding onto Heaven's will and command.

Noah came to realize the preciousness of the relationship with which Heaven had raised him up, called him and commanded him. The deeper his understanding became, the greater his relationship with Heaven. As days went by, he felt deeply about the greatness of the will of the internal heart of God. For that reason, although no one gave him recognition and numerous people ridiculed and rejected him, Noah did not abandon the building of the ark for 120 years.

The Mental Attitude and Life of Central Figures

Why was only Noah able to keep unshaken faith in God's will, while all people, including the people in his tribe and people on good terms with him, betrayed it? He knew that the ties he had formed with Heaven were greater than the ties he had with his brothers and sisters, his relatives, and even his life. When misery came, he longed for the infinite world with a bowed head, shedding tears with a deeply touched shimjung. You should not forget this.

Abraham and Moses were in the same situation. The Pharaoh's dazzlingly gorgeous palace was an environment of maximum freedom, in which Moses lived in splendor. However, he gave all that up because he realized that God's providential hands were extended to him through historical ties and through the flesh, blood and bones of his ancestors. As he became better informed of the culture of Egypt and more knowledgeable about everything in the enemy country, Moses became increasingly sad inside the Pharaoh's palace because he could not share in the historical situation of Israel, the chosen people. He might have grieved over his inability to understand the people's sorrow. Though his environment was very free and comfortable, when he became deeply moved by the realization that he was a descendant of the chosen

people, Moses became hostile toward the Pharaoh's palace and stepped forth, regarding the Egyptians as his enemies. We must be aware of this.

Moses put the royal court of the Pharaoh behind him and proceeded forward seeking the Israelites, the people with ties to Heaven. Moses knew of the will and embraced such a shimjung. However, the Jewish people, who were ignorant of the will, could not recognize Moses as such. This became cause for penetrating historical sorrow and lamentation.

When the people whom Moses had sought out abandoned him, Moses ended up leading the life of a shepherd for forty years in the Midian wilderness. Though he had to walk such a path, Moses kept his principles and the integrity of being Heaven's chosen. Even if his body were to fall down, Moses ardently wished to bequeath his faith to someone. The more intensely he wished for that, the more tears he had to shed, thinking of the Israelites groaning under the ruthless tyranny of Pharaoh.

While the Israelite people were asleep and in a state of ignorance, Moses prayed for their sake, raising his face and looking to the land of blessing, Canaan. Unable to sleep, he would pour out his heart. He led a life of contrition before Heaven with a sorrowful heart toward the people. Because he led such a life, Moses was fit to assume the responsibility of the central figure of that period. He could become the representative of Heaven. Throughout history, we have learned that Heaven set up Moses in front of the Israelites, who were falling down, to seek and re-establish the history of His relations with Israel and humankind.

What Jesus Felt on the Earth and His Resolution

Numerous other prophets and sages walked the path that Moses walked. Four thousand years after the fall of Adam and Eve, the second ancestor of humanity, Jesus Christ, came. He took upon himself the responsibility for all the faults of the fallen Adam, bearing in his body the sorrow of Heaven, the sadness of all humankind, and the grief of all things in the universe. He took charge of all conditions of deathly darkness that drew lamentation and sorrow from Heaven for the sake of breaking them down. Let us think about Jesus.

What kind of person was he? Going back over the four-thousand-year history, Jesus pined for people who had not felt the fear that results from culpable acts and who had not perceived sorrow by reason of their sins. Namely, he yearned for the original Adam and Eve whom God had created, having been deeply touched by the sense and shimjung of goodness. Jesus had to restore and replace the original selves of Adam and Eve, who should have been the good, truthful ancestors of humanity. His belief that he had come on behalf of God's ideology of creation was greater than any circumstances society could present to him and greater than any other tendency in his mind.

Therefore, if Jesus felt loneliness, that loneliness was connected with Heaven. When Jesus came to fathom God's loneliness, he could no longer feel lonely. Every time hope or ideology sank deeply into his mind, he felt the responsibility to introduce that hope and ideology to humankind.

Jesus came to realize that he bore the responsibility of being the central figure who had to realize the hope for which God had wished. He had to indemnify all the guilt the ancestors had perpetrated by falling. As this kind of understanding grew deep in him, he came to realize that the relationship between God and himself in the sorrowful four-thousand-year history of restoration was one of father and son, inseparable. This realization prevented him from feeling bitter toward the fallen Adam, the fallen descendants and the Archangel. It became stronger when such resentment was aroused. Jesus began to realize that Heaven was his father, that the earth was his mother, and that he himself was born as the son representing Heaven and earth. Jesus could not help feeling that God's internal character, the earth's internal character, and the internal character of all humankind should form everlasting ties with him. He felt the stimulus of those connections even in such a tragic situation.

What was it that touched his mind so deeply? His relationships were not joyous, they were sorrowful. Originally, humanity was to form a parent-child relationship with Heaven by building the garden of the eternal ideology. The whole of man's conditions should have provided an impetus to the Father's conditions of happiness and sung of the heart of that happiness. However, humanity formed ties of sorrow, unable to form ties of happiness. You must know the heart of Jesus, who had to weep bitterly as he became increasingly aware of such facts. Jesus knew that the ties his ancestors had formed for four thousand years were not ties of happiness, but of sorrow. Therefore, whenever Jesus was in a sorrowful position and having difficulties, he determined to be the central figure of the sorrowful world. That was how Jesus was, and we must know that.

Looking at the people and at Judaism, which could not prepare the altar of happiness with the heavenly principles and rise, Jesus felt great sorrow. The more he knew about the religious denomination, about the people, about his tribe and himself, the more sorrowful he became. His knowledge became a condition for sadness. Nevertheless, because Jesus assumed responsibility for history, which was connected to the sadness, we must know that he passed away with indescribable sorrow and lamentation in his heart. His mind longed for the infinitely glorious and good world of relationships. However, the reality in which he lived was such that he could not help being sorry about his lot in life, which was infinitely sorrowful. There was no one who knew the situation of Jesus, no one who stood at the intersection of two such different worlds.

The Right Attitude for a Religious Person

Jesus is the one in whom we believe today and who sacrificed his life for this faith. No religious people have known about this since history began. No one on earth knew how to grab hold of Jesus and cry over this. Carefully considering this matter in this light, the mind with which you can weep unrestrainedly for the sorrow of Jesus must linger in you and overwhelm you. Otherwise, you cannot be considered a religious person who is proceeding toward the heavenly kingdom. That is how I feel.

As we come to look at this pitiful people now, we have to feel sorrow regarding their fate. As we see religious denominations fighting with one another and splintering

into fragments, we must watch it from the position of being inseparably related to it. Only when you know how to feel sorrowful, having a mind like that of Jesus on behalf of history, the present period, and future descendants, can you leave at least the condition of receiving the blessing granted to Israel to your descendants on the earth. You must know this.

Viewed in this light, the right attitude of a religious person is to deny himself completely. Only when he crosses the hill of death can he form ties of happiness with Heaven and say at the time of passing on, "Father, I have accomplished all that Jesus did." He should be able to end the ties of sorrow and bitter resentment that he has formed and embrace the moment when he can sing of ties interlocked with happiness. We should know that these people will possess the kingdom of eternity; they will live in the heavenly kingdom. God's will is to seek out these kinds of people.

When I look at those of you who have sought out the Unification Church and entered it, there are moments when I consider you pitiful. You sought and joined the Unification Church because you are connected with it through some unknown relationships. In spite of trying to turn your steps away, you have lingering attachments pulling on you. If this unconscious relationship was not caused by you, who was it caused by? We must know that it was because behind us was the foundation of the accomplishment of our ancestors, who strove to dissolve the bitterness in the history of blood and tears. Therefore, whenever such a feeling comes in our heart, from now on it should be possible for the mind to call out, "Father!" to Heaven and explode within us, even if we are falling down, forgetting even the consciousness of our existence. We will have to say that only when we become connected with the world of happiness after crossing the hill of history, bound with sorrow, can we become qualified to receive the Lord for the first time.

That is the case for you, and I cannot escape from it either. Why is it that unbearable and inexplicable sorrow wells up within us and penetrates deeply into us? It is because of the relationships of historical han, which even I do not understand. It is because heavenly relations, earthly relations, and human relations that we cannot understand are bound with us today. We must know this. What is it that Heaven wants? It is the person who can indemnify all the sorrowful relations on the earth. He is the man who can say, "Father! I will indemnify all Your sorrowful relationships. Please guide me to become the central figure of the history that is bound with sorrow. Please allow me to become the one who can remain in the world of sorrowful relations and whom Heaven wants in that world." If we have this kind of mind, we must know that even if numerous crosses come, it does not mean all is over.

What did Jesus mean by saying, "I have accomplished all"? Jesus had accomplished his mission only to a certain limit through his death in the course of indemnifying Heaven's sorrow. In other words, Jesus knew that if he died, an indescribable sorrow would enter into the heart of God and be connected to it. The miserable path of death would be left behind to the throng of people following him. Because he knew that the foundation of spiritual salvation would be established with his death, he was able to go beyond his death with a manly mien.

The Way of True Faith

If this kind of feeling bubbles up in your mind, you are the person who owns heaven and earth, even if you have nothing. Heaven and earth will appear as your comrades, even if you do not have any other. For that reason, you must feel that the way of true faith is the way on which you proceed linking the history of relations. It exists where you proceed to build the tower of relations with Heaven.

If we feel sorrowful when we part with a friend, how much more so should we feel when the relations we have with Heaven are disconnected? You should be able to feel that is the moment of historic sorrow, the moment of grief for heaven and earth, and the moment of sadness for humanity and the heavens.

If one felt this, he would have to feel his inadequacy, regardless of how much he might try not to, and he would not be able to control the outbreak of tears. In addition, as you have learned through the Divine Principle, the position in which we individuals stand today is one in which we have to dissolve the ban of heaven and earth, even that of spirit men in the spirit world, and liberate them. You have been set on the altar of such a cosmic-level fate. You might feel infinitely sad if you let yourselves think about being sacrificial offerings in this manner. However, if you know that the sorrow of the numerous spirit men, the numerous people and beings of heaven and earth who are watching you, is greater than your sorrow, you would not allow yourself to be disappointed in the course of marching toward Heaven. You would not be able to sigh for grief.

Knowing that this kind of feeling, this shock fated to be connected to my mind, is trying to form ties with an eternal ideology, we cannot deny that we have a mind within us that wishes to live in that world. Accordingly, since spirits do exist, we will have to build the world in which those spirits can live in joy. According to the breadth and heights we have reached on earth, the authority to possess that world will be given to us. When we think about this, it is impossible not to feel that we are sinners in our hearts, even as we live and breathe, in times of joy and of sorrow. I understand this is the way of religious individuals who seek Heaven.

For that reason, I who have been walking this path for forty years, also besought Heaven when I made up my mind and stepped onto this path, saying, "Heaven! Since I am trying to go in search of You, please do not let me abandon this relationship I promised to keep until I die. Please allow me to know how to live and die in accordance with this relationship, even if the heavens, the earth, and this body all disappear." While living in a period of such a swirl of history, you will be faced with difficulties, with the cross and with persecution. Every time you are faced with such moments, you too will have to cry, holding onto Heaven, longing for the selves who promised heaven. You must shed tears before Him even under such circumstances and lament your insufficiency, your imperfections, and your enervation with bowed heads. I consider this the path of the person who marches in search of Heaven.

Please do not think all that I have belongs to me. I want to link all that I have to you. God wishes to leave behind everything Heaven has as that which is historical, current and of the future. We must not forget that we are a people, a tribe, and individuals

who are being connected through such a shimjung. Since the God I speak of is not fictitious, and the ideology for which I long is not false, I am worried that you will be judged in proportion to your denial of the will of Heaven. Because Jesus had such a heart, he had to march on, regardless of life or death. Because Jesus was in such a position, all humankind can sympathize with him.

The Teacher's Thought

I know that you are trying to follow me, attend me as your teacher, and make every effort for me. However, you must know that I am hesitant to receive such devotion and attendance. The reason is that Heaven has not had such a day on this earth, and I cannot offer my bows sincerely before the Father day after day with a joyous mind. Because I knew too well that I was not able to relate to Heaven in joy, there have been numerous times when I rejected your devotion. Many times I seemed to knowingly cut away the anguishing heart with which you cried out before Heaven. I did not do this to satisfy my desires. I did it because it was unavoidable when I thought of the bitter resentment of the world of relationships and the actual world. Therefore, whenever you look at any aspect of things, I want you to become people who worry about Heaven with a heart teeming over with sorrow.

Even if we take delight in meeting Heaven, this is not an end in itself. If God's hope and joy existed with us, it would be indescribably great. If there were sorrow, it would be inexpressibly great. When will the central figure appear on this earth who knows how to dissolve such grief on the earth and comfort the Father for His sorrow, who knows how to reveal the happiness buried in the Father's heart by singing of the joy of the earth? You should not ignore the relationship of meeting such a central figure with a heart like this. I cannot ignore you, and you cannot ignore me. Your relationship to one another should be that of meeting one another after six thousand years of tears and sorrow.

Heaven has longed for the heavenly family, the heavenly home, the heavenly people and the heavenly kingdom. For that reason, unless people long for the heavenly kingdom, they will die away; unless a home becomes a home that wishes for heavenly people, that home will vanish; unless a person becomes one who impatiently awaits the heavenly home, that individual will disappear without a trace.

The Place where Your Status as God's Son or Daughter Is Decided

You should know how to establish a national standard, go beyond "me," rise above the family and the people, and indemnify the sorrow within the realm of that ideology. Only then can you become individuals with the qualifications to comfort the Father, who has labored for six thousand years to seek and establish His ideology in the form of a nation; who has hoped for a nation that went beyond the sorrowful relationship. In such a position, you will for the first time be affirmed as sons and daughters; in such a position the relationship with Heaven will be restored for the first time; in such a position the history of joy will begin.

No matter who they are, unless a people has a sovereignty, any passerby can cajole them and laugh at them. However, from the day sovereignty is established, no one can pass by freely or cajole them as he pleases.

The Christians scattered around the world today have not become the people of the Kingdom of God. They have not become the heavenly people with the heavenly sovereignty. Unless the heavenly people have the sovereignty to take care of them, that people can then be cajoled and abandoned. You should know this.

God did not attempt to restore the heavenly sovereignty in Egypt centering on the 600,000 Israelites. Why did He drive the mass of 600,000 people out into the wilderness toward Canaan in the hope of establishing a nation with a heavenly sovereignty? It was because He had to establish a sovereign nation Heaven could direct, even if He had to receive all kinds of persecution and go over the hill of death. We must understand the heart of Heaven, who drove the Israelites out into the wilderness in this manner, where death rolled in upon them. Unless a people equips itself with the form of a nation and then restores the sovereignty with which it can attend God, that people cannot escape being ruined and trampled upon.

Seeing the providence of Heaven from this standpoint, it is not time for the Christians scattered around the world to put their denomination first. They must consider the thought of a heavenly people, going beyond chosen-people-type thinking. This is the thought of Heaven. An altar must emerge with the pride and integrity of being the people of that nation and it must form heavenly ties, earthly ties, historical ties, and human ties and unite itself centered on Heaven. Unless this type of altar emerges, talk of realizing the heavenly kingdom on the earth is nothing but a dream.

You must know that each of you has a historical relationship of numerous enemies and numerous prophets and sages being made fools of deep within you. You have the relationships of a keenly sorrowful history deep within you, Heaven's grief because of Satan. You may meet an individual, and he or she may seem to be a mere human being to which to relate, yet there may be very complicated relationships and circumstances of Heaven involved with him or her. You must know that there have been cosmic level events in the background of that relationship.

Heaven has wandered for six thousand years in search of the sovereignty, in search of one "ism," one relationship and comrade with a true heart. This historical relationship cannot be denied. Living a life which inherits and crosses the historical course of the integrated relationships is a life of faith. That being the case, no matter how much deficiency a comrade has, no matter how insufficient a family member is, and no matter how much a family member shocks you, how could your chagrin be greater than your wish to form ties with Heaven? Where would there be a greater sorrow than that which you would feel if you forsook that relationship?

We know that the person who renders unselfish devoted service for the sake of the nation is called a patriot. The man who forsakes himself for the good of his family and relatives is called a filial son. A woman who lives unselfishly as a sacrificial offering for her family is called a virtuous woman.

If you look at the history of relationships today, our relationship with Heaven is that of a bride and bridegroom. You must know that throughout history, we have gazed steadily at and our wailing has reverberated in this reciprocal relationship.

The moment I can call God "Father" after feeling this kind of shimjung relationship, although "I" am a being of today, I am not limited to this earth. I am assured of being in the realm of the ideology of the eternal world. Heaven will name such a person a person of perfection. According to my understanding, a true person of faith must feel the heart of such a relationship above all. That is the proper attitude. The grace you received is not affected by today's happiness. It is the grace resulting from your having inherited the historical relationship.

Heaven Must Be Able to Give Commands with a Sense of Relief

If we wish to give our fealty to Heaven, we should, first of all, be able to bow our heads before the mind within us that wishes to do so. That mind did not originate with us. It did not come about of its own accord. It came about through some kind of truth, through some kind of reason, and through the relationships established in heaven and on earth. We must consider this valuable and precious, what we have decided in our minds, what we have pledged. We should not allow that determination, that pledge and shock of heart to end on the same day. We must bring them to a conclusion with history, and we must resolve them in concert with history. The grace of Heaven is present here. Because we have such relationships, the determination we made should not disappear along with history, nor should the pledge we made.

Only when a person emerges who feels responsible for a mission like this can Heaven be relieved and give commands. This is how I see it. We say that we are deeply imbued with sorrow, but how great would the sorrow of Heaven be, when relating with a wicked person, who has a mind that forsakes the heavenly relationship several times a day? You should realize that Heaven is weighing such a person, putting him on the scales. This is a relationship we cannot help having; this is a relationship from which we can never escape. It is a relationship we cannot free ourselves from, whether we go to the heavenly kingdom or to hell. That is why we feel pain when we go to hell.

We Must Live within the World of Original Relationship

If you have a short history of having received the grace of Heaven, two months, two years, three or even four years, you still should not consider that you have received grace only for that time. You should feel the emotion with which you can say, "I have received Heaven's grace for six thousand years." When such a mind springs up, you will be overwhelmed with awe toward Heaven. You should not become so evil as to rejoice in yourselves after Heaven has made efforts to seek you and raise you, you who should be dead ten million times over.

For that reason, you must know that the throng of people who live in the original relationship, cry in the original relationship, and die in the original relationship are the central figures of history, the central figures of the period, and the pioneers of

the future. You must not forget that Heaven has unfolded the dispensation without giving up the relationship, making history to gather people like this, to call upon and raise people like this. If there were going to be judgment, there would be no one who would receive more fearful punishment than the person who forsook this relationship.

Do you have a mind that thinks of the Unification Church? Such a person does not think of this building here, some truth of this world, or this throng of people gathered here. The person who knows how to recognize the Unification Church as it is connected with God knows how to pocket his pride before the truth of such a Unification Church. He knows how to become acquainted with the feelings of the members of the Unification Church. This is a veritable member of the Unification Church. I am not going to speak any further on that.

Humanity, for whom God Waits Impatiently

What should the attitude of a person of faith be? He must have a heart that feels impatient. Because you have the connection, you must know that you cannot help being impatient. What is Heaven waiting impatiently for? Heaven longs not for a person of faith but for a person who practices the truth in life. I long to be a person who practices the truth in life rather than a person of faith. Heaven longs not for the kingdom of hope but for individuals who can live in that kingdom.

Today, we hold up a word called faith and wait eagerly. However, we must lead a life of faith beyond that. In other words, we must become members who live with Heaven, people who live with Heaven, and the church that lives with Heaven. We must lead a life of faith in which we can enjoy ourselves and sing and be able to return the glory. Heaven waits eagerly for this.

What was it that God impatiently anticipated from our numerous ancestors in the course of history, after establishing a word called "faith" in front of them? You must know that He longed not for the individuals of faith themselves, who were fighting in their respective places, but for people who could live with Him, having remained until the last days. God waited impatiently for one who could fade away for the sake of faith, who could resurrect after dying for the sake of faith, and who could escape the realm of death and sing of the joy of resurrection in the realm of life, calling God "Father" in the everlasting world. God waits eagerly for such an individual. Thinking of this, you must become the people who know how to long for the self within you for whom He eagerly waits. You must strive to seek out such a self and meet him.

Although you are standing here today, you know very well that you are not those for whom Heaven waits impatiently. You are not all for whom Heaven searches. For that reason, if you have a mind that thinks of and cares for Heaven and have a connection with Heaven, an ardent mind that waits eagerly for the original you, that mind should be established as your standard.

When we seek out such a self, we will be able to live attending the Father who has been seeking such a self, bragging about "me" as such and singing of my value. You

must become the people who long to be such selves. If you lose this shimjung, you will not be able to go the path of faith.

The Original "I", the Foremost Standard of a Person of Faith

To begin centered on himself, to bring settlement centered on himself, to pass judgment centered on himself is the most effective way for a person. Therefore, rather than pursuing the relative self, you should pursue the self who has a direct connection to Heaven, the one with the mind that pursues value. The stimulus to cry out for and to fight to seek such a self should begin with "me." Thus, it should test my mettle. Only when that self is stimulated do I and the hoped-for "I" form mutual ties with which we surmount the difficult path of faith without problems. You must know this.

This teacher you follow has limitless feeling regarding humankind today. While I feel like cursing endlessly, at the same time, I feel like singing about that self which is hopeful.

You must know how to feel such a mind each hour throughout your lifetime. Since this is a path we take to seek such a self, without caring at all about the circumstances and situations relating to persons or the church, you must feel that you cannot abandon that path; nor can you loiter. You cannot hesitate and merely watch. Any person who retreats from such a course will not be able to own the hoped-for self. We will sigh for grief from that time on. You must realize that if you keep continuing life as it has been up to now, you will fall into a state of being lamentful, desperate and self-destructive. We cannot help lamenting about being incompetent and enervated.

Seeking and impatiently waiting for such a hoped-for self is the best standard for the ideal person of faith. You must be deeply imbued with the shimjung wishing to meet such a self someday. Only then can you know how to look at Heaven, and you will fight to find that self.

To Be Able to Stand Before God

The person for which God wished after establishing the ideology of creation has been hoped for throughout history. Yet he has not been able to appear as a substantial being. Because God wished for the day of hope and a person who had that hope, He has been able to fight with endurance for the six-thousand-year historical course. Because His mind is strong, because He knows that the day will come when He will meet that person, Heaven has endured until now.

Jesus equipped himself with the grace of resurrection, yet after passing beyond the cross, he left this world after establishing the day of hope with his promise, "I will come again." He was not able to boast of the day of hope at his resurrection. Since that time, longing for the day he promised to come again, Jesus has fought for two thousand years. Since Heaven walks this path, we today who are on this earth also must walk such a path. Furthermore, we must know that there is a history of toil in which Heaven has labored to establish the beings of original character created on this earth, our original selves. We must have the mind to feel concern about

Heaven's honor and dignity. We must know how to march forward singing of the historical day of hope. "I" am going to meet the Lord of resurrection who comes in glory. I must have an unwavering standard for such a self, and we must make a determination and vow that we will keep to our journey no matter what, until the day we find the answer. Otherwise, we cannot deny that our life of faith has violated our true self, rather than otherwise.

Coming through the two-thousand-year historical course after Jesus, Heaven has endured, looking forward to the day of hope that is to come again. Considering that such has been the course of history, that I serve the family members and that I find the family members and give them counsel is not strange. In going forth in search of the day of receiving the central figure, the bridegroom, you must know that a decoration and ornament must be prepared as a bride. You must be able to shed tears before the Father, thanking Him and taking delight. The heavenly world is vast and infinite. When we go forth to the position where we appeal to Heaven, deeply moved, thinking of the Infinite Being, Jesus will seek for us and welcome those of us who came seeking with hope. Such will be a time of spiritual experience for you, the time when you meet Jesus spiritually. For that reason, I wish you to be deeply imbued with a mind that wishes to meet him. The one who does not have that mind cannot find the second "I" that is to be raised in front of the Father. He cannot stand before the Father. This is the conclusion to which we come. We must know this clearly.

Why Patience Is Necessary for a Religious Life

Next, we ought to become the people who know how to be patient. God has been patient. The historical course from the day the sin was committed to this day has been one of forbearance and patience. No one would deny this. By merely tracing the footprints of God as He related with people, we know that it has been a path upon which He shed tears and blood, forbearing with patience. Look at the history of Christianity. Even though enemies lured the beloved begotten son and made him disappear as a sacrificial offering of death, Heaven had to forbear, with patience.

Coming through a long history, the Israelites, chosen by Heaven, have always been left at the mercy of various peoples of the world. They were pursued throughout all the ages. In spite of being the God of that nation and the God of that people, why has He forbore their suffering with patience until now? Humanity fell because it could not forbear with patience; therefore, fate decreed that God cannot help forbearing with patience until a person forbearing with patience establishes the day of victory. Since humanity acted against God's will, unable to forbear with patience, until He finds a person who is patient, God's resentful heart cannot be healed. In other words, you must know that until after God meets such an individual, such a family, such a people and nation who can heal His resentful heart by forbearing with patience, God cannot end His history of suffering. They must provide hope for the day of happiness after dissolving the resentment of the people and the cosmos by forbearing with patience even on the path of struggle, the path of persecution, and the path of death. Otherwise, God cannot put an end to His suffering history and cannot pass judgment. Although the Father has been mortified and has had the authority to judge while suffering for six thousand years, He forbears with patience,

unable to pass judgment. Since the Father's sorrow, the Father's bitterness, and the Father's mortification are attributable to this, we must begin and end forbearing with patience.

Christians use the term "judgment." What do they mean by that? It indicates the time when Heaven can put an end to His history of suffering. Heaven has suffered, eagerly waiting for such a time. It is not a matter God Himself can solve. It is a matter that must be solved through humanity. We ought to be the Christianity that can step forth onto the judgment stand with the authority to judge Satan. In addition, we should be backed up by having forborne with the patience of God, who suffered for six thousand years. By feeling, experiencing and inheriting the heart of the Father, who suffered in the historical course, we should become those who step forth with the determination to say, "Father! Please ease Your heart and let Your resentment be dissolved by me." Heaven set an objective and has forborne with patience, coming through each age, a history of unspeakable ignorance and rough struggles. Adding the whole of your mind to the heart of God, who has suffered in this manner, you must emerge with the serenity of mind that can easily forbear with patience. Otherwise, you cannot go beyond the standard of shimjung with which God forbore with patience, and you cannot hasten the judgment by having set the standard for the dissolution of resentment.

Heaven warned us that there would be a great seven-year tribulation in the last days. Speaking for the sake of the believers, God also said that even the chosen ones would be deluded in the last days. Additionally, you know very well about God having said that the one who endures with patience to the end, in the midst of this tribulation would acquire salvation in the last days.

The Termination Point of Forbearing with Patience

Where is the last stop of forbearing with patience? Where is the terminal point of forbearance? Have you ever wondered, feeling your way to that terminal point? Was that place Adam's home? No, it was not. Was it the home of Noah? No, it was not. When I come to think that the history of forbearance remains for me, for this society, and even for posterity, I must present myself before the Father with the qualifications of a prince of forbearance. People must step forward in front of Heaven with a mind to comfort Him, He who has endured for six thousand years.

Even though you have forbearance, you may realize that it is far from the terminal point of the forbearance that had to be undergone throughout history. Today people in our church say, "I cannot go any further because I am too exhausted." We hear people say, "I like the Unification Church, but it is too difficult to go the path." He who says that might be called a happy person from the earth's standpoint, but he is a miserable person from Heaven's standpoint. It is indeed difficult to go the path. The path to be gone is the path of tears. It is the path of tears where we look and cry, where we feel and cry, and where we cry while we give. You may have thought it was time for the tears to stop flowing, but it is not. When we come to realize that tears must continue to flow, that is, when we come to know that there is the shimjung of Heaven longing for the tears of further forbearance, waiting for us lowly ones, even the fact of my having endured cannot win honor for me. Though the

Teacher has endured until today, since the (Korean) liberation, I have never thought about the limit of my patient forbearance yet. I do not even wish for that time to end. Once we start wishing for it to end, we will start to look after ourselves. From that time on, we will feel fear. You will have to experience this in your life of faith.

Have you ever thought deeply in your minds that the Father who endured is my Father who is to live with me forever? The figure who endured is the bridegroom whom I am to attend. You may never have thought about it. Let us say there is a person who has taken delight in and enjoyed glory. Rather than envying him, you should be on your mettle in forbearance and be able to be perfectly calm and collected in forbearance. You must feel that the person who appears as the figure of forbearance before Heaven is more precious in this confused history today than the person who was blithely happy. The person who does not know how to go beyond this confused age today with such a shimjung will end up becoming a traitor toward Heaven.

Do you suffer pain caused by material lack? You must bear this with patience. Do you feel pain caused by knowledge? You must bear this with patience also. To not become a traitor to the six-thousand-year history of forbearance, you must continuously forbear with patience. What has remained, in spite of humanity's expectations to the contrary, is the history of Heaven. Humanity used to think it would meet with destruction, but the history of Heaven has sprung back.

You know very well about the Sayookshim, the six loyal subjects killed during the time of King Sejong of the Yi dynasty. When the spirit of this nation was about to be broken, what could lead the nation to new hope again? That was the Sayookshim, including Sung Sam Moon. Because our ancestors endured even cruel spears and swords on the path of forbearance, the path of death, our national spirit was upheld.

Who is the one to inherit the spirit of heavenly tradition today? He is the one who upholds the altar of forbearance. You must know that it is the throng of people who are waiting eagerly, facing Heaven, upholding the altar of forbearance.

This has to be felt with real emotion, with real touch, not in a fictional or imaginary way. You should be able to scoff at whatever else you feel, saying it cannot compare with what I promised and pledged in righteousness. You should be sure of this viscerally, to your very cells. Unless there is such an impulse, how can you surmount the remaining tribulation? How can you go over the hill of tribulation the nation has to go over? How can you go over the hill of tribulation the world has to go over? How can you go over the hill that Heaven has to go over? Unless the blessed land appears after passing through the course of forbearance, building a castle of tribulation and death, God's patient forbearance will not see its end.

Where to Find the True Leader

We speak of ourselves as faithful people. We flatter ourselves that we are going forward in search of the ideology of Heaven. Singing of the hope of tomorrow as the standard, we go in search of the nation and people of tomorrow, the race, the family, and the self of tomorrow. This is the path of faith. However, there still

remains some distance between me and the future me. I am not there yet. If we look for that self here, we will be disappointed. You must first finish walking the path of tribulation and raise the standard of ardent shimjung. As long as the new history remains to be built, the day of fruition will not come. Since we began our steps, having readied ourselves as the elite soldiers of Heaven, we must proceed, looking forward. We must not look back, saying that we hear something behind. That is the sound of enemies. You must not relate with one because he is affectionate toward you. You must know that he is the enemy who has an eye on your life. In the environment you live in, there is no true friend. There is no true leader. Only in the place where you seek the real truth and the true leader will the true heavenly leader appear. Even if one had a great relationship of true life in the course of history, there were reasons for him having to appear with the relationship of false life. You must seek righteousness; you must find it in your mind. You must seek a teacher of righteousness; you must find him in your mind. You must seek a home of righteousness; you must find it in your mind. You must seek the homeland of righteousness; you must find it in your mind, and you must seek the nation of righteousness in your mind. You must consider the ideology of hope as the point of unity and oneness. Going further, by fighting with the environmental darkness, you must boast of that relationship and wait eagerly with an impatient shimjung for the desire to be fulfilled. Only when we make our way through the surrounding environment, boasting of the appearance of our true self, will heavenly history begin for the first time.

Only when you cross the finishing line of the final victory will new hope appear to you. You will receive a new day. You will own a new ideology. To make that new ideology your own, you must realize that the heavenly condition remains for you to go such a path. Accordingly, we who are going, having put this historical fate at the forefront, must have a firm determination.

Now, reflect upon yourselves from this viewpoint. Do I really have the right attitude of a person of faith? Has mine been a faith for the sake of establishing a mind of hope? Have I been wishing for that? If you try to solve everything, expecting that your old faith will fix everything, you will not be able to go the path.

Because we must go with the right attitude of faith, even if the influence of death comes crashing over us now, we should more than rebuke that influence. There should be a trace of surplus. There should be areas where all things belonging to me exist in surplus; surplus in my passion, in my loyalty, in my effort, and in my patient forbearance. You must know that this becomes the first standard for inheriting Heaven.

To go through this complicated reality today, we must go forward seeking that hope. Waiting impatiently for my individual self, I hope to embrace the historical relationship, the relationship of the current period, and the relationship of the future. You must go forward seeking this. Although infinite numbers of satans will be blocking your way, you will have to fight with them. You will have to keep marching on and on, running against them repeatedly. By doing so, you must become the living sacrifice determined to go over the hill of forbearance, holding up the altar of forbearance with your shoulders, your feet, your hands, your body, and your head.

Prayer

Although we are unworthy, we have missed Your holy image and have come back to You and prostrated our minds and bodies. Please accept us with the grace of sympathy. You have loved hundreds of thousands of times and have endured endlessly. Father, You who have never abandoned us and never ceased to guide us with love! Although we are not satisfactory for the will and Your standard, please treat us with a sympathetic heart. Since we still have a fervent desire to turn away from the troublesome world and go to Your world of shimjung, we eagerly hope and desire that upon seeing such a heart in us, You will give us sympathetic love; You will bear with us and come to us.

The place where we receive Your love is the place for which all creation longs, the place for which innumerable people yearned in the past, and the place that the people of the present and future should desire. Please guide us to think about this. Please guide us to feel at this time that the more we try to be embraced in Your loving heart, the more attention we will receive from all things. Father, we ardently hope and desire this.

Give us now the heart to call You "our Father" and to see that You have toiled for us and are in sorrow because of us. Allow us to appear as zealous sons and daughters who can be moved by such a heart and embrace You, calling You "Father."

We know that the one who seeks You with an ardent heart and who worries about Your situation will not be forsaken by You. Please allow our hearts to run toward You and our bodies to rush into Your embrace. Father, we sincerely hope and desire that You fill our bodies and minds so that we can rise above the sinful history of anger, sorrow and lamentation. Spur us on in body and mind.

Since we are weak and cannot walk confidently to You, we would like You to stand as the master of our faith. The earth is turbulent, and the thorny road remains to be traveled. Although we are exhausted, we would like You to come to us in strength.

We did not realize how often You were frustrated by us; nor did we know that when we thwarted Your worries, hard work, and hopes, You were shocked again and had to turn back. Help us understand that Your hope is greater than ours. My Father, we truly hope and desire that we will not forget that You want us to be strong when we are weak and that You are looking for sturdy souls for Your providence.

Our minds long for Your character; our bodies desire to behold Your form. Our hands want to grasp Your hands and body. Since we know that it is Your main hope to meet true sons and daughters who can sing with Your love, guide this time so that at least our hearts can be seized by such a shimjung. Father, we eagerly hope and desire this.

We are stained by sin today, wallowing in the darkness. Thus far, our feelings and five senses have been busy crying out for our sadness, unable to feel Your sorrows and sighs. We have been ignorant of Your grieved heart. As we have nothing to show You, at least grant us the heart to feel remorse over this.

We know that only when grief explodes in our hearts to reprimand our misguided past selves and our deficient present selves will You hold us, see us, and embrace us. Father, allow us to possess such a heart. Father, we eagerly hope and desire that such a passion will appear in us that we can be consumed with shimjung; we can discern our lack of qualifications and dedicate ourselves wholly to You.

Father, please have pity on these shameful children here. We know that the time has come when we should forget what we used to know, when we should deny our self-serving excuses and be reborn. We know that no historical sorrows will be resolved without indemnity conditions.

Please help us realize that a time will come when we will stand in the positions of Cain and Abel before Your ideal. Help us see that the nearer the historical time of the end draws, when the body rebukes the mind and the mind succumbs to the body, the nearer the time comes before our very eyes when we can rise by connecting from the individual to the family, the church, the society, and the world.

Aware as we are of our ancestors who did not know the time and who created a mournful history, we are still in a position in which we may be easily used as a tool for maintaining the evil history. We know that we have very little to be used in building goodness. Allow us the heart by which we can shut our mouths, even when we want to talk; we can endure before disagreeable sights, and we can plug our ears when we hear objectionable things.

Our minds, which should be oriented toward Heaven, are wandering in confusion, and our bodies cannot find a place to stay. Yet we know that You will not forsake us but will lead us to Your bosom with the hand of grace. Father, we eagerly hope and desire that You will arouse in us the heart by which we can prostrate ourselves before You and plead with You.

Make us the people who can wail about themselves, afraid of lacking shimjung and becoming traitors toward Heaven and deepen the age-old sorrow. We must grieve over our hearts, more than over our brothers and sisters. The desire to help them lest they fall into a sad situation like ours must spring up from our hearts or else we cannot go over the last hill. We know this, so Father, at this time please admonish the hearts of the beloved brothers and sisters.

We eagerly hope and desire that You will guide us to see that now is the time when we should realize the purpose and hopes of the providence, as it has been restoring us. This is a time to analyze, plan and keep what we want to establish and to make a determination before You. Father, on this holy day, bless the countless numbers of humankind and Your sons and daughters gathered here.

Although there are many sons and daughters who call You Father, true sons and daughters are extremely few. Who can stop this sorrow and console Your grief? We know that there is no one on earth. We know that the moment must come in the last age of history and on the final day of hope when the true sons and daughters, with such an ideal and connection to Your shimjung, can go to You and be embraced by You and boast of themselves, representing the cosmos.

Father, guide Your sons and daughters here to reflect upon for whose sake they are here, to serve whom. Let them thus abandon their frivolous attitudes and become meek and humble before Your loneliness. We eagerly pray that at this time we can feel Your core sorrow and experience Your troubled heart so that we can console You and call out for You.

Many brothers and sisters are scattered around the country at this time, kneeling down and praying before You. Father, You know their situations. Please do not forsake them. Become their master and protector. Please share all their worries and console them, making this hour a time of joy in which to sing of Your glory. As these unworthy souls attempt to bow down to You, directly consecrate us and keep Satan away from the beginning to the end. We pray this in the name of the Lord. Amen.

Prayer

Father, although our path is rugged, we see that the day of hope when we can meet a heavenly person by following this way is not far off. Although our legs are tired from walking this road, we see that this is the inevitable course of life because You have traveled it.

We have realized that when the eager heart that can call out for You arises in us, You are there, looking at us with greater desperation. We realize that the footsteps which follow Your voice are not easy, leading us to walk an unknown course, groping our way step by step.

We cannot help lamenting for not having become loyal sacrifices before the will due to our shortcomings. We cannot help sighing whenever we look back on the sad history wherein we failed to end suffering and bring joy to You. Please forgive our past defects as we prayed for blessing in such a state.

Father, if there are sons and daughters who can see Your desire to regain humankind and Your disappointments, they cannot wish for their own good fortune and insist upon their opinions before You. Please forgive us, the disloyal children who forgot Your historical sorrow tens of thousands of times.

A new history will begin and hope will be fulfilled the moment we can call out for You out of shimjung. Heaven and earth will rejoice; we will become one with You. Therefore, we cannot help feeling frustrated and remorseful over the fact that the base of our heart is not in a position to be seized by such a shimjung.

Father, look with sympathy upon these people here calling out for You. If they have been loyal to You, You will not forget them, nor will You remain unaware of someone being mistreated for Your sake. Father, help us not to forget that although we may have inflicted You with worries, You have never given us any troubles.

How can any sorrow on the earth be greater than the one You feel as You console a sad person? How can any pain on earth be greater than the one You feel as You give solace to someone who betrayed You and fell into suffering?

We have heard that, without standing upon Your dignity and authority, You have been hopefully coming to numerous good ancestors of ours throughout history, crying out and pleading with them to understand Your shimjung and situation. We, however, have prostrated ourselves before You as ones who cannot represent history and who have no means with which to praise the historical substance as goodness itself. Help us to confess our shame at this time and to realize how we have been abused by Satan.

Since there are many disloyal people and no loyal ones for the providence, You are worried today and tomorrow, unable to share Your providential heart. Father, we eagerly hope and pray that we will come to realize Your situation at this time. As we have prostrated ourselves here, please enable us to think about where our hearts are. Are our hearts not running toward emptiness, although You want us to move on the foundation of the heavenly will and shimjung? Do we not remain in a position of sorrow, lacking purpose and direction? Are we in a position to receive the lash of Your worry? Please lead us to repent.

Please enable us to declare that we are moving toward the garden of goodness, fighting for the sake of the mission. Enable us to realize that we are the ones You are trying to find, and to show You clearly that we are trying to be found by You. Father, we eagerly hope and desire that this will become a time when we can make the determination and consecrate ourselves.

Please gather in the scattered hearts and recreate them so that they long for the original hometown. Before inheriting Your blessing, we would like to inherit Your sorrow and become heroes of sorrow, making the determination to come forward to serve You.

Father, You have driven us to a place where we face denial by others, a place we dislike. We see that You were the one who started the work of goodness and You are the one who will complete it. We know that without connecting to Your will the providence for which You called and gathered us cannot be fulfilled. We ardently desire to be water, fire, oil and a humble sacrifice every day in sight of the will.

We know that we should become oil and fire to burn away the evil world and that we should be meek and humble before goodness. Since You restore us through such laws, Jesus taught that those who seek to be exalted will be debased, and those who seek to become debased will become exalted, upholding the heavenly way with sacrifice, service, meekness and humility.

Let the heart arise in each of us through which we can be deeply moved by the center. Let us realize our shortcomings, become infinitely humble before You, and offer all that we have as a sacrifice. Let this heart extend and reach the heavenly heart. Father, we eagerly hope and desire this.

Countless people are wandering, not knowing the time. Please guide the course of their fate. Please have pity on the thirty million people who boast of a five-thousand-year history but who are in misery. We know that the course of this people

has been a blood-stained one, and they are a pitiful people who have been fighting against those who hinder the march of goodness.

Having established such a people, Heaven has foretold the providential will to them and told them the time of the providence. Father, who has told them about the one center! Please give guidance so that Your ever-increasing sorrow can be lessened through this people. If they do not have the condition for this, we who have realized the will and shimjung first can hold Your heart and suppress Your sorrow.

Let our hearts run toward You tirelessly now. With the heart that misses You and desires to hold You, a child-like heart, let us love You infinitely. Please remove from us all ideologies, concepts and consciousness that are colored by evil.

Let the original mind and original nature appear at this time so that the original image can be revealed. Please make us people who can bring pleasure to You, people whom You can embrace again and show proudly to the whole cosmos and Satan. Beyond that, help us to bow down our heads before You.

When You look for such an image in the last days, although we only have small and flimsy voices, we should be able to say, "Father, You came to us with the sorrow of all people. Here are the unworthy people. Have pity on us." Please allow us to feel our shortcomings and examine ourselves, repenting for our unworthiness. We cannot answer Your call and cannot raise our faces.

Father, we eagerly hope and desire that You allow us to become pioneers of the heavenly way and to fight sternly against all those who bring down the dignity of the heavenly soldiers, with our heart toward You and with anger and impatience against the unjust. Let us do all this, even though we may have to be sacrificed.

Please allow this to be a time when we can serve You. Bless with equal grace those who are praying with lonely hearts. Please rule over everything from beginning to end. Let us experience Your deep, broad and lofty holy image surrounded by saints and angels beyond number. Please allow us to see You with our eyes and to hear You with our ears. Allow the Holy Spirit to appear in substance. We pray all this in the name of the Lord. Amen.

Prayer

We have learned from the word how painful a sorrow is that has left a nail hole in the heart. As we read the word, we feel ashamed and yearn for the anxious image of Jesus. Allow us to be able to sympathize with the sad life of Jesus, who did not even have one friend who could cry with him. We know that no one has experienced the heart of Jesus as he looked upon the humanistic disciples and the tragic reality of the human world.

Father, what was the hope of John the Baptist as he practiced asceticism in the wilderness, surviving on grasshoppers and wild honey? His entire hope and the center of his heart were to receive the coming Messiah. After witnessing to the Messiah, he received the heavenly mandate to become one with him. John the Baptist should have said, "He is in my heart and I am in him; his heart is my heart, and his life is my

life." In other words, they should have become one, with Jesus wholly reflected in the heart of John the Baptist.

John did not succeed in this, however. From the misery of prison, John the Baptist sent his disciples to the Messiah and asked, "Are you he who is to come, or shall we look for another?" (Matthew 11:3) even after having witnessed to him as the son of Heaven with his hands uplifted before the multitude. This was a historical tragedy and a sorrowful scene God could not forget.

The course of John the Baptist remains in the flow of history. As we struggle to find a new ideal and prepare ourselves for the new history, enable us to put ourselves in the position of John the Baptist. We have learned that throughout history, people chosen by Heaven rejected the heavenly will. Today we eagerly hope and desire that You will not let us repeat the historical errors or lose the will for which You prepared them in the wilderness.

Today Your beloved sons and daughters have gathered here. Please open their hearts now, and let them realize that they have nothing to show in sight of You. Father, we eagerly hope and desire that You allow our minds and bodies to be prepared so that we can hear Your words of admonition, inherit the sorrowful heart of Jesus, and receive the new unknown hero of the ideal with a heavenly heart.

Father, we eagerly hope and desire that, at this time, we will become powerfully seized by a woeful heart, worrying who will be the hero to protect this age and which nation will remain, yearning for both. As we live our lives, responding to and going along with the words and voices we hear, now is the time for us to re-examine our path and come to a new awakening.

Help us to escape from worrying about ourselves, deciding between life and death in chaos and confusion. We know that this is an untrustworthy society and world and that now is the time when we should awaken, hold onto Heaven by recognizing ourselves, and transform our hearts to be immersed in the trustworthy world of the ideal.

Please let us pursue a new self. Bearing in mind that we are in such a situation, let us overcome the hills of sorrow and receive the images of joy.

Let us long for and harmonize with that world. Give us the strength and courage with which we can fight, feeling woe for the present grief-stricken society with its lack of freedom. If there is an eternal and absolute Heaven, we eagerly request that You will give us the ability to push away all evil.

When Moses was driving the sheep in the wilderness of Midian, although his hands held a mere stick, he was carrying the new determination, hope and ideal which were to decide the fate of the Israelites. This was the single-mindedness of Moses, who lived in the wilderness for forty years with such a hope and ideal.

As we are in the place where we can hear the word and meet the one for whom we have hoped, we know that our appearance before him should be new. We know Your word, "I am in you, and you in me." Knowing this, we eagerly hope and desire that at

this time we can say, "We entrust everything to You. Please recreate us, and use us as a sacrifice according to Your pleasure."

Father, I do not want to say anything. I have to open my mouth, however, because You have allowed this time for speech. Father, we eagerly hope and desire that at this time we will be surrounded only with the loving heart that longs to see Your image and desperately desires to be near You and live with You so that the glory of re-creation can be revealed.

Please lead us all so that we can start with the one and end with the one, and prevent Satan from infiltrating at this time. We pray all this in the name of the Lord. Amen.

We live our lives today led by the heart, by our situations, or by some hope. We know that as worldly life is, so is the way of Heaven. If we acknowledge that we cannot leave this position, we cannot deny that our lives do not start with our individual selves. We should consider how our social circumstances and courses of faith undergo gradual changes under a certain plan of the whole, proceeding toward a certain purpose.

The Reality of Fallen Life

If there is someone who can claim to have succeeded in life and who is proud before the providence, we can surely see that he is not someone who lives in the present world of chaos. No such person has appeared in history and certainly no such a one has ruled history. We yearn to find such a self in our hearts, and we pursue it repeatedly through ideologies and the vicissitudes of life.

A family should form centering on such an individual. Centering on such a family, a society should form that can exalt and bear witness to Heaven. Centering on such a society, a state and world should form. We know that history has been flowing, searching for an individual who can say, "Father, look at me. Father, hold on to me. Look at me and forget all the historical sorrow."

Owing to the human fall, "I" have not achieved the hoped-for self, struggling on a mysterious path in lamentation and frustration. Moreover, we are grieved, wondering by what means we can hasten such a self into being and thereby transform the society, country and world in which we live. We should never forget that humans are fighting today and will fight tomorrow, this year, and in coming years for the sake of the moment when the self that betrayed the hope can determine and find the long sought after self, proudly showing it to all things and proclaiming ownership. Considering such a destiny, we must know how big a responsibility we carry.

When Adam and Eve were growing up in God's bosom, they had confidence in everything. After violating the heavenly law, however, their confidence vanished. We should look at the tragic and intricate details here. God, who could not give up humankind, presented a movement to restore them because He took responsibility for having created them. This was a religious movement.

The Correct Attitude of Life in the Time of the Second Coming

Although human beings fell, the law created by God as the ideal of creation and freedom, with which we can boast of the original self, has remained unchanged deep in God's heart from before the creation. No one, however, has explained God's heart. No one has proclaimed God's ideal.

If Heaven exists for the sake of humankind and people are created for the sake of Heaven, the world of the ideal where God and original humanity can live, which has been hidden in the heart of God, must necessarily appear. We know from history that rather than walking a normal path, God has been going through a course of twists and turns for the sake of fallen people. The Bible tells us that God has been following a complicated course since the time of Cain and Abel.

The flow of history will run toward the one ideal world in the end, and God will surely drive people toward it. It is certain that the human conscience is prompting us to run to that world in haste today and again tomorrow. No one can deny this. We should recognize that the moment God's and our ideal meet is the moment of humanity's hope and the purpose of God's providence.

Heaven foretold the last days to religious people, especially Christians. He told them that this was the day of the Second Coming and that the hero of this day would be the Lord of the Second Coming. Thus, we cannot deny that this day is the point of the final settlement of God and humanity's hope.

In what kind of shape should we be? The problem comes down to this: how should we be? Hitherto, there has been no logic, no religion to truly teach us this, no one to bring our hearts into order. Such is the human situation. Our hearts are changing every moment. Social life and ideologies and philosophies change according to the time and place. Considering that faith is a process of finding the absolute and eternal self that can stand as a representative of the entire ideal, it is important for everyone to worry about what kind of heart to have, what road to take, and what to organize and establish in this extremely complicated world.

The problem is where your eyes are directed in the present moment when we cannot tell where the awaited sun will rise. We should align our minds and bodies carefully, with all our efforts, in the direction of the sunrise.

We must proceed, examining it carefully, because the destiny of humankind should be concluded on such a path. We are living a life of faith within the confines of such a relationship. That is why the title of my speech is "The Path of Faith which Should be Examined Carefully."

The Self which Should be Absolutely Denied

Do you have a self? Can you claim that with confidence? If you have a self, what has the self gone through? Can it go through the individual and environment? Can it go through the society, country and world? Furthermore, can the self go through the way of Heaven, if there is such a way? Unless you can respond with confidence, you should deny yourselves absolutely.

Since this is the situation of humankind, you should wander in search of the direction of the heavenly way, how its settling point will manifest itself. The heart to do this should be more intense in you than anything else you claim or have confidence or in which you take pride. The more one boasts of oneself and moves in a self-centered direction without realizing this, the more he will appear to be a traitor of history in the last days.

We are unworthy. We are driven around and swept up by our situations. Can we then confidently ask the heavenly way to support us? No. We cannot have such confidence. Our ancestors also tried to find Heaven with steps that lacked confidence. We know that for this reason, whenever they followed God's orders, they were careful in each step, in every day's life, and in every night's sleep. If one cannot live like this, it is possible that in the final moment he will end up steering away from the heavenly will although he has served it, and will end up turning the will over to the satanic world.

Since the family, nation, state and world have no confidence, none can claim to be unchanging before the heavenly way. Since we are in such a situation, we should be careful in our daily life, in our yearly life, and throughout our whole lives. We should walk, realizing that the movement toward goodness consists of taking such careful steps.

History is progressing from the individual to the clan to the tribe, the nation, the state, and the world. The numerous clans in the past had their ideals and opinions. When the age changed from that of the clan to that of the nation, however, all the philosophies of the clan age were subsumed by those of the national age; the philosophies of the national age were subsumed by those of the age of the state; those of the state age were subsumed by those of the worldwide age. Those of the worldwide age will be subsumed by those of the heavenly way. We should know that history has been moving toward the single point of unity in this way.

As we cannot deny this fact, the problem is in what position I am living, moving and standing today. If the place where you stand now is the point of the final settlement, the problem is simple. If a task of history remains that calls for another transformation, however, you will only stay in the middle without arriving at the final destination of the historical, providential ideal of faith.

The People Who Can Establish the World of God's Ideal

Since Heaven has an inseparable tie with human beings, He has not abandoned them and has been moving history for their sake. He gave a new ideology in each new age. When the clan age turned into the tribal age, He provided the ideology that enabled this passage. An ideology far beyond the tribal level would be impossible for a clan to follow; therefore, He gave an ideology just one step in advance, within the limits of their consciences. Whether we study the history of faith or the history of humankind, we cannot deny that God gave the tribal ideology in the clan age, the national ideology in the tribal age, and the worldwide ideology in the national age.

What will remain in the course of history? The clan that can hold onto the heavenly way and go through the transition from the clan age to the tribal age will remain. The tribe of people who can go forth for the ideology of the state when the heavenly way indicates for them to do so, and for the worldwide ideology beyond that, will remain. Such people will remain in the end, building and ruling the world. Only when we complete these clans, tribes, nations, states and world can we stand as historical victors.

There should be a tribe that seeks to find such an ideology and serve such a providential will. There should be a nation struggling to serve the providential will. That is why Christianity and Judaism came into being. Herein lies the reason Jesus insisted upon a unified family, state and ideology.

Who is Jesus? He came as a hero of the original nature, the substantial being who embodied the heavenly ideology for the first time. He perfected the ideology through which to live with God eternally. He is a leader for humankind as a whole, a father for each one of us, and a bridegroom from the standpoint of regaining the original world of the ideal of creation. This is what Jesus left behind.

What kind of ideology will be upheld when the world, garden and country of one ideology are realized? It will be an ideology that is unchanged, even by historical transformation and revolution. It will be an ideology of love, parental love, for instance. shimjung, through which parents relate to children, never changes. Revolution cannot exist in the world where people are closely bonded centering on the unchanging love of God, where loving feelings come first wherever one goes. It is the world where God's shimjung is revealed through everyone's lives. It is the world where everyone experiences the shimjung through which God thinks of all people as His children. Thus, it is the world where everyone must inevitably think of one another as brothers and sisters. Such a world is the final destiny to which human beings should find and go. When Jesus came, he called God Father, and himself a bridegroom. Having uplifted us, he called us brothers and sisters. This is a word of grace for which to be truly thankful.

Jesus did not come to this earth simply as an individual. He was the person whom God had promised to send through the numerous saints during the prior four thousand years. Jesus came on the basis of the heavenly way and the will of providential history to bring human history into order. This is why the world has been moving centering on him and why his name remains to this day.

The Hero of History Who Must Appear in This Age

What kind of age is the present one? It is the age when good and evil are intersecting, merging into the good. What will happen as we find ourselves in this age? What kind of world will come into being when good and evil cross each other and merge into one? What kind of world will come after this world passes? These are curious problems. Conscientious young men and women today should pause and understand the existence of Heaven, the hopes of all things of the earth, and that they themselves, and not the world, are the locus of hope.

God has been working to solve these problems for us. If Adam and Eve had not committed sin in sight of God and had not gone the sorrowful course of the fall, Adam would have been serving God's will even now, after six thousand years. Have you ever thought about this? If Adam had received God's blessing, served God's will, took the responsibility for God's providence and lived with God, we would have avoided the tragedies of the murder of countless saints, ancestors, and people of goodness.

For what do we hope and long? What are we trying to find? It is the character that is not fallen, that can remain eternally in history, the one that can make order of history and establish the ideal of goodness. If such a character appears in the last days, we will not lament. We will not despair.

About what should we lament and despair? We should lament over the fact that there is no hero of history who can stand in front of the will. Since the purpose of history is to find this historical hero, we are walking this path again at this time, unable to stop even if we fall here and there.

There is something for which the whole of humankind today must plead. It is expressed in the question, "Where is the hero of history, the age, and the future?" We should be eagerly awaiting this hero. History has already passed. When will the hero come? If there were no heavenly way, the hero would not come to humankind. Since there is, however, he will certainly appear one day. You should learn in what form he will come.

Although the hero came in the past, he was not recognized. Today, inasmuch as you know that there is the heavenly providence to bring the heavenly will to completion, you should think about who this hero of the age might be. If you do not have the confidence to become the hero, you should at least be able to bow your heads and make a determination to act to find him.

The hero we demand is not simply a hero for this age but also for the future. For this reason, in today's Christian thought, we should be thankful for the idea of the Second Coming. Humankind needs Jesus because he will come as the hero of the future, after having come as the historical leader representing the four thousand years and the age. Humankind needs the returning Jesus because he can take the responsibility of being the hero. He is needed by humankind. No one can deny this.

What should you do, having arrived at the last days? You yourselves should become heroes of this age and of the future. You must prepare for this. You should not forget that this is the final and central question facing people who are going toward Heaven.

If you cannot clarify this and assert this ideology, you will be swept up by a certain flow. You should know that unless you have the confidence to prevent this sweeping up and wait for something new, you will become the tribe of a fallen nation who must retreat before the final judgment.

Unchanging in a World of Change

This world must change. It should change on a great scale. Can you go without changing in such a world? You should become selves who do not change in a changing world. What, then, do you have to do? The solution to this must be provided by religion and truth.

History has been, is and will be progressing toward one purpose. The human mind, however, is changing. Your mind changes many times even in one day. The ideology you uphold also changes several times in your lifetime. We should feel in our daily lives that we are people of viciousness, descendants of the fall, the betrayal of Heaven.

The time has come to shout aloud, baring our chests and lamenting the sorrow of the cosmos, wondering whether there is a religion or leader who can stop it. History has been changing in every age and century. In God's history of the providence of six thousand years, there was the age of sacrifice, the age of the law, and the age of faith. There has been the Old Testament and New Testament Ages, and the Completed Testament Age will come. Now the world of the new ideology should come. However, without changing the present world, this world of ideology will not come.

We should know, however, that today we are fruits of historical sorrow, who sleep comfortably even when we change thousands of times a day. No matter how proudly one boasts of his beliefs and justifies himself, it is pride and excuses that will change.

As people, history and the earth change, what heartistic attitude will bring them to order? The only way is to be careful. The only way is to look around carefully. Wherever you go, you should hold your breath and be careful. To go over the age of change, you should have the heart to yearn for the new world and to avoid changing things, proceeding carefully.

The prophets of the past bravely came forward when Heaven called them. However, they all lost when they confronted Satan. Was it not the case? Although they started off with the joy of the heavenly call, when they had to march against Satan to realize the purpose of the call, they all collapsed. We should understand this history of failure.

What Should We See Carefully?

What should we see carefully? We should be able to see carefully that Heaven is making an effort to find humankind, even though we deserve to die thousands of times in the realm of death. We should never forget that when Heaven comes to us in the realm of death, He comes with something more precious than anything in the world. When He saves us from the realm of death, He does so with anguish and a worried heart. Do you understand this? When Heaven claims us away from the realm of death, He is willing to sacrifice everything.

Thus, we should understand the toil, the loving heart, and the path of battle through which He came to find us. Originally, the Father and I were one. Thus, since His heart is my heart and His purpose is my purpose, we should go where He tells us to go. We should go, deeply seized by the heart of taking responsibility. Despite the

countless paths of suffering, no matter what walls of the cross lie before us, we should go forward with confidence. With the determination and conviction to rise above all the historical details with conviction and the Father's heart, we will necessarily win.

Only when you have such a soaring shimjung will you be able to reject the world. You must keep the heart that can hold onto the Father's heart of desire to bring the providential will and the historical battle to a conclusion. If it disappears from you people of faith, you will change along with history.

The Book of Revelation tells us not to lose our first love. Our first love cannot be exchanged even with life. You should cherish what Heaven gave you as the most precious thing in your life. You should feel its value at a higher level than the present conceptual one. The one who feels that this grace cannot be changed for anything in the world, even if he has to die tens of millions of times, can possess the great works of God because he stays within God's shimjung and love.

For what should we be carefully looking? When has Heaven given us precious gifts? Looking back upon history, our ancestors were historical gifts. Jesus, who came two thousand years ago, was a gift of love for humankind. The moment we wail loudly with gratitude for such a history, our hearts will connect with Heaven. Heaven's work of re-creation will begin based upon this shimjung.

Only the one who is consumed with such a shimjung and who has the confidence that nothing can suppress his passion can appear as the greatest winner in the real course of history. Jesus was such a person. God has come to us and sacrificed for us countless times. Have you ever thought about the grace that we can never repay? We should admit being historical traitors. Lamenting over being sinners, we should at least repent.

You members of the Unification Church are here to follow the path that others refuse. I would like to ask you why you have come here. We should be grateful, representing our ancestors even when Satan takes away all that we have. We must have an unchanging heart which says, "I can never forget the heavenly grace which protects me and worries about my work," even when everything is sacrificed and we go to death. Only then can we remain until the day when the ideal of unification is accomplished.

If such a shimjung does not sprout in your hearts, and if feelings toward the world of such an ideology do not move in your hearts, what will become of you? Wandering and wandering, in the final moment you will fall into the pit of death, unable to make excuses for yourself. If there is someone who does not know this, he should re-examine things. The attitude of a good person of faith is to examine things carefully in relationship to others. You should have such a heart of careful examination. Without it, one is irresponsible.

History seeks to find a person in charge who is responsible to history, the age, and the future. The saints in the past and our ancestors spoke out for historical responsibility in their ages. This is why their words move our hearts even today, in

the final age of history. Their acts invigorate our hearts, and their lives give direction to our own. This cannot be denied.

The Person History Demands

You should look and be careful in your speaking, hearing, seeing and feeling now. How hard have you tried to fulfill the historical responsibility? Have you ever surrendered everything and come forward, disregarding difficulties, anger, being chased away, hunger and death? How careful a heart have you had?

How often have you been overwhelmed by the shimjung that burns with a sense of responsibility, and desired to regain it? How often have you examined whether the heavenly hand was guiding you within your circumstances, reaching out to you, thereby coming to deny your previous position and embarking upon a new reflection? If you have not had such an experience, you should feel that you cannot show your faces.

In the Garden of Eden, the archangel was created first. The archangel had been ruling over the environment. When Adam and Eve appeared, he became an attacker. This was the beginning of history. Human beings, who insisted on habit and tradition in history, always opposed God's way. They never cooperated. As the ancestors are, so are the descendants. Those who were being driven away have been leading history, fighting all the while.

It was thus with Noah as he served Heaven. To those who insisted on the social tradition, he appeared to be a madman. He looked demented, ridiculous and stupid. It was the same with Abraham. He tried to kill Isaac, whom God had blessed him with at the age of one hundred years. It was the same with Moses. Who instigated the people to accuse, betray and drive out the people of mission? They were the ones who clung to the historical traditions. If there is a Heaven, they should receive its judgment. The ideology of restoration is to sever attachment to the historical details, to take off the old clothes of the past, to meet the new morning in the new garden, and to appear in white clothes with new hope.

Since fallen people have come through such a historical course, they have struck out against new theories. Any new opinions or doctrines were attacked. Being struck on the family level is for the mission of the family; being struck on the national level is for the mission of the nation; being struck on the level of the state is for the mission of the state. Being struck by the state and the people of the age is for the ideological mission of that age, state and people.

With the progress of history, democracy and communism are now confronting each other. In the future, a severe battle will occur. Unless this becomes the final point of all history and all problems are solved through this, something new should appear.

What will happen to this new thing? If it comes through religion, it will be smote by religious people; if it comes with responsibility, it will be rejected by the social circumstances. If it comes with a certain ideology, it will be rejected by the ideologies of the world. Later on, it will be expelled by democracy and communism.

Since the present world is fallen, only when something appears that does not bend even under rejection and persecution can this world turn into a new one. We know that something will necessarily appear. We are speaking to introduce such an ideology. We are here to accomplish this purpose and go forward today and again tomorrow, disregarding persecution.

What kind of determination must you make? We must not make a determination for history or the age, nor a momentary determination. We must make a determination for the universe. Heaven, who rules over the universe, will gather those with such a determination. If people gather with a burning ambition, burning with the heavenly ideology, and if they persist without being brought down by the age, they will be able to move the history of a later age.

A New Religion Must Appear

Hitherto, religions have been making proposals. Jesus said, "Let us save the multitude of humankind." Religions have been making proposals to lead humankind to the realm of goodness and to introduce the one world of purpose.

If a new religious ideology appears now, it must save the many great saints who left the earth and even the spirits who betrayed the will and went to hell, as well as the people on earth. A new religion with a new ideology must save all the spirits in heaven, the sinners in hell, and Satan, who betrayed Heaven, not to mention the myriad of people on the earth.

Such a religion must appear. Such a religious ideology must appear, unifying all the religions, kindling fires in the hearts of religious people, inspiring peace and joy in those who do not feel peace and joy. It must help people make a determination and pledge to march toward the new world of the ideal. This new movement should appear on earth.

Have you thought about this? Have you tried to find it? Have you at least imagined it? The purpose of this ideology is to unify everything. It is to unify the earth, to unify the spiritual world if it exists, and to liberate hell, which is consumed with resentment. If it cannot be done directly, a religion should appear with the ideology. Only when a religion with such an ideology appears can the world for which we yearn, the world of goodness, make a relationship with the world of evil.

For what are you looking? You know that the present is the last days. The ideology bearing on the problem of life touches you through one extremely tiny word, one touch of the hand, one footstep, and one symbol. People have forgotten all this.

If you see the world from this standpoint, there is no enemy. When I collide with evil, it spurs me on my way, as does good. From this viewpoint, we should live in such a way that we search and examine things carefully.

Be Children of God Who Have Overcome Everything

Today and again tomorrow, we should have hope toward Heaven and receive a heartistic shock with which we can sever our attachment to sinful reality and the

disorderly world and move forward. You should know that whether this shock continues for one day, one year, or for our whole lifetime determines whether you will arrive at the destination for which you long.

Without such a shock, you will be highly anxious. In this age, one can recognize how anxious and fearful one is without knowing quite why. If one has even a small conscience, he will feel driven into anxiety and insecurity. Although many young people feel this, if something that can remove it sprouts forth, the fear and anxiety that have been occupying a person's ground of hope will retreat, and the world of things that square with conscience will appear. Thus, if the heart that carefully searches for this is quickening your walk and your body beyond anxiety and fear, it is not too late. The final point of unity is an earnest shimjung that explodes in my heart and is unaffected by materialistic or humanistic ideologies. It is the shimjung that makes me move to the one place of ideology that remains in the end. In other words, shimjung determines the final me.

The one who holds onto shimjung alone and searches carefully can hear the word, see the vision, and analyze all situations in life. If there is a movement of shimjung such that young men and women search for the new ideology, feeling their own responsibilities and suppressing their anxiety and insecurity, and their voices of outcry are heard, you will be able to all at once feel, through their shimjung, all these historical details and what you have been feeling for a long time.

The master of history, the providence, and the heavenly way is the one who feels this shimjung, awakens himself, and cries out almost unknowingly, "This is the subject of ideology for which Heaven has been looking! This is the true image for which the world has been looking! This is the image that can be presented proudly in sight of Heaven and earth!"

You cannot deny that you cannot stand alone. You cannot deny that we are following the path of life where we must fulfill the responsibility and bring results in the world of relationship.

What happens when we fulfill the responsibility and bring results? You can boast that you are the winner, representing the original human being. At this moment, the world will become yours and so will the universe. God, who has been working for the providence until today, will become your God, and you will become His children, the direct heirs of His work.

What is most important in finding all this is to examine things carefully. I would like you to clearly bear in mind that these things can be accomplished and found through such efforts.

Prayer

We can dare to surmise the hearts of the disciples of Jesus as Peter, James and John said to him, "Teacher, we like being here. So we will build three tents: one for you, one for Moses, and one for Elijah." Meanwhile, the heart of Jesus was immersed in sorrow as he waged a showdown battle on the Mount of Transfiguration.

They were ignorant, unable to feel the traces of or see the reality of the world of ideology. Who would not say such a thing where circumstances are unfolding that can more than dominate and encompass the whole universe? Although Peter, James and John knew in their hearts that this was a scene for which they had yearned and wanted to live in, they did not know that it was to be realized after going through a process of reality.

Likewise, Christians around the world yearn for the Kingdom of Heaven in their hearts, but they are oblivious to the fact that a course of battle lies before it can exist. We have the responsibility to awaken these Christians. In this time, history, faith, the human heart, tradition, ideology, and even the heart of love, without which people have sworn to die, are all undergoing changes. Nevertheless, we long for an unchanging ideology, an unchanging image and essence. We yearn for that garden, that world, that sovereignty and leader, that voice, that life, and those circumstances.

Father, please open Your hurting heart. Now, having realized that I am so anxious and narrow today, I yearn to be the self that can go beyond my present one. I hurry on to find the self of tomorrow. Although there may be persecution for the members of the Unification Church, please allow them to use this as a stimulus to push them closer to Your shimjung, rather than as an evil impediment to their progress. Please help them understand that persecution is Your work of connecting the shimjung.

Please guide us to receive Your acknowledgment of us as Your sons by bowing down to You and returning a song of victory to You from the position where heavenly law and the historical course harmonize. You need the sons and daughters who can bring forth such a shimjung that we can share joy with You, and even Satan cannot help smiling with shame before our joy. Please allow us to become Christians in search of this self. Father, we earnestly hope and desire that You allow us to be Unification Church members who come forward as the front-line unit to expedite the coming of such people.

What we have desired has been too small. We thought that what we held dear and valued was the end, but now we have seen that there is infinite love and limitless grace beyond this.

At this time, please let the heart arise in each of the brothers and sisters that deplores the self for having blocked the way of grace before You. Please allow us to be people who, inspired by shimjung and burning with a sense of responsibility, can come joyfully when You call us and go joyfully when You release us. Please allow us to be brave souls of heaven and masters of the heavenly world who can feel as much gratitude for the command as for the voice of invitation and who can march against the enemy camp. We eagerly hope and desire that You will guide us so that we will never lose and retreat, even if we are shot through with arrows and fall. Please help us understand that just as there are moments when we converse with You in happiness, there are also moments when we fall, shedding blood and tears and crying for Your sorrow.

Taking responsibility for the joy, sorrow, fighting and mistreatment, and denying the historical matter before the final judgment, let us say, "Father, please raise Your hand and bless us. Father, please look at me and hold back Your anger. Father, please look at me and endure the suffering and mistreatment. Father, please look at me and end Your toil." Father, we are ashamed and embarrassed, because for six thousand years You have been waiting for such sons and daughters to appear and You have been searching carefully. We have been oblivious to the searching and careful footsteps with which You have been looking for us.

Today we have heard and this time we have understood. We know that You have told us to come to You with care. Father, You came to us with care. We have realized that we betrayed Your hands several times when You were trying to hold us; we forgot Your dignity. Please guide us to stand before You now, to live in connection with You, and follow the path that we should walk carefully for Your sake. After completing this course, we should teach others the direction they can follow carefully. We have such an order from Heaven. Do not let us retreat, shedding tears of grief.

We know that Your heart, which tried to love and bless traitors, holds anger. Father, we sincerely hope and desire that You will guide us. Knowing that there is no one to console the sorrow of the one who will appear in the final day, offering a higher prayer to You than Elijah, we have the earnest heart to go beyond the condition of sadness and support the one.

We miss the time when You used to say to us, "I am here. Come the way I walk," whenever we fell down, exhausted in wandering. You knew that You could not trust and work together with human beings, and You had to worry that discussing things with them would cause delay upon delay.

We know that there is no need for many people at this time. This is a time to go over, a time to clear up everything, a time to conclude everything. It is time to appear as we are. We have seen that this is a path that is impossible to follow for one who complains or who makes excuses. It is a path from which he who sets himself up will retreat. We have seen that since this is the road of the cross which Jesus walked in blood, an extension of Golgotha, we should follow it without complaint, without boasting, while being trampled upon, although we know anger. We are outraged as we think about the heavenly saints who had to walk such a path in the six-thousand-year course of the providence.

We should repent, however, as we realize that Your heart is even more angered. We know that it is the deepest sorrow and an ineffably regrettable situation. Now that our entire hope is Yours, we as a whole are Yours. You are the center of our shimjung and love. We know that the one who cannot feel this is miserable. As for Jesus, it was because he held onto You that he did not fear death even while bleeding on the cross. We yearn for his dashing and composed character that wished a blessing on the enemy. We yearn for that walk. Where is the victorious prince who can laugh at the every day changes in history, daily life, and himself? Father, we yearn for this again and again.

We yearn for the time, world and garden in which the hero of history, the age, and the future can appear as one substantial being and convey Your shimjung to humanity. A people and a church should appear who can call You "Father."

Please allow us to forget everything and prepare ourselves to find it and to fulfill our responsibility with sincere effort. Please allow us to be the children who can run to You to stand before You, disregarding all the sacrifices. Father, we eagerly hope and desire this.

Father, what shall we do with the nation of thirty million? What will You do with the 2.7 billion people scattered on the earth? We cannot help worrying about the fate of the nation and feel bitter when seeing that the end of humankind is surrounded by dark clouds.

I have spoken because I know Your sad historical heart, which is impossible not to feel. I must arouse this heart in others by conveying it to them. Please permit me. Loving Father, I eagerly hope and desire that as I convey this sorrowful heart to help the people avoid being disloyal, You will permit me and accept this prayer.

We know that the sorrow of Jesus who died on the cross was historical sorrow. We yearn for him, he who shed blood and tears on Calvary. Now humankind is zealously waiting for someone to appear who can laugh at history and scorn the world as his representative and Your substantial manifestation. We know that You also are waiting for him. We eagerly hope and desire that You will make us the sons and daughters who wander about in search of him, today and again tomorrow, yearning for this being.

Please do not let us stop short on our way and shed tears. Rather, make us the kind of people who desire to go again even after completing the walk, who struggle to possess joy after exhausting the road to be traveled. We have learned that only in this way can we become cornerstones for the wondrous and grand will of the providence. Please move us to this will today and again tomorrow.

Since our destiny is such that today's world and our descendants should be mobilized for the will, please issue commands and lead us. We will go. Father! We sincerely request that You know our hearts that desire to report to You and fulfill our prayers. Please protect us on the remaining path of tribulation. We pray in the name of the Lord. Amen.

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When We Should Stay Awake with Heaven - Matthew 25:1-13

April 19, 1959, Former Church Headquarters

Prayer

We know that history has been a sad course because of the fall of Adam and Eve, who were to serve You. Please instill in us anger over human history. The descendants of sinful Adam and Eve have continued until today with the inherited baggage of sin: driven, chased around, and suffering under hardships. Since You have responsibility as the Creator, and accordingly, can never forget them, You have been going through a historical course of toil to regain humankind, regardless of the age and time.

Please enable us to feel remorse over ourselves in such a position and to feel pain over Your having walked that path of infinite toil and suffering. Father, we eagerly hope and desire that You will give us the heart to feel shame together with You about who we are and anger over having inherited the sinful lineage of history.

We feel that the sinful character still remains in us. Our bodies are shackled in chains of sin. We are zealously waiting for You, merciful Father, to reveal Your power and ability. We are waiting to become true sons and daughters. We know that Your sorrow will deepen as You see sons and daughters fail, unable to cut off the barbed wire of sin, unable to sever the relationship with sin that invades them and fight.

You are longing for the one to appear who can open his mind and escape from the restriction of the body and call You "Father" with a new mind and body. Please help us be the sons and daughters who can say to You, "Father, please accept us, as we represent Your will." We know that it is Your hope that such historical victors, sons and daughters who can win over the enemies and comfort Your anguished heart, will appear. We sincerely hope and desire now that You allow us to become such sons and daughters, calling You "our Father" from that position and comforting You.

Since we know that this is both Your hope and ours, please encourage us and lead us on to that place. Father, we eagerly hope and desire that through Your guidance we can become sons and daughters with a heart to hold onto Your hand of guidance and a desire to follow any path of hardship.

Father, please bless us today. Please come to us. Please remove all the darkness that is deeply seated in our minds and bodies, and let this be the day when we can be embraced in Your shining bosom. Father, we eagerly hope and desire this.

Please bless this nation and humankind. Please spread Your hand of compassion over the brothers and sisters who are bowing before You with lonely hearts. Enable them to regain the image of victors and to present it proudly. Lead this hour to be such that heaven and earth resonate and rejoice with worship and songs of praise. As we entrust You with everything from the beginning to the end, please rule over this hour. We pray in the name of the Lord. Amen.

Prayer

On this holy occasion, although we are not prepared, we still have come before You shamelessly, bowing our heads to You. Father of love, mercy and forgiveness, please tolerate us. Our minds desire to resemble Your mind; our bodies seek to take after Your form. Since we have not accomplished this task because of our ignorance, we

zealously desire You to enlighten us through our minds and give us experience through our bodies, so that we can prostrate ourselves before You in the image which resembles You.

If there are sons or daughters who are not suitable for Your will, please come to them directly and admonish them. As we have deaf ears and blind eyes, and are unable to hear Your words and see Your figure, You have to make us hear and see again. Let us understand that You are more grieved than we are because of this; you are more troubled than we, and more stifled in heart.

How can we face You after not responding to Your tens of millions of beckonings and not hearing Your tens of millions of calls? Nevertheless, we have come and prostrated ourselves before You, having heard Your voice and realized that You are beckoning to us. You know that we are most miserable and helpless people. You will have to come to us and hold us with hands of love, in spite of the disgraceful shape we are in. Although our eyes are darkened and our bodies are scarred so that we are ignorant of the original substance of life, Father, please embrace us with love. We eagerly hope and desire that You will console us, resting Your exhausted feet and turning Your disappointment into joy.

Because the world is fallen, sorrow is heaped upon sorrow in Your heart. Father, you have been fighting against the enemy alone, without laying the responsibility upon us, because You know that Satan is blocking our way and sweeping the world with the power of death. Since we know that the greater our reverence for You, the greater Your desire to forgive our sins and defects, please come to us through this heart. Father, we eagerly hope and desire this.

Please forgive the people on earth for not having been able to bow to You with true feelings of life. Please understand that although we have the desire to call You, follow You, and serve You, our situations are infinitely sad.

Please let us call You "Father" at this time, worrying about the sins of history and of the age, and about the conditions of sin that will remain in the future. Although we are unworthy, please let us invite You and bow to You. Father, we eagerly hope and desire this.

With regret for being sinners and with tears of indignation as well as hearts of serious repentance, we come to realize that You have been forgiving us for six thousand years and that even now You are still trying to treat us with mercy. Father, please knock on the door of our hearts as we cry out. Please remove all our insistence and our sin-bound concepts and let us feel Your life through our minds and bodies. Father, we eagerly hope and desire that You will let this be the time when a relationship is formed in which we can call You "Father" and You can call us "sons and daughters." Let us experience the heavenly grace of love, Your heart of love and desperation, the heart we have never felt so far.

Father, please have pity on the thirty million people living on the peninsula of the thirty-thousand-li. We know that those who are truly worried about these people and who shed tears and sweat for them are very few. Since they have no place to stay

without Your sympathy, no one from whom to receive help or to look, Father, please take care of these people. We sincerely desire this.

We know that You are making an effort to arouse a movement of life by giving them a new promise. We cannot help admitting to You our shortcomings in serving the heavenly providence to save this people. Please admonish us. We are so wanting. Father, we eagerly hope and desire that You will encourage us to become sons and daughters to whom You can give the responsibility to bring forth a movement of new life and build a garden of new hope. As we are moaning in the shadow of death and are captured in Satan's barbed wire due to our defects, we eagerly hope and desire that You will spread the hands of grace and lead us on.

Many people are bowing to You at this time, longing for Your embrace. Father, please show them everything. Please tell them the will of the providence and help them fulfill it.

Since many lonesome sons and daughters are pleading with You on their knees at this time, we eagerly hope and desire that in every place they pray with such a shimjung, You will spread a hand of love and show them the glory of Your presence.

We entrust the remaining hours with You. Please guide us to start and end with You. Please rule over us directly so that we can experience the joy of Your life and return glory to You. We pray all this in the name of the Lord. Amen.

Prayer

Father, we miss the time when You used to teach us about all that was of You and the time when we beheld Your glory in ecstasy and did not want to remain on earth. We also miss the time when heaven and earth rejoiced as we were immersed in Your love and experienced Your shimjung.

You liked appearing in quietude, and did not mind coming in the middle of hardship. You have been working in history, fighting with us on the battlefield and in the place of despair. As we reflect that You have always stayed with us, fought with us, and always longed to live with us, please let us repent for our past course of faith in which we enjoyed rejecting and denying the earth, even though we lived there.

We have seen that although You are in glory when we joyfully serve You in the position of transcendence, You were pitiful, haggard and saddened when You appeared on the earth. We also have learned that You have been relating to us in this form throughout history.

We eagerly hope and desire that You will guide us so that we stand in the glorious position where we can rejoice with the Father who has been wounded on the earth and who has struggled to find a true son under hardship. We hope for this, rather than rejoicing with the Father who appears in glory.

We know that if we want to serve You in such a position, we have to go through the path of tears, thorns and the cross. Only in this way can we know that You exist. We cannot help thinking that such a sad path of faith remains for us.

Beloved Father! Beloved Father! Are we lamenting now for ourselves? Are we grieving for our sake? Are we grieving for the sake of the nation? Are we grieving for the sake of the world and Heaven?

Now we must become sons and daughters who can realize for ourselves where You are headed by clearly understanding our identity. We must bow our heads while worrying about Your hope. If we have no confidence to stand before You, let us repent in our hearts. If we are unworthy to go to You, let us purify ourselves.

Father! Earthly people are not aware that You must hasten them to proclaim the way to the heavenly kingdom. You have to face untenable circumstances. Although earthly circumstances cannot be brought close to Your shimjung, You have the responsibility to bring them around by installing the one true human being.

We have inherited the sinful lineage of those who chased away, drove out, persecuted and killed at will the numerous prophets who came with a mission. Please lead us to repent for ourselves, asking what kind of heavenly responsibility we are willing to bear and what kind of determination we have.

Heaven told us in advance that now is the time to wake up. You have told us that it is time to hoist a bright lamp in the dark night. Are our minds still immersed in darkness? Are our bodies wrapped up in the barbed wire of death? Please guide us so that we can break away from this and be able to run toward Heaven, to fight for Heaven, and to take responsibility for Heaven. In this way, we should become sons and daughters who can call You "Father" and long for You to come. Father, if there is anyone who is unworthy to stand before the will, please encourage him at this time.

Please help us understand the urgency of the time. Please do not let us receive the judgment, swept up in the shadow of death. Rather, make us sons and daughters who can be led by the call of life and run toward Your embrace and the garden of freedom, although our bodies may be torn apart and we may die.

We on earth cannot help being saddened as we behold the Kingdom of Heaven and see that there are too many sad affairs. Father, as we see that the path which lies before us is a continuum of blood and tears, we cannot help hesitating and being afraid. Let us realize, however, that the heart of He who calls us is more grieved and troubled than ours. Today is the first day after Easter week. Allow us to light the lamp of the heart. Since we must receive Your eternal sap of life in our bodies and minds, Father, bring forth the works of life and re-creation at this time.

Are there people who are moaning in the realm of death? Please guide them to repent at Your trumpeting voice and succumb to You of their own volition. If there are people who have an inclination to betray You because the bitter roots of death still remain in their bodies and minds, please remove these and intervene with the authority of resurrection and life. Father, we eagerly hope and desire this. The people gathered here are of many types. Please have them form one mind, harmonizing into one shimjung. We sincerely hope and desire that You allow this to be a time when we can engage in our activities with renewed hearts.

The myriad of satans is looking for a chance to attack us even at this time. Please completely block their invasion. Make this a service that can mobilize the millions of saints in heaven and move the believers on earth who are pleading with Heaven with true hearts. Let this be a time when we can introduce the relationship between heaven and earth. Father, we eagerly hope and desire this.

We do not want many words now. Now that we have understood Your shimjung that is slow to give permission, Your heart that hesitates, please have pity on us. Please understand the heart that wants to convey the truth and the hearts that want to receive it. Allow us to serve You with glory at this time by achieving a unity of heart between the giver and receivers based on You. We pray all this in the name of the Lord. Amen.

Based on the words, "Watch therefore, for you know neither the day nor the hour." (Matthew 25:13), I would like to speak to you upon the topic, "When We Should Stay Awake with Heaven." I would like you to hear this speech while offering yourselves to the Father, reflecting upon how awake your minds and bodies are and what shimjung and situations the Father must go through in trying to awaken you.

God Is Awake

Considering the rise and fall of a family, society, nation or state, we see that when they were not awake, they collapsed. Thus, it is extremely valuable for human beings to be awake.

For what are we to stay awake? We should stay awake not for the present reality, but looking forward to the time that is to come. That is, we should have a heart of thirsting hope. When we become so, we can stand as a person of hope or a person of the country of hope. That is why patriots in history cried out for the people to stay awake and to look to the future even when the country was sinking into darkness and being swept into the realm of death.

How much has Heaven kept awake for us and toiled for us? We can know this only to the extent to which we have stayed awake and worked hard. It does not mean, however, that Heaven has stayed awake and worked only as much as we are aware. Since the creation of Adam and Eve, Heaven has never lost sight of the hope for the ideal of creation. There has been no day when He rested or dozed. We should know this.

Heaven was not satisfied simply with having created Adam and Eve and watching them grow. We should not forget that He wakefully watched over them, worrying about their future. We should not forget that Heaven wakefully watched the descendants from the time of Adam and Eve until now, from the position of the future.

What was the fall? It was to be ignorant of the shimjung, situation and hope of wakeful Heaven. The shimjung of Heaven who stayed awake! The shimjung of Heaven who stayed awake, seeking to make a relationship with them! The hope of Heaven, who sought to enjoy glory with them in the future! The fall was to lose that hope. That is why fallen people failed to see the day of hope God had desired. They

failed to connect to the deep situation of God and lost His loving embrace, an embrace beyond human imagination.

God has been working providentially, worried about humankind who left His bosom, to regain them. This is the providence of salvation. Reflecting upon our selves today, we have no relationship with the shimjung, situation or hope of Heaven. We should see that we have nothing with which to repay the shimjung, situation and hope of the Father.

Heaven, who had worried whether Adam and Eve might fall, worried about them again after the fall. He set out to save them from the embrace of Satan, the realm of death. We should be able to feel in our hearts that Heaven worried about their fall, worried about them after the fall, and has been trying to find them for six thousand years as if it were a day, not dozing off even for a single moment, to save them from death.

Humankind Longs for New Hope and the Stimulation of Shimjung

What is the desire of humankind? It is to conquer the world, transcending the family, nation, and state. Although a person might achieve this goal, if he does not align himself with and possess the shimjung, situation and hope of God, he cannot stand before God.

Looking at history, the individual, family, country and world have been struggling to find hope. Now, as in the past, they are struggling in search of new hope. We cannot find new hope, however, the way we have been living so far. In other words, we cannot find new hope with the concepts and ideologies connected with history. There is a limit there. We should expect this.

Human beings are looking with hope for the situation through which the way of Heaven and humans can be connected. East and West are looking for the way in which all the people can build the world of a new ideology based on one shimjung. However, that situation has not appeared yet in human history. They should feel the shimjung to transcend the tribes and cultures of East and West and mix together in daily life by having fair and equal situations. Yet, in their ignorance, they do not.

Thus, they feel something vaguely disturbing in their hearts. They are longing for some stimulating shock, although they do not know clearly what it is. Although they are waiting for some new stimulation of the heart, they have not been able to receive any so far. For this reason, although we may find hope and make a relationship through love, if we fail to find the unifying point of shimjung, we cannot help being scattered apart at some time.

Human history reveals how Heaven treated the human ancestors. We can say that the real nature of history is to show this. We should know this. Now everyone is saying with the same voice that the present time is the last days. In this day, humanistically cherished hope should withdraw, and so should the human situation hitherto because we cannot make an eternal relationship with it. Such a time has come.

Since the family, social, state or worldwide foundations that are centered on individual feelings cannot be an unchanging, universal center, immovable as a rock, they will eventually collapse. That is why human hearts are agitated. The greater the agitation of heart, the more anxiety they feel, the sooner the time of shimjung will come when there will be hope for humankind. If such a time does not come, humankind will start and end with despair. If there is a heavenly will for humankind, however, it is to start and end with hope, and Heaven has the responsibility to fulfill the will. Therefore, there will surely come a time when the purpose of history will be achieved.

People today think that all motivations originated from humanity, but that is wrong. Today's societies, countries and world have not formed based on historical relationships. That thinking is wrong. Historical relationships did not start with humanity. History has been flowing along to the point where a higher relationship and higher hope are to be realized.

The Right Attitude Toward History

When I say it is time to wake, I do not mean waking from sleep at night. This word has been given in every age. As there is a world of a certain ideology to be realized in the last days, this word is given in every age to those who seek to find this world.

If you have a desire to advance yourself, to insist on your opinion and rule over the whole, from where did this originate? You are in the midst of sleep. Humankind is asleep today. The individual, the family, the society, country, world, and even spiritual world are in a deep sleep, unable to receive the time of hope. If everyone commonly feels that such a historical relationship should be concluded with something new, then the problem is what is that "something". Looking back upon history, nations that insisted on traditional customs were swept aside. We should abandon the way of thinking we used to have in antiquated ages. People tend to value historical relics today because they are walking the course of restoration. This means that what has existed in the human world is to be seen as a reflection of God's heart.

Therefore, we should not rest content with the old antiquated ideology. Rather, we should understand the value of the original ideology through it and receive stimulation, gaining a desire to commit ourselves to this precious ideology. Only such people can restore the ideal that was hidden in God's shimjung from the beginning of the universe.

Thus, in the last days we should not try to find something by looking back at history; rather, we should conclude history and revive the whole ideology hidden in God and show it in a fresh new way. We should know that this time is indeed when God wakes up, and so do the people on the earth.

When the age of restoration passes, we should look for something new. Thus, granting that these are the last days, the young men and women living in this age should reject all that has been valued by people and zealously struggle for something new. Only then can they become wakeful workers of the new age. The people who

struggle with eyes open for something new in this final day will closely approach the way to make a relationship with the hope of the future. They will make ties with the future and with the heavenly shimjung that appears in the historical age of the last days.

The problem then becomes in what position I am standing. Am I not standing in the fallen world, which is ruled by the power of death, which sucks the blood of goodness and has a history of nations devouring nations, countries preying upon countries? We should know that if this is so, we have no relationship with the hoped-for world of shimjung.

Unless you draw a clear line, saying, "You go your way, and I will have to go mine," the progress of history, which has been engulfed by the current of death, will prevent you from making a tie with the new age and will drive you into the world of death. Although we have had to hold onto the flow of history so far, at the final judgment, we must go beyond it. In other words, when Jesus concluded his thirty or so years of life on earth and gained the victory of resurrection, if he had any resentment about his life, any sense of himself or his importance, he would not have been able to resurrect.

The reason Jesus could resurrect was that he gave up his prior life entirely, without regret, and burned with new hope. It is also because his shimjung, situation and hope were exchanged for heavenly, not earthly, ones. At that moment, he could receive the grace of resurrection.

Likewise, you will encounter such a time of exchange. As you see this day approach, you must have a clear determination of heart. When you join a meeting, rather than having a determination because of the leader of the meeting, you must have the standard of shimjung on your own. Only then can you be regarded as having a natural environment for being awake.

What We Must Clear Away

Now you must go to this position. If you admit that you have no means to go to it, however, what should you do? What do you have to give up? First, you should know that you can never proceed if you hold onto human relationships, situations and hopes.

What do we have to make a relationship with to go beyond? We cannot just argue about sorrowful human history. We should clear the sorrows of providential history and Heaven. Without this, we can clear up nothing.

Human history is one of betraying the will which Heaven set up with hope and carefully laid plans millions of times. We should be able to feel this to our bones and in our flesh. Only with such a heart can we hate the sinful reality and stop sinful human history.

Concerning our actions today, we should be able to think to what aspect of fallen human history these actions bear witness. Also, we should be able to consider how

opposed our actions are to the actions of Heaven, who is working providentially with the program of the will. We should be shocked at the realization.

Only when we feel that our actions are so opposed to God's shimjung, situation and hope that they add blood and tears to God's heart can we see that our heart toward Heaven should be millions of times greater than that toward the earth. Our attachment with the world of death can then be cut off completely. God has been carefully watching us in this situation. He has never rested or dozed off, even for a single day.

Observing fallen history from the beginning of the world, He must have seen hideous sights we have never seen. He must have been mistreated in ways we never have. He must have felt anger and remorse we have never felt.

The Father endured it when the people killed the sons and daughters He sent! The Father has been watching us without rest for even one day. You should be able to feel this. If you live with such a shimjung, you will not go to the seat of judgment.

Although you are extremely small, history is pleading with each of you. The age and the world are pleading with you. Heaven is crying out for this single being to come.

You are standing at a crossroads! Now is the time to set a clear direction and end the circumstances surrounded by the power of darkness, but you do not know which direction to follow and what can clear away the darkness.

Seeing you in such a situation, the heart of God is more troubled than the heart with which He worried about the fall of Adam and Eve, the heart with which He beheld them after the fall, and the heart with which He has been working hard for six thousand years to save fallen people. Thus, you should know that your betrayal would deepen the sorrow of heaven and earth.

The Efforts of the Ancestors to Awaken Human Beings

We must wake up now. We should open our sleepy eyes. We should reverse our actions. What should we be centered upon in trying to wake? It is not any accomplishment you have made in your life. You cannot escape from history merely with this. Since history hitherto has been a history of fallen persons and a world liable to judgment, it cannot be turned back with any earthly ties or accomplishments, nor can it be turned back with any power that has ruled so far. It cannot be turned back with anything we possess or any conditions of glory. This is the situation in which we exist.

To turn ourselves around, we should have a new awakening. A new awakening, however, cannot be brought about by the human heart, by human shimjung, ties or hopes. What heart then should we possess? There has been a history beyond us. In other words, there has been a history other than the one known to humankind. Since there has been a history of which we did not know, there has been a historical shimjung, a historical situation, and historical hopes about which we did not know. This was the case six thousand years ago, four thousand years ago, and two thousand years ago at the time of Jesus.

Who were the people who came as representatives of God to awaken the age? Noah had to have a new historical shimjung, situation and hope instead of those of the 1,600 years of prior human history; he had to help those who did not understand the shimjung, situation and hope. This was the purpose of Noah's flood judgment.

It was the same with Jesus. Who was Jesus? He did not come to introduce the historical shimjung, situation and hope. They had already been introduced. Instead, he came with the heavenly hope, shimjung, and situation humankind did not know. He came to awaken the shimjung based on the hope, to bring about mutual understanding of the situation, and to become the center of the hope. After the people rejected Jesus, however, the standards of shimjung, the situation, and hope which God desired disappeared in the course of history. Jesus brought fruits only of the heavenly work and departed. Thus, God extended the providence and has been executing the heavenly, not the human, program of history toward the culmination of the six thousand years.

Thus, you should stand in line with the progress of the heavenly and earthly history and be able to come forward with confidence, holding onto Heaven above and human history below. Humanity should be like this today. God would also want this.

What is the image of this person? He is the one who is holding onto the shimjung, hope and situation of the heavenly history of the providence. There have been two currents in human history. So far, however, humankind has been able to account for earthly history, but not the history of heavenly movements.

What Are Human Sorrow and Heavenly Anger?

What is human sorrow? It is not being ignorant of history, nor is it having no relationship with history. The source of human sorrow is being ignorant of the heavenly course of history. Unless there comes a time in the last days when young men and women are told about this and become shocked in their hearts, the world will perish along with history.

From this perspective, we will have to wake up from sleep today. We humans are still sleeping the sleep that our ancestors slept. Although tens of thousands of years have passed since the time of our ancestors, no one has established the point of convergence between Heaven and humanity and cried out to Heaven with confidence. No one has confidently fulfilled his responsibility before Heaven.

Over what would Heaven grieve? It is that the point of convergence has not been created. Over what should humankind mourn? They should mourn over the fact that no one has arisen from their number who has completed that relationship.

We can think of the flow of history and the flow of the heavenly way, which separates our mind and body, and make claims on them. The mind says, "Go for the heavenly way," and the body says, "Do not leave the historical ties." There should be many young men and women who confront this battle and struggle, yet there are few. It was in this position that Paul said, "Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24) He said that the laws of the mind and of the body are in mutual strife. This exposes the whole of history.

The power of darkness is ruling over humanity, which is far away from the standard of providential hope, transcending historical distance. Unless I can produce for myself a stimulation that can break through this power of darkness and fear which rule me, the providence of salvation cannot be completed. The ideal of the heavenly kingdom would then be in vain. For this reason, the course of a religious person has been to long for and find the self that can enjoy, live and sing from the mind. You should examine yourselves in repentance and ask how desperate you have been to find the self centered on the mind, recalling the past relationship, reflecting on the present ties, and yearning for the future relationship.

Despite the changing times and ages, Heaven is communicating with us through our minds. If you fail to experience the historical shimjung even with this communication, you will be traitors who betray not only a country, but the whole universe.

Humanity being ignorant of this, how great must God's anger have been in His historical efforts of the providence, how great His true and unchanging shimjung, situation and hope? How great has God's sorrow been, and how many sad stories has He seen? The one who has a heart so stirred that he can resonate with such a shimjung and unconsciously shed tears with God will not perish.

Therefore, although it is not yet clear, you should know that there is a heavenly relationship. You should long for the heavenly shimjung and look to the heavenly course. You should be able to call God "Father" from the position where you spontaneously feel concern for and experience God's situation. If there is such a person, the Father, who has been groping His way through the course of history, will hold onto such a person's hands.

Centering on that person, the whole of humankind should hold hands together. However, the chosen saints would frequently let go of God's hand. Heaven wanted to hold the hands of our ancestors until the end, and further, to hold hands with the whole of humankind. Yet our ancestors frequently rejected His hand and betrayed Him.

Whenever this happens, we see a wide gap between God's heart, who has to reawaken these ancestors after losing them, and our hearts, which have to be awakened. An unending hill of sorrow must remain an unending hill of hardship. There must remain a bitter course and the infinite wall of the cross.

The Time Calls for a New Hope and Determination

Therefore, we who have the obligation to break this should be able to cry for the mind. As we cry for the mind, about what should we be worried? As we cry for the mind, we should be worried about God, who tries to hold my mind, and cry. As we cry for the body, we should be worried about God, who tries to hold onto my body, and cry.

You cannot break through unless you have the shimjung to pledge before Heaven, "I will go, although tomorrow's sorrow is deeper than that of today; although tomorrow's mistreatment is worse than that of today, and although tomorrow's pain is greater than that of today. I will go even if I have to die." Don't you think so?

It is the same in the outside world. In order for a loser to succeed, he has to have new hope and determination in his heart. He can go beyond the level of failure only when a shock comes to his heart that is greater than his frustration and failure. Likewise, unless humankind receives a shock that is greater than everything in history and all the pains of the heart, they have no way to live. Considering that now is the end of the six-thousand-year history, Heaven must be calling upon us now more desperately than during the six thousand years. He must be crying out to humankind. His hope with us in this age must be greater than any shimjung and hope He has had with any people during the six thousand years. His situation and shimjung must be like this.

At this time then, when you must awaken yourselves and arise, how should you go about it? If you want to awaken yourselves, you should feel the heavenly shimjung. If you cannot take this responsibility on your own, then there should be someone on the earth who can take it. You should know this. This is how God works. At the time of Noah, He installed Noah; at the time of Abraham, He installed Abraham; at the time of Moses, He installed Moses; and at the time of Jesus, He installed Jesus. Thus, there should appear a figure who can be established in the last days.

Traditional history and the circumstances, however, have not been able to recognize this figure. Thus, you should examine all of your actions, life and movements. You should discard everything of the past, centering on the new figure, and establish the central figure in their place. You should then be able to follow, obey and harmonize with him absolutely. Otherwise, you can never break away.

Ladies and gentlemen, now is the time when feelings of anxiety come to you unawares. God is letting humanity be gripped unawares by anxiety and fear and be threatened in order to establish them as the people of hope in the new age.

In the future, you will get a feeling of being hit in the head by an iron hammer, even before getting hit by the final iron hammer. When such a feeling sweeps across your environment, you will feel fear. That time is coming. Humankind will strike at the same time Heaven strikes. Satan will strike at the same time humankind strikes. This is the great judgment.

The Meaning of Judgment

Until today, humans have been fighting against one another. They also have been fighting against Satan. Heaven also has been striking you. Humankind has been hit on three sides. It is the same on the earth. Is there not an army, an air force, and a navy? In the last age, there will be attacks in the above three types focusing on an individual human being. Humans will attack like an army; Satan will attack like a navy; attacks by the heavenly world will be like those of an air force. They will attack in these forms.

Such an age of great judgment is coming. Why is this fearful age rushing in? It is not to bring ruin, but to defeat evil and revive the heart that has been oppressed over and over in the course of history. You should know that there is such a hidden purpose.

Heaven does not try to destroy human beings but to save them. Thus, Heaven pushes us out to help us go up. Our being threatened is the work of a certain force to open something. That is why we are threatened. Do not be disappointed to see an age of fear come. We must fight against fear. In the front, there is fear, but in the back there is a place for new rest. People do not know this. Now comes the time when we should repel the world of fear and grasp the new. Satan is ruling over humankind. He is leading us in the last days to the place of fear and death by tugging on our noses, arms, and all that belongs to us. Humankind is being dragged away by Satan like a cow being driven to a slaughterhouse. Your minds organize and determine your actions, do they not? Even if you act first, all responsibility goes to the conscience. This is the real proof. This is proof of the whole of history.

Likewise, you are being dragged away into a pitfall of death. Even in the course of being pulled in, however, if you receive a shock that can defeat all the fear, you can turn back. That is why we have such a time. Since our place is not a place of wakefulness but of darkness and death, we should have a moment when we can turn back. That moment is the last days, the end of history. Therefore, you should feel the day of life approaching before your eyes. The more complicated and confused the inner elements become, and the more deeply the world of fear intrudes, the closer it is coming. You should know that the line of life is linked above the line of death.

Humankind does not know this today. They do not know that just as the line of death is linked behind the facade of life, the line of life is connected to the line of death.

Humankind has been searching for the direction of history and of the mind. They have looked in hope for the direction of history. They have also looked at the connection, shimjung, and situation in the direction of history. The new world and universe will unfold the moment they can break away from it and turn it around through a movement.

To reverse our direction, what should we do? What should we do to turn back from this place where waves of death are raging? You should find the single point based on the three points. Since you cannot escape from the flow of history and the sweeping whirlwind, you should find the one point of Heaven, which stands in the opposite position.

To Break Away from the Whirlwind of Fear and Death

To escape from being swept into the pitfall of fear and death, you should find the heavenly signboard, or the one point based on the three. You should also take risks. You must take risks. You can live only if you make a determination to hold onto something new as you toss aside the flow. Otherwise, who can guarantee that you will not become a sacrifice to judgment along with history? Thus, we should carefully watch the direction we are taking. As we watch, however, we should not do so emotionally. As the end draws near, you should turn to the right direction or look to another side for a certain rescue boat as the fear, insecurity and urgency of death you feel increases. You should have the heart through which to break away from

your world view and all emotional ties and look for something else. Otherwise, you can never be awakened.

If there is something in your hearts that you feel is greater than death, you should hold onto it and set out for an adventure, leaving everything behind. At this moment, the connection of death is severed. It is the same when we look at history.

Although Noah's ark went against the historical trend, it was a signpost God established for the salvation of humankind. Moses appeared amid the intense suffering of the Israelites in Egypt. He went against the general movement of the people, yet he still was a signpost through which the people could live. Jesus was also a signpost who could turn back the four thousand years of sinful history and convert the way of death into the way of life.

The reason we yearn for the saints is that we are trying to find the signpost for our restoration. We are infinitely longing for and moving toward that ideal world, which is the place of hope, a good situation, and shimjung. We are trying to return with such efforts. It is the same with history. The world will collapse unless the unchanging center is established which can conclude the entire progress of heaven and earth and all the six-thousand-year history. It will collapse.

If God cannot establish this, He is useless. If He cannot, His slogan of faith, "Believe in Me," becomes nothing but hypocrisy and ritual. This kind of God would only try to dominate human beings. However, God appears as a rescue boat in the dire moment of death.

As the time of historical hope, heavenly hope, and the hope of the world comes near, with new determination, hope, shimjung and a good situation, you should be able to hold the one center and set out, leaving behind all personal details and willingly taking the risk for a resurrected image. Only then can we have the heart to be awakened in the course of history and the providence. Thus, you should first have hope and make a determination to endure to the end, even under raging waves of death.

Personal Responsibility in the Time of Judgment

Looking at the young people in Korea, they are flowing aimlessly like floating grass. Where will they go after flowing with the wave? Is there not a movement that can go against the flow? Is there not a way of awakening? This age requires a prince of the age who is consumed with a public anger that hates and resents the present circumstances. He must embark upon a great adventure, if such a way exists, with a determination to be more loyal and filial than anyone who has dedicated himself to expelling sinful history and the world. Only when there are many like this will the day of hope come for this nation. The moment of hope we have desired will open for the world.

Heaven does not do such work. This is not a job for Heaven, but for us. Thus, you cannot be satisfied in your present place. You should look for the one who is crying out to awaken humankind, possessing the eager shimjung of Heaven, concerned about their being in the realm of death. You should be able to hear that crying out.

After hearing the sound of it, you should be able to see the one who is crying out and then initiate action.

Ladies and gentlemen! Do you have listening ears? Do you have seeing eyes? Do you have bodies equipped to act? This is the problem. Your listening, seeing and acting should be historical acts of adventure. Only then can you break away from the realm of death.

What kind of voice have you heard, what kind of figure have you seen, and what kind of action have you taken? Since there are many who say that they cannot see, hear and act, Heaven is working by presenting the people who can show, be heard, and act.

You can decide between life and death only when you determine your actions at the crossroads of life and death. Judgment is made not by Heaven, but by humans themselves. Thus, only when you judge yourself and win can you come to the place of heavenly judgment. When you cannot even win in your judgment, how can you talk about the heavenly judgment?

Can you turn back, stopping all your sins, withholding all your feelings, and re-organizing all your lives? This is the problem. The pioneers of history all followed this path. Noah also followed this path. Heaven told Noah to turn back. He commanded him, "Leave behind all your circumstances and turn back." The actions required to satisfy this command were unimaginable for Noah, to build a ship on a mountain. A ship goes on the water, but God told Noah to build one on a mountain. What kind of nonsense was this? Yet Noah obeyed.

It was the same with Abraham. When Heaven told him to leave Ur of the Chaldeans, he said yes. When God told him to offer Isaac, he also said yes. Moses worried about the pain of the nation and struck an Egyptian, going against the current. If the nation had at least appreciated it, it would have been better. Jesus also said, "Abandon everything and follow me."

This is how history has been progressing. There has been no one in the course of history, however, who could hear the cries of the harbingers, see them as they were, and adore their lifestyles. This has been the sorrow of Heaven. In addition to the heavenly sorrow at the death of Jesus at Golgotha, it also grieved God that there was no one who, upon seeing his death, worried about the heavenly shimjung, shed tears in sympathy, and came forward even to the place of death. You should know that this was even more sad for God.

In every age, Heaven has shown the path to follow with a signpost. He will do the same in the last days. The more the fear of death rolls in, the more we should feel the urge of the heart to push everything aside and go forward. We should say that sleeping, eating and living are not important. The path of life will open for the world only when a new movement appears in which we feel a desperate heart, receive a shock in the heart, and go forward, daring to risk and forsaking all personal attachments.

Wake Up and Connect with Heaven through a Life of Loyalty and Separation

As God has done in the past course of history, He will necessarily do in the last days. If there is such a movement, your past faith, ideology or ties should not present a problem. Only then can you live.

If you look in the Bible, Mary's husband Joseph was called righteous. It was historical nonsense for her to bear a child as a virgin, but when Heaven sent an angel and foretold this to Mary to establish her, she obeyed without hesitation.

What is the uncompromising dedication left behind by the loyal ministers, filial children, and devoted wives in history? You may not have realized that our ancestors dared life-risking adventures, regardless of the opposition of the evil cliques. As there has been no one serving the heavenly will who has not followed this path, and there has been no loyal minister, filial child, or devoted wife who has not walked this road, those who seek to become citizens of the heavenly kingdom, heavenly sons and daughters, should follow this way as a matter of course, choosing between life and death and beholding the final glory.

Have you ever made such a determination and pledge? If not, you are the most despised traitor before the historical providence. Only when you have such a determination can you find your new selves. You should know that the moment you start on this action is the time when you wake up and kick out the six-thousand-year course of history in which you wallowed in sleep.

When you wake up, you will realize that not only you, but also your parents exist. The day you wake up this way and shed tears with your parents is the time of the Second Coming. When we open our eyes, we come to see that there are true parents who have mourned for the six thousand years of the sorrow of humankind, and who have wandered for six thousand years in search of us. Heaven grieved even before we did. This way, when everything that has left a deep pain in the historical shimjung unfolds one day, I can call Heaven "Father" and He can call me "son." This is the day of the final awakening. This is the time when the historical and providential shimjung of hope and everything else come into my bosom. Thus, the joy experienced at this time is the joy experienced when God's entire purpose is fulfilled. The feeling at this time is the feeling experienced when humankind is perfected, without a fall. Feeling the joy in proportion to the enormous sorrow and pain humankind has felt, we can stand against Satan gallantly and proudly.

Since we should rise to this level, if we have not stood in this position yet, we should restrain our mind, body and environment to go in the direction of return. We should turn back, perceiving the words and the phenomena, focusing our minds and preparing for death. Otherwise, we will never, never be able to wake.

The more threatening the external circumstances become, the greater our inner determination should be. As despair and frustration sweep across our society, we should make a firmer determination in our inner hearts and long for the moment when hope will blossom. You should clearly bear in mind that only in this way can we connect to Heaven, who comes to us with a day of hope, a good situation, and the image of shimjung. We should rebuff the history of sorrow and make a new start for victory.

Prayer

Father, You have endured the long course of history and fought to gain the glory of Heaven! Please allow the day to soon appear in which You alone receive the glory of the providence. We know well that Your original will has been ruthlessly trampled down by a myriad of satans from the time the human beings committed the error. We did not know Your situation. We did not know that You must find someone to serve the will which was to be realized by human beings on the earth because that will was violated.

We know that the history of the providence is one in which You toiled with no one to serve the will. You worked endlessly hard to convey the will, which is burning in Your heart, to humankind. Father! Please allow us to be heavenly sons and daughters who can exert all our effort to possess Your will in our hearts and to follow Your path of glory through the providential will and course of history. Since we know that Your will is to find true sons and daughters, please be with us so that we can build a country, world and universe where we can serve You as true sons and daughters and give You joy. Help us realize that this is the country and will of Your hope.

Your greatest joy and hope, after fighting for six thousand years, is for true sons and daughters to harmonize with all things and offer songs of praise to You. We must become heavenly sons and daughters who can offer everything and set out to build such a country.

Father! We are infinitely distant from that day. Please allow us to be sons and daughters who can understand Your will, the chosen sons and daughters who can come forward with an offering of life, for the sake of the day of Your glory. Let us do this regardless of constant battle, mistreatment and death.

Father, since I have come here on the earth with a shimjung centered on the will, in place of the glory of the son, please look after us and come here personally and rule over us.

Please allow this to be a time when we can serve and bow to You as true sons with a true purpose. Since we know that the forces of a myriad of devils attack all people gathered for the will, we eagerly hope and desire that You eliminate the force of darkness infiltrating each of our minds and bodies and embrace us in Your generous bosom so that we can establish the age of Your glory within our lifetimes.

As we have gathered before You at this time, please rule over us. Since this is a holy day, please bless all the people. Please bless the thirty million people. We eagerly hope and desire that this will become a time when we can return glory and joy to You.

Please bless us so that we can clear away all the wrongful conditions we have accumulated in the past week and be offered as living sacrifices in the image of true sons and daughters who harbor the heavenly will. Please move among us personally. We eagerly request this. We pray in the name of the Lord. Amen.

Prayer

Father! Please remember this day and reveal the granted grace. Reveal through our hearts the granted movement of life. If You can, please grant the glory of resurrection to us, even though we have been disloyal.

Please rule over our minds and bodies. We have realized that although we have our minds, they are not ours; although we have bodies, they are not ours. Our minds seek the direction of goodness, yet our bodies seek the direction of evil. Hence, we know that You treat us with the understanding that we are struggling between the two and have not stepped outside the realm of Heaven's lament. Father, You will have to have pity on us and give us the heavenly grace of life and the strong power of resurrection in our hearts.

Although the body tries to subjugate the mind, the heavenly will is for the mind to defeat the body and establish one victorious standard whereby the mind can eternally subjugate the body. We know that an inevitable battle lies before us in which we have to establish such a standard in ourselves.

Please allow us to feel that the wars that appear continuously before us are not to be feared. Let us feel that all the sorrows encountered in such combative circumstances are not as great as the sorrow caused by the fact that the mind is subjugated by the body in the struggle between them.

Father! Please arouse in us a strong heart and strong grace. We eagerly hope and pray that You will help our minds possess the power to subjugate our bodies. We know that unless we achieve a life centered on the mind, our lives cannot be resurrected. Thus, Father, our minds have to rise like lava.

Allow shock and ecstasy to envelop our bodies and our environments through the mind that faces life, the mind that encounters grace, the mind that can harmonize with the work of resurrection. Father, we eagerly hope and pray that You allow such a heavenly work of re-creation to appear in us.

Although our minds are infinitely soaring high toward Your glory, our bodies are infinitely exhausted and struggling. Father, please control this environment. Allow the joyful garden to appear soon before those whose bodies move in accordance with their minds. Beloved Father, we eagerly hope and desire that if there are such sons and daughters, they will be remembered eternally in history. Bless them so that they can dominate the earth and move Heaven.

We know that unless the people on earth realize a Kingdom of Heaven in their minds, they cannot form a Kingdom of Heaven based on the word. Unless they can achieve peace of heart, they cannot build a peaceful country. First, please allow us to restore deep in our minds the heart that can be highly inspired and delighted by You, the heart that can sing to You. We know that Heaven is longing for the one whose body moves and harmonizes with that mind.

Father, we have been fighting to become such people. Please allow us to restore the victorious image You desire through the heart that burns in the mind of each of us.

Please allow such people to gather at this time. Give us the ability to serve You with dedicated hearts and to remove all the elements that can be conditions for resentment. Beloved Father, we eagerly hope and pray that in this way You will allow Your victorious hands, which can more than dominate all, to stay near us. Please allow us to understand that unless we achieve the heavenly kingdom of the heart and of peace in ourselves, the glorious heavenly kingdom has nothing to do with us.

Father, among Your sons and daughters gathered here, is there someone who has the glorious qualification to meet You directly because of his eager heart of yearning for You? Is there someone who is trying to bow to You as a living sacrifice, inspired by the heavenly heart that serves You?

Is there someone whose praiseworthy and tearful heart challenges the path of death and infinitely resonates with the heavenly shimjung and turns into a movement of life? Is there one who seeks to hold a gathering of peace? We know that if such a heart is absent in us, You will be sad, our hearts will be sad, and today's meeting will end in sorrow.

Father! Please reveal Yourself here in glory. Come to us as our personal Master. If there is someone who has felt Your grace, open his heart and inject Your hope again. Many lives are captured by the power of darkness and are moaning in the world of death. Father, we eagerly hope and desire that You will remake them by bringing the life and authority of resurrection.

Thus, allow us to serve the coming Lord and solemnly bow down to You with our hands pressed together. Please allow us to feel that those who try to be loyal to You receive many tests. Allow us to feel that we are descendants of those who betrayed Heaven beyond measure.

We eagerly hope and desire that You allow us to realize that we have become a sacrifice to Satan and have stood on the forefront of blocking the heavenly course. Let us bow down to You for forgiveness, with irrepressible regret and tears.

Father, please have pity on those who have gathered here. Satan is trying to invade their hearts. Please make a separation, and become a beacon to set the direction of their hearts right. Please come personally to those who have gathered here. Let this be the time when even the body, led by the mind, can sing of Your glory in joy, moved by Your grace, and can bow to You representing the whole. Father, we eagerly hope and desire this.

Father, today is a holy day. We know that everyone has severe wounds from the past week of life. Please forgive us for having moved far away from Your shimjung and for having been submerged in sorrow in the wrong place. Please personally anoint us with Your fragrant oil. Please grant the people here at this time the grace to long for You and to receive the seals.

We know that the God of the Trinity works hard to help miserable people. He visits those who deplore their lowliness to look to Your compassion and try to sing of Your

preciousness. Please guide our hearts to see Your value and lament our lowliness so that we are not found inadequate to receive Your grace.

Since today is a holy day, please bless the thirty million people and the whole of humankind. Father, please act so that the millions of saints surround us and offer a bow of joy. Brothers and sisters are gathered everywhere, praying across the country with lonely hearts and concern for the will. Do not remove Your hand of compassion from them; protect them with a loving hand. Please do not let us fall down exhausted as we go over the hill of toil in the last days. When we offer ourselves to You after having endured till the end by holding Your hand, please accept us.

We eagerly hope and pray that You will enable us to achieve the task even in difficulty; to uphold the will even in sorrow; and to advance the will even in frustration, thereby becoming sons and daughters to be remembered in Your heart. We eagerly request that today You will embrace us with Your special grace, promise us Your whole grace, and hold us until the day of victory. Please rule over this time according to Your will. We pray in the name of the Lord. Amen.

Prayer

Father! After receiving the word, we have come to yearn for the image of Jesus of two thousand years ago. A turbulent world and self-centered people lay before Jesus as he tried to convey the word. We realize that as he gazed at them, infinite sadness flowed from his heart.

Jesus was looking at the situation where the Jewish church was not only suffering from factional strife; its members were also fighting among themselves. As we reflect on the characteristics of the age, people boasting of themselves, hiding their faults and exposing others' defects, we can see how intensely woeful the heart of Jesus must have been as he carried the responsibility for the world and the age.

We can imagine the heart of Jesus, who nevertheless said, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." (Matthew 7:7) Although it was the nation, church and individual who were to ask, seek and knock, since they were not doing so, Jesus had to ask, seek and knock in their place. Father! This was a woeful thing.

Although Jesus longed to be sought after, he had to seek out others. Although Heaven had made preparations for a long time in history, desiring that humankind would serve Jesus, Jesus was not served. Father, we eagerly hope and desire that at this time You will enable us to feel the grieved heart of Jesus in this position.

Although Jesus could only shed tears and lament over the people on earth, he longed for the land to be blessed by the Father. Please bring that image of Jesus before our eyes today. Enable us to hear his voice of instruction, to quietly adore and experience the heavenly shimjung flowing from within his heart, and to bow in tears. Father, we eagerly hope and desire this.

We have come to You with our hands upraised and bare. Please be compassionate. Please leave nothing in our hearts but You. Let our hopes, desires and demands be

for nothing but what is Yours. We eagerly hope and pray that You will make us sons and daughters who can live holding onto, experiencing and fighting on with hearts deeply shaken by Your infinite shimjung.

Father! Please have compassion on the audience here. As we have realized that our minds and bodies are not our own, let the leading authority appear who can claim them and everything else as Yours. Let this be the time of promise when You can personally seal us, calling us Your sons and daughters.

Father! I have come here with the words You have granted. Please be present here. Remove any distance between the heart of the giver and the hearts of the receivers. Father, we eagerly hope and desire that You allow us to come to You with one heart and to return glory to You by making ties with humankind. As we ask You to rule over everything and reveal everything according to Your will, we pray in the name of the Lord. Amen.

Jesus appeared on earth as the substance of God's hope. Before he came, God had been working for four thousand years, installing numerous prophets and good ancestors with a desperate and sorrowful shimjung.

What Kind of Person Was Jesus to Be?

The only purpose for God's providential work in history was to establish Jesus, the substance of hope, and to realize the hopes of Heaven, the ancestors, and the whole of humankind. We know that Heaven and our ancestors fought for this moment.

Jesus stood in this position. Jesus was God's only son, a value not exchangeable with anything in the world. When Jesus appeared, so could God. When Jesus rejoiced, so could God. When Jesus was glorified, so was God. Jesus came as the glory of Heaven, equal to the whole from the beginning to the end. Without him, nothing on earth or in heaven could reveal its value, not even the seat of the heavenly power. Jesus was the priceless center of the whole.

Jesus came with that heavenly value, yet he was seen from a human standpoint. The Jewish nation boasted of their ancestors, their history, and about being the chosen people, yet Jesus had a value greater than any righteous person in their history. He was the center of heaven and earth, without whom they could not gain their lives, establish their church, organize their nation, or found the desired homeland.

God did not send Jesus for sorrow nor did He send him so that the earth would receive him and be frustrated. God sent Jesus as the central figure heaven and earth could receive and rejoice over.

The Life God Desired for Jesus as Opposed to the Reality

Every action of Jesus should have been able to paint the glory of Heaven. The feelings he had in daily life should have been feelings of glory that could strike down the historical conditions of resentment. However, the life of Jesus was not like this. From the day humankind received him, they should have put Jesus in a glorious position. They should have served him and praised him to the utmost.

When the nation left him, however, Jesus stood in the position of having lost the nation. Although God sent Jesus to hold onto the nation, He could not but lose him. After losing him, He also lost joy and the heavenly kingdom. We should know this fact.

We should know that Jesus was not meant to have such a fate. When he was hit by tragedy and perished on the cross, he promised to gain the glory of victory without suffering this tragedy again and to establish the day when heaven and earth could rejoice. We should know that the day he referred to was the last day, the day of the Second Coming.

To Live with Jesus

Jesus came to the earth with God's mission. He went through an earthly life and went to the spiritual world. Now he is fighting along with the Holy Spirit to achieve the historical purpose of God. We should long for this Jesus. We should repossess this Jesus. We must live with this Jesus. To do this, we should live with God. We can live with Jesus only when we live with God. What then should we do? We should be the ones who fulfill the hope of God, Jesus, and human history. We should know that, without doing so, we cannot stand before Jesus when he comes in glory.

What path should we follow to receive this Jesus? This is the problem. Even if Jesus comes down from heaven to the earth, we are unable to receive him as we are today.

We can receive and serve him only after we have the shimjung to connect to his situation and complete the task he was to carry out on the earth. We should know that the day when we meet this Jesus is the day of Second Coming, the day to which today's Christians look forward.

Therefore, to receive Jesus, it is necessary to fulfill our responsibility on the earth. We can meet him only then. Thus, the title of my speech today is "Let us Follow the Way of Jesus." I will speak upon this topic.

Mary Longed for the Messiah to Come

The angel foretold Mary's mission to her. At this time, Mary backed away, saying, "Since I do not know a man, it cannot take be." The angel said, "Since this is a work of the omnipotent God, you shall conceive by the Spirit." Mary then replied, "Lord! I am Your servant; do as You will." When a meager virgin responded thus to Heaven, it was a historic moment.

When we think about the Lord today, we easily think about his cross and glorious resurrection; but we should go back further and consider the situation of Mary and the position of Joseph's family.

This one remark of Mary's: "Lord! I am Your servant; do as You will," which she uttered when she heard the final word of Heaven, provided the foundation for Heaven to come to humankind after four thousand years of toil. At that time, Mary showed her heart toward the will of the Lord. We should consider here that Mary had waited more eagerly than anyone else for the one who would come with the will.

With the pure heart of a virgin, she longed more zealously than anyone else for the Savior to come to Israel.

From the fact that she said, "Lord! Do as You will," we should understand that Mary had greatly hoped and prayed for the hidden will of God to appear. We should know that Heaven came to her upon the foundation of her putting the heavenly will first. It was the same for the saints. The birth of one saint required the foundation to receive him. Thus, for the birth of saints, parents are needed who can bear them and serve as the foothold of the will.

The Shimjung of Mary and Joseph which Made the Birth of Jesus Possible

Mary said after being told about the birth of Jesus, "Lord! Do as You will." This remark should be made at least once by every fallen person. Not only Mary, but anyone seeking the path of life must have the heart to say, "Lord, do as You will." Without such an answer, no one can make a connection of life with Jesus.

Jesus came on such a foundation. After conceiving, Mary thought about the will more than anyone else did as the baby grew inside her womb. Believing that when the baby was born, the Messiah would appear and clear away the resentment and sorrow of the nation, Mary must have thought more than anyone else about the time when God's will for the earth would be realized. Jesus was born in this way.

Without Joseph's family, how would Jesus have been born? If it had been known to the world that Mary had conceived a child as a virgin, she would have been stoned to death according to the law of Moses. This was the worst violation of the law; it was considered unpardonable in the social circumstances and situation of the age, the worst shame upon the nation. Since Mary and Joseph had a shimjung ardent enough to defy all the circumstances and come forward for the will, Mary could give birth to Jesus.

Joseph and Mary took steps thinking only of the will. Because of this, when their footsteps ran into the evil world, Heaven opened a way for them to live. Jesus came through such footsteps. We should think about Jesus, who prepared himself for the day when he could realize his purpose by going through the three-year course in Egypt and living a quiet life as a helper of his father, who did carpentry work for a living.

Among the words in the Bible, there is a passage, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." (Matthew 7:7) Jesus declared this with a desperate heart when he embarked upon a pioneering course with the new gospel.

The Lifestyle Jesus Adopted in Response to the Jewish Nation

Jesus knew that this nation should serve the Messiah. Jesus watched as the nation failed to ask with hearts more desperate than others for the substance of the Messiah. The church left its place and failed to seek when it should have sought with a heart more sorrowful than others. Jesus saw the Jews failing to knock when they should have knocked and waited for the heavenly gate to open.

The nation was eager for the realization of the heavenly will, yet failed to fervently ask, seek and knock on the door for the incarnation who could fulfill it. Jesus intended to realize the will with a nation that did not know the true will of Heaven. Thus, he did not pass even one day, one hour, or one second without thinking of the will.

Jesus' shimjung before the will was greater than Mary's. As he was quietly helping Joseph make a living, his shimjung was such that the more he watched the nation and lost confidence in them, the more seriously he worried about the will and made a new determination. We should know that he had a course of preparation like this for thirty years.

We should know that the life of Jesus was such that with a passionate shimjung of worry about the will, he worked hard in an unknown place to fulfill the responsibility for the sake of Heaven and the nation. We should know that with a heart more fervent than anyone else's, Jesus worked hard and ceaselessly in place of the nation to ask, seek and knock on the heavenly gate.

The Shimjung and Life of Jesus during His Private Life

After he matured, Jesus ate and lived for the sake of the nation. He worried most about how to serve the will of the Heavenly Father; but there was no one who understood his thirty years of private life being concerned for the heavenly will and who then asked, sought and knocked with Him.

Because of such circumstances, Jesus became miserable. For Heaven, he had to ask, seek and knock in place of the nation. Above, Jesus had to ask, find and knock on the door in place of Heaven; below, he had to ask desperately in place of earth and the nation. He had to open the heart of the nation by asking and knocking on their hearts with a passionate shimjung.

In this situation, Jesus prepared himself for thirty years for the sake of Heaven. He prayed, "Heaven who loves me! Father who sent me! Since I know that You sent me to show the way to the nation and to connect their lives with You, please forgive their errors and shortcomings."

When the nation slept or indulged in pleasure, Jesus could not sleep comfortably, rest, or enjoy himself, watching their unfaithfulness and betrayal. He fought to hold onto the nation and connect them with Heaven. Only Jesus himself knew about this. There was no one who could console his heart.

Jesus must have been unable to suppress anxiety as he longed for the time of the will. His shimjung as he set out with determination for the practical course of the will must have been deeply pathetic, ineffable, and woeful beyond human experience. We should realize that with such a shimjung, Jesus worried about the course of his public life, the time when he would put the will into practice.

Why Jesus Fasted for Forty Days

Jesus came in place of Heaven as the Savior of all people. Yet there was no one who fathomed his heart and who came forward among the nation, which was in need of salvation. They did not even know about the thirty-year course of hard effort he had gone through, not to mention his heart. Even the clique of John the Baptist, who had lived in the wilderness and should have been responsible for the nation, wound up opposing him.

Looking at the nation with such sadness, Jesus had a thread of expectation in John the Baptist. However, when even he turned away from Jesus, greater sorrow was added to Jesus' heart.

Although the time was approaching when he would appear to the nation with the gospel of Heaven, the nation and John the Baptist were nowhere to be found. Therefore, Jesus could not appear before humankind. This is why Jesus went through the forty-day course of fasting in the wilderness.

Even though Christians believe that the forty-day fast was a glorious moment necessary for Jesus, this is not true. Jesus fasted because the nation and John the Baptist's followers were nowhere to be found. Furthermore, it was because the three wise men from the East and Anna, Simeon and Mary, who had conceived Jesus with a definite purpose, failed to acknowledge him when he set out on the course of praxis. We should know that Jesus met such a miserable fate, although he was the master of the earth and the prince who had come to save all people.

Jesus was supposed to have an altar of glory, joy and victory after completing the four thousand years, but when he set out to build this new altar, he met a sad fate. He was starving and being tested by Satan. The scene of Jesus' being tested by Satan is a scene that should be looked at by humankind with deepest sorrow. The hours of woe during which Jesus was ridiculed and tested by Satan after starving for forty days should have been a time of trial for the nation. Yet it was transferred to Jesus as his sorrow. Naturally, Jesus could have rejected, complained against, and cursed the nation that boasted of being the chosen people. Instead he rose up, starving and fought with the heavenly shimjung against Satan for the sake of the nation.

Jesus' position was unknown to the nation of Israel at this time. His shimjung as he appeared before Heaven with determination in this position was that no matter how woeful a situation he had to go through, his purpose and his unbending commitment to the Father's will would never change.

Jesus knew that the Father's will was to save all people through this nation. He honored this, undeterred by starving or near nakedness; no persecution or trial could destroy his heart, which had longed for the will for the thirty years. Thus, whenever he appeared with such a purpose, he could not help feeling, at the same time, the sorrow he had on behalf of Heaven and the sorrow of God. We should know that because he made an even firmer resolution for the will in such circumstances, he was able to go back out, seeking the people who had betrayed him.

Although Jesus hoped that the Israelites would come to him while he was alive, since they failed to do so, he became someone who could be visited only after death.

Because of their failure to serve him, although he should have saved humankind in his lifetime, he could only do the work of salvation after his death. The fate of today's Christians and the whole of humankind is that although they should have knocked, asked and sought through the shimjung of the living Jesus, they knocked only after his death.

What is the Sorrow, Anger and Grief of God?

What is the sorrow of God? What is the anger and grief of God? It was to have lost the time when humankind could ask, seek and knock while Jesus was alive. It was to have lost the circumstances in which the heavenly gate could have been opened and the heavenly secrets revealed while Jesus was alive. When humankind woke up after losing it all, Jesus was already gone to the spiritual world. Thus, having sent Jesus away, humankind's fate was to ask, seek and knock on the heart of a deceased Jesus. Hence, we who are in the last days should understand that it was the sorrow of God, Jesus and humankind that people were not found who could ask, seek and knock before Jesus was gone.

The tragedies of history continue because of the departure of Jesus. Jesus admonished his disciples to go through a narrow gate in setting out for a course of practice. This is the path Jesus walked.

The contents of Matthew 7 implicitly show the overall facts of Jesus' life. You should know that the path of Jesus, who set out for the will by asking, seeking and knocking, was rugged and mountainous rather than smooth. It was the narrow gate of the cross, rather than a huge and glorious castle of victory. When the nation did not believe in, follow, look to, or like him, Jesus gathered the small number of his disciples and admonished them, "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." (Matthew 7:13-14) With this remark, Jesus described his situation and that of his followers. Jesus had been on the opposite side from the social circumstances. We should know that by using himself as an example, Jesus was talking to his disciples, who were midway between him and the social circumstances.

When Jesus appeared before the nation in his course of practice, he could not walk a paved road. The Jewish church, nation, and John the Baptist all blocked his way. Thus, if there was a way for him to take, it was a way no one else wanted to take. This road was without a door. He had to make a road where there was none, and to make a door in the wall that stood in the way. Jesus walked such a road.

The Road of Suffering Brought About by the Unfaithfulness of the Chosen People

Jesus was sent to set up a door to Heaven and make a road through which Heaven and all people could be linked. If the nation of Israel had believed in and served him, the way of peace would have been opened. If so, the Jewish church, established after four thousand years of toil, would have become a wide road through which God could come and go. Also, it would have become a door for all people seeking the heavenly kingdom.

Since the nation opposed Jesus, the road and door for the nation were blocked. Since the church opposed him, the road and door for the church were closed. Since Jesus was persecuted by the Jewish nation, the Jewish church, and even by his witnesses, disbelieved by his disciples, he could not help walking the most tragic path for a human being.

Therefore, although it seems that there are many doors to Heaven from the four thousand years, and there are even more if we consider the six thousand years as a whole, we should know that the door Jesus went through is the only one. On this earth, this door is not open. We should never forget this.

There are many Christians in these last days. There are many who are trying to augment their faith and to introduce and promote their denominations. We should know clearly that although the path they follow and the door they show looks like a passage to Heaven, it is not the path Jesus pioneered while on the earth. It is not the narrow gate.

The Path Jesus Walked

Jesus fought with his life in the three-year course of practice, and departed. This was the path of the cross, the path of death, the path on which he prayed for the blessing of his enemies even as he bled. He went through this path, however, and resurrected. This was the path of Jesus.

The path of Jesus was that of being betrayed by the nation, by the church, and by the chosen people of God. It was a path of betrayal by his parents and brothers and sisters, his beloved disciples, and even the three main disciples.

Even though the multitude of humankind was to follow that path with him, after Jesus went through it, the path was barred, and the door was closed. The path the disciples went through remains open, however. This is Christianity.

Therefore, we should follow the path of the disciples. Where do we go through this path? We should go to the path of Jesus. We should have a clear purpose in following this path.

What is this purpose? It is to realize the will of the Father. We should also have clear content. This was the way of the will that Jesus followed. The content and purpose of the will were discovered and established by Jesus during his 33 years of hard work. Since the content and purpose were found through the sacrifice of his thirty years of life, no matter what trouble struck him, and although the wall of death overwhelmed him, Jesus' content and purpose remained the undeniable will.

Since Jesus was like this, we should walk the road Jesus walked. Since Jesus followed a narrow and rugged road, we should follow him and walk that path today. This is the position in which we exist.

What kind of path did Jesus follow? Although he was faced with a hill of death and swept away by a lethal tide, he pushed everything away and went ahead, believing, "Since God is alive, He will grant me the power of resurrection." Jesus had something

so great he could push death aside and resurrect. God could grant the power of resurrection through this.

An Important Problem for Believers

Herein lies the important problem for today's believers. We should be the ones who feel the heart with which Jesus asked, looking at the sad world. We should be the ones who possess the heart with which Jesus sought, looking at the deadened earth. We should be the ones who possess the heart with which Jesus knocked, looking at the world falling into ruins, eagerly trying to bring new life. Unless people of such heart appear with the heavenly purpose and come forward with a determination to dare to fight against the earth when it does not follow, Heaven will not be able to lead us to the path of Jesus; nor can we enter his gate.

We know that the believers of the last days must resolve the historical resentment. By failing to achieve the original purpose for which they were chosen, the first Israel lost the right of being the chosen people. Because of the truth Jesus proclaimed, however, Christians worldwide received the right of being the chosen people, the second Israel. Christians in the last days, who have received the right of being the second Israel, should become the second Israel before the Lord of the Second Coming instead of being like Israel at the time of Jesus. They should properly replace the lost first Israel.

What is Jesus working on in the heavenly kingdom? His grief is that he failed to build the kingdom of the second Israel with a living body while on the earth. Therefore, he and the Holy Spirit have been mobilizing all the people and trying to form the realm of the chosen people of the second Israel for two thousand years.

To Go Through the Gate of the Heavenly Kingdom

What will Jesus do once the realm of the chosen people of Israel is formed? He is trying to build the kingdom of Israel. Thus, the believers of the last days can become people of the heavenly kingdom only when they go through the gate of the twelve disciples and enter the gate of Jesus. The heavenly gate which will open before the believers in the last days is marked with a form of the twelve disciples. Hence, in entering the heavenly kingdom, the believers in the last days have to go through the gate of the twelve disciples. They must go in this direction. This is Christianity.

Today, however, many gates are open for Christians worldwide. They are divided into numerous denominations. They claim that they are the ones who have the heavenly gate, but this is not how the heavenly principle works.

Since Christianity started because of the twelve disciples centered on Jesus, by destiny the believers of the last days have to go through the gate of the twelve disciples. In other words, they have to be the second Israel, in the form of the first Israel at the time of Jesus, and must be found at the end of the six thousand years.

To what denomination do you belong, and through which gate are you going? You should set out by first receiving on your forehead the mark of the ideology of the twelve disciples. Only then can you enter the gate of Jesus.

Worldwide Christianity must inherit and complete the mission since the time of Jesus. Therefore, the time has come when they have to find the gate of the twelve disciples. According to the fortune of heaven and earth, the denominations, which have been multiplying almost infinitely, are now entering into a unified realm without realizing it. Thus, the time is coming when today's Christians of the world and the followers of other religions should find out to which tribe they belong and enter into the order of the twelve disciples of Jesus.

Just as Moses instituted twelve tribes and seventy elders, Jesus, who came to organize the chosen people of Israel, also established the twelve and seventy disciples. Although he tried to establish the national ideology of Israel as the worldwide ideology in this way, this aim was not achieved. That is why Christians worldwide are in the realm of the second Israel today.

Even though they are in the realm of the second Israel, they do not know it. They have become people who do not know to which tribe they belong and have lost the order of the tribes. Jesus departed without being able to organize the chosen people and the order of the twelve tribes through the twelve disciples. Therefore, he will come back to worldwide Christianity with the mission of organizing the form of twelve tribes, seventy disciples, and 120 disciples on earth in accordance with the heavenly providence.

Thus, now is the time when you should look for the one who has passed the gate of the disciples and then the gate of Jesus. Although there may be a true believer, unless he has a tribe and a leader, he cannot participate in the building of the heavenly kingdom. When asked "Which tribe are you?" he should be able to answer confidently, "I am this tribe."

Thus, in the last days, if one does not have a clear position in relation to the ideology or nation, he becomes an ambiguous person. He ends up in the position where he can be helped by no one.

Ladies and gentlemen! Denomination does not matter now. Now is the time when you have to gather. The last days is the harvest time at the end of human history when good people are gathered after six thousand years. You should know that this is harvest time.

Until now, a variety of grains were planted in one field. Although different grains can be planted in one field at sowing time, only the same kind of grain can be put into one storehouse at harvest time. This is harvest time.

What Kind of Time is the Last Days?

What was Jesus' task when he came? It was to organize the order of the twelve tribes of Israel and to bring them into the heavenly warehouse. Since he did not fulfill that mission, however, he said that the day of its realization would come again. This day of promise is the day of the Second Coming. For the believers on earth who are near the day, the Jewish church is not a problem. The Sadducees are not a problem. It is time to wander in search of the original tribe and leader.

You should have something with which to deny the past ideology, customary devotion, traditional law, and habitual concepts and to turn them over to the new aspect. Otherwise, you will not be able to stand in the age of the worldwide ideology, which is equivalent to the age of Jesus and the first Israel.

That is why factions of believers are developing. Denominations are being divided further and further. Although they declare a unified form outwardly, inwardly they are divided. Although they look united from the outside, they are divided inside. The time is coming to bring this into order. This is the age of the Second Coming.

When it becomes time to organize inwardly, the outward unified form will appear with an opposing flag. This is inevitable. It is the same phenomena as when a sprout comes out from a seed. Its shell breaks and falls away.

The seed and sprout of life are different. Likewise, what we need is not the Bible itself; we need the life within it. We do not need Jesus himself. We need God's will within him. This is the problem.

The Hope of Jesus

What did Jesus hope for at the time of his death? He did not care about his body being sacrificed. His sole hope and purpose was the fulfillment of the will. The word of Jesus was to guide the people to become incarnations by giving them life. That was the purpose of the word. Now the time has come when we should ask, seek and knock.

Jesus failed to establish the twelve disciples and have them inherit the authority of the twelve tribes organized by Moses. That was Jesus' sorrow.

Jesus should have asked God, found God, and knocked on the heavenly gate while he was alive, but he could not. For the worldwide Christians of the last days, however, the time is coming to ask, find and knock on the heart with Jesus as he lives. This is the hope of God and Jesus.

What should we do to get to this position? Since we have fallen, we should go up. To go up, we should first knock on the door of the disciples. Now is the time when a figure in the position of the disciples who fell at the time of Jesus will appear before Christians. It is the time when three disciples should appear who can order worldwide Christianity and organize the representative form of the twelve tribes.

The three disciples who were the chosen from the others represented the eastern gate. When explaining the heavenly gate, Heaven talked about three gates each for east, west, south and north, three in the east, three in the west, three in the south, and three in the north. Centered on Jesus, Peter, James and John were the eastern gate. Thus, Christianity can be symbolized as the Christianity of Peter, the Christianity of James, and the Christianity of John. Catholicism is the Christianity of Peter. Peter symbolizes faith. James symbolizes hope, and John symbolizes love. In Christian history, there has been a Christianity of Peter and a Christianity of James. The latter is Protestantism.

What Is Required in the Last Days

The Christianity of John is required in the last days. Jesus said that John would not die in service of the Lord. John was not martyred. Jesus said this with a premonition that in the last days, the Christianity of John would arise anew and meet the Lord. John was dear to and deeply loved in the bosom of Jesus. John symbolized love. Thus, the Christianity of John is that of love, and in the last days, such a Christianity should emerge.

Although this has been shown, Christians still do not know which gate they should enter. The gate of Peter and of James are fine, but we should go through the gate of John, of love. This gate of love is the one Jesus beheld straight ahead. Although Heaven has fought for six thousand years for this gate, and Jesus has fought for two thousand years for it, this gate, the hope of history, has not been opened yet.

Thus, Heaven tried to fulfill the promise by installing a representative who could open the gate. This is why He spoke of a bride to fulfill the word.

What should humankind do for the returning Lord? They should pray. They should console him by saying, "We realize that this is the sorrow you left behind on the earth. We see that this is the resentment you failed to resolve while alive. How hard did you toil, fighting in sorrow, with the spite of history before you?"

Humankind must complete the providence of salvation as the historical figures and perfecters of salvation. Unless they become living disciples, like the disciples before the betrayal, they cannot face Heaven.

Instead of being like the three disciples who denied Jesus at Gethsemane and Calvary, Christians worldwide, who are preparing themselves for the day of the Second Coming in these last days should become disciples who can command their churches, embrace the great number of believers, pray in place of Jesus, and go over the hill of the cross in Jesus' place. A church should be that kind of gathering.

What Should Humankind Do before the Lord of the Second Coming?

The history of religion is the history of restoration. Jesus said, "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Revelation 22:13) "Alpha" and "Omega" are words that came into being because of the fall. Do people today talk about eternity? What they are talking about is not eternity. Alpha came into being because the fall did, and Omega was introduced to refer to the return by restoration. Unless the ideology of the Alpha, which Jesus had to achieve in the state of Israel, is completed as the ideology of the Omega with the believers in these last days, Jesus cannot appear.

Jesus is the hope and joy of God and humankind. Until this ideology of Alpha is completed as the ideology of Omega, however, he cannot come in joy. We should know that if he does not appear in joy, he is fated to appear in sorrow. People do not know this. The heavenly kingdom is not built by whim. With a self-centered faith, insistence and ideology, you cannot connect to the shimjung of the heavenly kingdom.

For this reason, the believers on earth are still unable to go through the gate opened by Jesus. If they had gone through it, they would have become the bride. This is why Jesus stopped Mary Magdalene when she tried to hold him. By this, Jesus meant, "Since I have not appointed you as a disciple, come to me through the gate of the disciples." This is how heavenly law is.

The Reason the Bible Was Primary

Thus, we should see if there is someone who has the mission of being the disciple for humankind. Now is the time to wander in search of such a person. Ladies and gentlemen! All kinds of things happened in the first church: speaking in tongues, spiritual work, prophesying, and so on. Since the abundant spiritual phenomena in the first church caused ignorant people confusion, to prevent this, church leaders stipulated, "The biblical words are primary." These phenomena are predicted in the Bible: "in the last days, it shall be, God declares, that I will pour out My spirit upon all flesh. . ." (Acts 2:17) Thus, the phenomena that appeared in the first church will emerge in Christian history in the last days, and there will be many who will be called crazy, evil sects, and heretics. Our Unification Church is a representative member of this group.

The Reason for Much Spiritual Phenomena in the Last Days

The one upon whom the Spirit has been poured cannot contest it. If he does not know why, Heaven will tell him. When he opens his eyes, he sees the spiritual world. When he acts, he acts for the spiritual world. He thoroughly differs from you. He even looks crazy. Did Jesus look smart? In the eyes of the people at the time, he was stupid and mindless.

In the future, such spiritual phenomena will sweep across the world, the nations, and the churches. Hence, the number of mental patients is increasing exponentially. The world of fear and anxiety is coming. This is because Jesus, the son of God, led life and faced the will with anxiety, insecurity, and an agitated heart. This is why the fortune of the world is flowing this way.

It eventually comes about that the direction cannot be found. Phenomena occur wherein the true seems to be false, and the false seems to be true. The age is coming when falsity becomes superior, and truth becomes inferior; falsity prospers and truth is greatly weakened. We should go through and beyond such an age.

Considering that today is the last days, an important problem for earnest Christians is where the twelve disciples are to organize Christianity (the worldwide and second Israel) and where the Messiah is coming from to command the twelve disciples.

The Task of Believers in the Last Days

Since the disciples of Jesus were scattered in all directions, to restore this, the prayer at Gethsemane centering on Jesus should be revived for the world. The believers should hear the prayer of Gethsemane everywhere on earth. They should be able to hear the voice with which the disciples prayed afterward. For this reason, many appear these days who claim to be Peter, James, John or Andrew.

Furthermore, some claim to be Abraham or Noah. It is reversing the course. This is because neither Noah nor Abraham had an order of tribes like the twelve disciples of Jesus.

Among the twelve disciples, we should find the three who were the chosen of the twelve. Among the three, we should find John. Only then can we participate in the first resurrection. Have you ever had a time of prayer in which you longed for Gethsemane, where Jesus prayed with the three disciples, fighting for the day of fulfilling the hope? When Jesus was praying without sleep and with blood and sweat, they were dozing. Since they did not know the shimjung of Jesus, they all betrayed him when he was crucified at Golgotha. Thus, the time has come when we should find people who pray in blood and sweat in place of Jesus.

Jesus, the bridegroom, left in this manner for the sake of humankind. What then should we do today to experience his shimjung? Just as Jesus prayed for his enemy's blessing while being persecuted by the Jewish church and carrying the cross, if there is a group of people who can pray for their enemy's blessing while being driven to the cross by the Christians, who will they be? They are heretics, just like Jesus. Just like Jesus, they appear to be traitors to the nation, heretics and destroyers of the established order. Only when such a movement arises can the world find a new direction.

What Is Needed to Fulfill the Ultimate Hope

You cannot remove all the dark clouds in your hearts and arouse a liberation movement of the spirit to change lives with the established religions. No logic or philosophical system can change a person's heart. These methods will not work even if thousands of years go by.

When humankind declared the omnipotence of science, they believed that it could create world peace. That turned out to be wrong. They thought that through religions and God's chosen people, humankind could be saved. This turned out to be wrong. No certain answer can be given here.

The one thing that is needed in this situation is the image of the Christ, who quietly prayed for the blessing of humankind even as he was crucified. We need this image. Even in the place where he transcended death and abandoned all attachment to life and personal hopes, Jesus still left behind hope for his enemies. Since Jesus said that he would come as he left and that he was the Alpha and the Omega, in the last age of Christianity, a bride should appear who resembles Jesus. You should know that this is such a place.

Such people may arise within world Christianity today. However, with a little mistake they may repeat the course of the first Israel. Their error is almost unavoidable. That is why today's Christians should be awake. They should stay awake and pray with Jesus in Gethsemane. They should be crucified with Jesus. Since the heavenly tragedy engraved in the heart was caused by the death of Jesus, we should be able to long for the one who can console Heaven with the heavenly heart, "Since I

will go even if I should die with him, accept me and resolve the burning vengeance in Your heart."

The believers in the last days should find such a comrade, such a friend and leader. You should know that the time of joy should be open to all people when they can meet Jesus again, Jesus who could have given were he asked, who could have come if he were sought, who could have opened the door if it were knocked upon.

Considering the divisions in the established churches today, we can see clearly that they cannot serve as the foundation of life. Thus, the sincere leader and young people with the heavenly shimjung should brace themselves against the forces of the established churches.

Jesus said, "Beware of false prophets." (Matthew 7:15) Who was the false prophet? It was not the disciples, but turned out to be the established Jewish church and the nation of Israel, which opposed him.

Today, social developments are following this course. Jesus said to beware of false prophets and struck those who were preoccupied with outward displays by giving them hardships. He also led the dismantling of the Jewish church, which was turning to ceremony and external form. Jesus prayed for the enemies' blessing at Gethsemane and Golgotha. This was not for Satan, but because he had to subjugate Satan and take back the people from Satan's bosom. He had hope for them and prayed for their blessing even though they were in Satan's bosom.

Today's Christianity is slipping into formalism, for it revolves around its area of power. If there are concerned leaders and young men and women, there surely will occur a movement with a slogan that the church cannot be entrusted to the hands of Christians, who have lost their lives. There will develop movements in which they will say, "We cannot trust the pastors and elders in our church. Let us lay people run the church."

If this time comes, know that it is the end. It is the end. Thus, the time of pastors will pass by, and the time of elders will come. At this time of elders, certain elders will come out and go wild. After this period, deacons will revolt. After this, when the time comes for the lay people to rise, know that this is the final day.

The one who came to save those who stained and betrayed history was the historic leader, Jesus; but Israel led the leader away and killed him on the cross. Heaven knows this clearly. Now is the time to have a liberation movement centering on the common people. After World War I, the upper class succeeded. After World War II, the middle class succeeded. Now is the time for workers and farmers, that is, the lower class, to succeed. Faith is also like this.

Christians say that the time has come when they should follow their consciences, rather than leaders. In other words, it is not a time to look for a leader but a time to seek the self. The word, "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." (Matthew 7:7) is not something you need in heaven. It is a word needed on earth. God did not send Jesus because the heavenly kingdom needed him. He was sent because he was needed on earth.

Since history collapsed for various reasons, Heaven is longing for a brave person who can come out to resolve the historical grudges. Who then is the brave person of the new age? It is the young men and women who can go back to the first church and burn with the spirit of the disciples, who can be whipped in place of the Lord. It is the young men and women who, upon seeing how corrupt Christianity is, can take up the responsibility although their bodies are scratched and whipped. There will be a day in the last days when such young men and women will unite and seek a new leader. The Korean church will become like this before long.

Who Is the Brave Person of the New Age?

Today, there are many Christian groups, including the National Council of Churches and the World Council of Churches. Inside, however, they are empty. For solving the internal problems, we need young men and women of Heaven who are like the believers who burned with the shimjung of Jesus and moved ahead under the oppressive rule of the ignorant Emperor Nero. We need such brave people of Heaven. If such phenomena actually occur in the last days, what should Christians do? They should think about this again.

Just as the Renaissance revived Hellenistic culture and pioneered humanism, today we should revive the Christianity of two thousand years ago and build the God-centered heavenly kingdom of Jesus. We need no intermediate bridge. Now is the last days. That is why strange phenomena are occurring, Elder Na, Elder Park, the Unification Church, etc. You should be able to analyze this spiritually. This is your mission.

Ladies and gentlemen! Now the historical age of the seventy disciples is coming on a worldwide level. Since history is the providence of restoration, it goes back up according to the law. It goes back up to find what was lost. After the age of seventy disciples comes the age of the twelve disciples. In Korea, there have been many fortune tellers who had this position. Next, the age of the three disciples comes. Three forms of representative movements will occur.

Where Are You?

As it is the Christian course of faith to follow the footsteps of Jesus, where are you? Are you in the wilderness period of Jesus? Or are you at the stage when Jesus was growing up in Galilee? Where are you? Ladies and gentlemen! The life of Jesus was the prototypical life of person, the path a human being should follow. In other words, it was the model for human beings. But where are you? Are you at the forty-day fast of Jesus, in the three-year public course, in the middle of the prayer at Gethsemane, or on the path where life and death was finally decided on the cross?

We who should follow the path of Jesus should go through the gate of Christianity, which is the gate of the disciples, and the narrow gate of the Christ. Where are the believers who are heading for the narrow gate? Nowhere. Today's church officials are even preventing them from going through the narrow gate.

Jesus prayed overnight, and said to pray without rest. Where will we go if we pray without rest? We will forget the human world and go into the spiritual world. Where

will we go if we pray unceasingly in the spiritual world? We can meet an angel. If we go further, we can meet Jesus and the Holy Spirit.

The path of Christians is to go through the unknown course of humanity, that is, through the door of the unknown world through which Jesus went. However, that door is blocked. Although the disciples led them to the place of death, they did not explain what kind of place the heavenly kingdom is; nor did they explain the path of Jesus. There has been no truth that could explain it and enable us to experience the shimjung Jesus felt during his life.

Thus, you who came to the Unification Church should follow the path Jesus took. You should enter the gate Jesus opened and entered. In this way, you go to the place where Jesus resurrected. We have gathered to do so. Thus, we should plead with the world to take responsibility for the mission.

Why did Jesus return to the earth after the resurrection? Although we have thoroughly followed the course of resurrection Jesus walked, we should not be elevated in resurrection. After having the joy of resurrection, Jesus went out to humankind in the realm of death, instead of being elevated to heaven.

The Path We Should Follow

Likewise, when you stand before the will and in the place of the grace of God, you should run toward the earth, rather than toward Heaven. You should run toward the earth. Have you been leading this kind of life of faith?

Jesus knew that, even after the resurrection, he should not forget the central point of saving the earth. Therefore, he visited the disciples, who were the worst traitors. The betrayal of the disciples caused more resentment than that of any nation or church. Since Jesus regained the disciples, however, he could make a connection with the earth.

What will happen after you complete the course of faith? If you are resurrected, what will happen after that? Only after you come to the earth and do all that is required of you, thereby creating the clan with whom you can stay and who can bear witness to you, can you go to the Lord. As Jesus did before God, so should you.

Have you ever received grace that deeply stirred your heart? If so, just as Jesus did during his forty-day fast, you should remember the sorrow of the six thousand years and work in spite of persecution to establish the needed heavenly foundation.

You may know well that when the Lord comes back, without such a foundation and environment, you cannot stand as brides before the Lord, the bridegroom. This is why you should establish such a foundation.

This is the will of goodness. This will is desired by Jesus, God and the Holy Spirit. You should realize this will. This will is to live with Jesus. The purpose and content of the will lies in living with Jesus.

To go to that place, although you have received the grace of resurrection today, you should not be content with that. You should visit the people in the realm of death and set up at least a minimum condition before Heaven.

The Purpose of the Will is to Live with Jesus

After the resurrection, Jesus regained the twelve, seventy and 120 disciples. Afterward, with the advent of the Holy Spirit, he established a church.

Likewise, in the process of our restoration, we need the True Parents first. Afterwards, there should be the eight family members of Noah, the twelve brothers of Jacob, seventy family members, and 120 relatives. Until such a foundation for the will is completed, Jesus cannot engage in the second ceremony of praxis.

If you have inherited the spirit of Jesus, you should have the form of the living Jesus, thereby establishing living people like the twelve disciples, living people like the seventy disciples, and a living church like the 120 disciples. Only then can the movement of building the heavenly kingdom start.

It says in the Bible, "'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.'" (Matthew 7:22-23) Jesus said that he would not know them.

He also said, "There is no one who can come to me but those who follow the Father's will." What is the Father's will? What hurt the heart of Jesus, who was trying to reclaim the law of heaven and earth by curing diseases and exercising power? What was the purpose he tried to fulfill? Only those who understand it and achieve the will can be the brides of Jesus.

Jesus showed us this path because he wanted us to live like this. Thus, only when you can prostrate yourselves before Heaven as the purposeful entity of Jesus who can resolve his sorrow can you follow him and become his brides. Please bear this clearly in mind. Let us pray.

Prayer

Father! Until now we did not know what Your will was; nor did we know the will concerning history, the age, or our individual lives. We thank You, however, for the grace of letting us understand the historical will, for the grace of teaching us the shimjung of the age, of life, of daily living, and even of time. We are truly grateful.

With this shimjung, we will have to go through the gate of the disciples and follow Christ through the narrow gate. We know that we can avoid judgment only when we more than attain the grace of resurrection by winning over the hill of death and leaving the resurrected tribe of goodness on the earth to bear fruit.

Since you said that a tree not bearing good fruits will be cut down, we will have to be trees of goodness. Please allow us to become trees of goodness and bear fruits of goodness. As Jesus has been fighting for two thousand years to bring fruits of

known of the promise of Heaven. Yet we know that they have not yet escaped from Satan's dominion. We know better than anyone that we are in that dominion.

It is time to call on the living Father so that we may live. It is time for sons and daughters to come forth who will be loyal to the Father, who has established the will of the providence. Thus, loving Father, we pray that we can resent our inadequate selves, grieve over our inappropriate selves, and push our faithless selves, praying that we may possess a heart desperate to establish the nation.

Now we have taken such a path and have raised the battle banner. Therefore, please allow for the power of Heaven to be present in our daily battles and foretell the victorious day. We cannot go through the course of suffering and pioneer the desolate course of the wilderness, if we do not re-determine ourselves with new conviction and resolution.

Father, we know well that our ancestors, the 600,000 Israelites, were jubilant about escaping the Pharaoh's palace, yet grieving and resentful toward Heaven when the chariots chased after them. Do we have joyous hearts today as we come in front of You? I am afraid that our resentment might outstrip our gratitude. We should be proud of the day we were ecstatic and hope for the last day when all humankind can sing happily with Heaven. In spite of any reason, any sorrow or enemies awaiting us by deep pitfalls of sin, loving Father, I desperately pray that we may persistently fight and never lose our integrity as heavenly soldiers.

There will be hills and valleys, stony fields, desolate lands, and even enemies who pursue us on our paths. Yet we have already determined ourselves. Therefore, I sincerely pray, Heavenly Father, that we may feel the responsibility in our minds and be the heavenly warriors who will charge forward to pioneer the path of battles until we liberate the promised land of Canaan.

Please have pity on Your sons and daughters who have gathered before You, Father. Please allow these sons and daughters to renew their promise before You. Allow them to have new determination and conviction. Father, I desperately pray that they may be worthy in preparing their mind and body for the promised day.

Many saints in heaven! Please bless this time. Please rid us of whatever is inappropriate in our minds in front of the Father, our selfish assertions and concepts, and anything that is not justified in front of the will. I pray that we may be drowned in a desperate heart which Heavenly Father can guide, dominate and use, so that our hearts can be connected with Yours.

Please do as You will now, as we leave everything up to You. Please separate out all evil elements through the spirit of the Trinity. Upon setting our conditions of victory, I desperately pray that this may be a time when we can be enraptured in the glorious realm of Heavenly Father.

Father, please be with Your sons and daughters who are fighting far away and who are concerned for the will. Please bless them. I also pray that You may grant the blessing of life to this gathering.

Father, this is a holy day. Please allow every gathering to hoist Your flame of love. Allow the blessing of glory, and the flame of blessing, for all to sacrifice.

Please do as You will, as we leave everything to You. I pray in the name of the Lord. Amen.

Prayer

Humanity does not yet realize that endless sorrow is rooted in Heaven. We did not know that the history of Heaven has been an eternally painful one, although we have followed and believed in You.

Father, although You have given us words that are difficult to bear and have longed to find worthy people, I feel truly unworthy that You have foretold to us the moment of hope that never came about before. As inadequate people, we cannot help feeling ashamed in bowing our minds and bodies before Heaven and calling on You.

We thought that the path You called us to follow would be a path of joy; yet we realize that it is a path of endless tears, a sad, lonely, difficult road that calls for us to vindicate Heaven and earth. We cannot help experiencing this path through our flesh, which allows those who want to give up their lives to win, but not those who want to live.

Father, please have pity on Your lonely sons and daughters here. Does the heavenly ideology live within their minds? Please allow them to realize that this is not self-centered, but is a historical ideology. Are their hearts moved by that ideology? Please let them know that such a heart does not cease with their generation.

Now that they have received and felt all the blessings there are, please let them understand that the Kingdom of Heaven is not realized or lived in by self-centered individuals. Because You are the beginning of this task, Father, I sincerely pray that we may become people who will be willing to offer everything for You.

When we undertook this path You called us to follow, we already gave up everything for You. We have offered all our possessions and even our hearts to You.

You are looking for those who can be grateful even after offering everything to the Father. Please accept us, although we have become people who are disheartened after our offering. Please allow us to want to give up everything with infinite joy. We know that one with such a heart can own all of You. With a desperate heart toward Heaven, such a person will wind up victorious.

Father, we know that our giving up everything is not to please You but is a providence for You to be able to hand down everything to us. We now know that You had no choice but to look for us, to call us, and to bring us forth because of this. I know we still have self-centered thoughts and feelings. Please allow us to give it all up before You. I sincerely pray that You will fill our minds and bodies with eternally grateful hearts for Your giving us everything that exists in this world.

Please allow us to be grateful when we are saddened for the sake of Your sorrow. Help us become grateful when we can work harder after observing Your endeavors. Please help us be grateful when we see the course of Heavenly Father's battle, when we are placed in the same circumstances. I sincerely pray that You may take these individuals into Your bosom and raise them.

Father, we have gathered here. Please have pity on us. I pray that this can be a time when everything can be connected to You from the beginning. We have gathered here after overcoming lonely paths. Please receive us, comfort us, guide us, and open the hands of Your blessing upon us to heal all the scars inflicted upon us this last week.

Father, today is a holy day. We know that this is a time when Heaven wants to connect with earth. Please hold onto the millions of saints in heaven and the numerous people of this earth who are striving toward goodness. Help us through the works of goodness to reach every place people have gathered and knelt in front of You. I earnestly pray that You may exercise Your authority upon this land where death storms so that this day may be one when victory is won and Heavenly Father's glory can be sung.

Heavenly Father, the source of life, please pour down the blessing of glory at this time. Hoping that You will guide everything with direct authority, I pray all these things in the name of the Lord. Amen.

Prayer

Heavenly Father, You have worked through the providence to receive the desired and awaited day of hope. You could not desert unfaithful humankind, but have given the blessing called "Israel" and have led history up to now to embrace the lonely multitudes. The day the promised one was sent was when Your glory should have filled heaven and all humankind's ecstatic hearts should have filled heaven and earth with joy. However, Father, we know that the historic indignation of four thousand years of sorrow came about due to what happened to Jesus.

From the time of his birth in a barn, Jesus' thirty years of life was ever so miserable and lonely, with no one to depend upon. We know that Jesus had no one to trust on this earth. He bared his soul and had to pass away as the embodiment of deep sorrow without being able to share his desperate heart.

Please forgive humankind, which does not know the sorrow of Jesus. Two thousand years ago, people should have received the heavenly words he was to utter. Yet they did not have faith in the one. We have heard the words and prayers of advice and pleading spoken to the disciples who followed the will of Heaven. Heaven's joy should have been realized and the new nation established on the earth the moment when the fate of Heaven merged with that of earth. We know the reality of the historic indignation over the fact that the moment the two collided, lamentation and sorrow began that opened the way of the vindictive cross.

Father, although our ancestors were indebted to Heaven and we are also greatly indebted, please accept us, even if we have become people who do not indemnify

our debts and struggle only for our individual concerns. A lonely multitude has gathered in front of You. Please give us words of guidance. I have given them many words up to now. As I was sharing, we realize now how much of Your sorrow shows and that we have not united centering on Your concerns. We realize that Heavenly Father's sorrow is manifested in history, course after course, century after century, and period after period, as He worked through humankind.

Father, how many sons and daughters are there in this world who have felt Your painful heart and have a heart of consideration for Heaven and earth? We realize, Father, that there are extremely few. Father, You who have tried endlessly to save miserable humanity and have guided us throughout time, please give us the new promise. Knowing that there is a heavenly will, please work through us, since You want to deliver to us the new promise and bestow the mission of the new age upon us, Father.

Please have pity on the people of Korea. Please have pity on the nation of Korea. The people are miserable, and they have nowhere to go. They have no history to show for themselves, nothing of which to be proud, no national characteristic to put forth in sight of Heaven. No one is responsible for their lives, so please have pity on these miserable people. Please open the way for their lives and have concern for their destiny. They are lonely people. Please have sympathy for where they stand.

Father, these people have nothing to hope for in this land. Yet I sincerely pray, Father, that You may pioneer the way for their lives on the condition that they feel Your heart.

Please let there be more who will appeal to Heaven and earth on behalf of the people's misery. Please help them so that they will not fall down and give up when they confront barriers, but will instead plead with and appeal to Heavenly Father in their confrontations. I sincerely pray this.

Father, please have pity on Your sons and daughters who have walked onto the persecuted path of the Unification Church. Father, we did not want to take such a path, but in realizing what no one has realized before and taking responsibilities unlike any other, we realize that we must. Father, now we know Your heart in leading us toward the lonely path and trying to realize the will. Please guide the ones who are following me.

If there is someone in a miserable place who pleads to Heaven with a longing heart, the ones who follow him are in a similar situation. Please sympathize with and hold on to them. They are not here because of human or earthly reasons. They are starting to take new steps because of Heaven's love. Therefore, I sincerely pray that they will not lose their path because of other people and that they will not be discouraged.

When we reflect upon the courses of history, people who have established new ages and new eras of history were persecuted during their time. They withstood persecution after persecution. Father, please have sympathy with this movement. I sincerely pray that because this is Your will, no matter how much pain rushes toward

these sons and daughters who have taken in the will of Heaven and who possess a loyal heart for Heavenly Father, they may overcome death after death to realize the will and fight until the end.

Today is April 10 (lunar calendar). Father, please bless these people. Father, please do not withdraw Your loving, open arms. Please send apostles of truth to all of heaven and earth. Send down apostles of love to all lands. Please send apostles of faith and righteousness so that they may attend Heavenly Father.

I sincerely pray that we may receive the love of Heavenly Father who has searched, longed for, desired, and fought throughout so that we will become people who can disgrace Satan in the final place of judgment. What can I say at this time? Father, please take dominion. Let the hearts of the speaker and the listeners be one. I sincerely pray that we may be overcome, even unknowingly, by Your will, Your heart, and Your circumstances so that we can pledge and determine ourselves to fulfill Your dream. Please take dominion. I pray these things in the name of the Lord. Amen.

The topic of the speech I want to share with you is "The Grieving Father, Son and Daughter as They Try to Establish the Kingdom of Heaven." I will speak briefly upon this topic.

The Reason Humankind Seeks the Good Purpose

We know that ever since the human ancestors experienced the sadness of losing Paradise, there has been sadness of mind, sadness of body, and sadness of life. That sadness permeated the world and Heaven and is in every human being.

Because humankind was put in a position to deal with dual purposes instead of one, we have been in a position to relate with Satan rather than God. We experience the reality that fallen humankind was put in a position to deal with a world of dual purposes. No one can deny such a fact.

From the perspective of the will of God, the Creator of humankind, people were supposed to live centering on one purpose and one ideology, with one Master. Yet from the day they fell, they became people who served two masters and lived with dual purposes.

We know that the existence of both good and evil lies not only in my environment but throughout the world. Furthermore, we know that such a reality permeates not only in this world, but heaven as well.

Now our destiny is such that we have no choice but to walk toward the world of one purpose. We have no choice but to accept that our conscience aims and urges us in a certain direction. Therefore, when people today face society's contradictions, their minds naturally seek the world of a new ideology that transcends the complex realities of this world.

What is the source of such a desire that pulls me in that direction through some inner sense? It started from the one Master who possessed the original ideology. We

should realize that He intervenes in our lives to re-establish one world and a people who will hold onto one ideology and seek one purpose.

Today humankind is building a new world of culture. They are seeking the ideology of the world of the mind relating to that culture. Once you realize that you cannot deny this fact, you will not be able to live a comfortable life. The emotion of sadness has been passed down to us today ever since the day our ancestors painfully experienced the sorrow of Paradise lost. This significant reality is verified throughout history. How can we deny what we experience in our lives through our hearts? If anyone seriously thought about this and wanted to take on the will, he could not help opening his arms wide to Heaven, pleading and struggling to resolve such a sorrowful and sad reality.

Therefore, you must realize that this is a time to reflect upon the purpose and ideology and the focus of our lives as pioneers. To bring forth such an age and to realize such a will, God has worked the providence of having our ancestors seek goodness and seek the ideology of goodness through their consciences. It is a holy moment when you feel an impulse in your heart to pursue goodness. It is a holy moment. It is a moment when our many ancestors are trying to raise us and lead us in the direction of goodness which all humankind desires. Furthermore, it is truly a moment when heaven is trying to give us confidence.

The Moment Humankind Feels the Impulse to Seek Goodness in Heart

Therefore, when someone feels the urge of conscience directing them toward a true ideology and the will of a true center, that person has to think about how much he has tried to take it into the center of his heart, the center of his body, the center of his life, and the center of his ideology or purpose.

The path of the sorrowful heart which has continued throughout history would have seen its end if humankind were to criticize themselves, criticize the world around them, and be concerned about the fact that everything in the world is connected with the invisible Creator. If God cannot solve this problem, God is not fulfilling His responsibility.

Thus, Heaven has no choice but to work through the providence and reveal His intention to certain individuals at certain points in history, to certain congregations, and to certain nations. The traces of this are visible throughout history.

When we look for those traces and study them, we can see that the works that liquidate the history of sorrow are never logical or theoretical. Religions had to come forth. We had to enter the world of heart to pursue the ideology of goodness and to relate to other human beings by releasing the spiritual or supernatural level of emotion.

We are to realize through religion that the one purpose, the one ideology, and the one center should never change from the beginning of history to the last days. That should be passed on as a consistent belief. Why is that?

How would you measure the standard of goodness? What is the standard for a good nation, a good person, and a good deed? When the start and finish coincide, something is heavenly and good; that is the standard of judgment. It is an everlasting truth that true goodness, Heaven, never alters its purpose, its ideal, nor its course of direction. Therefore, the ideal of a religion should never alter once it is established; the religion should move forward consistently regardless of how time and history change.

When the Substantial Body of God Appears

The sorrow of humankind began when the fall occurred. As Heaven's sorrow was also manifested due to humankind's fall, there surely has to be a certain will that will foretell the day of liberation from this sorrow, and there must be a method to realize this will, as well as someone to carry it out.

From the religious perspective, a person sent to take on and be responsible for this work is one who is responsible for the teaching of truth. From the Christian viewpoint, it is the advent of Christ. He comes with the mission of the Savior with a teaching that will encompass the world.

If such a central person is to come to this world to liberate the sorrow of Heaven and earth, he could never come as a glorious being. The manifestation of the substantial body of God cannot deny the course of history, the circumstance of time. Because Heaven experienced a sorrowful course of history, Jesus had to undergo a similar path to stand as the center representing the heavenly ideology, purpose and life.

To exist is to have experienced life and relationships. That is the foundation for existence. Jesus had to experience all those hearts of sorrow associated with history. He had no choice but to experience such, representing humankind as well as God.

The worldly and religious perspectives are different. People typically consider someone good if that person denies himself and bears everyone else's suffering in their place. Yet it is different from the religious viewpoint; that person should not only take on worldly sorrows but Heaven's sorrows as well.

We have to realize that this is a requirement demanded by Heaven and by all of humankind. It should be fulfilled by human beings. They will untangle the twisted and distorted course of history caused by the fall.

Jesus came to liberate such sorrow and break down the distorted history built up since the fall. He had to walk the course of experiencing God's sorrowful heart, which was never experienced by anyone throughout the four thousand years of the human course. Therefore, Jesus had to feel the emotions of sorrow that were deeply engraved in God's heart more profoundly than any who had appeared during the four thousand years. If anyone in this land felt the sorrowful heart of Heaven, he would have no choice but to look at this world with tears. He would be struck with the greatest of sorrow and would be reduced to a state of unstoppable tears and sadness. Such was the heart Jesus felt.

For whom was that? First, it was for Heaven. Since Heaven had sent Jesus for humankind, it was for the sake of human beings too. Thus, Jesus was someone who had to cry and plead with humankind while bearing the sorrow of Heaven. He was also someone who had to implore and cry to Heaven for the misery of humankind.

If the moment God's sorrowful heart is uprooted and the sadness deeply etched in His heart is liquidated does not arrive, humankind will never find peace. The ideology of Heaven will never come to fruition in this world.

The time has come for all of you who are faced with this reality and all of today's humanity struggling with this dilemma, to newly determine yourselves. With the sound of the tolling of the bell, we know that the time has arrived.

The moment today is more formidable than any fearful moment in history. It is more sorrowful than any other. This is a time when parents do not recognize their children and children do not recognize their parents. People have willfully given up and destroyed their precious relation of heart with their loved ones. This is the greatest of sorrow for them as they wonder how their pained sadness can be comforted.

The Situation of Today's Humankind and the Direction and Attitude We Should Take

Sorrow is deeply embedded in my heart. A world of fear is also taking me by surprise. Struggling with such a reality, where is a peaceful garden of heart within me? Where is a garden of serenity and freedom? This is a serious and immediate question that has to be solved by today's humankind and by those of us living in this time.

You are placed within such a realm. The time has come for you to realize this. The time has come for you to raise your right hands and shout, "Heavenly Father, please hold onto our arms." Then raise your left hands and shout, "All of humanity, let us march forward together." What are we then to do in this world when we cannot feel such a drive in our mind and cannot receive such a stimulus even when we want to?

Although people have searched, fought, struggled and done all kinds of things, not only did they not find the solution, the result has been despair, death and destruction. It is time for us to understand that our human effort does not bring about any result.

Knowing that heaven exists, humankind should search to find Heavenly Father with the conviction to link ourselves with heaven. When such a day springs forth within an individual, he or she will revive. When there is a congregation, a race, a nation, and a world striving to find that day, no one will be able to deny that this congregation, race, nation or world has the cause and the ideology to establish a new world of destiny.

We will be more fearful when we realize that Heaven is looking down on this world. In the world of heart, the effect of the fear you did not know you had will intensify as days pass and ages are ushered in.

Therefore, you cannot continue heading toward that world, that direction. If you take that path, you will surely feel danger toward your life. You have to realize that

such a path is not to be taken by people of the original heart and should go back. You have to have such a heart. Greater than any loyalty you have demonstrated toward Heaven and earth, greater than any suffering you have endured, more intense than any fervor you have shown, you must give loyalty, receive suffering, and be passionate.

The Original "I"

Your heart must be captivated by a subject of goodness, a purposeful entity of goodness, and the world of ideology. You must be enraptured by it. When you have become so, it is certain that you may search for the world of the purpose. When someone is content to lead his whole life according to his concepts, derived from his subjectivity and understanding through rationality, he will surely fall into his trap.

Once you realize, looking deeply into your heart, that this outpouring of emotion is itself an undeniable truth body and a real, existing entity, this is cosmic evidence, historical evidence, and ideological evidence that you are connected to the cosmos. It becomes certain that you are becoming an objective being in relation to one subject.

Believing in the existence of Heavenly Father, we should strive for the day when our subject, Heavenly Father, trusts in us, His objects, one hundred percent. We should strive to reach that goal with one hundred percent faith. This is the last significant problem that humankind has to solve.

Because humankind has had to overcome such a sad reality, it is certain that God has put forth many conditions that will solve the problem. How did God work the providence in the course of history? You know very well that the human ancestors fell because they could not trust in God. They fell because they could not have faith. Looking at it more closely, it was because they could not love God. They fell because they could not attend God. In Christianity, we call these "the three elements of faith: faith, hope and love."

The Believers' Standard of Hope

What is our last hope? It is to attend Heavenly Father. Humankind absolutely has to find how to recover the heavenly link. If there is one historic condition, a providential condition, a condition of the future, how can those conditions find us? Because of the failure of our ancestors to have faith, love and attend, we know that there have been faith movements and love movements. They are finding us through these means.

Before the time of Jesus, humankind struggled to establish the foundation of faith. Although Jesus then came to this world and toiled to love humanity, his will could not be realized. He established the ideology of the bride and the bridegroom. Therefore, a champion of love must come who can embrace and love humanity.

What should we do after receiving him? We should attend him throughout our lives. That is the Kingdom of Heaven on earth. The world of Heaven, the world in which we

live with him in eternal attendance, is the believers' hope and standard. The providence of history is moving toward that direction.

Heaven had to find and establish rational and lawful conditions through paradoxes and contradictions to find a person who, engulfed with sorrow, can carry the will. This is where the secret of Heaven lies. Although the sorrow of humankind is great, the sorrow of Heaven is much greater; yet people do not know of the sorrow of Heaven. No one knows of Heaven's sorrow in trying to bring back ignorant human beings through a logical and lawful process.

Therefore, history after Jesus is a history of faith. We know that human history has established the standard of faith and has been raising that standard while accumulating the results of goodness. Because Jesus could not fulfill the purpose of his coming, although he came to this world as a center of love, the age of faith has had to give way to the age of attendance. That is why Heavenly Father returns to save the individual who is in the midst of the sad environment.

The Conditions which Allow Humankind to be Connected to God: Faith and Practice

Throughout history, God was able to find humankind through conditions of faith and practice. Allowing humankind to establish the conditions of faith, what else has God required of people? He requested practice. In order for God and me to be connected and to establish the foothold that will rid me of my sorrow, the path of practice has to be opened centering on faith. That is the only way to bring about the historic connection.

This is because my existence is not for myself; rather, I am destined to deny myself and follow the direction of Heaven. Because Heaven sets its course for the sake of the world and the cosmos through sacrificing individuals, the direction of goodness never focuses on the self; nor does the standard of goodness. All is for the purpose of the nation and Heaven. Due to this, Heaven has led the providence for humankind through emphasis on faith and practice.

It has already been a six-thousand-year history of emphasizing faith and practice. Looking back, we can see it was a history sad beyond imagining. Yet you today must realize that the sorrow of Heaven in trying to hold onto humankind was much greater than the sorrow of human beings. Otherwise, you will not be able to connect to Heaven. No one has realized this until now. Humankind created a historical precedent of driving Heavenly Father away and murdering the saints and sages.

Although Heavenly Father wanted humankind to come to Him through eternal faith and practice, humanity does not have the heart to relate to God and could not acquire the foothold that would allow it to have faith and to practice it. Even if people acquired that foothold of faith, the only way for God's faith and humankind's faith to unite and liberate all human sorrow would be for humankind to practice their faith. This must be done with faith derived from emotion great enough to encompass God's sorrow, with a heart that can connect with His emotion. Yet the truth is that humankind has not reached such a state.

As you head forward today with a new ideology and a new will, do you have confidence in your faith? You probably do not. When you have not attained to a life that allows you to accept the historical destiny with confidence, there is a course of practice left for you to pioneer. Even if you can put what you believe into practice, if the emotion of Heaven's sorrow does not emanate within you, if you are not captivated by God's faith and God's practice, you do not have a bit of relationship with the heaven that God is trying to find and establish; not a bit.

Even in human relationships, mutual faith lasts longer when happy and sad aspects of it form a relative relationship. Upon the foundation of that faith, promises can be carried out over a long time. When it comes to a course of faith and practice toward Heaven, it is the same. You should be able to have faith and carry on, feeling both God's happy aspects and sad aspects. You should first seek and find the sorrowful self to become the happy self.

Jesus, who came as the champion of faith, wanted to stand before God as a true believer, possessing the heart of the center of faith, the representative of all humankind. God also wanted Jesus to have a relationship of faith with Him as humankind's representative and to create that relationship with all people; but His desire was not fulfilled. The relationship was made between Jesus and God, but the desired relationship between Jesus and humankind did not come about. Therefore, although the faithful ones say that they practice their faith, they have not seen the day when they can say that faith and practice are perfected in them.

True Faith and Practice

Heaven is a place of true faith and true practice. Therefore, when people today cannot analyze and empathize with the suffering and sad heart of God, they should realize that they are not yet in a position to welcome the world of the heavenly ideology with both arms.

That is why the footsteps of Jesus were precious. Jesus knew that when his words were established, heaven would be established. When he carried out his words, the will of Heaven was also carried out. Jesus was living up to this standard. His concern for humankind was great; his concern for Heavenly Father was great; and his capacity to experience the sorrows of Heaven and earth was great.

There is no verse in the Bible portraying Jesus dancing with joy. Why? Because God could not yet speak to His children, humankind, in the garden of happiness, Jesus could not speak freely, with joy, even if he sometimes felt personal happiness. The words of Jesus should have been introduced with a heart of joy. Yet in reality, they were uttered with a heart of sorrow. You should be filled with the same emotion and realize the dignity of Jesus' words.

Jesus and I should connect with one another, transcending history. When words are not capable of connecting with the ideological realm of life's reality, those words are not of Heaven.

The True Nature of the Believer and God's Wish

We must urgently rekindle the course of faith by taking the path of truth. We should first know where the final line of faith, which Jesus talked about with a sorrowful heart, lies. We should then go beyond that limit. Because Jesus stood in the middle, trying to liberate both the sorrow of Heaven and the sorrow of humanity, his heart was inexpressibly sorrowful. He experienced hundreds and thousands of human sorrows and thousands and millions of Heaven's sorrows. Therefore, the only way to restore the blocked relationship between God and humanity is for every person's standard of faith to rest on the words expressed through Jesus' sorrowful heart. This is the true nature of the believer.

Christianity was not a religion of laughter. It was a religion of tears. That is why when you understand one thing about Jesus, your heart wells up. When you understand two things, you will involuntarily wail and lament. When you understand and realize more and more, you cannot help feeling that you should give yourself as an offering. You can bring life to the dead if your faith and practice arise from such a heart.

No matter what sort of great accomplishment is achieved in sight of Heaven, that achievement is not because of the individual. It is because of Heaven.

Where did the complex thread of the providence start to untangle? We should realize that the new history of the providence was pioneered and built the moment humanity's heart connected itself with the sorrows of God.

Heavenly Father spent the six-thousand-year course of history urging humankind to walk the path of faith and practice. He desperately wanted all individuals to do so. He wanted someone to completely manifest Him in sight of all of humanity.

Heaven is looking for someone who can endlessly believe and act, yet who can also forget all he has done. That is the standard of Heaven. He is looking for someone who can not only fulfill the words given through Jesus and establish a new history of practice, but who can move Heaven. There has been no one who could go beyond the limit of God's expectation.

The Person For Whom God Is Looking

Although there may be numerous Christian believers, where is the one who can go beyond such limitations of heart and be proud of his or her course of action? Where is such a child of Heaven? This is where the problem lies. Today you should desire and establish a bright history of faith. You should be able to take any reality and, transcending the age and history, take it in, dominate it, and apply it as yours throughout eternity in complete freedom. God should be able to say that the path for the grounds of faith for humankind was laid by you.

When you can be immersed in the will of God, valuing it over and even forgetting the worldly notions of faith, action and practice, then God can finally call you, "My son" or "My daughter." Therefore, it is the sorrow of Heaven and the sorrow of humankind that no true sons or daughters could be found. That He could not relate to humankind as His sons and daughters is the sorrow of Heaven.

Even though the word "God" can be used in an absolute sense, there is no sense of emotion in introducing God like this. Where is the God we can connect to with both words and emotion? In walking the path of faith, you should tackle these problems with a desperate heart, then you should pass beyond the notion of faith and practice. Immersed in Heavenly Father as the cells of your body and your heart automatically unite, you should be able to call upon Him. Heaven is definitely searching for such an individual, whose call to Him arises from an inherent natural physiology.

Humanity today has reason to cry. Humanity has never fulfilled its responsibility. We should lament over our ancestors, who brought six thousand years of sorrow to Heaven as traitors and betrayers. Furthermore, we should lament over our selves today.

From the perspective of faith, is it proper or is it pitiful in God's eyes that we have lived without even thinking about what sort of realm of limitation we have struggled to come out of? His heart would be full of sorrow at the history of the past six thousand years. You have to acknowledge that Heaven is lamenting over you.

What flowed in the hearts of individuals who lost faith, lost love, and lost the life of attendance due to the fall? It was the emotion of sorrow. It was an inexplicable emotion of sorrow. Therefore, when an unexpected emotion of sorrow arises in your life of faith and you feel sorrow in the atmosphere without a clear reason or cause, realize that it is the presence of Heavenly Father. If one can hold onto that moment of sorrow and connect with tears, that person can be born again.

Although humankind had to make that kind of connection, Heavenly Father had to send Jesus as the horizontal champion since fallen humankind could not relate directly to Him. Fallen humankind needed Jesus as the substantial God. That is why Jesus had to come to this world.

If the Israelites, driven and chased out for four thousand years in their sad course of history, had held onto Jesus and cried with the one who bore God's sorrowful heart, their name would be celebrated throughout the world. If that had happened, they would not have become an isolated race that has lost the race, the sovereignty, and the nation.

The Life of Jesus, Whose Sorrow Was Greater Than His Joy

The Unification Church was not meant to walk a rough path. When I see you coming into the Unification Church, I feel a worrisome heart rather than a welcoming one. I am looking at you like that. I have to look at you with a heart of reservation, rather than with a welcoming heart.

When one realizes the story of Heaven and its desperate nature as God searches to bring humanity back, not only would that person be unable to think about himself; he would have to deny himself. When a person can be led naturally to the degree where he will not criticize selfishly and subjectively, the way for him to walk this course is not only to feel the sorrow of such a deep level, but to subjectively comfort and console Heavenly Father. That is the only way an individual can walk this path.

Do not follow this path if you wish to lead a comfortable life. As I walked this path, I realized it is a lonely path without a friend, without a comrade, without an excuse, and without a place on which to lean. It is a path that cannot be trusted. Having walked such a path, I certainly could understand the heart of Jesus.

If I were to introduce Jesus today, I would like first to introduce the sad side of Jesus. Who in that age ever understood his heart and became his companion as he even forgot to eat, sleep, and was chased and driven out from town to town, having only his own lonely heart? Heaven was sorrowful. Even the saints, who wanted to represent Heavenly Father, were sad offerings. Heavenly Father, holding onto the will, must have truly been sorrowful when even Jesus had to die.

Who was Heavenly Father? We realize that He is our Father. We realize now that the relationship of God and humankind is that of a parent and child. We do not realize the sadness of our Father; but it is not God who is responsible for making us realize His sorrow. It is up to us. Jesus and the saints came to accomplish this.

Jesus Is the Prince of Sadness

God has been longing and questing after humankind. Those who want to be qualified to become the children of God have to fight and become victorious in place of Jesus, who walked the course and fought the battle of sorrowful faith. Humankind has not yet embraced a joyous and glorious day in this world. You will realize that Heavenly Father truly exists when you empathize with His sadness and call upon Him.

Jesus has shed countless unknown tears. You have to realize this. Although the Bible tells of this in only a few places, Jesus has truly shed many unknown tears. He felt responsible looking at the creation, looking at the scattered people and in relating with the infinite Heavenly Father. He was truly the prince of sadness; he was sad as he saw that some of his responsibilities could not be fulfilled. He was sad when he could not comfort Heavenly Father, although he was in the position to do so. He was sad at being unable to fulfill his responsibility as the Messiah to save humankind immediately.

The Jesus we believe in is not the prince of all princes, a prince of glory, or a prince of victory. He is the prince of sadness. We should realize that he was the prince of sadness for the will of God.

Saying such a thing may brand me a heretic, but it is a truth I have realized. The only way to be connected to Jesus is for you to have an overflowing moment of emotion and exclaim, "Jesus was a prince before humanity and history, the first ever to understand and fathom the sad heart of Heavenly Father!" That was not all. Jesus was also the prince of pain.

Jesus' Deep Heart and His Circumstances

Who were the ones who betrayed God as if it were their duty? Who stood foremost in condemning him? They were the Jews and the people of Israel, the very ones whom God had asked to have faith and to follow. There is no way that God prepared the

Israelites for four thousand years so they could kill Jesus. Jesus was not completely victorious. He could not win the complete victory. Do you not think so?

Had the fact of Jesus' crucifixion meant his complete victory, that day of suffering would have been most joyful. The moment of his death on the cross would surely have been the moment of final victory and celebration for all humankind. We know that it was not. That is why Jesus prevented Mary Magdalene from approaching him with a joyous heart. Jesus could not be enraptured with the joy of having brought victory to Heavenly Father with his beloved disciples. He could not realize that. That is why we should understand Jesus embraced sadness; his death was sorrowful; his resurrection also took place with misery. We have to become Jesus' companions, as he had no place for himself while experiencing the sad heart of God, forgetting his life, and being chased around breathlessly from village to village, suffering much hostility.

Jesus was mistreated by his race, by his religion, by his relatives, and even by his beloved disciples. Although Jesus experienced sorrows among sorrows, he inherited the heart of Heaven and tried to give his all to humankind, having faith in humanity.

Jesus could not reveal his desperate dream, his heart, and all the circumstances that surrounded him within his deeper self. He had no one to relate his sad heart to in the past, the present or the future. You have to understand this.

The believers in today's last days should not pretend to be a betrothed bride before the prince of heaven by the mere fact that they have the word. That is not how it is. That is not how it works.

Now you should be filled with humility and say, "Father! We fear the word, and our actions are so inadequate." You should be tearful in calling to the Father and have a heart that burns with overwhelming emotion when you think of Him. Even having to become an offering thousands and thousands of times over, you should understand that you cannot expect anything for yourself in front of Heavenly Father, who has toiled to lead history. Only by having shed tears of sorrow with a heart of gratitude and humility can you become the disciple and bride of Jesus. Only then can you understand Jesus' saying, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Matthew 8:20) or "And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades^{1/4}." (Matthew 11:23)

When those words are read upon the foundation of heart, they should touch you deeply beneath your skin and bone as if they were your words, not words of Jesus. You should then acquire a new ideology, a new resolution, and a new determination to aim for the age of new purpose to become the children of faith who will pioneer the environment. Only this can allow you to become an object who can stand as a bride to Jesus and qualify you as a person of faith.

While emphasizing the importance of faith, Jesus also said that God is love. He mentioned many facets of God, God of love, God of mercy, and so forth. As the

conclusion which can represent all aspects of God, he taught us the notion that "God is love." In other words, he taught us that God is searching for true love.

The Meaning of the Saying "Love Me More"

What is the meaning of the saying, "Love me more than anything else"? It means "I will have faith in you and love you." God is treating us just that way. Because God has loved us so, He was unsparing of His time.

When the leaders of the churches today cannot cry tears and hold onto the lives of their distressed sheep with genuine hearts, they are violating heavenly law. If they cannot become such shepherds, they are as if they were dead.

The acts of God are unique in that His heart precedes His words. Satan is defeated by the words unconsciously uttered as His heart overwhelms him. Evil succumbs in such a way. No matter how good the spoken words are, evil does not surrender if they are not founded on heart. Restoration starts when a person becomes indignant over having his life stand at the crossroads of life and death and is overcome by the heart of wanting to hold onto and save those in need, throwing himself in for that cause in spite of all pain, not worrying over his situation.

When Jesus passed away bearing the cross, he left behind the word "love." Even on the cross, he did not resent or condemn those who had left Heavenly Father and gone over to the enemy. He was able to halt them from walking toward the enemy and even pray for the enemy because Jesus bore a heart of sympathy toward them before he thought about his own pained heart. Satan surrenders only before such a prayer.

That is why if one wants to live for Heavenly Father and come closer to Heaven, that person should be conscience-stricken even when he eats something that is better than what others have. When a person always puts forth the heart of conscience in how they dress, live and see, he will never starve or be driven away. Although the world of Satan may drive him away, he will never be driven out by people longing to find the heart of God.

Therefore, Heavenly Father has told humankind, "Love me." That is not the type of love that is limited and felt with mere emotion. It must be the love that can liberate six thousand years of heartbreak. You have to realize that such a love encompasses the sorrowful heart of having had to banish Adam from the Garden of Eden, the heart that cries with pity for all those lives headed for hell. The love of God is such that even if there is a sinner who deserves immediate punishment, He would hit him, then weep; desert him, then search for him, all so that he may fulfill the laws of condition recognized by God and Satan.

The Israelites were more treacherous than any other people, yet God took them in after deserting them repeatedly. He deserted and took back an individual, then He deserted and took back a family. He then established a family, deserted and took back hundreds, thousands and tens of thousands of families to bring forth the second Israel, world Christianity.

A Starting Point which Enables One to Connect with the World of God's Love

All the believers gathered in this place should understand the heart of God. As He fought throughout the providence, God even has had a lingering attachment toward Satan and is constantly thinking of ways to forgive him. We have to realize that God is such a being.

Knowing that God has such a heart and looking back over your past lives that were deformed by the sins of betraying God, as well as your inadequacies, you should possess not only a heart of love, but a heart of unconditional attendance and service. From that moment, you will become people God loves. When even the parents of the fallen world can forget their children's shortcoming, shouldn't we who are to embody the heavenly heart try more than they?

Now you should empathize with the heart and experience of Heavenly Father so that you may eternally respect and attend Him. You should then possess the heart to say, "I am grateful," even if your whole self is taken and everything of yours is taken away. You must clearly understand that such a moment is the starting point when you can be connected with the world of God's love.

That is why Jesus emphasized love and tried to fulfill his mission as the master of love. That is why his whole life was one of service and giving. Jesus struggled because he could not give more. He tried to give his life, his words, his glory, and his throne. He even gave his body, his flesh and blood, for humanity because they did not want to receive everything else he was giving.

This was the life of Jesus, practiced standing for love. As we ourselves want to pursue such love, we should bow our heads to the ones who were faithful for a long time and attend those who have suffered for God. The bond of heavenly love will be severed when such a heart is missing in your lives of faith.

People have struggled and been willing to die to find eternal love, since the love they have known has not been eternal. When one senses the touch of love, as human love meets the heavenly ideology of love, one possesses the feeling of ownership of the cosmos. There will be no regret in losing everything if you can be touched by heavenly love. Such a world is not a delusion. It is not some made-up, imaginary world; it is an existing world of reality.

That feeling exists in the heart of today's humanity and in this cosmos. This feeling is whirling toward humanity from the unknown world of heavenly emotion. You should not deny this. Jesus came to reveal the essence of love. To reveal this and to establish the love of God, he had to be engulfed, in humanity's stead, in the heart of wanting to attend Heavenly Father, who has endeavored for thousands of years.

That has been the world of faith until now. First was the world of faith, and second was the world of love. The world of love means the world of the bride and bridegroom. The future era is an era of attendance; but the course of faith and the course of love have to be passed prior to entering the era of attendance. Christians today have to clearly understand this.

Although many have asserted that salvation is obtained by faith, no one has asserted that salvation is obtained by love. The apostle Paul said that while faith, hope and love will always be there, love is the most important. There was no place to go anymore with faith alone. Therefore, the Unification soldiers today will go forward with the motto that salvation comes by loving, instead of asserting that salvation comes through faith.

The Central Person Who Can Move the World

Love is not loving oneself; it is a heart dying to love the world and Heavenly Father, transcending race. It is a heart that wants to sacrifice and shout. It is a desire to transcend the world and connect with Heaven, and to do so as long as one has energy, strength and life.

Jesus led thirty years of his life in constant giving and attending to practice such love, in spite of hardships every day. Jesus sometimes chastised and condemned the Pharisees as "grave-like" people. That was because they did not understand the heart of wanting to give and serve endlessly.

We cannot find someone today who can truly live for others. The people of Korea have not become a race that can live for others. They do not have an ideology to exist for others. We have to realize that this race is in conflict with the will of the heavenly providence that exists for others, for the past race, for the present race, and for the future race.

You are the same. Your heart should automatically live for the sake of the past, the present, and the future. It is the path of the fall when one lives selfishly or tries to be successful for one's own sake. That is the road of the fall. When an individual is placed in a position of authority, one is not to be elevated but to live for the sake of the whole.

If this race can eat even a spoonful of meal as if eating thirty million people's flesh and blood, and wear a piece of clothing with the same heart, this race will never, ever perish. This is what Christianity today should emphasize. The race will survive when such an individual, such a shepherd, such a Christianity emerges. Looking at this reality in the realm of the grief of such sorrow and history, we should reawaken ourselves.

What can bring about the motto of love God has proposed? When an individual emerges who can fill the universe with the heart of wanting to bless those around him, even if his flesh is torn and his blood is spilled, that person will be the central person who can move the world and ultimately capture the heart of God. That individual will be the central person of heart. Even Heavenly Father, who has sought to establish the ideology of the world of the heart, would have no choice but to cling onto that person.

Therefore, Heavenly Father established a term called "love," which is a significant aspect of your course of faith. Even in the sinful world, you need heart to find love. Loving Jesus is not part of you when you cannot live for others with such a heart.

What was the goal that was set to liberate Heavenly Father's grief? It was the restoration of the lost heaven. It was to find the lost true sons and daughters whom God could embrace and love forever. In real terms, it is restoring humankind back to being sons and daughters who will not lose God but will live together eternally, just like the original Adam and Eve before the fall.

The Goal Heavenly Father Wanted to Fulfill

For humankind to enter the Kingdom of Heaven after passing through all the courses of faith and judgment and emerge as children of the Father, there should be no need for the saying "Have faith" to people who are in the original Adam and Eve's position. All their actions, emotions and gestures should automatically correspond in unison with the notion of love and faith that transcends sorrow, without having to remind them in words.

Only when our heart transcends any article of law or commandment that causes us to act, and only when our conscience precedes any logic or regulation can the world of heavenly relationship be completed. We have to become noble individuals who cannot help acting, cannot help loving, and cannot help living for others in accordance with the heart of Heaven. This would be the greatest standard of faith for Christians. This has to be realized today.

You will experience the heart of Jesus as he had to block Mary Magdalene from holding onto his resurrected self. You have to go forth now through the way of practice, bearing the heart of love, and overcome trials with the attitude of welcoming even death. The heavenly life begins the moment you return glory to Heaven and are grateful for the blessing of resurrection, in spite of tribulations and difficulties. You then enter the realm of glory through a life of attendance with a loving heart.

The word "heaven" is still only a conceptual term for you today. The question is, then, when will that conceptual term be transformed into a living term? If Heavenly Father exists, He will establish the turning point for this transition. That moment is called the "last days."

God has sought us from this perspective. Please repent today for your shortcomings. You have locked up Heavenly Father, the source of all faith, under shackles in claiming that you believe and love Him. You have brought God, the greatest being, down to a small being whose purpose is to carry out what you yourself should be carrying out. You have built a wall around God, the owner of cosmic love, inside your hearts. You have asked God, the King of sacrifice, to become a mere personal friend for your sake. For all these mistakes of the past, you should reprimand yourselves and be filled with a heart of sorrow.

Not only should you be able to cry out, "Father, my Father," but in your moment of resurrection, your body should be melting in the presence of Heavenly Father. I know that we should experience what Paul experienced, reaching the state of being unable to distinguish whether he was inside or outside of his body. We must reach this to begin the life of the heavenly standard.

Knowing Heavenly Father is seeking such a state, where does He reside? What kind of place is it? The place is not only our land, my eternal land, but where we will live. Heavenly Father is our Father. Humankind did not know of such a Father, of such a land, and of such a life, as it struggled in ignorance; but they should know of this: the day of judgment is when we can sing songs of joy for Heavenly Father and charge forward toward Satan in indignation. Jesus will be able to embrace you when you defeat Satan and stand in front of him saying, "Lord, please take me in now that I have stood on the standard of victory."

Why could not Jesus welcome Mary Magdalene? It is because she had not gone through the course of winning over the battle with Satan. Mary Magdalene could not stand in front of the resurrected Jesus, not having passed the course of victory.

You can own the whole universe when you call unto the Father and embrace Him after having been victorious in the battle against Satan. You should trust the Father to the degree that you forget bodily consciousness. You will eliminate your personal emotion in such a state of thinking about Father and trusting in Him.

We will now storm Satan, the one who has made an enemy out of our Father, with the waves of judgment. We will call our Father and embrace Him as victors. I want to clearly state that only those believers who have cried in such happiness and sorrow can enter the ideological era of heavenly life.

We have to live a life of attendance in such a world. Although we have the hope of receiving Heaven, we have not yet realized it in our lives as a place of attendance and practice. In other words, we do not yet know God as the subject of our daily lives.

We Should Live a Life of Faith in Oneness with God

Jesus foretold, "In that day you will know that I am in my Father, and you in me, and I in you." (John 14:20) These are not words of denial. This means that even though we conceptually know of God's existence and understand Him as the reciprocal subject of our faith, we do not directly know that God exists as the subject of our conscience, our bodies, our lives, and the subject whom we should find in our daily lives.

Why did we become like this? It is because we cannot go beyond the limitation of faith, and we are not connected to the heart of love. Therefore, the disciples of the last days who have the responsibility to restore all humankind must understand this. They should become a group of people who will hold up the banner of Heaven and march forward with a heart burning to resolve the sorrow and deep pain of Heaven, in spite of any sort of sacrifice, difficulties and persecution.

If these people emerge from a certain race, the era will surely come in which this race will assume a leadership role. The world today seeks something intellectual and truthful. The cause that inspires the truth has been the body. The motivation directing the body has been the mind. The substance that can move the mind is not clearly understood, but has been something of a spiritual nature. Hence, truth alone

cannot settle everything. In the future, there will surely come a world that can guide our minds, hearts, and spiritual feelings in one direction.

We who believe in the coming world of this ideology and search for it must not live in a realm of concepts. We must become victors who will sing songs of victory for Heaven in real life. This kind of person should appear on earth.

If there is anyone who wishes to have that kind of faith, he should think about it even in his dreams. Furthermore, if there exists a possibility and Heavenly Father, we should at least have the sincere desire to create it to come closer to Heaven. We not only should have that kind of sincere heart, but also should be able to sing the song that was supposed to be sung in the Garden of Eden six thousand years ago. We should be able to revive the emotion of that time as the emotion of today, and to turn the sorrow that has been felt since the fall into joy today. This kind of person is the historic subject of the liberation of sorrow, as well as the subject of attendance.

Only when such a person appears can you become the victorious people who can resolve the sorrows of Heaven and earth through a relationship with him. In that relationship you will feel that God, who has a heart of sorrow and suffering, is my Father and the owner of my country and my home. You will become true sons and daughters who can remove all the sorrows of the one who comes as the bridegroom.

After seeking, we realized that the Father was the Father of sorrow. We also learned what the sons and daughters of the Father should do. We understood the indignation of Heavenly Father, who has been fighting in miserable situations to restore the Kingdom of Heaven. We understand the untold heartache of Heaven.

Therefore, you must keep indignation in your mind, vexation and animosity toward the enemy. The miracle of victory then has to happen as you establish one standard within your mind, body and daily life that will allow you to bear the responsibility for everything and to be confidently victorious under the slogan of historical victory. By doing so you can enter the realm of resurrection with your physical body. In other words, you will be able to enter the heavenly garden of resurrection with your physical body and reach the state where you can call God your Father, and He can call you His own sons and daughters.

God's Dream, the Restoration of Heaven

In that state, you who are searching for the world of the heart should not have faith for your sake. Please discard the thought of going to heaven or the thought of trying to accomplish something out of personal motivation.

Jesus never had the thought of entering heaven himself. His notion of faith was believing for the sake of the universe, the nation and God. These are not fanciful words. It was the truth. How invigorating it is to have faith in doing something, not for myself, but for humanity, the world and for the Father!

If I love something, it is not to love it myself, but to love it in the name of the nation, humankind and God, and to live for the sake of others in the name of Heaven and earth. Therefore, we should attend God in the name of humankind and Heaven. We

should also have a grateful heart as we attend God and the heart to practice what we believe.

Satan will never invade you should you walk the path of faith and loving with all your heart, attending with your body and soul, and believing, loving and attending, transcending yourself, grateful for your life. No matter how strong the influence of Satan's temptation might be, it cannot affect people of such faith.

What is God's dream? It is to restore the lost heaven, the lost parents, and the lost children. Now we should restore our nation, our people, and our parents. Therefore, we should become the true children of the True Parents. We have to defeat Satan and forget about the six thousand years of sorrow and resentment, and be able to take pride in the conditions of victory and love. You must clearly know that this is the way for us to become the true sons and daughters in the presence of God, who has gone through a history of sorrow.

Prayer

Father, after having expressed such serious words, I cannot help feeling humbled in Your presence. How can we, who are narrow-minded, rough and lacking, develop a relationship with the world of high dimension that is far away?

We know, Father, that to have that relationship, so many ancestors of faith had to be sacrificed. To pioneer the path of life, so many pastors will have to shed tears and blood.

We have realized today that only those who can admire the blessing of glory of the Father through finding the sorrowful side in themselves. Those who are determined to be eternally victorious and to not fall down in their fight can have a day when they can call Heavenly Father "their Father" and He can call them "His sons and daughters."

Heavenly Father! We realize how difficult it is to walk the path of faith. We understand that all humankind must walk the way of sorrow due to the sin of the first human ancestors. We realize that humankind, living with satanic thoughts, is like ghosts. The site of restoration, which we must liberate even if we have to sacrifice our lives by overcoming the hills of death, is now imminent.

Now we must become Your sons and daughters. We should be able to attend You and call You "our True Father." I desperately pray that You, Father, will guide and lead us so that our hearts may be overwhelmed with Your love for humankind, and that we may be able to overcome any kind of adversity, sorrow and discomfort.

Is there any one of us who cannot feel a heart of gratitude for the fact that we received our lives? If they felt something from the words spoken and were moved by it, please let the fire of life ignite and let the history of resurrection arise.

I sincerely pray that this time can be a time of seeking the heavenly ideology, a time of connecting ourselves to the Father's heart by pioneering the historical circumstances of today. I wholeheartedly pray that You allow these words to become

We know that not many of Your sons and daughters return to Heaven what is Heaven's, and take responsibility for what is humankind's. Please guide us so that we do not become such shameful people in front of You.

If we have any joy, please let us render it to You. If we have happiness and gratitude, let us render them also to You. I sincerely hope and pray that You allow us to become Your sons and daughters, who take on the sad and sorrowful way of the Father as their own.

Are there any sons and daughters of Yours here who were tossed about in the storms of life during this last week and who became exhausted in the fight, unable to unite with the Father's heart? The exhausted minds are looking for a resting place, and the exhausted bodies are looking for the grace of being embraced in the Father's bosom. Please, Father, embrace their minds and take hold of their bodies so that they know where to go. I desperately pray, Father, that You allow this time to be one of fulfilling our responsibilities and a grace-filled time of reawakening.

Father! Please lead our hearts and sinful concepts in the right direction. Please do not take Your hand of sympathy away from the bowed heads. Have pity on our minds, as we desire with all our hearts to find Your heart of sympathy. I sincerely hope and pray that this may be a time when You will be with us personally.

We know that even today lonely members all over the nation are kneeling down and appealing to You, their bodies exhausted with battle. Please place Your hand of indiscriminate blessing over them. I sincerely pray that You will protect them to be sanctified people who can win out in spite of persecution and who can get up in spite having fallen, in order to erect an altar and bow in front of You.

Please bless this miserable race of people, and bless the many religious bodies. I earnestly ask and hope that You allow them to become a race of people and religious groups who leave and offer everything for Your will. Please allow them to live for the great cause and gather for the great will in the last days.

As we leave everything to You, please have dominion over us from the beginning until the end. Never allow Satan to invade us.

Sincerely asking that You allow us this time to reveal the joy and glory of the Father, safeguarded by a myriad of holy saints, I pray in the name of the Lord. Amen.

Prayer

At this time, we want our hearts to be where the Father's heart is and our bodies to be where the Father's holy body is by reflecting upon our whereabouts. We are longing for the day when we can live together with the Father. Please let those of us who are running to the Father with longing hearts become sons and daughters who will bring forth the glorious day in which we can live together with the Father and return recitations of thanks and joy to Him. Let us harmonize all of Your creation. Since our minds and bodies are created to resemble Your image, Father, we earnestly ask and hope that we will become the sons and daughters who perfectly resemble You.

Father! Human beings do not know that Your sorrowful heart is embedded in the soil, and traces of the grievous tears of Heaven soak the footsteps of human history. We cannot help acknowledging that we are the descendants of traitorous human beings and do not know that Heaven's grief hovers around our minds and bodies. We cannot restore Heaven's honor; thus we cannot receive Heaven's trust.

Father, there is no one on earth who can dry Your tears, who can comfort Your sorrowful heart, or who can safeguard the way You are walking. Therefore, if there is anxiety on earth, it is Heaven's anxiety embedded on earth. If there is sorrow on earth, it is Heaven's sorrow embedded on the earth. If there is rancor, it is Heaven's rancor embedded on this earth. Therefore, people living on this earth are destined to become offerings of sorrow and to go the path of sorrow.

Now is the time, in the midst of despair, to shout with our last strength, "Father! Please help us." The last days are drawing nearer when we should cry out, "Father, please come to humankind with a heart of love." In such a time, who is to grieve over the Father's heart and cry clinging to the Father's mind? When there is such an individual, that person can be called a true son or a daughter of the Father and can be the Father's substantial object.

Father, You have brought strength into our minds. We are longing for the cause that will allow us to feel Your desperate and indignant heart. We want to be in touch with the source of such a heart. Please allow us the blessing of being one with such a heart. We realize that if we were one with that heart, we could not help exposing our shortcomings and repent on behalf of sinful humankind.

Father, You worry about us after having chosen us, we are so unworthy, insufficient and weak. Yet we know we must become the saints who will prepare the foundation for You to appear in glory by comforting Your grieving heart of sorrow. Please guide us with Your power and authority. If there is anyone who has the image of sin and evil entangled within him, please grant Your loving arms and subjugate him and make a new person of him.

We know that the power of having created and blessed humankind belongs to the Father. Please embrace us in Your bosom and in Your hands. Remove everything but that which belongs to the Father. Loving Father, I sincerely pray that You will guide us to become Your sons and daughters who can be claimed as Yours; that we may not fall short of being able to make an offering in front of Your glory.

Even though we have been swept off the path of faith by the forces of myriad satans, we still have a heart of concern for the Father. Please take hold of Your sons and daughters who are present here today.

Since those gathered here came forth with the resolve to march forward for the Father until the last day and hour of victory, Father, please allow them to become heavenly saints who dash into the garden of victory with unchanging hearts. Please let the myriad satans, no matter how many of them surround us, disappear in the presence of our hearts which want to be devoted to the cosmos. My Father, I

earnestly pray that You may work Your power and authority to allow our minds and bodies to participate in the work of resurrection.

Please do not let this be a place where only we participate. Please bless the millions of wretched people. Please bless the many religious bodies that have lost their direction and destiny. Bless Your numerous sons and daughters who are struggling as their lives are threatened. In these last days, please foretell the coming of the substantial being of life to this wretched humanity, and link them to Your side.

Father, I sincerely pray that You quickly allow the coming of the day when You can bless the sons and daughters with proud hearts which reveal the majestic glory of the Father. Although we may run into trials and difficulty, we have already made a determination to become offerings for our Father. Let us never become sons and daughters who lose such a heart to Satan. Father, I desperately pray that we may become sons and daughters who will bow our heads in front of You, that our whole selves, no matter what happens, may be taken and offered as Yours. We have already given up and left our bodies and minds to You.

We leave everything to You, Heavenly Father. Please do not let this time be dominated by us. Let it be dominated by You.

Please watch over every lonely member. I pray in the name of the Lord. Amen.

Prayer

In this time, there is nothing that I want to convey. Please convey what You want to convey. Please take dominion over this gathering, as I only want to see things within Your will come to pass.

Please help our minds and bodies not to be subjugated by any other thought, even for this one hour only. Please allow this to be a time when we agree with the things with which the Father agrees, decide on the things on which the Father decides, and harmonize with the things with which the Father harmonizes. Father, please be the cause, and let us be the result. I sincerely pray, Father, that You shape our minds and bodies so that we may move as You move.

Please bless this day. I earnestly pray that You will protect with Your arms of blessing all those lonely members far away who are praying together at this time.

Father, we realize that the passage of the Bible we have read was about the final words of a curse that flowed out of Jesus' desperate heart as he found himself unable to do anything even, after making every effort. If such words ever come to our ears in these last days, allow us to open our hearts' doors, bow, and receive them with bowed heads. Father, I sincerely pray that there will be many sons and daughters who will open their ears with the desire to listen and open their eyes with the desire to see.

Please have dominion over those gathered here. Embrace them in Your loving bosom, and advise them with new words. I sincerely pray that this will be a time when we may be embraced in Your bosom.

Let there be no distance between the heart of the one trying to convey the message and the hearts of those who are receiving it. Please let the heart of the one trying to convey move the hearts of those receiving. Let the hearts of those receiving sensitize the heart of the one conveying so that You may directly guide this time and that this hour may be a time of giving and taking with the Father. I sincerely pray that You will, please, allow us to be sanctified offerings. Please allow the spirit of the Trinity to take dominion and guide us so that the forces of darkness will never invade us. I pray all these things in the name of the Lord. Amen.

The passages read were the words of a final curse that flowed out of Jesus' sorrowful heart. He soon was to pass away on the path he had chosen, yet he was unable to establish the will in front of the Israelites, of whom he had so many expectations, dreams and hopes.

Centering on these words, I will speak to you on the topic of "The Person Who Will Serve the Grieving Father."

Sorrowful Humankind, Sorrowful History and the Sorrowful God

People today are longing for a happy life. They also long for a world of freedom in their hearts. Yet the reality is such that what is expected and longed for in the heart is in discord with the actual aspects of our lives.

Because we cannot possess something in our hearts that will allow us to take dominion over and rid ourselves of the things that are in discord, even for a day, we cannot go where our hearts long for in spite of our desire to do so. We also feel and have felt in our lives our inability to carry out the things for which our hearts long.

Amid this reality, we see that we do not have any ideology with which to overcome ourselves, nor any means to take control over our environment. While we embrace hope and sing aloud in our lives, we always feel sorrow within our hearts. Today and yesterday, every day, we lead a life of such sorrow.

Such sorrowful people have congregated and amassed to form a nation and the world. Through the course of history, we clearly see that such an individual has propagated into a society, a nation, the world, and a history of sorrow.

Humankind is not alone in this sorrowful history. Because humankind is walking a sorrowful course, everything that belongs to humankind is also placed in this sorrowful environment. Furthermore, there is the Creator, the Absolute Being, who takes dominion over humankind and endeavors to bring back the world of one ideology by governance of the heavenly laws. Yet He cannot possess happiness in looking at this world either because of humankind, who still carries on a sorrowful history.

We cannot avoid the fact that the more sorrowful events are in our lives, in our society, and in this world, the more they influence the heavenly domain which is working the providence beyond this world. That is the reality.

While we cannot deny the existence of Heavenly Father, who has worked the providence with humankind for six thousand years since the fall, there is an incomparable difference between the sorrow of Heaven and the sorrow you feel in your generation. If a true individual comes who will eliminate this world's sorrow, liberate Heavenly Father's sorrow, and bring forth an ideology capable of establishing a peaceful nation on this earth, that individual will have to pass through every difficulty and experience desperation, starting from the sorrow of personal tribulation, all the way to the sorrow of the tribulations of humanity.

Furthermore, he would have to delve into the whole sorrowful and desperate heart of Heaven to come out with something that can resolve it. If that is not achieved, the world of humanity cannot push aside the sorrowful and miserable history to establish the world of peace, the world of happiness, and the garden of freedom inviolable by sorrow. Look deep into your heart and ask yourself: "Do I hear a certain answer when I ask who I am, and for whom and for what purpose I am struggling?" If you cannot get an answer of definite conviction and value, your heart of misery will be in proportion to the seriousness of the question you are addressing.

God's Providence to Resolve the Han

If you were able to liquidate all of history's han and the many hidden tales of Heaven, how would you approach this question? With what determination, in what form, and with what attitude? If Heavenly Father relates to humankind and cannot yet resolve the deep han that dwells in His heart in spite of His historic pleas and efforts, and that has been the reality, then who will appease His sorrowful heart? We have to realize that the cause of the existence of such a han originated not from Heavenly Father but from humankind.

The history of han will repeat itself over and over again. It will continue to be separated, age after age, from God's dispensation, if humankind fails to understand their role as the ones responsible to resolve His han and fails to fulfill that mission.

As long as God exists, He will continue to search for the one who will stop the flow of sorrowful history and liquidate the han of Heavenly Father and humanity. God has fought until now to find and establish such an individual. It is certain that He has dominated history so that such an individual will be able to attend Heaven.

It is time for us to reconsider and remind ourselves of this point again. Heavenly Father has promised to send such an individual. Heavenly Father has continuously fought to establish that individual. He has also suffered much repeated pain to keep that individual alive.

Yet Heavenly Father still holds onto a heart of sorrow, as no one in the course of history ever attended that individual. No one ever held onto that individual. Our sole destiny is to fight on and follow this course of God's han. We should think about this again.

Heavenly Father is a being of han. He is filled with sorrow. He cannot reveal or express this sorrowful heart. He did not cause His deeply etched sorrow. It has been caused by humankind. God has led human history in hope of seeing the day when His

heart of man can be liberated. Still bearing this man, He has worked the providence through establishing different ages and has continuously endeavored to pioneer the future. We should realize that such a Heavenly Father exists.

Knowing as we now do that the will of God was an effort to establish an individual who could liberate such a man and also keep that individual alive, we should all have desperate hearts in this time of the historic last days to allow Heavenly Father to bless all of us and this race of people to bring forth the day of the liberation of God's man. We should never forget that God has so much man, and that it is our role as historically indebted humankind to resolve God's sorrow through attendance.

You should be aware that even now Heavenly Father is going through all sorts of difficulties to save humankind, to liberate the man of humankind, and to eliminate all of humankind's sorrow. When an individual can feel that, he will cease to take the old path. He will liquidate it and reorganize his life. It is time to feel such passion in our hearts. When we are unable to feel it, we should be prepared to meet the sorrowful day of judgment.

We should remind ourselves of the heavenly mission we bear as sons and daughters. We are to bear the sorrowful heart of Heavenly Father, who bears sorrow even at this moment. Side by side with God, we are to liquidate this world of man. We have to be aware of our responsibilities and obligations as the descendants of fallen humankind. We must fight with our lives so that we can liberate the sorrowful heart of Heavenly Father.

Why Jesus Has to Come Again

That is why, after four thousand years of history since the fall of humankind, God established the chosen people and promised them, "I will send you a leader, a master, the prince of peace and freedom, the person who will become the prince of happiness." Thus, Heavenly Father sent the long-awaited and promised individual who was to become the center of God's happiness, the center of peace and freedom, someone who could resolve God's sorrow and reintroduce the blessings of Heaven to humankind.

In spite of the advent of that individual, promised throughout the long course of history, the history of sorrow has continually repeated itself until now because the chosen people of Israel could not attend him, could not welcome him and live according to his will. They could not unite with him to establish the will of God and liberate the man of Heavenly Father.

Jesus Christ came as the prince of peace, the prince of happiness and freedom, the one who was to take responsibility for the sorrowful heart of the four thousand years of history after the fall. Jesus, who bore the responsibility of four thousand years of human history and God's providence, came bearing the historical man and that of Heaven.

What course did Jesus have to go through to resolve such man? He had to go through a course of sadness and suffering. Only then would this man be resolved and the moment of joy come. You should never forget that, more than any other individual,

Jesus had to experience the greatest of sorrowful and painful pain that had taken place in the four thousand years of prior history.

Christians today believe in Jesus Christ. They believe in him as the king of kings, the only begotten son of God, and as their Savior. They understand him to be the prince of peace and happiness who will bring happiness to them. You have to realize that before we understand such positive aspects of Jesus, we should understand him as the prince of sadness, the prince of pain, and the prince of pain who bears the sorrow of all humanity.

For whom was Jesus' heart filled with the pain of history? It was for his contemporaries, and for Heavenly Father, who was holding onto those people. Jesus' heart of pain emanated from the heart of Heavenly Father, and was to be revealed to humankind.

Yet no one was able to inherit his sorrow-filled heart. No one was able to fight side by side with Heavenly Father and win against evil to resolve the pain. Therefore, we should realize that not only was the sadness of Jesus great when he realized this; the sadness of Heavenly Father who had sent him was even greater. Thus, the history of this land is filled with pain. This age is filled with pain, and we ourselves are also filled with pain. Much as we would like to eliminate the pain of history, the pain of this age, and our pain, we are not able to do so.

Our destiny lies where we merge with the one individual who can take responsibility for all of the pain. This is why Jesus, who died and resurrected to rise to heaven, has to come to this miserable land to liquidate the sorrowful history. That is the Second Coming.

The Pain of Heavenly Father and the Attitude of Faith the Believers of the Last Days Should Have

We say we love God. God has loved humanity for six thousand years. The greatest sadness is that which is felt by a loving heart; the greatest pain is that which is felt by a loving heart. The greatest happiness is that which is felt by a loving heart.

We say that Heavenly Father is love, but has He ever felt happiness? No. We have to understand that in dealing with fallen humanity and in loving humankind, Heavenly Father has never seen a day of happiness. We thought that God was the God of love and that He was always enraptured in joy, happiness and peace, but that is not so. Humanity today has to realize this.

No one on earth understands that the greater God's desire to save humankind, the greater the pain in His heart, since He possesses a heart of love. No one understands the pain of Heaven deep within that heart of love.

Humankind knows that God is love and that He is the subject of love. Humankind does not know the heart behind the bloody history which God has suffered for humankind.

What must believers realize in the last days? As we have known the God of love, we have to know the sorrow that saturates Heavenly Father's heart. We should know the pain that fills Him. The moment has come to realize this.

Even if heavenly joy through love can be allowed in this world, such joy cannot be given to believers who long for personal happiness. That is because joy is a happiness which must be granted through history. It is a hope that is promised to history. Happiness and hope come about not on my terms, but on the terms of the history that is pulling me forward.

Therefore, as God is love, an individual longing to hold onto God must also hold onto the sorrow within the heart of Heavenly Father and the pain that besmirches His heart of love. We have to clearly understand that only such individuals can inherit the happiness of God's love.

What is the han of Heavenly Father? It is not that no one believes in God. It is not that there are no people who realize God is there. If the God of love does have han, it is that no one understands the sadness and pain that fill His heart. You have to realize that such is the sorrow of Heavenly Father. That is His han.

What kind of people should we become to end the sorrow of humanity and receive the last days that will liberate the han of Heavenly Father? We should be people who can carry the heart of sadness and pain in God's place, and say, "Please love humanity." We have to start with this attitude. Instead of being concerned about ourselves and asking God to love us, we should think of humanity and ask Him to love humanity. If there is an individual who can live in accordance with such a heart, that person is testifying about the heavenly sorrow to this world, and he or she has experienced the pain of Heavenly Father.

The Sorrow of Jesus and the Sorrow of Heavenly Father

Jesus came to bring an end to God's sorrow. He could not have happiness and freedom. Although he appeared before God as most holy and good, he was seen as the sinner of sinners by humanity. Could there be anything more miserable than this?

There is no greater sadness than the sadness of Jesus. On this earth he was trampled, persecuted and eliminated, even though he was the prince of heaven, whom the universe should have welcomed and embraced.

Is there anyone more sorrowful than Jesus, who constantly ran into tribulation and was ultimately eliminated, unable to realize his dignity and mission fully? Jesus was castigated by none other than the people of Israel, the chosen people whom God had struggled to establish for four thousand years. He was persecuted by the Jews, whom God had loved constantly and whom He had established to uphold the will of the providence.

That was not all. Jesus was driven away by his tribe and chased out by his disciples, whom he dearly loved. If Jesus had felt humanistic sorrow, he surely would have condemned them. He was betrayed by the religious body, even though he had come

for its people. He was likewise betrayed by the tribe, his relatives, and the chosen ones for whom he had come.

If Jesus had held resentment and a desire to condemn, he would have brought on them the greatest curse, beyond all expression. Nevertheless, Jesus forgot himself and worried instead for the people who had their own sorrowful history throughout their history. We have to understand this situation of Jesus.

We thought Jesus was the prince of heaven, but that was not the case. That was the case later. Jesus was the prince of sadness who represented history as he carried on after thoroughly experiencing the desperate heart and the deep pain of the many saints and sages who had come to rid the sorrow throughout history, who had lived longing for goodness and the will. He had to bear the burden of all humanity, lost in the pitch-dark world and suffering, mourning in anguish under Satan's dominion. Jesus was the prince of sadness and pain, who had to take responsibility internally for all sorrowful hearts and who had to bear the burden of suffering externally so that all might be resolved in front of Satan and a foothold of victory set in front of Heavenly Father. We have to realize this.

We also have to understand that God's heart is filled with even greater sorrow than the sadness of Jesus, the pain of Jesus, and the pain of Jesus. Heavenly Father had to observe Jesus going through such sadness and pain for the sake of humankind.

God created Adam and Eve in the Garden of Eden, and He desired for them to mature perfectly. When Adam and Eve fell, lost freedom, and the ideology in the garden to live peacefully and happily along with God, it was an event of unfathomable suffering. We have to understand that God cannot forget the sorrowful heart He had when He witnessed Adam and Eve, who were to live eternally with Him, leaving His bosom, being violated and taken away by Satan.

Jesus came to turn around the four thousand years of the sorrowful history of humankind, liquidate it, and establish the joyous world of restoration. Where was the race of people who were to attend him? Where was John the Baptist, who was to uphold him? Where were the disciples who were to take on the providence? They had all gone away.

God did not choose the Israelites to have Jesus go a sorrowful path of suffering. If He had sent Jesus to be killed, there is no way He would have tried for four thousand years to establish the Israelites as the chosen people. They were the people who were to attend Jesus, the religion that was to champion him. John the Baptist was to serve Jesus, and the disciples were to be loyal subjects to him. Yet they all deserted him. How did Jesus feel when he saw all of them leave him?

The Sorrow of Jesus at the Faithlessness of the First Israel and the Mission of the Second Israel

He had come for the world, but had to desert the world. He had come for the race, but had to desert the race. He had come for the religious body, but had to desert it also. This was the fate of Jesus, and this is the sad reality.

That is why Jesus walked to the Mount of Olives repeatedly. Walking alone, what did Jesus pray for with every step, pleading with Heavenly Father? He had greater concern for the sadness of Heavenly Father who had sent him, than for his own undeserved misery.

It was the will of God to send Jesus so that he would be harmonious with the people and lead them in building ideal nations everywhere. When Jesus prayed desperate prayers to Heavenly Father, knowing that such a path was blocked, his prayer was to console God, rather than to evade his own personal suffering, because God's sorrow was greater than his. We have to see this.

As Jesus was heading toward the cross, he prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (Matthew 26:39) Because Jesus had this heart and he realized that Heavenly Father's sorrow and pain must be greater than his in having to put him in such a situation, Jesus' heart of sorrow could unite with the heart of God's historic sorrow. We have to realize that this took place at the moment of his death on the cross.

The death of Jesus was an event that intensified the sorrow in the heart of Heavenly Father, sorrowful since the fall of Adam four thousand years before. Yet Heavenly Father could still pioneer the course that would resolve the deep pain through judgment on this world, since Jesus had suffered for God's pain and did not regret his death. Thus, for two thousand more years, history has progressed until today.

The first Israel has shattered due to the death of Jesus; but the course of redemption centering on the resurrected Jesus became the course of the second Israel. Thus, it is time to bring together the Christians who are spread over the world as the second Israel.

In the past, the first Israelites were proud of being the chosen people. It is now up to the Christians, the second Israelites, to instill the ideology of the second Israel and to rise as a whole to establish heaven, the promised land of Canaan. God has mobilized the second Israelites, spread throughout the world, to establish the heavenly citizenship. He has sought Israel with the authority to clear history of judgment.

When will the sad heart of God, who was bearing the sorrowful history, be liberated? The first Israelites, who took pride in being the chosen people, were chased out and violated by Satan. The second Israelites, who can be proud of their heavenly citizenship, should cast out the satanic world. We should realize that it is the only way the sorrowful history can be terminated. It is the beginning point of liberation in the presence of God, who has endeavored throughout the sorrowful history, and in sight of Jesus and the Holy Spirit, who went through many tragedies and sufferings in the two thousand years after Jesus' death.

In this time of the consummation of history, we should repudiate the history full of pain. Going beyond this world and sorrowful humanity, we have to experience the sadness and pain that lie deep in the heart of Heavenly Father. You have to realize that now is the time to keep all the historic tragedies and deep resentment in your

hearts, and become God's sons and daughters who have the determination to make an all-out attack on countless satans, the cause of this han.

To Liquidate the Relationship with Satan, the Cause of the Historic Han

It is because of Satan that this world has become so. It is Satan who has led this world. It is Satan who has created the realities of this age. Today's believers should be able to bear God's pain and sadness and move forward with the authority of heavenly people to liquidate the relationship with Satan, who has caused this historical han. We should understand that God is wishing for one movement, one race, and one sovereignty to appear in this world which can accomplish that.

What do we have to do to become so? Through the principle of restoration, we Unificationists understand that our life of faith must be based on our experience with God's heart. God is not our Father in name only; we have to experience Him as our real and living Father. We have to bear the heart of eternal sorrow and cry in Heavenly Father's stead, as He did when He observed the fall of Adam and Eve in the Garden of Eden.

We then have to experience the eternal sorrow of God as He observed Cain murdering Abel. Every time our ancestors were sent to be responsible for the heavenly mission, Noah, sixteen hundred years after the fall, Abraham, four hundred years after that, Moses, four hundred after that, and Jesus, sixteen hundred years after that, we have to experience God's sad heart as He watched them fighting it out in sadness and misery.

We then have to experience the sad hearts of God's representatives of the providence throughout the six thousand years of history. We have to be saddened in place of all people who live in this world today.

If we cannot possess a burning heart and experience the han, pain and sadness to liberate God's heartfelt indignation and the historic indignation, we cannot stand as the hope of the last days for which Jesus and God long. We cannot go forward toward the position of the bride.

Among the believers of today, the last days, one who lives a true life of faith will unknowingly face the challenges of experiencing numerous sorrows of heart. He must overcome such tribulations.

The last days is the time to liquidate all causes of the han of history, the han of the age, and the han of the future. Those of us who are seeking this last day should be able to cry in tears along with sorrowful history, to cry with the age, and to cry with the future.

God's happiness will be introduced by people who would forget their happiness and stand in a position to have no choice but to go forward, bearing the responsibility for humankind's sadness and pain.

The Content of the Gospels Jesus Tried to Establish and the Individual Who Can Save the People and the World

We believe that God is love. Many teachings show that God is love. How much of a life of faith have you lived filled with a heart of love? Have you carried the heart of God and gazed upon history filled with sorrow and worried about the sorrowful will of God and tried to fathom His sorrow-filled heart? Have you realized that greater sadness and pain than joy exist in the heart of Heavenly Father, who wants to invite humankind through His loving heart and who desires to embrace us? We have to experience such a heart.

The loyal heart of Jesus toward Heavenly Father is thus expressed: "Father! Looking at You is truly heartbreaking. The pain is beyond words when I see You and think of Your will and humanity, who will be eternally sad." Jesus believed that God should be without sadness and pain. He said, "When there is joy, have that as Yours, but please leave sadness and pain to me." We have to realize that Jesus' desire to return everything joyous to Heavenly Father is the content of the Gospels.

We have been struggling to receive the blessing of Heaven. Who will pave the way to introduce us to the blessing of Heaven and find this Heavenly blessing for us? Who will pave the path? Who will bear the responsibility of paving this path and foundation? This road cannot be paved by happiness.

The history of Christianity is a history of sadness and pain. Christianity is a religion of sadness and pain. Any religion that emphasizes "the way" moves forward in a similar fashion, not only Christianity.

Have you experienced the moment when you toiled over the historic sorrow and sadness of humankind? Have you experienced the moment when you toiled over the historic pain of humankind? You should experience it, even with death if you have not yet experienced it. That place of sadness is hell.

That is why the believers of this world had to overcome the sadness and pain of hell in this world. Only then can you taste the happiness of heaven before death. This is the heavenly principle. What kind of individual can save a race? The individual has to feel the sadness and pain of that race deep in his bones. What kind of individual can save the world? It is not the advanced nation of today's America. Do not have expectations of America. America can be a servant to the world, but America cannot dominate it. It might be a different story if they were a people who knew the sorrow of the world. It might be different if they understand the pain of this world. Not knowing the sadness and pain of this world, they cannot dominate it.

We know that the loyal subject of a nation is a pioneer who desires to bear all the nation's sadness and pain. Who then are the people who can establish the new ideology for the coming new age and restore this world? They are ones who would cry with the sorrow of the world and agonize over its pain. The joy of the world can start from these people. This is an iron rule.

The people of Korea are a miserable race. They have gone through a long course of history, but they have nothing to say to other races, and they do not have any content or national characteristic. They have nothing of which to be proud; but these people will be able to educate the world and receive the love of God if they

can bear the heart God desires for the 21st century's new age of culture. They can do so if they become the people who struggle with the sorrow and pain of humanity, and what is more, struggle with the sadness and pain of Heavenly Father.

The Reason Jesus Was Chosen as the King of Kings and the Messiah

From what position was Jesus chosen to be the king of kings? He was not chosen to be the king of all kings sitting on the throne of a luxurious palace, proud and happy before all people. On the cross, he held the misery of history and humanity. He was obsessed with wanting to become the instigator of God's love to humanity. He was obsessed with wanting to have such a heart. That is why he could be the Savior of all humankind and the champion who shines brightly amid the world's sad course of history. We should understand that he became someone of whom the course of suffering God has gone through can be proud. He became the prince who can stand forth on the sad and painful course of history and the future history of faith. Herein lies the reason numerous spirits who went the sad course of history before him have to serve Jesus as their Savior. For this reason, although Jesus came and went, humankind today serves him as their Savior. It will remain so in the future.

An individual who hopes to fulfill the desire of Jesus and become the bride should not be satisfied with a faith that centers on the self. In bearing the historic burdens and pains of Heavenly Father, in worrying for His sake and in place of Jesus, we should have the heart to offer our joy to Heavenly Father and take on His suffering and sadness as our own. Such a person can dominate heaven, earth, and even hell.

Therefore, please forget all your old notions of faith. Cut yourself off from the concept of going to heaven by faith. Please get rid of this concept of faith. Jesus lived without thinking of himself as the heavenly prince. Why should he have died if he thought of himself as the prince of Heaven? He did not think of such a thing. As someone responsible for this world's pain and sadness, he left behind words of pleading, saying, "Father, do as You will."

What sort of heart does today's humankind have? There will only be despair for the people who cry in their sorrow and struggle with their pain. Yet there is hope for the people who cry and suffer for the race and the world, transcending themselves. That is why an ideology that can hasten the people toward this path has to appear to the people of Korea. God's way of faith has to be established with the people of Korea. The Unification Church has been proposing this.

In the heart and spirit of the Unification soldier, there should not be an attitude of believing to be saved. That person should possess the heart of believing in order to save the race, save humanity and, furthermore, to open wide the doors of hell so that even the spirits in hell can be saved. If you do one thing with such a heart, that task will equal millions of tasks. Jesus was able to be the historical Messiah because this is what he did.

You have to ask yourself when you walk into a church: what is the purpose of the steps you are taking? Are you going to take care of the problems of your personal life?

If so, then you cannot be the sons and daughters of God. You will be mere citizens or servants. You cannot become God's son or daughter.

To Become Heavenly Sons and Daughters

If you want to become heavenly sons and daughters, then you have to rise as the pioneers of the liberation movement to liberate God and humanity from their sorrows, representing all humankind over whom God has wept. You have to arm yourself with a mental and ideological weapon to charge against the enemies as soldiers in the heavenly battle. You have to go forth and arm yourself not with a selfish ideology, but with an ideology that can embrace the cosmos. You have to realize that is the only way for you to become heavenly sons and daughters.

Now Heavenly Father has opened the door of providential restoration, and He is looking for the individual representative, the family representative, the representative of the race, and the national representative among the believers of the last days. Where are such individuals? Such an individual, such a family, such a nation, and such a world as God seeks are nowhere to be found. One should not be self-centered. That is why, even when you do hold onto your life-consciousness, do not forget to possess the life-consciousness of the world and heavenly law. Such awareness is needed. It is foolish to live according to the awareness derived from one's limited experience as if it were all the value in life. History will laugh at such a person. This age and heavenly law will also laugh. World-consciousness exists, transcending our awareness. Heavenly-consciousness exists, transcending world-awareness. Therefore, you should open your heart and be newly born so that you can transcend world-awareness, go over the hills of pain and suffering felt through heavenly-awareness and finally say, "Heavenly Father, please receive us."

Jesus walked such a path. He passed through the path of sorrow and pain. When he encountered the new ideology, the new breath of life, and the force of new awareness, he was able to overcome the realm of death and be resurrected. Likewise, you should realize that one can rise as a glorious citizen and glorious son or daughter for whom God is looking in this last day era of the Second Coming only if you are a person who brings the bright light of the cosmos to this world, which is struggling to remove its past historic mask, and establish the new self-awareness. Only from this position can one be qualified as someone who has passed through the historic han, someone who has resolved God's han, and can rise holding Heavenly Father's happiness in this age.

When we once again look back and think about God's position, His sorrow was to see His beloved sons and daughters being persecuted. What, then, is the purpose of Heavenly Father leading in such a way, bearing the han of having His beloved son Jesus die on the cross and the han of having so many believers suffer death throughout the two thousand years of history since Jesus' crucifixion? It was for us.

It was for us that Heavenly Father has endeavored until now; it was for us that He has walked the path of han. It was for the world. Therefore, you have to realize that you are indebted to Heavenly Father and that you are being led by Him.

You yourself have to become the prince of sadness and the prince of pain to look at the people of this world today and horizontally experience Heavenly Father's heart, which He has been feeling throughout history. You can then say to Him, "I have come to You, transcending all sorrow and pain. Heavenly Father, please be glorified through me." We should have the determination to live and die with humanity, breaking down the hills of death in this reality, breaking down the hills of pain and sorrow and overcoming all of today's tribulations so that we may experience heavenly joy.

Thus, we should become a person who can say to God, "Father, look at me and be pleased. Humanity, look at me and be pleased. Cosmos, be pleased in looking at me." Only when such an individual appears can God's plan be resolved.

We have to realize that if we can become such a person and are able to attend God as my Father whom I want to see, receive and live with, then the plan, sorrow and pain of God and history can be resolved. You have to realize that only by becoming such a person can you become the sons and daughters of the unified palace.

Prayer

Father! Sorrowful history today is moving forward as it swirls around us. Facing the sorrowful environment of life, we realize that ours is the great task of ridding history of pain and resolving Heavenly Father's torn heart. As we have taken on such a task, we have to become sons and daughters who can bear the heart of Heaven and earth, experience the sorrow, feel the pain, and be willing to die for You thousands and thousands of times to comfort You.

During Jesus' advent in this world, many religious groups and believers were awaiting the Messiah. They were all expecting the Messiah to come as someone even greater than their expectations. The Messiah who came was not a Messiah of happiness. Rather, he was a Messiah who embodied the sadness of humanity. He was a Messiah of pain in whom all the pain of human history culminated. We know that no one in that time ever thought that the Messiah, who came as the representative of Heaven, would come so.

We understand that history is realized based on what has gone before. We are learning the principle which tells that all events occurring in history have to reappear to be restored through indemnity. We also know of the responsibilities of the disciples in the last days to horizontally put to rest all the sorrowful remembrances of the Garden of Eden, the sorrows of the course of history that came down vertically, to return to our Father the joy of the horizontal perspective.

Father! We now desire to be loyal for the sake of the world. Do we not want to establish the heavenly promised land for humankind? We can only then become people who inherit Heavenly Father's deeply engraved sorrow and pain. We have already realized that only those who digest pain and sorrow can appear as the inheritors of heavenly joy. Please allow us to see that those who struggle only for their peace of mind will surely perish and be defeated.

As we persevere on the difficult path of life, we know well that we are immersed in a sorrowful situation. We know that many painful circumstances lie ahead of us. We know that we have not the heart which can sing in sheer happiness when we face Heavenly Father, this land, and humanity. Father! Please have mercy on us. We have been worn out by sorrow and hardships. We have struggled without even knowing in what direction to go. Please hold onto those of us who have wandered, not knowing on whom to lean. Father, we feel how wonderful and great is Your amazing grace, yet we are unable to return glory to You. Please forgive us.

Father, You have suggested to us the path by which to avoid sorrow in this sorrowful world. However, we ask for Your forgiveness since we were inadequate in upholding Your predestined will. We know that You have prepared a path by which we may avoid hardships, even though we deserve a suffering course. We are so grateful. However, we ask for Your forgiveness since we were unable to walk that path.

We now desire to live the rest of our lives according to Your will, for Your joy and glory only. Nevertheless, the power of death and the influence of sin in this world powerfully encircle us. You know how difficult it is to escape from them. Therefore, benevolent Father, please be present at this time.

Father, please forgive us. We have not yet become people who return glory and joy to You from a liberated position. Please subjugate the power of darkness by spreading new power and Your mighty hand. Father, we sincerely hope that You will raise the history of re-creation in order that we may sing of the glory of resurrection as victorious people.

Since the power of death is sweeping over us, we need to overcome the decision of life and death. We must gain the automatic and spontaneous power that can push this away and march forward. Loving Father, if there are children of Yours who yearn for such power, please personally grant them the ability and allow the authority of resurrection that they may become heavenly soldiers who pioneer their daily life with the hope of the future.

Father, please forgive them, even if their lives so far have been unworthy. Your will is to announce the new promise of tomorrow and to shake and move us. Loving Father, we sincerely desire that You allow us to fulfill our responsibility as pioneers today and tomorrow as we look toward Your will, Your ideology, and Your hope.

Father, now is the time to purify and check ourselves before coming into Your presence. It is the time when we cannot find any place on which to lean and when we cannot pass through the true center. Oh, Father! The last days are calling for someone who can understand and relate to Your heart, someone who can prepare the victory and bring glory to You of his own accord. You have called us to shape us into such people. However, we are ashamed in Your presence. Please forgive us.

We heard your words by which to understand and relate to Your heart as we go this path. We also saw the deeds which reveal Your grace. However, we have not become the heavenly soldiers who build a loyal altar by upholding Your will. Father, please guide us and protect us since we are afraid we may increase Your grief.

Can anyone claim to be loyal and righteous in Your presence? We are all full of shortcomings and unfaithfulness. Although we have understood Your heart which promotes goodness and that You are searching for those who will uphold Your will of goodness, we have not been able to act according to Your will, Father. Please forgive our disloyalty. Allow us to realize that Your heart is entangled in such situations and thereby compel us to give up everything we have and become reintegrated into what You can claim. Holding onto Your heart alone, Father, we yearn to follow, and move and act together with You wherever You may go.

Please recreate the thirty million people of this nation. Please lead these lives into Your garden of hope again. Make us worthy to lead the people. You have called us to Your will in front of others. Father, please allow us to fulfill our responsibility of communicating Your heart to these people. Please make us into the children who can spread Your words.

Father, even if individual hearts may differ in these sons and daughters who have gathered here today, I know the centers of their minds are the same. Their minds long to live for You, to follow You, and to inherit Your heart. Upon that condition, please work with them. Please move them and show them the glory of resurrection. Thereupon, lift them into the gracious realm of liberation. Loving Father, we sincerely hope for and ask this.

We know well that countless satans seek to invade us if there is any gap between You and us. I earnestly hope that our hearts can be connected to Your heart, our bodies connected to Your hyung sang, our situations connected to Your situation, and our wishes united with Your wishes that You may personally be present in this hour. In so doing, please allow this hour to be one of promise that we may fight off any encroaching authority of Satan and may bring victorious glory to You. Please allow this hour to be one of final decision, our loving Father.

We entrust this hour to You. Please do all according to Your will. Compassionate Father, please embrace us in this hour, for there is no one who claims to be self-righteous anymore. Please order us if You have any words of command. Please allow us to realize Your words, even through scourging if we are so ignorant.

Please, Holy Trinity, personally direct the whole hour hereafter. Through the protection of the myriad saints, allow no Satan to invade this hour. Please make this hour one that can be recognized as Yours; let our purified minds, purified bodies, and purified hearts be offered as living sacrifices to You. I earnestly hope that You will personally direct this hour of service, Father.

If there are any members who are unable to attend here, Father, please protect and bless them with the same grace. I ask You to protect Your young children with lonely hearts, who are fighting in the countryside, with the same grace. I pray all these things in the name of the Lord. Amen.

Prayer

Please allow us to check where our minds dwell. We know that our minds are moving around in all directions, although our bodies are gathered in one place. Just as Adam

was shaped by the lump of soil moving according to Your hands, we know that our minds also should be moved according to Your desire.

Our sacred Father, please allow us to long for You at this time with a concerned mind that checks whether the original form and essence of our minds have become the holy of holies. Let us check if our minds can connect to Your heart, even as our bodies settle into one altar now.

We feel that we should not be without the sensitivity of mind by which an earnest heart toward Your gentle and holy presence can fill us, even without our being conscious of it. You wished to reveal our mission by discussing from the hidden depths and showing Your presence in the distant quietness. We cannot help hoping for such intervention on Your part.

When we did not attend You in the midst of Your distant quietness, when we were not able to connect with Your hidden situation, You were sorrowful, lonely and miserable. Knowing that You face such a situation, we should feel in our hearts the necessity of attending You as our real Father; we should feel the necessity of forming one, united, inseparable relationship centering on eternal life and eternal love. If such a heart does not emerge from within us, how can we call ourselves Your sons and daughters? How can we say that we have an inseparable relationship with You? If we are so, please allow us to know that we have nothing to do with the ideal of heaven You wish to grant us, we have nothing to do with the foundation for Your comfort for which You have toiled throughout history.

Compassionate Father, loving Father, if You abandoned these miserable ones, they would never be able to escape from the shadow of death. How can we, who are in such a situation, emerge before You as righteous? We cannot be proud of anything. We do not possess anything. The only thing we possess is our shortcomings. The only thing we feel is awe in Your presence. Father, please have compassion on us. We hope for Your benevolence, Your compassion and Your grace. We are all waiting for Your outstretched hand to appear. We sincerely hope, Father, that You will look at us with compassion.

The dispensational time calls for the last days. The wave of death is sweeping over us and trying to swallow each of us. We know that You see through our chaotic environment and that Your concerned heart and the marks of Your toil remain on this earth. We can understand how indescribably anxious Your mind is as You look at these things. However, Father, we earnestly hope that You will look at us compassionately at the same time and guide us.

If we have a lonely heart, we should confess and transform it into Your heart. If we have a sorrowful and frustrated heart, we should change it into Your heart of happiness and life. We are in such a pitiful situation. Father, You know this. Please forgive us. We have to entrust our difficulties to You and regain our energy from You in this fallen realm when we should be taking on and lightening Your burden.

Father, please permit all of our hearts to be connected. We struggled in the realm of death and had no relationship to one another before; yet we are gathered here as

one family with admiration for Your heavenly dispensational ideology. Father, for this reason, we earnestly ask that You have compassion and visit us.

Who can have confidence in Your presence? Because You have confidence, we hope to have confidence; because You said it is so, we desired to feel it as You felt it. Father, if there is any wrong in this, please forgive us and personally direct us. We sincerely ask this.

Father, have mercy on the thirty million people of this nation. They are struggling, not knowing in which direction to go. They are howling at the crossroads of life and death. Satan's claim on their lives gets heavier, Father. We should feel sorrowful over this. We know that we should establish the victorious foundation by changing their path and cutting away the rope of death around them. Father, please grant us the power, if our power is not sufficient. Please give us courage, if our courage is not sufficient. As You gave the encouraging words, "Be bold and courageous!" to Joshua, we earnestly desire Your words of advice to us at this time.

Please permit us to bring the thirty million people before Your altar and connect them to Your life. We sincerely hope, Father, that You will guide us to become Your children who can sacrifice everything and fight against the satanic force that tries to separate us.

Father, there are sons and daughters of Yours in the lonely countryside now, pleading to You with their sorrowful hearts. Please be their friend, their resting place, and their guide. We sincerely hope that You will counsel and comfort them.

Please have compassion on Your children who do not have an environment in which they can share their difficulties with others. They do not have any members with whom they can share their hearts. They are in lonely circumstances. We know that Your world of heart moves beyond the limitations of time and space. Therefore, we ask that You allow the same heart to them at this time, so that their minds can be moved as Yours moves. Father, we earnestly ask that You inspire them with Your indiscriminating hand of grace, and reconnect them to Your heart.

Please allow the minds of the giver and of the receivers to be one. Please guide our hearts to be connected with Your tranquil heart. Father, we sincerely ask that You lead this hour so that we may kneel before You with a solemn attitude and harmonize with the natural desire to bow. Please direct this hour and prevent Satan's invasion during this time.

I ask in the name of the Lord. Amen.

My topic is "My New Self and the Heaven Where My New Self Can Dwell." I will speak briefly upon this topic.

The Ultimate Hope of Humanity and Our Reality

Countless people live on this earth, yet no one can confidently say that he possesses Heaven in his mind. The ideal world which humankind has admired and sought is surely heaven.

In this world, there are many who would wish to live well and be in a blessed position; however, those who can say "I lived well" and "I was blessed" are very few. When we look at this situation, we cannot deny that our life in this world is indeed not life in heaven, but its very opposite. I stand on such a border line; I stand in a position to search after Heaven. We cannot deny that we should seek out and live in such a place. Therefore, our mind searches for a better ideology, and our body seeks a better resting place.

However, the place we can confidently say is the best place in the whole of human history, the place where the original human mind can dwell, has not appeared yet. The lifestyle and social organization of such a life have not appeared in human history.

Therefore, although our minds yearn for a world of hope, we are living in the midst of difficulties in a situation where we cannot avoid the undesirable environment. Tomorrow will be the same. No one can deny that we live in an environment where we desire the world of hope, yet we live with lamentation and grief.

We have to think again about the problem of when we will be able to fulfill the garden of hope, the garden of ideology, and the garden of happiness by overcoming ourselves and our environment, when we will be able to live centering on for what we truly hope. That is the most difficult problem humankind has to consider and resolve.

This problem is so very troublesome, we cannot remain indifferent to it. Moreover, we know well enough through our life experience that our destiny does not allow our mind to stay cut off from the problem just because it is difficult to resolve.

Were We Born in the Garden of Hope?

We were born on this earth. However, we did not contemplate whether being born on this earth into our life was a good or a bad thing. There are many people who do not even think about whether this reality is true or not. After being born and living our lives, we are bound to die, leaving our bodies behind. We know well that each of us must go over the valley of death.

The issue of whether we die a truth death is related to us and to our lives. We should not forget that as we began, so must we end.

There may be many who are proud of the fact that they were born on this earth of their parents' lineage. However, a person with a true parental heart should grieve over the child she has borne. Even if a baby is lying in the cradle of happiness at birth, no one can be certain whether that child's whole life will be happy. The parent herself should experience a heart of sadness before a heart of happiness.

If we acknowledge that the child is not born in the garden of happiness, then the life he will lead after birth will be the same; the valley of death he will cross after his life will be the same. We must not forget that we are living in this kind of realm. Let us ask ourselves, "Have I yearned for the true life? Have I lived a true life? Do I have

the confidence to victoriously face death as I sing of the preciousness of true life?" Everyone would have to say, "No."

For these reasons, we cannot deny that all people are within the fallen realm and all people have a deplorable destiny. We are not in the world of the normal mind; we are in an abnormal world and environment. Consequently, no one can assert the word "happiness" from the day he is born to the day he dies. We have to remember that such things as happiness, the ideal, and hope have no relationship to us. The reason my mind is not happy is that I have not become a person who can be joyful.

If I had a heart that substantiated hope, then I would rejoice in the midst of that fulfilled hope. However, I do not possess such a joyful heart. If I had substantiated the ideal, then I would be in the position to confidently command all things to follow me, but I do not stand in such a position.

Humankind should have possessed the true ideology, yet they did not. Humankind should have lived in a happy environment, yet they lost that environment. I should have become a person who sings the melody of liberty and peace and who returns the glory of all the happiness swelling in my heart to the Creator; yet I have not become such a person. We have to realize that there is nothing more miserable and sorrowful than this.

Jesus bore the whole burden of the four-thousand-year history. He bore total responsibility for the forefathers in history. He bore all the ideologies of happiness and the Kingdom of Heaven and the hopes of humankind throughout history. Therefore, Jesus is indeed the friend among friends, the center among centers, the center of our total life. He is the center of hope and ideology and even of life and death. Jesus left a word of hope on this earth.

Heavenly Father toiled over four thousand years of long history so humankind might gain new hope and recover happiness in the realm of the new heavenly ideology, coming out of the realm of lamentation and death.

To Fulfill the Dispensation

What kind of strategy is needed to fulfill this dispensation? God had to raise one person and sanctify him. Because people on this earth cannot establish a relationship with Heavenly Father as they are, He had to choose a people as He persevered through dispensational history. We know well the history of God's dispensation of the chosen people. God chose Noah, Abraham and Moses for this purpose.

God's heart desired to complete the four-thousand-year history by raising Jesus and resolving all historical heartaches through him. Therefore, Jesus was essential and indispensable for God and the Israelites, whom God chose for the historical dispensational will. Not only the chosen people, all those who live in the world then, needed Jesus. Even all things which existed in heaven and earth then necessarily needed Jesus.

If we accept the existence of God, the central ideology which humankind desires, which will realize the joyful environment, must start with and from one principle standard. That would be an iron rule of the dispensation.

We cannot solve any problem without using a formula. Likewise, one principle standard must be established which will enable us to rigorously reject the historical resentment and introduce happiness into the hearts of humankind. If not, then even if there is some happiness, some ideology and life in God, they cannot make any relationship with humankind. For that reason, God toiled to educate the Israelites in heart to represent His heart. Their happiness was to represent God's happiness. They were to uphold the ideology of God's nation. Accordingly, God sent Jesus after four thousand years of the dispensation in order for Israel to build the garden of happiness and goodness by which they could connect with God in a real and substantial way.

Who Was Jesus?

Who was Jesus? During the four thousand years of the historical dispensation, no one was qualified to introduce the happiness of God. By the coming of Jesus, however, God's happiness was to be introduced at last and the garden of happiness which God permitted was to be built. We should understand that Jesus was such a new being in history. The Israelites at that time should have known that Jesus represented the sole substantiation of the hope of their ancestors, the substantiation of the happiness their ancestors had fought to attain. He was the hope for the restoration of Israel's national sovereignty and the establishment of the heavenly foundation.

Jesus resurrected the hope of the ancestors and of the earth, which was buried deeply in the heart of God. Moreover, he was the representative of God, the one whom God had sent to bring about the world where the ideal of the Kingdom of Heaven could be fulfilled. Jesus was our representative, the representative of humankind who would build the garden of happiness. The Israelites should have known this; however, they did not realize this. Therefore, even though Jesus came to this earth, he had to go without becoming the central person of the new world. He had to go without possessing the people of the new world and without building the society and nation of the new world.

The world we live in today is fallen. Because nothing in this fallen world became the reality God hoped to fulfill, God can rejoice in nothing. God looks at this world with judgment, therefore, our lifestyle, environment and nation cannot communicate purely with His heart.

What does God long for now? He is longing for something new. When Jesus appeared before Judaism and the Pharisees who bragged of being the chosen, he said, "The things you assert and have pride in are not enough." We should know that Jesus' three-year public life course was the record of the battle he fought to declare and proclaim that everyone had to go through him, that he was the cosmic new being who brought a new ideology and world view. Jesus hoped that his disciples and the numerous people who followed him would become new people. Nevertheless, among those who met Jesus at that time, only a few believed and understood that Jesus

came to introduce and build a new heart, a new ideology, a new life, and new happiness. Therefore, when Jesus came, he could not speak fully about these things and the blueprint for the new world before he departed.

Nicodemus appeared before this agonized Jesus. He was a government officer of Judea, a person in the position of a teacher and leader of the chosen people. Jesus emphasized to him the necessity of being reborn. We are destined to be reborn today, just as Jesus said.

If there is a last days in the six thousand years of history, then God expects to resolve everything at that time. God knows that He should judge and resolve this sinful world at a certain time. Therefore, we are walking our course of faith today fearing the last days. What kind of time is the last days? It is time to liquidate the old and assert the new.

Things Jesus Brought to Fulfill the Will of God

When we consider the course of history, numerous assertions of the past have changed as history progressed. As we face the last days today, democracy and communism are confronting each other and each is looking to dominate the other. Therefore, you should know that the time is coming when a new direction out of this battleground is to be discovered.

God is hoping that humankind will become his new second self. For that reason, our conscience is searching for our new self, which is different from our present self. If we live conscientiously, we cannot deny this. Our conscience constantly feels, "Oh, things should not be like this. We should not live like this." This shows that we realize this kind of society, this kind of world, must change. Accordingly, by the action of our conscience, we can find peace of mind, where we are moving toward our new selves and the new ideology without being consciously aware of it.

Jesus came to complete God's four thousand years of restorational history. What did he bring? He brought new life, a new ideology, and new love.

If a certain heavenly fortune were to flow through your heart today, would you feel the vitality of life to join and move with that fortune? Do you feel the heart of the one central ideology which can move all being, all cosmic ideological existence? Do you feel the heart of love which can embrace and melt all existence? We do not.

If God Exists

If God exists, who is He? He is the Subject of life who moves all beings which possess life today, tomorrow, and into eternity. Moreover, all living beings have an inherent nature to want to be with God eternally, to live centering on God, and to share life and death with God. God is the Subject of the realm of ideology and of this inescapable world. Moreover, God dominates the whole cosmos with love and heart, pouring out all His passion.

Today we are yearning for a new heart. We are seeking a new ideology. Where would that new ideology end? It is not a place of mere human involvement. Rather, it is a

place where God and "I" can be together. In the historic last days, there will surely be judgment. What is judgment? The judgment will clear out all the conditions that are set in between God and humankind. When these conditions are resolved, a new history will start where God and humankind directly intertwine.

If that does not occur, then God is powerless. If God does not move His dispensation centering on such a person, then there should not be the word "judgment" in Christianity today. However, there is certainly an important word called "judgment." Therefore, we can understand without a doubt that the God who drives His providence toward that purpose exists.

Six Thousand Years of Dispensational History and I

We lost everything due to the fall. I lost the central figure who is the subject of life; I lost the central figure of ideology; I lost the central figure of love. Our mind, therefore, yearns for the life which can taste true joy. Our mind longs for a better cosmic ideology. Our heart demands a higher love.

The life, the ideology humankind sought, and the love which was entangled in fallen people's emotions started from fallen history, not from the garden where God's ideal is fulfilled. Therefore, now is the time when a life force that can drive away all the things resulting from the six thousand years of history is needed. We need the life force that can represent history and drive away all the things which boasted the power and value of life during the six thousand years.

What is the six-thousand-year history? It is the history of the restoration of humankind, which possesses life force. Therefore, we should have the great power of life which can drive away everything that moved within the realm of Satan's protection and rule for the six thousand years. We should realize that only then can we be reborn as our new selves.

To present ourselves as new selves, we should have the ideology which can drive away any thought or ideology formed through the six-thousand-year history. If we cannot, then we cannot come forward as the vanguard of the new age. I cannot be reborn as my new self. Without possessing the great power of life which can deny the six-thousand-year history, without having a new ideology that can drive away any other kind of thought or ideology, I cannot become a new self.

It does not end there. History has developed in the direction where human emotions of love are intertwined within our family. God has demanded this. However, since the family did not become the perfect foundation upon which the ideology can be practiced, it will all be broken apart in the last days.

What Kind of Time Is the Last Days?

Humankind has brought about the civilization of the twentieth century and seems to move around the world freely. Nevertheless, when it comes to moving this world, their power of life is extremely weak. Their ideologies are in a state of utter ruin. Their emotions and loves are in the same situation. Materially, people of the twentieth century have advanced worldwide; in the internal aspect of life, however,

they are utterly weak. History is descending toward the age when no one possesses a fervent heart toward an ideology; no one can find the heart of true human love.

As a result, when we look at the family in this age, we cannot find the heartistic relationship between husband and wife, parent and child, that can be proud before God. The relationships between husband and wife, brothers and sisters, and between friends are all the same. Not only righteousness and the laws of human morality but even the standard of love itself is facing demise at this time. We have reached the time when God is about to demolish all these. For these reasons, now is the time when the great power of life and ideological authority is needed to straighten out this chaotic world. Such a time has come. The time has come for the love that contains the great power of life to be joined. Subsequently, all can unite and act toward one common purpose.

God has professed words to many people. God spoke of the chilling of love in the last days. He foretold that everyone would reject and betray God. God said that everyone would fall on the suffering and painful path when the time came. If one possesses the power of eternal life, then he will overcome any pain; however, in the last days, God said they would betray Him and their heart of love would fracture. Such a time is the last days.

What Will the Lord Bring When He Comes Again?

What will God bring when He comes again? Since we know that God is not going to destroy the world but will come again with a new ideology, what will He bring? He will come with the great power of life and the authority of a new ideology. He will come with the origin of love. Such a person is called "the Lord" in Christianity.

We who have tread and walked the course of fallen history need the touch of life which is stronger and more permanent and eternal than anything we have enjoyed or experienced before. The place where we experience such a touch will be our eternal resting place, a place we would never want to leave.

The three disciples who saw the transfiguration of Elijah, Moses and Jesus wanted to remain in that place. Have you attained and experienced the state of heart where you feel, "This is my eternal resting place, the place of eternal happiness. This is where there is no beginning and no end"? When one appears with the great power of life to which all creation will bow their heads, he will naturally become the master of all things. In his ideological world, all things and even God would want to rest and remain. When his loving emotional heart wells up, all things should want to harmonize with it. Even God should want to rejoice with it. There is such a loving emotional state. If these contents are not fulfilled in the last days of human history, then God's dispensation will end in destruction. The whole dispensation of God for this world would become a total failure.

God has been toiling until now, for He cannot allow such a conclusion. Therefore, we cannot deny that the garden of new life, new ideology, and new love will certainly come to humankind today.

What Should We Do as We Receive the Last Days?

What should I, as an individual, do in these last days? To solve this problem, we have to hold onto the Messiah who came for all people. Humanity has progressed until today through numerous historical relationships. God's dispensational history was brought about through the chosen people God so lovingly chose. This history was for the purpose of embracing His loving sons and daughters.

Therefore, we have to conform with the heavenly content that moved the six thousand years of history to possess the power of life that can push the whole of it away. Jesus drove away the four thousand years of history when he came two thousand years ago by being connected to the historical heart of God. After clarifying everything in the four-thousand-year history, Jesus wanted to build a new garden upon that foundation. Therefore, holding onto that heart of Jesus, we should clarify history and think of the future. We have to think of how much Jesus longed for the emergence of his new ideology at that time.

Jesus told Nicodemus that unless he was reborn, he could not enter the Kingdom of Heaven. Therefore, I must deny the life I have lived until today. No matter how much I think I have accomplished, I must deny my individual self. Because I am a fallen person, I cannot escape from that realm. My life and my lifestyle should be denied.

What we think of as normal is not indeed normal. We live an abnormal life; we have an abnormal lifestyle, and we die abnormally. The natural place for us to enter would be hell. What is heaven? It is the place where the person goes who lives a normal life, has abnormal lifestyle, and dies normally.

If Jesus came to distinguish between hell and heaven, to close the door to hell and open the door to heaven, to build heaven, then he certainly did not come with an ideology, a life, and a love that can be denied. You should understand this.

Who did Jesus come in search of when he came to this earth? Jesus came searching for the Israelites, whom God has established as the chosen people after indescribable hardships. Jesus was absolutely necessary for Judaism, the religion of the chosen. That absolutely necessary one was hung on the cross and departed. You should realize that Jesus was absolutely necessary for the Israelites and Judaism. The cross was absolutely unnecessary. It should not have been.

The Value of Jesus and the Cross

Why did Jesus come to this earth and for whom did he come? Representing God, Jesus came to this earth to make people walk the historical path with hearts that could connect to God's heart and the heart of history. The Jewish people understood how to follow God's history, but they were not able to follow God's heart. They upheld God's dispensation, yet they failed to uphold God's heart.

For that reason, Jesus came with the historical heart and God's heart, moving behind the dispensation. Jesus came with the heart that substantially represented the four thousand years of history. The Israelites and the leaders of Judaism, however, did not know this.

Searching for God means grasping the life that emanates from God's heart, finding the ideology that comes through God's heart, and searching for the love that comes from His heart. There cannot be life without going through God's heart. There cannot be ideology without connecting to God's heart. There cannot be love that does not come from God's heart.

For that reason, when Jesus came to this earth, he came as the owner for the four-thousand-year history in the realm of heart. Because his heart represented God's heart, whatever came out of his heart had the power of life. His heart was the substantiation of the historical life, of the historical hope and ideology, and the historical love.

Therefore, Jesus should have been regarded as more important than the people and nation of Israel and Judaism. The Israelites, however, killed this most significant Jesus. They were ignorant of the fact that they could have gained his heart and ideology for the nation, for God's dispensation, and for the whole universe through this one person, Jesus. They killed Jesus, for they did not know.

Today we believe in this Jesus. We should not believe now in the dead Jesus. We should believe in the substantial Jesus who had the new ideology, the new life, and the new heart of love. However, where did Jesus go? He is no longer on this earth. Because he was killed, he is no longer on this earth.

When will he come again? When Jesus came to this earth, he had the responsibility to establish a new form of ideology and to build a new history and people intertwined with new life and a new heart. Jesus left the word that he would come again, for he had to go without fulfilling these things.

The word that he would have to come again was indescribably tragic. Today's Christians, however, understand this as a glorious word. They do not know that they should mourn for the dead Jesus before having expectations of that word with hope, as a glorious word. Therefore, if one comes looking for my new self, we should attend and uphold that person.

We are in the last days of the six-thousand-year history, two thousand years after Jesus' coming. What should we do at this point? The descendants of Abraham should inherit the faith and loyalty of Abraham. The sixty thousand Israelites who followed Moses should resemble the faith and loyalty of Jesus. This is the Alpha and the Omega. For this reason, we can become a friend to God and Jesus in the world of the heavenly heart only when we fight to resolve the aching heart of God as He worked throughout history.

Our Attitude of Faith in the Last Days

Who are sons and daughters of filial piety? In daily life, if someone just feels happy when he sees his parents happy, that is not a filial son. The real filial son or daughter would not only feel the happiness; he or she would also feel the course of past hardships that went before the present happiness. If a son or daughter only rejoices without knowing everything of the process that led to the happiness, this is

not a truly filial child. If that is the case in the human world, it would certainly be true in the case of the heavenly dispensation and of God's will for the future.

Who was Jesus? He was the substantiation of new resurrection, culminating the four-thousand-year history. The people of that time did not know that he was unprecedented, representing Heaven and earth.

Had the high priests and Pharisees known that Jesus came for the followers of Judaism and the Israelites, they would not have opposed the people going to Jesus. However, they opposed and prevented this, and Jesus lived a heartbroken life on this earth and departed in misery. This is certainly the sin of humanity, not of God or Jesus.

How absurd is the fact that the birthplace of the Messiah, whom God promised for four thousand years through the prophets, was a stable. Think about it. In a stable? Many people today celebrate Christmas as a wonderful day but, actually, it is heartbreaking. Many do not know it is a sorrowful day for which no amount of tears would suffice.

Had there been people at that time who truly longed for and prepared for the Messiah such that their sincerity even touched the heart of Heaven, they would not have treated the Messiah in that way. There should have been people who prepared for Jesus, but there were none.

As we face the era of the last days, we hold resentment against our forefathers. For what? For allowing the historical conditions that culminated in the persecution of the Messiah. Moreover, we hold resentment against the people of Judaism and the Pharisees of two thousand years ago. If there were any indignation in the heart of Jesus, it would have been against the Israelites. However, Jesus did not resent them, for if he had abandoned them, God's foothold on the chosen people would be broken. As Jesus thought of the heavenly heart that had toiled for the four thousand years, he knew that all the work of God toward the Israelites would be lost if he abandoned them.

Knowing this, he had to bless his enemies out of the fear that the historical relationship would break and the suffering of his people would follow upon his death. He did not bless his enemies out of joy. He did not bless the people of Judaism, the Israelites, out of his love for them. We should realize that Jesus blessed humanity out of concern for the further burdening of God's tearful heart in the dispensation of history. Therefore, we can understand God's heart only when we dare to do the work in place of Jesus who died so regretfully, when we dare to feel anger concerning his death on the cross.

People say that Jesus came to die, but that is not true. As Jesus walked to his death, he was heartbroken and so was God. Jesus came for God and for his people. The day he was killed, Heaven could not help becoming utterly dark. We should understand this today.

For Whom Did Jesus Live?

Jesus was born on this earth as a totally new being in human history. However, he lived a miserable life.

For whom did Jesus live? He did not live for himself. It was not because he did not have pride. Although he was persecuted, he had within himself the power of life and ideology and the power of intense love. We should know that he lived without fully spreading his authority of life, ideology and love. For whom did Jesus live? He lived for his miserable people. The resurrected Jesus has toiled until today to resurrect our dead existence by his living substance. That has been the historical course of the two thousand years since his death. For whom did he live his thirty odd years? It was not for himself but for God and fallen humanity.

For that matter, for who did God toil? God has never lived for Himself. He lived to save the people who had died because of the fall.

What kind of days are the last days? Since Jesus did not live for himself, humanity has to offer a time when Jesus can live for himself. Since God also has not lived for Himself, humanity also has to establish a time when God can live for Himself. The last days are such a time.

God could not live for Himself until today because He had to save the dead people who had inherited the fallen lineage. Jesus could not live for himself during the two-thousand-year history. Holding onto humanity in the realm of death, God has been working six thousand years to save them and to restore a new day.

What Determination Should We Make?

What determination should we make today? We should inherit Jesus Christ and be born again. Have you felt the power and touch of life permeating your mind? Have you felt that this is the only ideology for humanity? Have you felt that this is the only thing that can resurrect humanity at last and initiate a new history? If you have felt this, you should abandon living for yourself and walk the path Jesus walked.

After the resurrection, when Jesus looked down upon this world and saw how God's worry and concern filled this earth and how much toil remained, he wanted to pray, "Oh, God! Please entrust everything to me and rest in peace." That was the heart of Jesus. However, God could not rest. As Jesus felt sorrow, God also felt sorrow; as Jesus was dying on the cross, God also felt the pain of death.

As long as we believe in Jesus, we should not envy the world of glory, even if we have confidence that we will elevate to the position of glory from attending the resurrected Lord, having crossed the judgment altar of the last days.

Jesus came as the king of kings to restore the heavenly sovereignty, to attend God as the son of glory, and to bring peace to all people. However, he was not able to rejoice even for a moment. Jesus lived and died solely for us, humanity. God is still holding onto this earth. Jesus is still holding onto this earth. The Holy Spirit is still holding onto this earth. If we are to become friends of the heart with Jesus, we should have the heart that says, "God! Holy Spirit! We will hold onto this earth now."

To Truly Sing of Glory

What was it like for Jesus coming to this earth? He was born in a stable; he lived with the persecution and contempt of others; he died miserably, hung on a cross. Therefore, our task today is to feel the heart Jesus felt as he passed through the way of the cross.

If there is any glory, before I can sing of the glory, the Lord should sing to the Father, and the Father should sing to all people. Only after that can I sing of the glory. In order for the Father to sing of glory to all people, first there must be the Kingdom of Heaven on earth. Therefore, we should make the environment for God and Jesus to rest. We should re-establish the dignity of God as the Creator and the dignity of Jesus as the Savior. Heaven and earth, all things, the countless spirits in the spirit world and in hell, even Satan himself, should say, "You are indeed the son of God."

You know that the sad historical course has not ended yet, and the time of the judgment has not yet arrived. Nevertheless, you felt the heavenly life, embrace the heavenly ideology, and received the shock of the heavenly heart. What is it all for? Of course, it is for God's hope to be transferred to you. That is the purpose of God.

The people of this nation remain as God and Jesus' concern. We should be willing to take the responsibility over all such concerns and liberate Jesus and God. Therefore, centering on such a determination, you should bring the victorious results from the war and attain the qualification of being a friend of Jesus. Only then can you substantially elevate to the level of resurrection. Because Jesus lived such a life and resurrected after his death, we also must go beyond the condition of being resurrected after living such a life. Therefore, we must follow the path of Jesus to discover our new selves.

The Process of Resurrection

God's dispensation is not only looking for new individuals. He must find a new family, a new people, a new world, and ultimately the Kingdom of Heaven. Jesus was unable to leave the value and standard of his heavenly character or personality as a new being on this earth. Therefore, he left behind the term "bridegroom and bride" as he left. God's will is to establish a heavenly individual to find a family. Having that family as a model, He is to find a people; having that people as a model, He is to find a nation; having that nation as a model, He is to find the world, restore heaven and earth, and ultimately build the Kingdom of Heaven.

What should we do to become a new, resurrected self? We must establish the standard upon which God can say, "I can now defend you, and I will take the responsibility for your life, your ideology, and your love and heart."

No matter how we are attacked, we can be resurrected if we have the standard upon which God will take responsibility for us. Jesus was able to be resurrected after the attacks of countless satans, for he had such a standard. His authority of life, ideology and love was connected to God's heart. For that reason, Jesus' substance was able to be resurrected.

If we have that kind of heart, who can attack the power of my life, my ideology, and my love? As long as God is with us, we have the authority to be resurrected after countless beatings from Satan, even after countless deaths. We should realize that we can be recognized as a new self with a new standard, a citizen of the Kingdom of heaven and a heavenly family, only when we stand on the judgment altar with that authority.

For this reason Christianity teaches, "Those who are willing to die shall live and those who want to live shall die." In the last days, we ourselves must die first if we are to become a new self, for everything in history is as death. We can become a new self only when we die in the fallen world and feel the glory of resurrection as we step over death by the power of God's heart, ideology and love.

We should become those who can courageously withstand any kind of storm with God's life, God's ideology, and God's heart embraced in ours. Only then can we become the long-awaited new self who is qualified and worth to be the central figure in the new age.

God's Wish

There is no one who can see through God's sorrow now on this earth, and there is no lineage that can be connected to God's heart of love. No people are willing to acquire God's ideology. There is no lineage connected to God's life which can remain together with God for eternity. Is all this true?

We are God's adopted children because Satan took possession of everything in history until today. The adopted child has a different lineage from the parents. For that reason, if we are to become children of the direct lineage, we must become a new self from the adopted child position. To attain the form of the children of direct lineage, we must receive the power of heavenly life, the touch of life, the ideology of life, and the impact of love. Without them, I cannot be reborn as a new self, a citizen of the Kingdom of Heaven, a parent who can have the children of the Kingdom of Heaven. God's wish is to accomplish this. This is our wish, humanity's wish, Jesus' wish, and God's wish; yet we did not know this until now.

Think this over. You should not be without a longing mind that searches for a new life. You should remember clearly that you cannot remain in the new age if you do not search for the new ideology and the new love.

Prayer

We realize that there have been many who came and went, yet there were truly few who came and went representing you, Father. There were many who loved centering on this earth, yet there were none who loved holding onto You.

So many people have longed for the garden of hope, the garden of ideology, yet there were none who held You and sang to You, "This is my every hope." Father, please allow Your sons and daughters who are gathered here to experience the feeling toward You. Make them understand that You are the whole of ideology, the whole of life, and the whole of love. Please make them understand Your sorrow of

Humanity lost the original garden, fell into the world of death and struggled against the darkness. We have been in the midst of lamentation and hopelessness, entrapped in the hands of the enemy. However, we long for the original homeland in our consciences, the remnant of the original mind. With Your touch, which we felt hour to hour, we have sought the stream of heavenly life. Father, even as You persevered through the historical battles, You helped us. We are so grateful.

Father, You know that being immature and unworthy, we are tired from this course. I ask You to spread Your hands of compassion over us. Please grant the power of recreation and restore our original hearts. My Father, I sincerely ask that You hold us so that we may approach You with our original selves.

We must go toward the original world for which You long, even if we have to cut away everything of this world. Therefore, Father, please allow us to be totally immersed in desperate longing for the homeland. Please drive us so that we may run to the homeland, even if our bodies and legs become exhausted.

Please allow us to long for God's heart with both our minds and bodies. Please allow us to build the garden of happiness in which You will finally rejoice together with us and with all of humanity. Father, I earnestly ask that You permit us to push the task forward with a loving heart, even if everyone in this age opposes us.

We know that as fallen people, we must find our original selves and our original homeland through the process of restoration. We must build the original world together with You.

We the evil and fallen people were ignorant of Your loving heart, the original homeland, the original character, and the original self. Father! I truly ask that You refurbish us with all the elements we need to become original selves through Your word, Your character, and Your loving heart, so that we may attend You without any shortcomings and establish our glorious selves.

Countless satans, our enemies, have indiscriminately attacked our forefathers in the historical course and are attacking us today to prevent this. We now know that it is our responsibility to prevent and dispel this. We sincerely ask that You allow us to become true heavenly sons and daughters, armed with Your heart and Your words, able to stand confidently before our enemies.

We must now search for our original homeland. Our families, our society, the thirty million people of this nation, the countless people on earth, and even all the spirits in the spirit world are seeking the lost original homeland, Father. Please allow us to be the leaders who can build the original homeland that is connected to Your heart. Father, please make us the workers and soldiers who can find and unite the true sons and daughters out of the world of the enemy and build the original garden.

Father, please have compassion on us. We come to You with spirits wounded during the week. Please eliminate all the unrighteous elements and make only the original elements appear that can harmonize with Your original nature. As a result, Father, permit us to bring the greatest glory and joy to You. Father, I sincerely ask that You make this hour an hour of joy by the recovery of our original selves.

Please purify us, the unworthy ones, for it is a time for bowing. Please prevent the myriad satans from invading this hour. I earnestly pray that You allow this hour to be an occasion for numerous saints and angels to attend You and a time for bonding of heart to heart.

As I ask earnestly that You personally dominate and move upon the rest of the schedule, I pray all these things in the name of the Lord. Amen.

Prayer

Father, who moves this earth! Please forgive the sorrowful sin of history, which must be indemnified. Although countless people praised You, sad history has passed for six thousand years without fulfilling Your will. When we think who is responsible for all this, we cannot lift our heads. However, we ask You to have sympathy on our poor hearts and please preside over us personally.

We now kneel in Your presence with disheveled minds and bodies. Loving Father, please subjugate this hour, for we know You should be our sole owner. You are the only one who can see through all our situations.

Humankind has struggled to search for You in the course of history, yet none attended and lived with You on the earth. Is there anyone piece of land that belongs to You? Is there any one family that is Yours? Any one people? Any one nation? Nothing on this earth is claimed as Yours.

We dare to understand Your sorrowful heart. We know Your sorrow is that You cannot stand as the owner of this earth even though You are the actual owner, and that You cannot take the authority over this land, even though You should do so.

You worked without being able to take responsibility for humankind on the earth even though You should do so. You were in the position to directly subjugate and command us throughout our hearts, yet You could not do so. You should rejoice over us as the fruits of goodness, yet You could not find any one person, any one day. We did not know in what a sorrowful situation You were involved.

Please permit us to be Your sons and daughters who can be connected to Your sorrowful heart even if we have to lose everything on this earth at this moment. We sincerely desire to feel Your situation and difficulty from the standpoint of Your real children, to shed tears when You shed tears, and to experience hardships when You experience hardships. Father, You toiled for a long time to find and to establish such a person, yet You have not met the central figure who can represent humanity, heaven and the heavenly law.

We know that in the midst of all this, You formed the Israelites through a long historical process and sent the substantial Messiah who represents You and who works centering on Your heart to this earth. The Israelites, however, did not attend the Messiah and did not live together with him; as a result, they have wandered throughout the world. Today, as we face the last days, we are expecting the day of the Lord's Second Coming. We know that you are searching for one who feels heartache when You feel sadness, one who fights with You, knowing Your situation;

one who sings together with You representing Heaven's joy. Father, there are countless people living on this earth, yet they have not recognized the one person who will represent the future together with history and the age. Please forgive them at this time.

Father, we pray kneeling down in front of You until today waiting for the hopeful day when we would receive that one person. Oh, Father! Please let the precious person who will bring a sincerely loving heart to come to the permitted garden at the permitted hour. Let the joyous day come quickly to heaven and earth. We earnestly hope for and ask this.

Father! We realize that our mind is inadequate, our body worldly, and that our desire moves together with Satan's. Possessing these internal elements, we are miserable, for we are not qualified to await the one central figure representing God coming at the permitted hour, the permitted time, and in the permitted age. Father, please allow us to lament for our pitiable selves, our pitiable families and society, pitiable humanity, and pitiable heaven and earth.

It is the time for us to atone for our sins in sight of Heaven and earth with a sorrowful heart. Father, please open our minds. Oh, Father, we earnestly ask that You reshape our minds and bodies into the substance which can harmonize with Your hyung sang and Your heart, for our heart does not know how and is not in a situation to relate to Your heart.

If You abandoned us, then we would only be a feast for Satan in this world of death. Oh, Father! You have waged the dispensation for six thousand years! Please do not abandon us in these last days. We know that Your will, which wanted to set the victorious mark, build the victorious garden through us, and show it to the enemies, still remains. Therefore, we ask You to guide us so that we may bring the glorious presence in any kind of difficult position. Father, we sincerely hope that You guide us to be the loyal heavenly subjects who will leave an absolute unchanging heart toward Your will in front of Heaven and earth, even if we are shattered to pieces by the hardships.

Father! Please have compassion on us for we have gathered here today. Please make us understand Your heart now. Allow us to understand our situation. Please eliminate anything and everything that may not be acceptable to Your will. Father, please spread Your mighty hands directly upon us so that our bodies cannot help moving with You, and we cannot help repenting before You, Your heart becoming ours.

Please remove any worldly concepts, ideologies and assertions which are unacceptable to You yet which we have held until today. Please elevate the standard of original sensitivity and conscience so everything may harmonize only with what is Yours. We earnestly ask that You connect our hearts and make them unite with Your heart and Your situation in this hour, Father.

Please make us realize that we are the sinful people who cannot lift our heads, no matter how good we think we are, and that we are the fallen descendants who

cannot present any excuse before You no matter how many internal conditions we may have as our excuse.

Father, please purify our surroundings by sending the numerous holy saints. Please reshape us with Your mighty hands by shattering each heart. Oh, my Father, I sincerely hope and desire that You give us the words, as well as the character of re-creation, so that we can be transformed from the substance of death into the substance of life and can welcome the joyful hour of calling You in glory, ecstasy and happiness.

Today is a sacred day, Father, a day in which all people should glorify You. The people of this nation, however, do not know You and most of humanity opposes You. The time has come to understand Your pained heart that laments over humanity. Father, please allow us to be Your sons and daughters who can kneel down and shed ceaseless tears in front of You at this time, as we feel the historical sin of not representing Your lonely heart and situation. We sincerely ask that we can be Your children who can sing and comfort Your heart until our bodies disappear, for we realize how much Your heart has been wronged.

Your sons and daughters who are gathered here are miserable people. They do not have any friends, any defenders, nor any companions on this earth. They searched and followed this path by crossing lonely hills, lonely trails, and lonely thorn bushes, being beaten time after time. Father, have compassion on them, for they understood that they have to keep to this path at any cost, even if they fall and die.

You are the only one who can take responsibility for the lives of Your children who are longing for Your heavenly ideology out of their thirst for life. You are the only one who can comfort their situation. Father, please subjugate their heart, their situation, and their environment. I truly ask that this hour be a sacred hour in which You reveal Your presence to them and sacred hour of worship.

We have arrived at the last days, the period where time rushes forward. The time has come for us to assess where we have been from the objective perspective. Please make us see clearly and criticize ourselves: where we are at, in what direction, and with what purpose we are going. Father, we know that we must desperately work to eliminate any gap that may exist between Your wishes and ours.

Father, please make our mind and body united as one. Please make us move only if You move and stop when You stop. Please establish a turning point in Your dispensation, and please make us prepare ourselves as the representatives of Your heart who can sing the glory of Heaven and move the countless holy saints in the spirit world.

Please grant the same grace to the lonely members in the countryside who are kneeling down and praying to You now. Please spread Your loving hands and bring about the motion of life to all those places where members are pleading to You with desperate situations.

Father, please guide us to the realm of Your dominion where we can sing of the glory of resurrection. Please embrace us with Your loving heart. We sincerely ask You to

bless us to become offerings to You with childlike hearts, minds and bodies that admire and long for you. I pray all these things in the name of the Lord. Amen.

Prayer

Father, my Father! Please make us feel that our mind belongs to You. Please make us feel during this hour that our body is flawless and untainted, just like the original Adam and Eve. As we realize our responsibility to become the glorious fruits that can be offered to You with our minds and bodies united into one, we ask You to please grant us the heavenly grace of calling You "our Father."

We know well that the greatest sorrow of humanity is not being able to connect with Your love, losing the original conscience which can communicate with Your heart, and the disunity between our mind and body, which have the role of uniting that conscience and heart. Sensitivity toward Your heart was lost due to the fall. The mind that can love all things by experiencing Your heart disappeared from us. Father, please guide us to regain that heart. Please make our mind and body united and please make everything we have belong to You. Oh, Father! We earnestly hope that You will move us in this hour to possess a broad heart that can proudly spread the wings of love and embrace all things as we bring our all to You.

My Father! We desperately need Your word, which can connect us with that kind of heart. We know that we lost Your word; the next thing we lost was the substance, and the next was the heart. Father, please raise in us the lost original heart through Your word. We sincerely ask that You will grant in this hour the grace to be embraced in Your glorious bosom by our minds bowing to Your original words and our bodies listening diligently.

You were the one who initiated the task; You shall be the one to fulfill it. Everything was started from goodness; thus, the end shall also be goodness. Father, You said that You are the Alpha and the Omega, the beginning and the end. However, humankind lost the original heart at the beginning, and we cannot be connected to the heavenly heart even at the end. Now, in the last days, we should hold and connect with the original heart, yet we are still struggling in the grievous pits of the fall. Father, please forgive us.

Please make us understand in this hour that our mind is not ours but Yours; our body is not ours but Yours. Please, Father, make us experience substantially and actually the reality that all of our heart, sensitivity, and everything we have does not belong to us, but to You.

Father, I am about to convey Your words. Please do not allow any gap between the mind of the conveyer and the minds of the receiver. We know that it is easy to block heavenly grace if we assess things from our subjective viewpoint. Therefore, please make us reciprocate and harmonize for Your sake alone. We earnestly pray that we can return to a childlike heart, hear the words, and receive the feelings as they are. Please permit everything to start and end with Your presence.

Father! Please allow us to be connected to the heart and the situation of Jesus at the time of his ministry. Allow us to become the substantiation of his ideology and

hope so that we can welcome Jesus, become harmonized with his situation and his heart, and establish the condition of joy by which to attend You. Father, please bless this hour which we received with Your permission to be filled with the grace of Your glory. I ask all this in the name of the Lord. Amen.

When we look at ourselves, we realize that we are not alone. There are certain families and a society which have special relationships with us. When we look at this from the perspective of conscience, we realize that all these are intertwined within the relationships that promote the larger and higher goodness.

The Intertwined Hopes of Humanity and God

If we want to clarify ourselves completely and stand in a perfectly secure position, then we must resolve all relationships from our old environment and make an absolute relationship with the new value. We must make an absolute relationship with the world of heartistic ideology. We must make that kind of determination while we are alive on this earth and claim it as God's, humanity's, and our own. That would be the greatest hope and mission of humankind.

God's lamentation is that humanity, whom God personally created, did not unite with the heavenly value, did not harmonize with the value for cosmic existence, and did not become ones who could praise the absolute relationship from a secure position. This is the lamentation of God and of human history, and it still remains as a condition of lamentation in our minds.

Our mind unconsciously desires to sing about that absolute relationship, about that happiness and the ideology of liberty and peace. Even though that is the wish of both our mind and body, no one has fulfilled such a world with his mind and lived in such an environment with his body. This is proven by history, by your lifestyle, and by your life.

When we analyze and criticize ourselves objectively, we are certainly not a happy people. If we are miserable, we must be miserable for You, for humanity, and for society.

If we do not have the solution to our problem and a method of replenishing ourselves, then we cannot remain in a secure place from which to glorify the absolute value. In religious terms, we call this "living in the secular, sinful realm of the fallen world."

If God exists, He would want to liberate such people, to make them the substantiation of liberty, and lead them into the garden of liberation and the world of liberating ideology. The final hope of humanity is to become the center of harmony who respects his value as the representative of all things and who can move together with the world of cosmic beings. The final hope is to achieve the absolute standard by which the Creator God is moved to be present. If God's dispensational will exists, finding such a being would be the final purpose of His dispensation. If a stream of history exists, then its purpose would be the building of the world in which all individuals are connected. When we look at ourselves, we are connected to a certain world of relationship. Our existence today did not start from ourselves; it is

connected to our past relationships and to our era. Moreover, we are destined to have future relationships.

How then would we explain the intricacies of our past relationships, of our relationship to our era, our future relationship, and our relationship to the spirit world? Philosophers should strive to explain this; religions should strive to solve this. Conscientious and heartistic persons of character should have this kind of ideology and assert it; only then are they qualified to possess new hope and a new ideology in front of past history, the present era, and the future. Only then can they represent that value.

However, ever since the beginning of human history, no one has presented himself as the substantiation of such value to humanity. No one has sung together with the cosmos and glorified the cosmic joy.

God's purpose, hope, and the ideology of creation were to find and establish this kind of person. Why then was God unable to present the condition of such an ideology, and the experiential emotion which we long to find and connect with our heart to the human world? Why were none of the great people of history able to introduce this kind of situation? We realize it is because human history did not become the foothold that could hasten in the world of goodness in which the original essence and the original nature are harmonized. We should know that our society does not have the proper conditions for establishing the substantiation of the ideology of goodness and for praising and cultivating such a value. History and society do not harmonize with our ideological world. They are actually against it.

For that reason, a certain event, a certain new ideology, or certain assertion must come forth to resolve this contradictory and conflicting situation. Humanity cannot reach the ideological world that can only be understood by our original mind and heart as they are now; therefore, a certain new ideology must come forth to present the direction. That ideology must possess all the historical and environmental conditions if it is to change all that is contradictory and conflicting.

The Purpose of Dispensational History through Religion

God has been stubbornly pioneering one aspect of history in which the masses did not take interest: religion. Religion has not followed the trend of history and has maintained the singular path that went against the course of history. It has developed a conditional foundation which worked to foster the concept of holistic goodness in the background of history.

Had God not prepared that foundation of relationship and the conditional environment in the course of history as He developed the direct relationship with humankind, then He would not be able to have any relationship with us today. Had He not accomplished it, He would not have any relationship with our conscience today.

Religion has developed through the historical relationship and has prepared and advanced the foundation in the environment from the position that went against the contemporary society. I myself also advanced from a position that could not

harmonize with reality and went against the trend of this age. However, if religion does not harmonize with society until the end, the garden of happiness, freedom and peace for which God, humanity and the whole cosmos long cannot be constructed in the dispensational last days; such an ideology cannot be established. If God is driven out, then the standard of absolute goodness in our conscience would also be driven out. Therefore, that absolute goodness also must pass through the process of historical relationship if it is to make a relationship with historical humankind. For that reason, God has worked the dispensation in this way.

What did God do during the long six thousand years? God established a new concept of goodness and upon that foundation developed the form of religion. He then advanced the ideology of goodness for the purpose of liberating all the conditions and all the relationships in the entangled history. God has waged a movement to liberate individuals from their entangled history and from their adherence to their culture. In other words, God has been toiling to disentangle us until now.

Human history started not from goodness but from evil. Evil started first. The communists assert the theory of dialectical materialism and explain history through the theory of thesis-antithesis-synthesis. However, that is not the truth. The assertion that from a thesis a conflictive antithesis emerges and produces something new (a synthesis) through the process of struggle is incorrect. The proper assertion should be this: since something untrue (antithesis) exists, a true form (thesis) should emerge, and harmonize to produce something new (synthesis). The developmental process of history has been this: since history started from evil, something new (a thesis) which confronts that evil must come forth and reconcile the evil.

When the time comes for the fulfillment of God's purpose, the highest goodness will have been established and the greatest point of resolution will appear. Such a time is the end of history, the end of religion, the end of the humanity's hope, and the end of the heavenly dispensation.

Therefore, God has suffered and toiled to reform people who are entrenched in their wrong habits and narrow-minded traditions in their various environments. We should be grateful to Heavenly Father for guiding us from the time of our historical ancestors to today.

God has been working to disentangle knotted human history. God is working to transform it because human history did not harmonize with the ideology of goodness and instead became connected with the illicit content of the fall. God's dispensation has the will to transform the wrongful history. For that purpose He has sought to transform the individual, the family, the people, the nations, and the world. You should remember this point.

Therefore, my topic today is "God's Will Which We Must Untangle." We must remember that God will continually fight until the day this world is completely untangled from the position of denying all the tangled and knotted relationships of history.

God's Dispensation Sparked Reform Movements and the Situation of Today

We must untangle God's will. God's will is to reform history. If we observe history, all the past sovereignties were gradually destroyed by reform movements. That process continued until the present form of democracy. In other words, in the medieval age, God liberated the serfs, liberated the feudal society, destroyed the monarchic states, and established today's form of democracy. God has worked to advance the reform movement toward the standard of the whole representing the state, the world, and the ideology, the individual representing the whole, and at the same time the whole representing the individual, and the whole unable to ignore the individual and the individual fully able to confront the whole. That, however, has not moved to harmonize with the direction of history but went against it. For that reason, there are two major streams that are confronting each other at this historical period of the last days: one is communism and the other, democracy. Communism and democracy are confronting each other.

From historical evidence, the democratic camp belongs to God's side, for it moves upon the foundation of God's dispensational will. What about communism? It is the camp that moves upon the materialistic external foundation, and it goes against what can be allowed in the human world. These two camps have been spearheading the worldwide reform movements. They are professing the reform movements on the world level. Now these two camps will crash into each other, and that is the time when which is right or wrong, correct or incorrect will be decided.

When we discuss the value of a person, we cannot evaluate him as a great person merely out of his external appearance. By what do we evaluate a person? The standard should be his conscience and world view.

We talk about someone's character according to what depth is the heart connected to his conscience and world view. This applies not only to the character of a person but to the ideology also. If an ideology is founded upon a certain external form only, then it will not satisfy a human being. A human being does not become satisfied only by the external things. When we feel happy, we do so only when the internal condition of happiness is satisfied. That is the original nature of a human being.

Therefore, when the ideology or the world view, which has a materialistic foundation and emerged out of the reality of the present society, is introduced to humanity who ultimately moves toward the highest goodness, it will not be able to connect to the humanity in the end.

Therefore, now humanity must recognize the existence of the Divine, move their conscience according to the movement of the Divine, and establish an ideology and a world view based upon that conscience. We know well that without having the ideology and the world view that upholds peace, happiness and love, and that contains the original essence of unconditional sacrifice, without the human being sensing and experiencing the goodness automatically through the conscience, humanity cannot establish the condition of happiness, the ideology and the world view of happiness in the human world. History has moved to the time when nationalism is passing away and globalism must stand representing the whole.

The world should move toward where a single organization or person does not rule the world but all people from an equal position claim the world as my own, the sovereignty as my own, and the world view as my own, within the democratic system. God has been opening and will open history to reach such a state. He is working in this manner.

When we look back at God's dispensation, He has been working in the internal aspects from the position that goes against the trend of that period. God has been working to unify the people of the different nationalities by setting a general direction of goodness and making the whole move toward that direction. God unified the people of different nationalities by establishing a new form of religion which can mediate and move them toward unity.

If we look at religion from that perspective, Christianity is in the leading position among many religions. The history of Christianity, which represented God's dispensational will and lasted through the process of reform and revolution of the human history, prepared the content that can move the present world and can become the hopeful foundation for the future.

When we understand this we can understand what is God's love. Why? God did not permit the religious people who were responsible to God's will and His dispensation from making a relationship with the world, for God had to reform the ideologies, the world views and the national traditions as human history progressed. Those religious people were in the lonely, poor and miserable position from the perspective of their period; however, that was the genuine love of God who prevented and led them, knowing history and its process of reform.

God allowed the people of the Old Testament to come to Him through the Law and made the people of the New Testament come to Him through the faith which advocates character. Just as the Old Testament period ended by the advent of Jesus, the New Testament period will also end when the Lord comes again. In other words, religion also moves toward the form which can accommodate the reform-minded historical viewpoint. Among many of God's dispensational programs, how to spread the major religions, such as Christianity, Buddhism, Confucianism, Hinduism, would be an important issue.

The Mission and the Essence of Christianity from the Viewpoint of Reform History

If God has presented the history of reform and of liberation, then the period that centered upon and venerated the church leader should end. Just as God waged the struggle to enlighten the feudal society which served the feudal lords, in the last days, religion is needed that allows equal value to the followers, as well as the esteemed church leaders. God will look for a people of character who can transcend all denominations and sects. Wouldn't that be true? Only then, God's dispensation of liberation would be concluded in the historical last days.

The Christians now and in the past have regarded other religions as inferior. However, if their attitude does not change, then the efforts of a million-fold would be required to open their mind when the time comes for a new day.

Combining everything of the past is not the way; however, all should be resolved as one and become open in the end. The one who shows the open-mindedness to history, the ideology, the world view, and our mind will be on the side of God. The religion which is led by that kind of person will be the religion that all humanity will worship.

Therefore, if the Christians today realize God's dispensation has been moving toward reform and openness, then stretching and opening their limited concept of faith would be their most urgent task. At the same time, they would have the responsibility to reform and uncover all the general conditions of their society to make these acceptable to God. Wouldn't that be so? Religion and politics have been separated until now, but they will merge together from now. The Catholic kingdom of the Vatican will establish its own political form in the not-so-distant future. The time will come when it will fight against the system that asserts a different ideology and world view. Wait and see.

For these reasons, the direction of reform and openness has been divided in two main directions in history: one is right, the other left. These directions, however, should not divide without limit and become destroyed; they should be guided, centering on one common purpose to the position where they would need each other. In other words, we should know that the purpose of division into the right and the left is not the destruction, but the unity into complete one. This is true, not only in the area of ideology, but also in the area of religious world view.

For Christianity which claims to be a world religion and for the Christians who claim to have that kind of value system, the question is to what extent they can open their minds and their denominations and be flexible. There will come a time when God will proclaim this to every religion, denomination, and the believers at the forefront of the last days. The time will surely come.

When we observe Christianity today, they are tied down to certain forms and concepts, just as the Catholic church was bound by certain rituals and forms. She cannot stand in front of God, if she is entrenched in such rituals and forms. The person of character who subjugates the formality and ritual may stand in front of God, but the one who is subjugated by those things cannot. That is why Luther insisted that we should abolish formality and the unnecessary concepts and return to God by faith alone, centering on the Bible.

Those who lean on the words, those who are subjugated by the words, those who are restricted by the word, and those who move by the word cannot become God's children. Jesus was the one who could subjugate the word, and those who could give the word. Those who can stand his place can become God's children. God is demanding such a people.

For what are we all, regardless of being Protestant or Catholic? We need the words of Bible; but we also need the substantiation of the word, which is the core. That means, we need the person Jesus. We should long for that one person. Words may pass us by, but the one thing which should not pass us by is the Subject of the word.

What then is the final purpose of Christianity? It is not the completion of the Bible. It is not the completion of the words. It is the one substantiation that passed through the word and that can control the word. The final purpose is the Lord of the Second Advent, i.e., the standard of the hope of Christianity. Moreover, that substantiation is the standard of hope not only for Christianity, but also for Buddhism, Confucianism, or any other religion. The perspective of that one substantiation might have been different, but the content they testified and introduced was the one and the same. This is evident by the standard of character that must be met for that one substantiation, regardless of the kind of religion or denomination.

The Completed Testament Age is the Age When the Ordinary Believer Must Take Responsibility

When we look carefully at the six-thousand-year history, the Old Testament Age was the age of law and the New Testament Age was the age of faith. In the near future, the Completed Testament Age, which will fulfill God's will, should come. The vertical history has progressed in that manner. The age when a certain system or sovereignty will move the whole will pass away. It should change into the age when individuals will move the sovereignty and the system.

It is the same in Christianity. When we observe Korean Christianity, it looks as though it is an organization for the ministers, where the believers exist for the ministers. Original Christianity, however, was not such. It should be an organization for the believers where the ministers exist for the sheep. Therefore, the age of the minister will pass by. It will be gone. It should be driven away. It cannot be left alone.

God is working in that way. God is breaking this apart. If the age of the minister passes by, then the age of presbyter is coming. Famous so and so presbyters appeared now; then, it changes into the age of the deacon. Therefore, so and so deacon is showing up. If the age of the deacon passes away, what age will come? We are entering into the age of the ordinary believer.

The historical last days and the dispensational last days will come equally to all people. The denominations representing a certain period are moving upon the equal standard. God's dispensational history searched for a person who upholds the absolute value and who can prepare the holistic value, in front of the one standard, which holds the view that Jesus, the ministers, the fellow believers exist for me.

How will the Korean church change? It will be as I predicted. Please wait and see. What is the thing we must cry out to the Korean church, to the world church? The authority of the church leaders should decline and establish the equality. The world religion should become unified. That is the reason for the advent of so and so world organization, so and so association, and so and so Christian association.

Now is the time for us, the ordinary believers, to take responsibility. Isn't this so? This is true if we look at history. The Old Testament was the time when God personally moved the dispensation, and the New Testament was the time when Jesus and the Holy Spirit moved the dispensation. This time of the last days is the time for us to move the dispensation. With our hands, we should push God's dispensation. We no longer need the life under the command of certain church leader. We should possess the value of our life, which can enjoy equality to the value of the world level.

We the young people should rise against the denominationalism in the reality of the Christian church today, and cry out for the unity of ordinary believers. The ordinary believers should unite and drive out all the corrupted and unrighteous church leaders.

You should know the time is calling for such an action. In the past, certain sovereigns, monarchs or lords acted in place of God. However, were they God? Should only those people act representing God? No, it should not be that way. All people were born with the flesh and blood of God; therefore, they are the children of God.

The democratic form came about for that reason. Democracy granted the right to be the sons and daughters of God and drove the reform history. It was opening everything.

History progressed until today in this direction of reform and opening. The problem is how to resolve it from now on. The history, dispensation and religion are being opened and moving toward the form of equality. World history is moving in this way. In these conditions, the problem of today's politicians, historians, and religious leaders is how to mediate the world that is moving in that direction. How to resolve this?

God has been toiling for six thousand years to liberate humanity from the history of sin. God has persevered through the sacrifice of countless holy people and even the sacrifice of His only son, whom He so loved. However, Christians today are ignorant of the heavenly mission to change the world into a new ordered form. Humanity today does not know. No religion or denomination realizes this. Society and religion are moving in this direction. What will happen in the last days? We must now change what must be changed.

Love Me More Than Anyone

Jesus said, "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." (Matthew 10:34) It was an amazing proclamation. The people of Israel thought of the Messiah as the king of peace, the Savior who will redeem the sins of all people; but Jesus announced this surprising proclamation. It was a single proclamation that violated everything that existed, in the aspect of society, nation, family and personal level.

He then spoke, "For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." (Matthew 10:35-36) How can this be? Moreover, he continued, "He who loves father or mother more than me is not worthy

of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me. (Matthew 10:37-38) Jesus then further stated, "He who finds his life will lose it, and he who loses his life for my sake will find it." (Matthew 10:39) These words are certainly the greatest contradiction of the viewpoint of that period.

Two thousand years have passed since the time of Jesus. If we understand the time of Jesus as the consolidating and unifying period of dispensation, then the words spoken at that time should be fulfilled in the period of last days. All the unsolved passages of the 66 books of the Bible should be resolved in the period of last days. The entangled world, the entangled sovereignty, the entangled society, family and individual should all be untangled in the period of the last days. What will happen to me then? You must think about this.

Jesus said, "Love me more than anyone." It was indeed a most revolutionary statement. In this statement, the concept of loving one's parents, loving one's children, and loving one's husband or wife is never mentioned. God recognizes that this world is the fallen world. From where did our history begin? It is the history that started from the illicit blood relationship between Adam, Eve and Satan, centering on Satan. The history began from the illicit relationship with the archangel. God cannot allow we, the nation and the people, who multiplied upon that foundation, to multiply the seed of evil, centering on evil. This is where God's pain lies.

We know of the flood judgment at the time of Noah when God destroyed the whole world, except Noah's eight immediate family members. Why did God judge humanity and every living being by the flood, except Noah who built the ark for 120 years and his eight family members? The reason for judging humanity, who inherited Satan's blood lineage at that time, is that God needed the people who can connect with God's heart, unite their mind and body, and make the lineal relationship. God did not need the people who made lineal relationships with Satan, just the ones who can make a lineal relationship with God's love. God, therefore, destroyed humanity, except Noah's eight family members.

Jesus came as the Savior to all people, but what kind of Savior was he? He did not come to advocate a certain ideology or world view. He did not come to make a happy environment by pioneering the social environment. What kind of Savior was he? The Savior who can guide the life of all people into heavenly ones, who can inspire people to abide by the heavenly ideology, and who can guide the people to the position in which they can enjoy God's love by acquiring the heavenly life and ideology. No one understood the life course of Jesus who came with such a content, his life which possessed such a heart, and his heart of love.

For that reason, Jesus lamented, "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? (John 3:12) and "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Matthew 8:20) What are these words based upon? He did not speak these words centering upon the foundation of any worldly ideology or world view, of certain system, of his family, or of any emotion, or human relationship. He spoke as he thought of the system that centers upon the new ideology, as he dreamed of the

substantiation of life who may be enjoyed within the realm of that new system, and longed with his heart for the time when those substantiations may sing of eternal love with God.

Jesus did not have any place to lay his head from this viewpoint. He was the most lonely and miserable person. Why? Because he came with the internal heart and the world view that have a direction 180 degrees different from the world. The place he stayed was the enemy's land, his living environment was the enemy's environment, the sovereignty under which he was ruled was that of his enemy, and the place where he searched for love was also the enemy's world. Under such circumstances, wherever he went there could be no peace. Everything that came upon him was his enemy.

In the midst of all that, Jesus had the responsibility to establish the living foundation for God and wage the movement for reform and openness instead of God. He also had to establish the foundation of God's eternal ideology and spark a revolution centering on that heavenly ideology. He was not the small man you know who saved the people by simply dying on the cross. Jesus was the person who wanted to connect the heart and conscience of millions and millions of people and to start a movement in which all those people will act out of his command. His concern was there.

The Content and the Standard which Can Unite the History of Reform and Openness

God initiated and drove the movement of reform and openness. After reforming and opening the periods of history, all the ideologies and world views of the world, and religions, God will unite them with one heart which never existed in the human world before. God is working to abolish the world of illicit relationships, because the humanity today is the result of the fallen relationship.

Therefore, in the last days, my parents, my children, that is, the parent-child relationship, will become my enemies just as Jesus advocated in the past. He also said, your husband and wife, your family itself will become your enemy. Look at the situation of our society today from the viewpoint of the family as the unit. The parent-child relationship is breaking down. Isn't it so? Parents killing their children, a child killing the parent, and the fidelity of the conjugal relationship breaking down. The fundamental family relationship itself is breaking down. Ethics and morality which humanity advocated are breaking down. Religious doctrines are breaking down. Consequently, we are arriving at an age when we no longer can recognize which is which. Everything is shaken.

In this chaotic situation where most people are confused, depressed and lamenting, a people who pray "Father, please hasten the coming of that age," should come forward among the thirty million people of this nation. Heavenly sons and daughters who pray likewise should come forward.

The declared words of Jesus are being realized automatically in its external form. Why did Jesus speak these words? Because it is the history which is bound to pass by

and it is the illicit emotional foundation which is bound to fade away. For these reasons, Jesus said, "I am the son of God." He was the son of God who came with heavenly heart and love, not with the human heart and love. He said that he is the bridegroom representing the heavenly heart and love and the believers are his bride. Representing heavenly heart and love, he called the believers "the brothers and sisters." He said it all.

What then should all of humanity feel at this age of the last days? God has reformed and opened history, the religions, and even our family foundation by waging the movement of reform. We should now look for the one standard that can unify all this.

God gave the blessing of dominating all things to the humanity. He promised that all the things He created would be in the domain of human subjugation. For that reason, the world is moving toward the global formation that humanity can dominate. This is happening externally.

We said we will restore God's will. Restoration does not start from God, but from an individual. We then should restore our brothers and sisters and our parents in the family level restoration.

The time has come for you to long for yourself to be able to represent Jesus, to be able to connect the words of Jesus with your heart. Your self is the problem. No matter how many people are here, the one whom God loves the most cannot be two persons. Two people cannot rule the world of heart and love. The problem is the one person, who can represent God's ideology and the world view, and the people, who can represent today's Christianity, the changing social history, and everything of history, the age, and religion. God has been resolving everything that is scattered all over, and He needs to set one center there.

Just as Jesus came with the representative mission to resolve the scattered four-thousand-year history, the Lord of the Second Advent comes to resolve everything of the six-thousand-year history. What ideology or world view would he bring? He brings the ideology of heart. Historically, there was the age of truth before the age of ideology. It meant that society was guided by a certain philosophical foundation or standard of knowledge. Through that process, humanity has arrived at the age of ideology today. When things change upon the philosophical foundation, they are criticized in the realm of ideology.

The Content and the Function of the Lord Who Is Coming Again

When the age of ideology passes away, the final age, which humanity demands, is the age of heart. It is the age of heart which is connected to the heavenly heart and love, not that of the human heart. We need to think about that age. No matter how great a problem-solver anyone may claim to be, history will be resolved only when such an age comes.

If the time of the global last day is indeed coming, Christianity out of all the world level religions saw that reality through most accurately. What then is the heartistic foundation of Christianity? It is the ideology that establishes the horizontal bridegroom and bride relationship, which pronounces that "I am your bridegroom and

you are my bride." It is the ideology that enabled the relationship of father and son, which pronounced God as "my Father" and I as "His son." It is the ideology that can connect all people of the world in brotherhood, which pronounced all people as "my brother." It is not the ideology in the realm of thought, but is the ideology of heart which transcends the conscience. That age is the age of the cosmic ideology which can connect with the heavenly heart and love.

God destroys everything that is false to find one thing which is untainted and perfect. Just as a new revolution emerges out of corruption, the world will become internally unified out of division. We should understand these principles. Such a world will surely come; that world is coming as a whole and as an individual. The problem is not in the whole, but in the individual. Therefore, the concept that respects the individual is the problem. Where are you now? God will ask what ideology, what religion, what historical trend, and what situation do you have?

You should become a person who can reply "Oh, Father, I came not to bring peace but to bring the sword," just as Jesus did toward the chosen people of Israel, and who can say with confidence and courage, "Love God more than anyone else," just as Jesus did. You should become a person who fulfills that responsibility.

Therefore, we should liberate everything. We should liberate history, religion, and the world of heart. We should have a new ideology, instead of past ideologies and world views; have a new power of life, instead of the one we had in our past life environment; and have a new heart that can enjoy our new ideology and the new power of life.

Jesus was not welcomed in his time for he came to the fallen world. He did not have any friend or comrade. He was persecuted in his time and died on the cross in utter loneliness. He came representing God; but before he came to the enemy Satan's world, he was the enemy of the world. Can the enemy be welcomed? It would be a lie.

If a certain representative in the democratic society who opposes that society appears, if someone in the communist society appears with an ideology that opposes that society, if someone in Christian society appears with an ideology that may be opposed by Christian doctrine, and if someone brings a certain ideology of the world of heart, then all people would be drawn to take interest. We should know that such a time has come.

The thing that can resolve history, the present age, and the future is not the existing world form. It has got to be a new form which opposes the established one, a content which can transcend our conscience and connect with the heart, and a content which can transcend human morality and connect with the heavenly law. It is not existing logic which defends the existing point of view. It has got to be an ideology which contains a new logical content that can unite and harmonize the existing logical arguments. If such words, such an ideology is introduced to the millions of conscientious people, it could change the direction of their conscience 180 degrees and cause a revolution in their minds.

That ideology would not stop at bringing a revolution in conscience, but it could bring the heavenly heart and love that will pierce our mind and cause the heartistic relationship that will not break for eternity. If that ideology appears, then it is the last age.

Jesus' Ideology of the Bridegroom and the Bride, and God's Love

Jesus taught "I am your bridegroom and you are my bride" to teach the ignorant people these things. The bridegroom and bride which Jesus talked about are the relationships that transcend the mundane concept of a loving relationship between a man and a woman. You should understand that history moves toward a new world through the new door, only from the position where the direction of the conscience and the action of the heart may move toward God. The work of God will be completed only if the openness is progressed to that extent.

In the process of human history, the revolution does not exist in the heartistic matter. However, Jesus asserted two thousand years ago that "he who loves parents or children more than me is not worthy of me." It is an amazing statement.

Jesus said "love him more than anyone." What is that content? That content was not found, for Jesus was killed. Therefore, we should realize that when we desire to find that content, that is the time of our hope and the time of the Second Coming. The words were given, but the content or the ideology which can connect with the heart of those words did not appear. When that appears, it will be the day of world peace.

The center of our mind is our conscience. God, however, cannot subjugate the person with the conscience. God cannot command you to go here or go there, even if you are a good person of conscience. However, if you make a heartistic loving relationship with God, then He can command you without restriction.

Humankind did not lose the conscience by the fall. Not being able to make the heartistic loving relationship with God was the fall. Therefore, we must go beyond our conscience and make the heartistic loving relationship with God. Only then will God's aching pain and resentment disappear and the restorational dispensation end. Only by emergence of that standard, can humanity represent God. Only when that ideology, world view, and teaching of religion are practiced, can God move freely upon the realm of all things.

We, therefore, must drive out the denominational conflict in and between religions. There were numerous religions before the advent of the Unification Church. We must peel off the denominational mask and eliminate the formal church. God is longing for the family church and the individual church. God is longing to move about freely, even to the realm of all things, by them becoming the temple of goodness and the holy of the holies. God is hoping for that kind of garden.

The fall was the loss of the relationship that was created out of the unity between the human heart and God's heart; therefore, trying to re-establish that relationship is God's restorational dispensation and the standard of human hope. For that reason, Jesus who came as the representative of that dispensation and that hope called himself "the bridegroom" and us "the bride." What should we do to cross over to that

state? We must have the direct experience of emotion, shock, admiration, and the heart of yearning, centering on God, that transcends that of the bridegroom and bride. Without that, we cannot go forward.

What is God about to show to humanity, whom He liberated and opened thus far? History until now was filled with the word "human love." God's dispensation of restoration is the breaking of that and refilling that space with the word called "God's love."

Is there anyone who experienced God's love? If there are people among you who experienced God's love in its mysterious state, you would have felt that loving feeling is the comprehensive and unifying emotion of the whole existential world. Human love is not such a love; however, at that moment when you feel God's love, you can feel that comprehensive and unifying emotion of the whole existential world. God's love holds such value.

Therefore, the state of God's love can be described as the state where the individual and the whole are completely connected. The spiritual world is the supernatural world of recognition based upon such a love. Therefore, that world is not limited by time and space.

Just as all things admire the sunlight and move according to the sun, all people will bow their heads if someone appears, who possesses the foundation of God's heart and love, which the human original nature desires. That time must surely come.

Jesus came to present such conditions; he, however, could not bring out the standard of such a heartistic and loving relationship because he was killed. This is the lamentation of God and the aching pain and resentment of God for six thousand years and of Jesus for two thousand years. We should realize that God persevered through the six thousand years of dispensational history to see the day when his pain and resentment are comforted and liberated.

When the time demands this and God's will to unify the movement of reform and openness exists, we should pray, "Oh, God! Where is Your love? Where are Your loving denomination, Your loving servant, Your loving sons and daughters?" If that person exists, he would be the one most persecuted by this world. God said He is the Alpha and the Omega. The beginning and the end will come with the same appearance, although there may be a difference in its size.

A true human being, who can feel the sorrow God felt when He lost Adam and Eve, must come. He is the representative of God. He should be the owner of heart who can embrace the sorrowful God, who cried for all people throughout the historical course and for the chosen people of Israel, and cry for God in place of history. The people who felt God's heart as their own, who prayed sorrowfully to God when they saw humanity lost and confused in the realm of death, and who struggled without concern for their dignity when they saw the flock of true sheep being trampled upon, were not welcomed in their time.

In the age of the last days, no matter how desperate the heart is to connect with God's heart, it cannot connect all at once, just as is God's work often. We have to

think of what kind of process took place when humankind lost that heart. We lost God's words and lost our body, which God created, by not keeping God's words. We lost God's love after losing our body. We, therefore, must go through the process of restoration.

For Everything That Was Entangled to Become Untangled

Today, we need the words that can penetrate into our mind and body, into our original nature, into our original emotion, even into our heart which is hidden deeply in our conscience, and move us for all eternity. We need the words that have the internal power to influence our conscience and our heart to make us yearn for God's love. We need the words that can instantly break down any ideology, any world view, any conceptual understanding of the past, and make us determine to do God's work by generating a new heart. Religions of today, especially Christianity, should do this work. This is the work that Jesus will do by coming again.

#We need the words that can make us attach to God's eternal words for eternity. We, therefore, should become the substantiation that harmonizes with those words. With respect to our lifestyle and our heartistic standard, we can build the character of which God will be happy, when we make relationship only with God's eternal world and not with the satanic world. Wouldn't God love us then? Do you think God will love what is not good?

Jesus spoke of the bridegroom and the bride. Those words were external, like a letter. Religion until now was the religion of conscience. It was not the religion of the heart. It set the heartistic target, yet did not have the heartistic content. Therefore, his words were a form of conscience and a letter of a promise. Thus, we need to find the words of heart by which we can relate to the content of that letter. We need to look for the words of heart in which I can be eternally intoxicated, for which I long, with which I can rejoice, with which I can love, and with which I can live together. Next, we should become the substantiation of our Father's words. We should become the substantiation which God will not deny and which Jesus will recognize as his bride. Only then, can we become the heavenly person.

From now on you should not say that you do not know the Bible which you believe in very well; that you do not know who is really Jesus; that you know him only by words, but not heartistically; and that you know Jesus conceptually, but not experientially. If you are like this, you have nothing to do with Jesus.

It was said that now is the time "to find," "to seek," and "to knock." We visited the fancy brick houses and great doors and looked for tens of years, yet we did not find anything. We should, therefore, look in the opposite direction. God is pushing us from behind. God is bringing the good people and driving them into the evil world. We should know that God's new dispensation starts from the people who are persecuted. That does not necessarily mean that such people are the Unification Church members. The people who came here for the first time may think, "Oh, look at this Unification Church. How could they do this." but think as you will.

In this world, this period of last days, a certain ideology or world view, which communism and democracy both oppose, should appear in the future. It must come. When a ideology or world view, which communism and democracy want to drive out in their concerted effort and which all kinds of denominations, so and so Presbyterian church, the Methodist church, the Holiness church, forty-odd denominations, want to drive out, should appear; only then will a new history begin.

If such an ideology or world view appears, then the feeling of wanting to go there, to be there, and to live there would spring in your mind. The place where the feelings of wanting to see, to move, to speak, and to live emerges would be the final destination point of human history. A person of character who opens everything that was tangled, who unifies everything again, and connects everything to one heart, one ideology, and one life, should appear. An ideology or world view that can harmonize the whole cosmos should appear. Only then will God's total will, which worked to open everything, be resolved. God can then rest. All people can rest because God is resting. History can find the stabilizing point and start a new age.

Prayer

Father, we now understand that Your historical course was the course of disentanglement. We know that in our body and our mind, there are desires for food, sex, material and sleep. When we think how much You struggled in the historical course to work with the people who have these desires, we realize that we are indeed the unforgivable sinners. Please forgive us.

We understand that countless satans work to entangle, even as You untangle, the historical course. It was described as the history of disentanglement; however, from the opposite world the work of entanglement is continuing to block and prevent progress toward a new place.

We stand in the crossroads between the history of sorrow for entanglement and the history of joy for disentanglement. We are in the realm of lamentation for our body longs for the entanglement and our mind longs for the disentanglement. We are looking at the final destination of the sorrowful history where our mind should strike our body and bring the joyful time of mind subjugating over body. Please make us never forget that we are in such a situation. Please make us never forget that we are in the realm of heavenly fortune, and in the process of restorational providence where we can liberate God's heart.

Oh, loving Father! You have suffered too long. How much have You toiled to weave us, centering on one ideology? How much have You worked to move the people of this nation by foretelling one ideology? As You established this externally, You established religion internally to connect with the standard of living goodness behind history. How many people have You sacrificed in the process of moving religion? As we hear and understand how much You have suffered and how many people You have sacrificed internally and externally, we cannot lift our heads and can feel only gratitude.

Father, we, the sinners, realize that You, the Original Substant-iation itself, have pioneered resentful history. We are truly embarrassed to ask for Your forgiveness. Being ignorant of these circumstances, we have so often betrayed You and so often tied the knot You wished to untangle. We are bound to repeat the same mistakes today and tomorrow. Father, please forgive us.

To what do you wish the minds of Your sons and daughters, who are gathered here, to be tied? To what do you wish their body to be tied? Among the people who do not know You, some want to tie themselves to an ideology or world view, or want their conscience and body to be tied to human morality and ethics. In their original nature, however, they can realize that they are in the miserable environment where they cannot stand in front of You.

There are many within humanity who feel the heart of anxiety, insecurity and misery in the face of their future course; yet there is no one who can stop it. Father, who will take the responsibility for humanity who cannot rejoice with history, the age, and the ideology, who struggles without knowing the principle of life, the direction of life, the course of life, and the purpose of life?

Father, please call true young people and present them in front of the thirty million people. We now understand the preciousness of being persecuted. We know that the blood stains of history remain in Your hands of dispensation, which drove us to a peculiar course, and in Your hands of suffering. We, therefore, must go through the position of historical sorrow and must go beyond the historical valley of death. We know that it is the time for us to fulfill the words Jesus spoke to us: "He that takes not his cross and follows me, is not worthy of me." "He that finds his life shall lose it: and he that loses his life for my sake shall find it."

Father! Today, we are walking the path which others avoid. Receiving the persecution and blows and overcoming numerous walls that block us, we kneel in front of You. If we have the relationship with the heavenly heart which knows how to hold the sorrowful heart and situation, please make us nurture the respectful and caring mind for each other through that relationship, so it will become the greatest heavenly relationship which is too big for this world to hold. We know that relationship should be the first that this world has ever seen.

We should untangle each other. The principle of restoration is to untangle wherever the tangled knot exists. Jesus became the person worthy of building the garden of thaw which untangles the enemy world, for he tried to untangle the enemy relationship when he could have shown the heart of resentment toward his enemy.

We know that You rejoiced over this and You established Jesus in the position of resurrection. Even if we receive rejection from the people of this nation and even if they turn into our enemies, please prevent us from hating those people. Father, we sincerely ask You to make us the leader of heavenly life, the sovereign of the life, and the owner of the heavenly heart, who do not have resentment toward the world, even if the world opposes us and who can transcend the heart of the enemy to leave behind only the open-minded heavenly heart.

If any of us hold an unrighteous and wrong view or concept in Your presence, please eliminate it totally and allow no such thing. We earnestly hope and desire that You create an inspired and grateful heart in our minds and bodies at this time with which we can share and rejoice together with Your heart. Please make the numerous saints and heavenly angels rejoice together with us and return the glory of that happiness to You.

We hope that this hour of our offering can be a time when we can comfort and liberate You, the one who experienced the sorrow in that original garden. Father, we wish to offer our inadequate prayers and offerings. Father, please protect this hour from beginning to end with Your shield of victory and Your flaming eyes, so that Satan may not invade and You will totally subjugate us.

Please eliminate all unrighteous natures from our hearts and instill instead the original heart that we may work with You and that this hour may be one of happy offering. As we ask all these things, we pray in the name of the Lord. Amen.

Prayer

We feel in our bones that the history of toil by which humanity must regain the land of Zion remains with us. This land has not become a place where true people with original hearts live. You could not establish the remnants of the original heart on this earth. Father, please allow us to be Your children who can comfort Your sorrowful heart of lonely battling on, as You longed for the original world. Father! We cannot help having a fearful mind as we recall the course of Your sorrowful history. We cannot help being overwhelmed every time we face Your suffering, holy presence. Father, please raise these as Your children who can offer their minds and bodies to You, who can lighten the burden from Your shoulder and stop Your suffering.

You have been longing for the victorious day when You could rejoice and sing the song of liberation from a state of happiness. We realize, however, that You are not the one who must bring about the liberation. We must do it, humanity, struggling in the realm of death.

Please forgive us as we struggle in the realm of death, not knowing the value of standing in such an important position. Please stir in us an earnest heart with which we can praise Your glorious heart, as we raise a new banner for the restoration of the original heart. Please make us into true sons and daughters with the original sung sang and hyung sang so that we may sing of Your liberation.

We believe that You already know that is our greatest wish. Father, we pray in front of You, bowing our heads, representing the agonizingly miserable people of this nation. We know that the day of victory will surely come. We sincerely hope and desire that You will guide us to one standard and guide us to be an offering to Your great will which You want to entrust to us.

Now as we are gathered before Your presence, please allow us to dismantle all the situations of our minds and bodies. Please allow us to comfort You with the earnest mind that emerges from a true heart. Please move our hearts in this hour, so that we may bow our heads humbly to You. Please stir in us an earnest mind that repents for

our past, reflects about our present reality, and admires Your holy grace. Please personally direct our minds. Father, please make us realize in this hour that we must be touched by a new feeling and take a new direction now.

Father, please allow us to gather our inadequate offerings and prepare a living altar in this hour. We know that each of us must be a victorious offering. Therefore, we ask You to eliminate anything that may not be righteous to You and to exercise Your authority of new creation by spreading Your powerful hands. Father, we sincerely hope and desire that You grant us the sung sang and hyung sang of original re-creation which can wipe out anything other than what is Yours.

Oh, Father! Please awaken the thirty million people who are still asleep. Please guide the billions of people of the world, who are struggling in misery, to Your original garden of goodness, Your ideal. No matter what kind of persecution or difficulties we may face, we earnestly ask that You quickly guide humanity into the midst of Your ideal garden.

Father, we know well that there is a responsibility human beings must fulfill; Father, please command Your loving sons and daughters. Please command them to recover the remaining land of evil and the people. Father, we sincerely hope that this hour can be one in which You can command us and send us out as heavenly soldiers and builders.

Father, please spread Your hands of glory and love to wherever Your lonely sons and daughters are gathered and are pleading with You. Allow them to feel Your touch, so that they may offer their hearts in unison upon one altar in this hour. Please bless the many denominations representing the people of this nation. We sincerely wish that the day of victory will come and that this land can be the place where Your joy is restored.

Please subjugate everything of ours now. If there is anything that is against Your will, we fear it will become a condition for Satan to invade. Father! Please eliminate any condition that may allow Satan's invasion, and please embrace everything with Your powerful grace. Please give Your commands personally.

We ask earnestly that You have dominion over this hour from beginning to end only with what is Yours. I pray all this in the name of the Lord. Amen.

Prayer

Father, if anyone possessed a true mind and true body, he would surely long for life in the original world. After the creation of heaven, earth and all things, You felt so much happiness in seeing the first original human beings, Adam and Eve! They could directly relate to You before the fall. How precious was their position of glory, from which our ancestors should have been able to relate to You! Please grant that this hour be one of admiring the original world. We sincerely hope and long for the heart of goodness which can cause a direct reaction from Your heart. We hope and long for the form of original goodness which can hold Your hands. We long for our original ancestors.

Even on earth, we know that there is no distance or limitation of time or space in the world of the heart. Please allow us to long for our original form, which is the form of our original ancestors, born of the heart of infinite love. We are still asleep, struggling and wandering aimlessly in the realm of death. Please allow us to shed tears of longing for our original form. Allow us to struggle in search of You as our Creator. Father, we earnestly ask You to grant us the experience of beauty in our minds and bodies, which can harmonize with the atmosphere, the environment, and all things of that original world.

All people of the world are proudly asserting themselves, yet they are striving only to make themselves visible and higher without acquiring the original form for which You long. Your words convey the message that Your sorrow in facing humanity has penetrated heaven and earth. Having lost their owner, all things remain in the realm of lamentation. We realize this. Father, please do not permit us to become forgetful of our responsibility to transcend this realm of lamentation and to liberate You.

Father, when we called You, we often called on You as the one who had suffered in the course of fallen history. We did not call You as the original Father who would rejoice in the garden of goodness without the sorrow of the fall. We did not search after that kind of Father. In believing in the true Savior, we believed in Jesus, who died on the cross. Yet we did not believe in the possibility of Jesus appearing as the lord of glory without the suffering of the cross, the pain, and persecution. Please forgive us.

Father, please grant us an overflowing longing for the harmonious world where we can live in the original state with the original ideology and original goodness. My Father, we sincerely hope and ask that You allow us the joyful position where we can call You "Father" with the original heart.

We know that the historical sorrow has been accumulating since the day the first sin stained this earth through the six-thousand-year history. This reality was caused by the mistake of our ancestors. Father, You know our miserable situation well: that we must be liberated from historical lamentation and sorrow. Please comfort us. Father, we know of Your sorrowful situation, for You have to hold onto our feeble hands. You must make victorious soldiers and an army out of fragile people. Please admonish and scold us. We desperately ask that You shape us into the capable workers and servants You can use, even if You have to whip us for not heeding Your words of goodness and Your true heart.

Please allow us to understand the heart of Moses as he guided the 600,000 Israelites who were wandering in Egypt. Moses related to his people with a most sincere heart. We have the responsibility to inform the Christians of the world (who should inherit the blessing of the Second Israel) that the restoration of the blessed land of Canaan lies with them. Father, we know of these responsibilities which must be fulfilled today. Please grant the remnants of Your resentment, Your anger, and Your mortification to penetrate into our bones and flesh.

Father, I sincerely ask that these people be Your loyal sons and daughters who are determined to take revenge upon the Father's enemy, even if they stumble a

thousand times, even if they die a hundred times. We know that the path of the cross remains with us as we carry out Your commands. These are Your lonely sons and daughters who have volunteered to walk the difficult path; please be a friend of the heart to them.

We know that we can resemble You with our minds and bodies and become an unchanging, central people who can represent You when You become our eternal center. Therefore, we earnestly ask You to personally take our minds and bodies as Yours.

Father, we have already made the determination. Please allow us to be Your sons and daughters who fight, live and die with that determination.

I wish to convey Your words, but what shall I speak to these lonely members at this time? Please guide me to convey Your command as it is, and allow them to become heavenly offerings which You can accept. I sincerely ask this.

Please recognize our minds and bodies as Yours. Father, if there is any sinful nature which prevents You from taking possession of us, we sincerely ask You to eliminate it by the glory of the Trinity. We also ask You to guide this hour and not permit any invasion of Satan.

Please make us return to the innocent mind of a child by clearing out all of our thoughts and assertions. Please clarify our feelings and experiences. We earnestly ask You to permit this hour to be one when we can return to the heart of a child, so that we can be intoxicated by admiration and a heart of longing, and be totally absorbed in Your words. We ask all this in the name of the Lord. Amen.

I would like to talk to you on the topic of "Longing for Eden."

Human Beings Long for the Original World

When we think of the original garden before the fall, the Garden of Eden, the first thing that comes to our mind is God. At the same time, Adam and Eve, whom God created on the sixth day and blessed, come to our mind. All things, which were not invaded by sin, come to mind, together with our sinless original ancestors centering on God.

All things should exist for human beings; human beings should exist for God. However, the reality is that the human beings did not center themselves upon God, and all things could not center themselves upon the human beings. This remains as the great sorrow, misery and lamentation which captures our minds and bodies even today. No one can deny this reality.

When we think seriously about our ancestors who lived in the original world and original garden and God, who acted centering only upon the goodness which governed our ancestors, we cannot deny that we are far away from that situation. The more we have an earnest heart to make a relationship with the highest goodness personified in You, the more we agonize over the gap between ourselves and that highest goodness. If there were indeed a person who set out to resolve that agony,

he would inevitably feel intense anger and enmity toward the traces of the fall that blocked Adam and Eve from harmonizing with all things and the original world centered on and glorifying only goodness.

Our mind is surely following the path that can connect us with the heavenly heart without even being conscious of it, because we long for that true, original world of goodness. We have the destiny to make an eternal connection with that world and the heavenly heart, transcending the limitations of time. However, our lamentation is that we do not have the external environment or the internal situation which can connect us to that heart.

From this perspective, we cannot deny that we are in a position to resent the fallen Adam and Eve and the reality of our environment today. If I am overwhelmed in this environment, can my mind and body feel happiness? Impossible. We are in such a situation. Therefore, we still have an unavoidable course of difficulty left to overcome this impossible environment.

We should remind ourselves again that we have been struggling until now in search of something without knowing where it was. However, now the time has come. The more I long to purify my conscience, to develop an eternal relationship with God, the subject of conscience, and to establish the standard of eternal happiness, the more I should feel indignant toward this world in which I live. Moreover, we should realize once again that there is no greater pain nor any greater problem than this, because we cannot resolve this indignation within our reality.

If God exists, He would surely love us and visit us in our pain and misery. We can recognize the existence of God by having a relationship of respect and concern for each other. God has been toiling and following the footsteps of fallen humanity, restraining His sorrowful heart, from the day of the fall until now. You must feel this once again.

Eden Is Moved by God's Heart

We should confess that we are descendants of the fall before being proud of ourselves. We should reveal our sinful nature and history, which is stained with fallen nature, before we reveal anything. Although we are in this situation, we have been evading this position. As we see the enlightenment taking place more and more often, God must resolve the sin-stained history and the resentment of the sin which is transmitted through the blood-lineage.

God's longing and our wish are to resolve this resentment of sin. If the day of enlightenment does not come, there will be no day of resolution and liberation. If there is no day of resolution and liberation, there will be no day when God's will is fulfilled. If the day of the fulfillment of God's will does not come, there will be no day of glory for God who has guided the dispensation or for humanity, who followed and supported the dispensation.

We should be able to feel with our mind, body and spirit, the holiness in everything of nature. Our original nature should feel the touch of God's heart. We should be able to feel the heavenly heart and love which are experienced through our original

essence, our original nature and character in our body. If such a person exists, he would be the happiest person on earth.

Before the fall, the ancestors of all humanity should have possessed minds connected to God's heart. They should have established all things as a glorious condition before God, as the symbolic, eternal objects of happiness and beauty which can bring internal stimulation. They should have proudly shown themselves as the substantiations of glory by the internal stimulation which comes from all things. However, they did not become such people. That is the greatest sorrow.

Eden is moved by God's heart. It is to harmonize with goodness, to practice heavenly ideology in daily life, to symbolize goodness in everything it sees, hears and feels, and to stimulate goodness in every aspect. If you can harmonize with God's heart and gloriously call Him, "Heavenly Father" from that place of goodness, that would be your greatest happiness. If God could make a relationship with such a person, He would make no further demands. We should know this.

If we trace the process of God's creation, He created all things in five days to create the human ancestors, Adam and Eve, the true parents of goodness who were to represent His true hyung sang. On the sixth day, God created the central figures who could dominate all things. With what kind of heart did God look forward to creating these central figures? I hope this hour can be a time when You can call "Heavenly Father" within your mind as you reflect upon this again.

We relate to all things every day; they give us visual stimulation. However, we have related to them with the same old heart. Had the fall not taken place, all things would have been related to by our original nature, centering on goodness. We should think again how our ancestors would have felt looking at nature; how God would have felt looking at nature and at human beings.

The Mind which Feels God's Touch Even in a Patch of Grass

We should think that God's hands touch everywhere, even an insignificant patch of grass growing in the field. When we look at a growing tree, we should remind ourselves that God's infinite, internal heart passed through that place. Not only plants, any animal, insect or bird in nature is the same. We should feel once again that nothing was created thoughtlessly; it was created thoroughly through God's internal heart and by His substantial hands.

When we realize that God loves everything He created, we should ponder: which does He love the most? Out of the grasses in the world, which does He love the most? If you think about these things seriously and earnestly, you will be able to connect with the love of God prior to the creation of human beings.

We should rejoice over a blade of grass, holding it with a joyful heart and experiencing that it has indeed passed through the hands of God. Such a person would enter into the position of God's friend in the world of the heart, even though he may be a fallen person. Wouldn't it be so?

Which grass would God love the most? Out of all the flowers, which flower would God love the most? Out of all the trees, which tree would He love the most? Even though all the birds, insects and animals were created through God's heart, which one would God love the most? You should think about this.

Among the persons who admire God's heart, long for God's ideology, and have the true mind of seeking God's garden of restoration, there may be many who try to exalt God and experience happiness from a glorious and joyful position. However, there would be only a few who think about the connection of God's internal heart that extends to the insignificant trees, insects and the whole creation, and truly feel happy. If someone made an insect, pouring out all of his energy and passion, there would be nothing more satisfying to him than someone wanting to love that insect with the whole of his mind and heart, with even greater effort and intensity than himself.

What did Jesus struggle to find before trying to restore the people of his nation to God two thousand years ago? For what did his heart look? I know Jesus was surely holding his people, worried about them remaining in the realm of lamentation. He prayed through the night, shedding tears for them.

If Jesus had not felt sorrow and shed tears all through the night when he looked at all things in the realm of lamentation, having lost the relationship of the original heart because of the human fall, I would venture to say he would not have become the Savior who could rule over and save the whole cosmos. If all things were taken away from a human being, he would not be able to sustain his life. For that reason, as long as he feels his preciousness, he should become a mediator of happiness toward all things which provide the elements for his essence. If he maintains this heart, he will be able to maintain the right way with nature everywhere he goes. He will be able to return glory to God under any circumstances by standing in a position of righteousness and a position of connection with all things.

When Jesus looked at nature, he would have wondered what grass God loved most, what flower out of the many that God loved most, which tree, which mountain. I ask all of you to reflect again upon the loving heart of Jesus.

How responsible a heart have you had in relation to all things God created with His heart and love? Have you ever held a handful of soil and thought about God's heart after He created it? If you have not, you are a sinner who ignores the heart with which God established the ideal of creation.

Human Civilization Cannot Be Thought of Apart From Nature

We understand that science is an area which attempts to explain principles, laws, theories and formulas of the created world. Literature would be an area of the deep, hidden sentiment in nature. Art is a concrete expression of the visible or hidden beauty in nature. Philosophy is an area that tries to explain the fundamental reasons for nature. Religion is above all these levels.

What should true religion and true religious people try to explain? It should be the clarification of the heartistic content which flows deep within nature. Religion should bear that responsibility.

Human civilization cannot be thought of apart from nature. We cannot talk about human civilization separated from nature. No matter how proudly human beings showcase their power and authority, without nature nothing is possible.

Nature makes our life valuable; it is absolutely necessary for our life. Therefore, if we do not feel the heart that flows in nature, we cannot enjoy true happiness and cannot reach the glorious position of having a relationship with God. You should realize this.

From now on, even when you look at a patch of grass or a flower, you should be able to look at it from God's point of view, representing and connected with God's heart. When you look at an insect, bird or animal, you should attain the internal feeling which connects to God's heart. If there were such a person, he would certainly be a great scientist, a great poet, a great artist, a great philosopher, or a great religious person. Even if he could not explain it with scientific logic, even if he could not express that sentiment poetically, even if he could not express that beauty artistically or philosophically, and lacked the power to experience the love emotionally, he would still be great.

There have been many who were viewed as great figures of worldwide prominence, great scholars who researched the cosmos on their own. However, no one can be called a world figure without presenting the ultimate solution to the problem of this cosmos and the beings within it.

In the World of Heart There is no Disparity between the Subject and the Object

Progress would cease for a person who merely understood and perceived the cosmos through existing scientific logic, theories and formulas. He would need the heartistic sensitivity which is unconsciously connected secretly to the cosmos. This is also true in the fields of literature, art, philosophy and religion.

A world-famous scholar would have the sensitivity deep in his heart to harmonize with the heart of nature. Having the sensitivity which can be connected to nature, he would unexpectedly receive hints, inspirations or dreams. These phenomena would occur only when he was intoxicated in his research area.

History testifies that people of much love and emotion did great things. If there is a religious person who can call out "God!" when he looks at a patch of grass, harmonized with such an emotion, he would indeed be a great religious person.

In Buddhism today, many people pray for blessing in front of a statue of Buddha. The external difference between the subject and the object in this instance would be enormous. However, in the world of heart, there would be no difference. If they believe and connect to it as God by the feelings inspired there, then God does not abandon such minds. He fulfills their wishes. The phrase "a wish come true" originates from this.

When we consider these things, our past and present life have been overly insensitive and unsentimental. We have had a desolate cosmic view. You should feel sorrow about this. If you become a person who does feel sorrow about this situation, then you will be called "a new person" in the new world and will be able to take responsibility for the new age. I have confidence this is true.

We should become a people who can forget our own sad feelings by the joy we feel from looking at growing grass, instead of frowning and lamenting as we look at our environment and the problems of society. If there is such a person, he would remain in the new age. If there is a person who aspires to the ideal and heartistic world, he would indeed try desperately to make a certain relationship with God.

Unification Church members! Please feel astonished when you look at growing grass. The unlimited power of life and God are there. When we look at a surging mountain peak, we feel a different emotion today compared to yesterday. If I could sing of the different emotions my heart feels with the changes of the four seasons, how elegant would that be? That person would be able to harmonize with all of nature. The original human being before the fall would certainly be such a person.

If there is a person who can sing and rejoice over the flowing stream, the river which flows through a vast field, the surging mountains, the rising morning sunshine, the moonlight shed from the east, and all things, unmindful of time, then he would be the true original human being of whom God dreamed and idealized as He created all things. This is the one to whom He wanted to entrust all things. The person who visits all the beautiful places would be the same. God wanted such human beings.

God Could Not Sing about Nature with Humankind

In the original garden of Eden, God could not have an hour of singing about nature and of expressing feelings toward nature with Adam and Eve. God must have desired to say, "Oh, my son, look at that mountain. I created it in this and this way. Look at that forest. I created it in such and such a way. All these I created for your happiness." Why could God not do that? It was because Adam was still immature. However, you should know that God had an earnest internal heart which He wanted to express to Adam. We should understand that God could not express such things to Adam because Adam was still emotionally and heartistically immature.

If Adam had been mature enough for God to express His heart, then God could have said, "Oh, Adam! Look at the flower in the garden. Look at the mountains and streams." If our ancestors had lived that way, humanity would not struggle today in the misery of the realm of death.

Therefore, you should long for the original Eden. You should long for the world where God's infinite love exists, where the emotion of eternal love can be harmonized, where all will be intoxicated in singing for eternity. In that Eden, all will take responsibility and pour out their effort, thinking that once they take responsibility, it will be of eternal value. God's sorrow is not being able to find such a person. God, who works through the dispensation on earth, must find such a person.

Among the songs we sing, there are songs which have the content of the mountains, a stream and nature within. They exist to assist in raising our emotions. Everything is like that. How wonderful it would have been had the heart of Adam and Eve gone in the direction God's heart wanted to go!

Now you should have such a heart. The person who has such an abundant mind and has experienced such a heart would be able to participate in the new age as a citizen of the new ideal Kingdom of Heaven.

If you wish to hold the glorious hands of God after resolving the agony of restoration and overcoming the sorrow of history, you should know what kind of person God would hold. God would want to hold the person to whom He can say, "Please enjoy all things in my place. Please experience all things in my place. Please love all things in my place."

Have you ever longed to see a natural flower in an atmosphere of mystery or grace? Have you ever related to it with as earnest an attitude as you do your ancestors? Have you ever offered praise to God because of the stimulation you felt from looking at a mountain stream? I would conclude that if you have not, then you are not qualified to be the owner of all things. No matter how wonderful the Garden of Eden may be, unless it is a place where all things and human beings are connected in heart and are able to move God, it is not a place for which we should long.

Until now we have prayed only for human beings. However, I do not pray that way. We should pray not only for humankind, but for God and Jesus. We should pay back the debt to Jesus, who prayed for us throughout the night. We should then pray for God, who has toiled until today, then we should pray for humanity. The person who lives with such feeling and sensitivity is the person closest to God. I would say this out of experience.

If you become tired on your way and sit down at some resting place with such a feeling, then God will surely be with you. If you can be that kind of person, then you would be able to sing of God's heart, holding the root of an old tree, leaning against a large rock in the shade as a resting place.

Fallen People Should Feel Both Joy and Sorrow in Sight of All Things

We members of the Unification Church should have a kind of flower which we like the most among all the flowers, just as God loves certain things more than others among all of His creations. If we do not have such a feeling, then we should be disqualified from the world of the heart. You should be able to say which flower out of all the flowers, which tree out of all the trees, which grass out of all the grasses you like the most. Only then will you have a longing mind toward nature.

As one's life vibrates, the one who has a relationship of heart which can embrace life and attract nature would be a person of dedicated will and seriousness. The nature we are looking at, this land we are stepping on, what kind of nature and what kind of land are they? Unfortunately, it became fallen land, sorrowful land. You should feel this. When you look at all things, you should feel the sorrowful situation of all things, as well as joy and goodness, for they remain in the realm of lamentation.

Fallen humankind should feel unlimited sorrowful emotion and be able to connect with God as they look at beautiful places and enjoy them.

We should be a people who can feel sad, who can cry, and who can sigh, instead of feeling joy as we hold a blade of grass, look at a tree or mountain, and all other things. We should know that this mind emerges out of a longing for Eden. God is filled with such a heart. Humankind has not escaped from that relationship of heart until now. The person with such a heart would long for Eden as he looked at nature. When longing for Eden, we should long not only for nature within it, but also for the original person who can own all things there.

The True Person For Whom God and All Things Long

Jesus blessed his enemies. He blessed those who hammered the nails into his hands and feet and who put the crown of thorns on his head. He blessed the reckless enemy who pierced his side with the spear. Why did he do that? He could bless them for he understood well that they are human beings who were created as a result of the greatest investment of God, through His earnest heart and a process of enormous toil. Can you understand?

Jesus came with God's inner situation. He was opposed by his enemies. However, he had to bless them, for they were human beings whom God had created with His whole heart and energy, His original heart.

Jesus had a perfect relationship with God in prayer, meditation and imagination during his thirty-odd years of life on this earth. Therefore, he was the original true person. He was the person for whom all things and God longed.

A human being desires to finish his leftover work the next day, if the work was not completed the day before. It is the same for God. If a person entered into the world of God's heart and experienced how much joy God felt after creating human beings, dancing for tens of years would not suffice to express the experience.

God would not need human beings who were created with the value some religious people describe. The value of the human being is enormous, for he was created through absolute principles that have unlimited flexibility and cannot be measured by any law. When God looks at such a person, He feels His whole inner nature and the emotion of the whole cosmos from him. God is infinitely joyful upon seeing him.

What happened to Adam and Eve, over whom God rejoiced, for whom God longed, and who God hoped would become the owners of all things? What happened to Adam and Eve for whom God and all things longed? Because of the fall, the longing turned into resentment and cursing; happiness and hope turned into lamentation and hopelessness; life turned into death, and love turned into mourning.

Many of us still do not know from whence this miserable reality came and how we are related to it, even though we are in a position to lament the reality of having such regrettable ancestors. God is looking for those who can sweep away the regret and resentment, who can go in search of the original human heart and raise the sound of joy.

The human beings for whom God and all things have longed are in this miserable state, and we deserve to be judged. That is the way I think. "Father! If I desire to avoid the judgment, then I hope to be qualified with respect to the heart. I want to be a victor who can avoid judgment and sing by passing the test with respect to the heart of God when He rejoiced after the creation of Adam and Eve in the Garden of Eden, and with respect to the heart of God longing to go and see them." We should pray like this. God hopes we will do so.

I should become a person who longs for God's administration and who longs for the people. You should think how great the grace of God is in creating a son and a daughter to have us experience His heart.

Man and woman represent God's total nature and character. Therefore, we should become a man who knows how to love a woman and a woman who knows how to love a man. Humankind today does not know God's will. He desires to turn the whole cosmos over to a man and a woman who possess the standard of the heart which Adam and Eve wanted to achieve through God's heart.

Humankind is struggling with infinite longing in the world of the heart, because they have defiled the law of the heart. The reality of fallen humankind is constant struggle in an unsuccessful attempt to fill that longing through hobbies, art, knowledge, and objects of love. This is the historical tragedy and sorrow.

If such a longing is surging within your mind, you should become a person who can long for that original garden together with all things, and who can acquire the form of the original human being and long for God. If you become that kind of person, then God cannot help holding you with open arms, saying, "Oh! My son! My daughter!"

The Mission of Religion in Cultivating the Person of Character Who Can Govern the Cosmos

If you wish to go in front of God by elevating your value, you should listen to the words of the Lord. You should respond to God's longing heart and possess a mind of longing for God by experiencing the value of the original person in the original garden. How much joy God would feel if such a person came forth.

Longing cannot occur without love. That love should be God's love, which is the origin of eternal rest and eternal life, not human love. Therefore, out of all the religions, Christianity tries to fulfill that mission as the religion of love. The purpose of religion is to cultivate a person of character who can utilize the laws of the world of the heart and who has the authority to govern the emotions of life and all the principles of the cosmos.

God has been accomplishing the dispensation by setting the standard of heart which longs for us, humankind, while we have been like wooden statues throughout the six thousand years. History has changed in all kinds of ways; however, God has never lost that heart of constant longing for humankind from the position of the Alpha and the Omega. If someone has a gap between his and God's heart, then he would be a loser and a failure in history. God's statement, "I am the Alpha and the Omega, the

before and the after, the beginning and the end," is a grateful statement. We should realize that God longs for fallen people, His longing intensified by His sorrow.

God has not forsaken the mind which longs, the insignificant body of this fallen person who brought a wound to His original heart. He continues to hold on. If there is a person who truly feels that God is longing for fallen humanity, holding the scar of sorrow, he will surely go to heaven. I once prayed like this: "Father, I wish to be a person who can cry out with longing for my own hands." God would be hoping for such a person. If God can hold my hand with His true love, I should be a person who can cry, holding onto my hand.

We should be a people who can cry, holding the hands of the original Adam who longed for God. Moreover, we should be a people who can cry holding on to Adam and Eve. If we can be such a people, then we can step over fallen history.

We try to elevate our value and raise ourselves as objects of longing, even without being aware of it because we have the historical responsibility to long for the original person, to show that value proudly, and to offer it before God. That is natural because a human being has that ideal innately. However, as we elevate our value, if we allow in the value of the fallen world in the slightest, as we try to establish ourselves as the object of longing, it can become the basis for the fall by the slightest mistake.

Therefore, for fallen humanity, everything is denial. We have to give up everything. It is because Adam and Eve fell from the position of not having everything. Not having the authority to dominate all things is the fall. Has Adam ever stood in the position to dominate all things? No, he has not.

We should understand that we should give up everything and start with tears, for the historical condition to long and look for that original person remains. For that reason, we should look for a religion that induces tears. In Christianity we hear, "Repent, for the Kingdom of Heaven is near." Jesus came to this earth and said this. These are words of wailing. They tell us to wail when I look at myself, wail for my family, for my loved ones, for my people, my nation, and for this whole earth. We should understand that this is because God's will to re-establish the relationship of longing still remains with us.

The Problem of Life Can Be Solved Only through Religion

We should be able to long for all things and all people. Have you longed for all people? Have you ever experienced the heart which is connected to God's pure heart, which can enjoy giving without limit and then forget? To induce such a heart, God worked the dispensation with words like religion, the Savior, the bride and bridegroom. We should be able to give our all to Him.

God is longing for the day when He will receive all things offered with heart and longing. He longs to receive a family that is offered with heart and longing. God is hoping that this nation, this people and this world will be offered.

You should be able to stand in front of God with a longing heart and say, "I only have this one cent, but please accept it." When you can do this, that one cent can represent the cosmos. No matter how humble the family, if they can say, "Please accept this unworthy family," that family can inherit the heavenly task. When the Israelites, who wandered miserably in the wilderness, asked with a longing heart toward God, "Please accept this people as Yours," God tried to give the leading authority of the Kingdom of Heaven on earth to those people.

It is the same for the nation and the world. If there is an idealism or ideology for all of humanity, it should make us long for God heartistically; otherwise it cannot resolve the fundamental problem of life and the heavenly dispensation.

The fall was missing an hour of longing for God and for the original garden in search of heartistic relationship. Therefore, my mission for the restoration is to put my life on the line and achieve the world where such a relationship is established.

God presides over the ideal realm of that heartistic and longing-filled garden, and He searches for all things and humanity. If there is a person who can call such a God "my Father" with the attitude that can comfort God's mind and with a heart desperate to fulfill that mission, then God cannot say He does not know him. If there is a person who wanders in search of the original garden with such a heart, God cannot say He does not know him. Humanity cannot deny him. The creation cannot deny him. We should know that he is a true human being.

Therefore, all things which grow in that garden of longing, the human beings who live there, and God who comes to that garden should not be disconnected. Rather, centering on the human being, God is in the above position and all things are in the below position. They form one happy resting place in which all can harmonize. We should know the person in that garden is the one whom God can love, whom humanity can love, and whom all things can respect as their true owner.

Unless this work is completed, God's total will cannot be completed and see the glory of victory. We will not be able to resolve the sorrow of the fall and realize the dream. We should know clearly that we cannot build the world of victorious glory unless this is fulfilled.

Prayer

Father, we know that the course of restoration is almost endless. We human beings run and run in circles without resolving our sorrow and resentment. However, when we become connected to Your world of heart, we can establish a relationship with the history of sorrow. Today's struggle can become the foundation for the future, and we can ultimately build the garden of unlimited hope, unlimited happiness, and unlimited longing.

Where are the mountains and streams to which You can bring Adam and show them off proudly? Where are the blooming flowers, the growing trees, the green fields, and running streams You wanted to show Adam proudly?

