

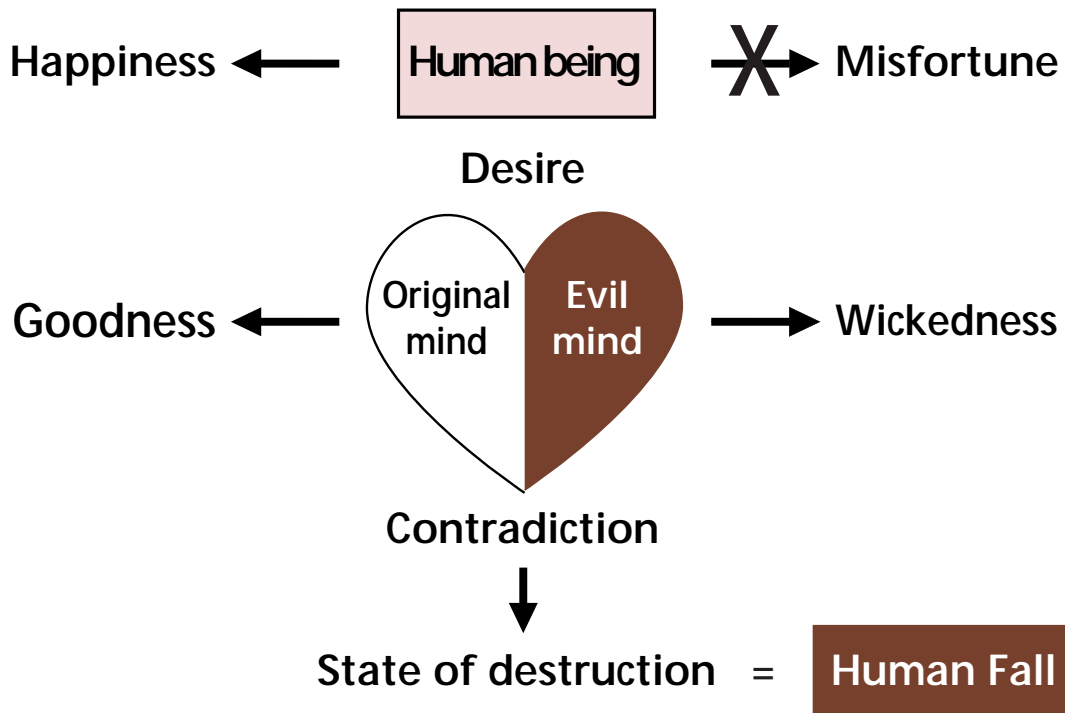
The Exposition of the Divine Principle

Diagrammed Lecture Manual
for Two-Hour Lectures

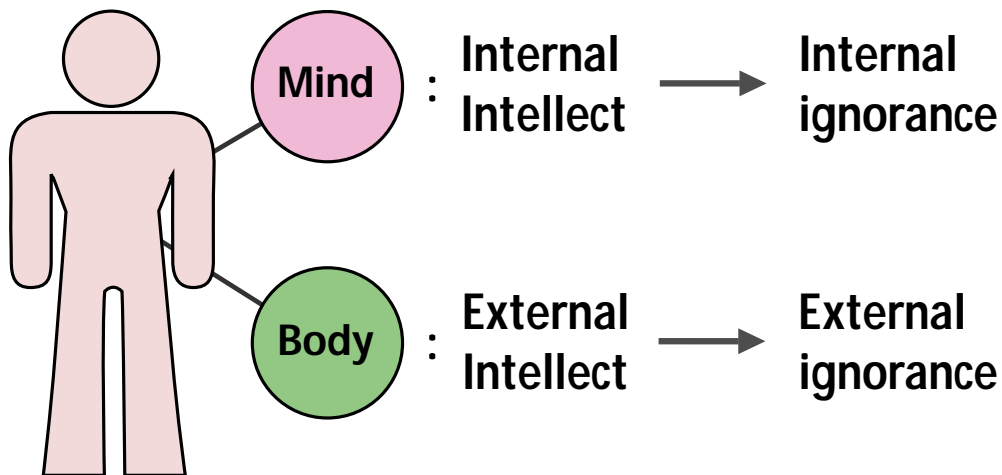


Family Federation for World Peace and Unification

Introduction



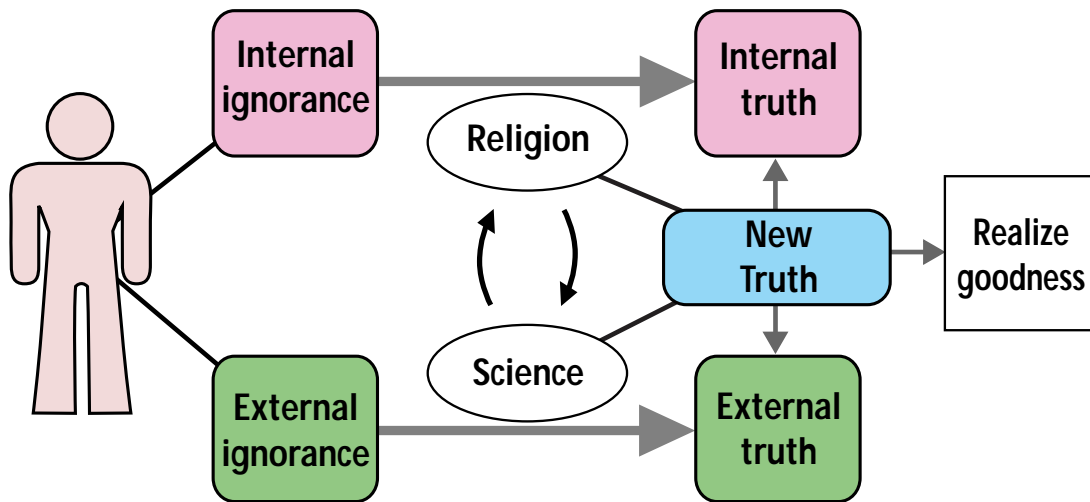
Human ignorance



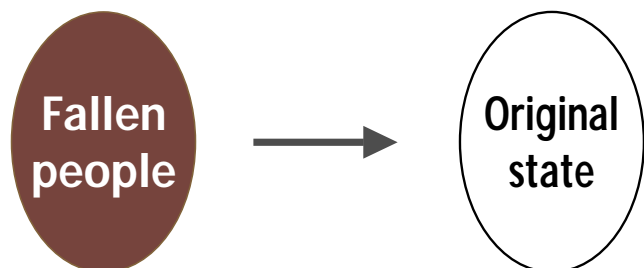
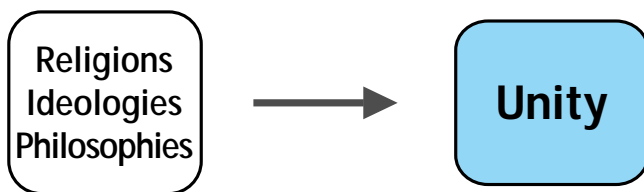
- Everyone is struggling to attain happiness and avoid misfortune.
- People feel joy when their desires are fulfilled.
- Within the self-same individual are two opposing desires: the original mind, which desires goodness, and the evil mind, which desires wickedness.
- They are engaged in a fierce battle, striving to accomplish two conflicting purposes. Any being possessing such a contradiction within itself is doomed to perish.
- Christianity sees this state of destruction as the result of the human Fall.

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

Need for a new truth



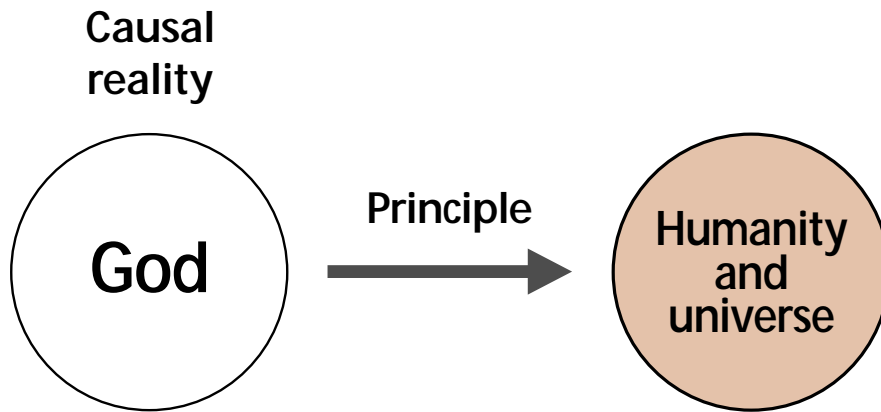
Mission of the new truth



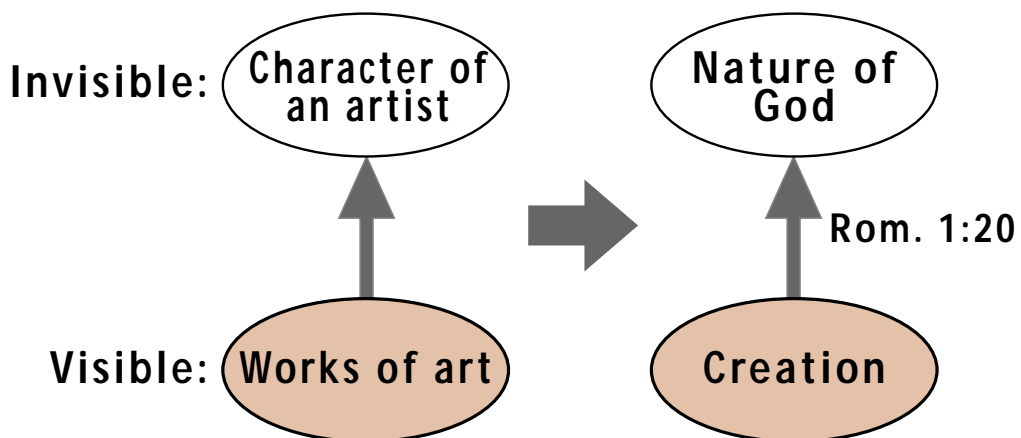
Reverend
Sun Myung Moon

- Humanity through religion has followed the path of searching for internal truth
 - And through science has followed the path of seeking external truth.
 - Religion and science have seemed in the course of their development to take positions that were contradictory and irreconcilable.
 - However, for humankind to completely overcome the two aspects of ignorance and fully realize the goodness which the original mind desires, at some point in history there must emerge a new truth which can reconcile religion and science and resolve their problems in an integrated undertaking.
-
- New truth should be able to embrace all historical religions, ideologies, and philosophies and bring complete unity among them.
 - New truth should guide fallen people to return to their original state.
 - God has sent one person to this earth to resolve the fundamental problems of human life and the universe. His name is Rev. Sun Myung Moon.

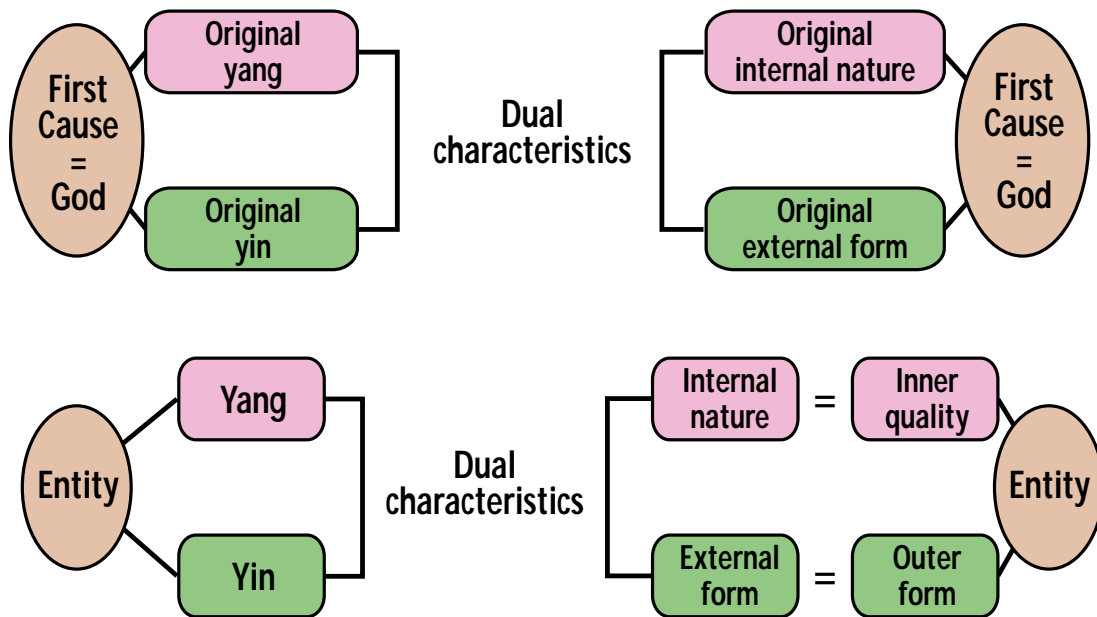
The Principle of Creation



How can we know the nature of God?



Universal elements in the natural world and God

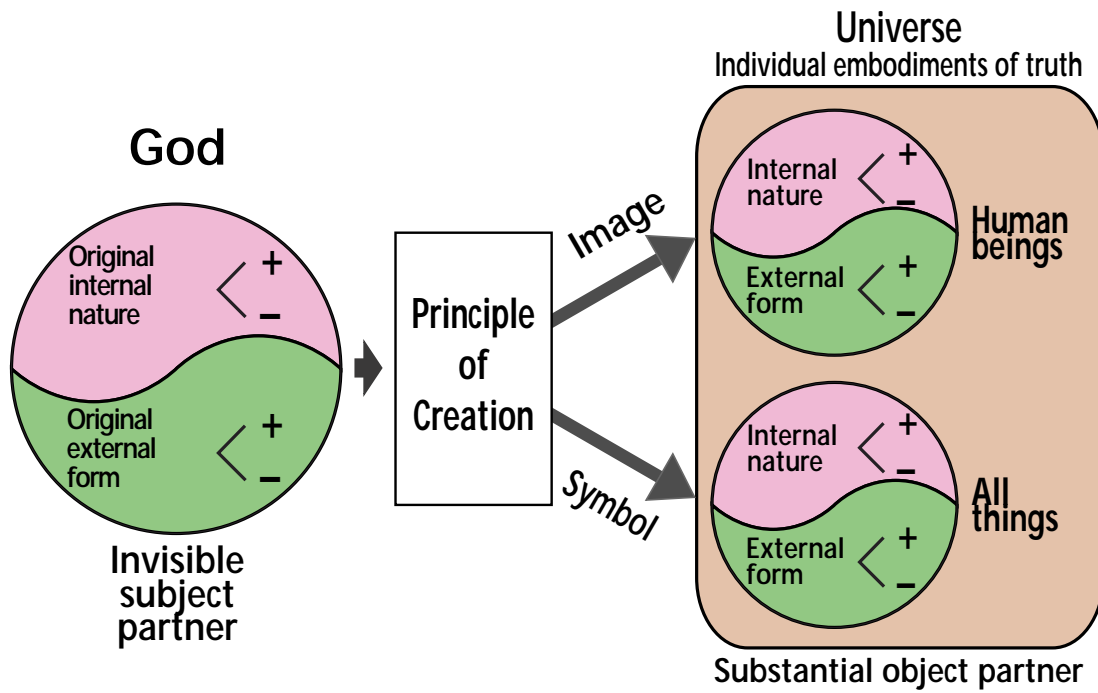


God is:

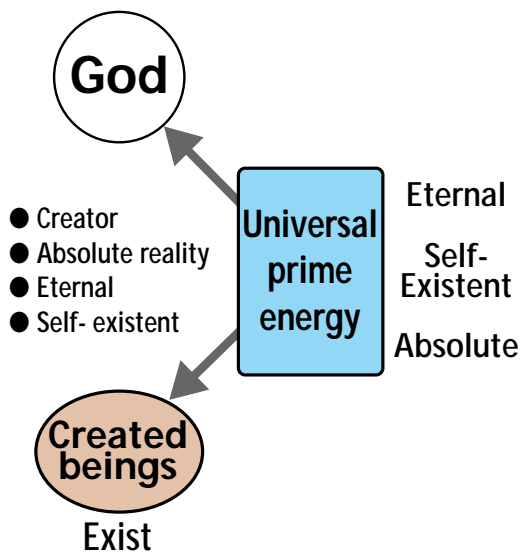
- Harmonious union of the original internal nature and original external form
- Harmonious union of masculinity (yang) and femininity (yin)
- Subject partner of internal nature and masculinity towards the universe

- Every entity possesses dual characteristics of yang (positivity, masculinity) and yin (negativity, femininity).
- More fundamentally, every entity possesses both an outer form and inner quality. The visible outer form resembles the invisible inner quality. The inner quality is called internal nature, and the outer form or shape is called external form.
- Since the external form may also be understood as a second internal nature, the internal nature and external form together constitute dual characteristics.
- The First cause of all things must also possess the dual characteristics of internal nature and external form, which stand in the position of subject partner to the internal natures and external Forms of all beings. We call this First cause God, and His internal nature and external form the original internal nature and original external form.
- God also exists based on the reciprocal relationship between His dual characteristics of yang and yin.
- Harmonious union of the original internal nature and original external form
- Harmonious union of masculinity (yang) and femininity (yin)
- The subject partner standing as the internal nature and masculinity in relation to the universe

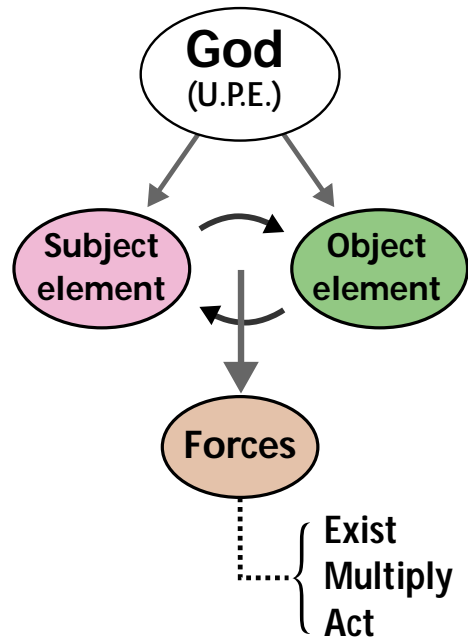
The relationship between God and the Universe



Universal prime energy

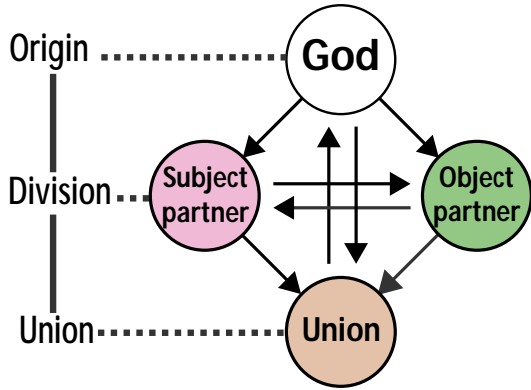


Give and take action

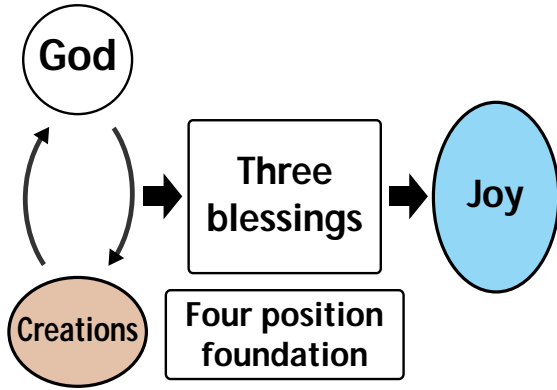


- The relationship between God and the universe can be summarized thus:
 - God is the invisible subject partner, and the universe as a whole is a substantial object partner to God. In accordance with the Principle of Creation, God's dual characteristics manifest themselves symbolically or in image as individual embodiments of truth, which constitute the universe.
-
- God, the Creator of all things, is the absolute reality, eternal, self-existent, and transcendent of time and space.
 - The fundamental energy of God's being is also eternal, self-existent and absolute.
 - It is the origin of all energies and forces that allow created beings to exist.
 - We call this fundamental energy universal prime energy.
 - Through the agency of universal prime energy, the subject and object elements of every entity form a common base and enter into interaction. This interaction, in turn, generates all the forces the entity needs for existence, multiplication and action.
 - The interaction generating these forces through this process is called give and take action.

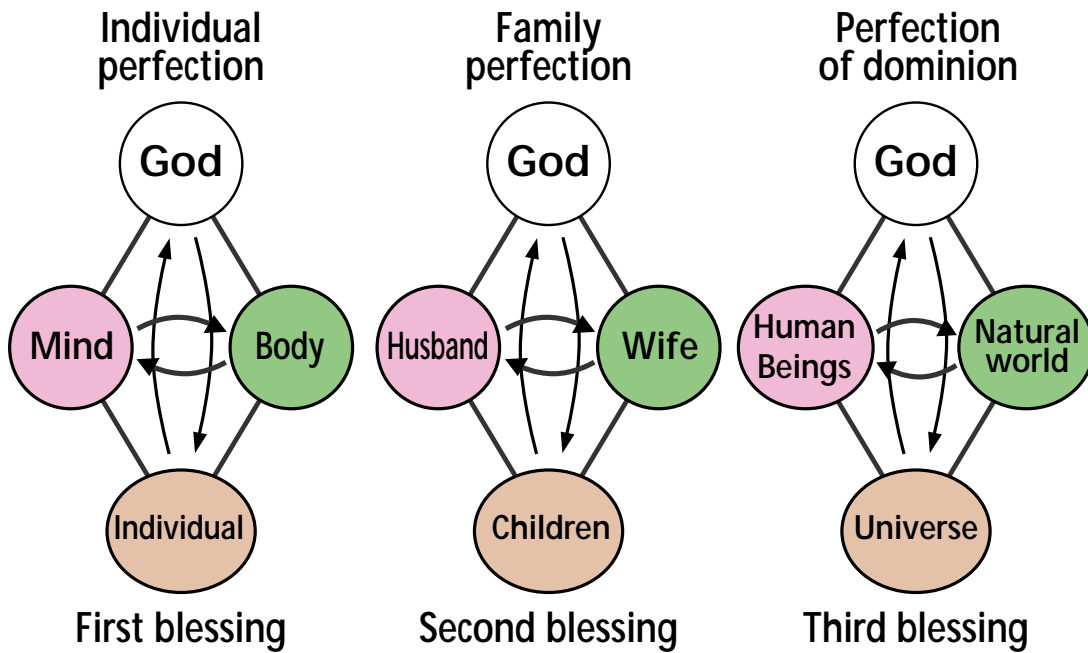
The four position foundation



The purpose of creation

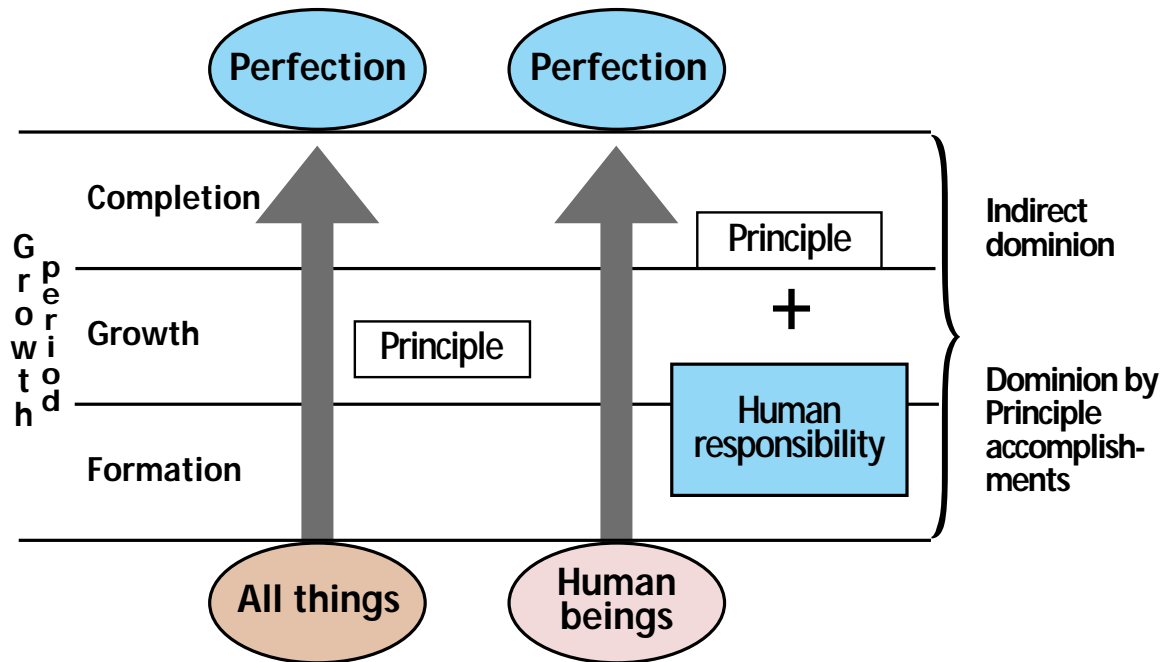


God's three blessings

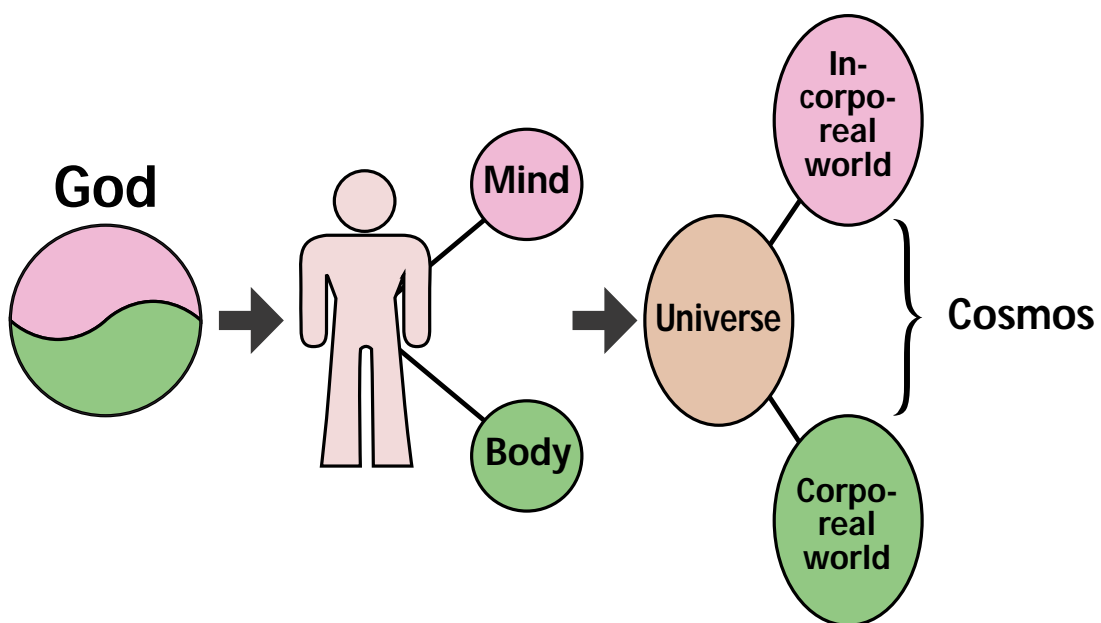


- When the origin, the subject partner and object partner projected from the origin, and their union all engage in a harmonious give and take action and fulfill the three object purpose, the four position foundation is established.
 - When the whole creation, including human beings, completes the four position foundation with God as the center, God's three great blessings are fulfilled. This is the Kingdom of Heaven, where ultimate goodness is realized and God feels the greatest joy. This is, in fact, the very purpose for which God created the universe.
 - Therefore, the ultimate purpose of the universe, with human beings at its center, is to return joy to God.
-
- God's first blessing is to perfect our individual character; for this, an individual's mind and body should become one through give and take action, thereby forming a God-centered individual four position foundation.
 - In fulfilling God's second blessing, an individually perfected man and woman should join in loving oneness as husband and wife and raise children, thereby constructing a God-centered family four position foundation.
 - God's third blessing is to perfect human dominion over the natural world; for this, human beings and the natural world should become completely one, thereby establishing a God-centered four position foundation of dominion.

The growing period for the creation

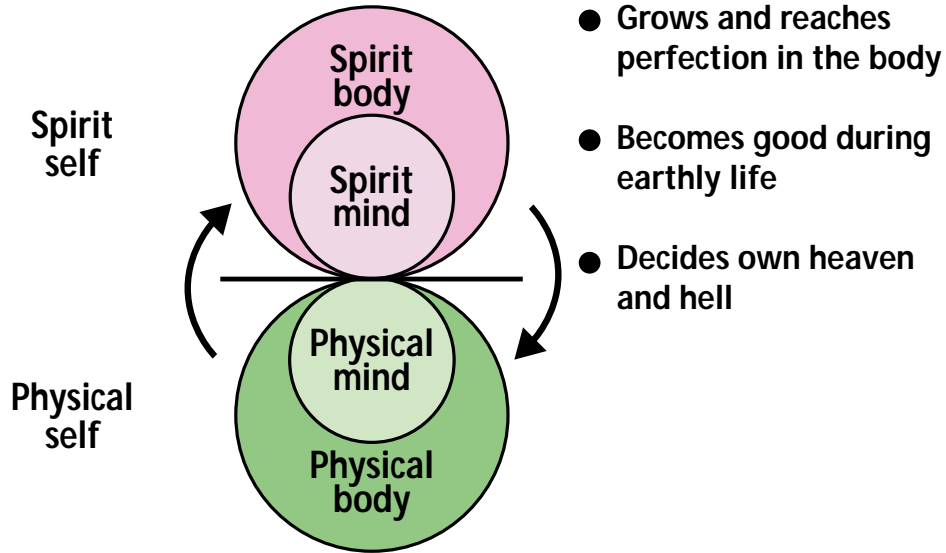


The Incorporeal World and the Corporeal World

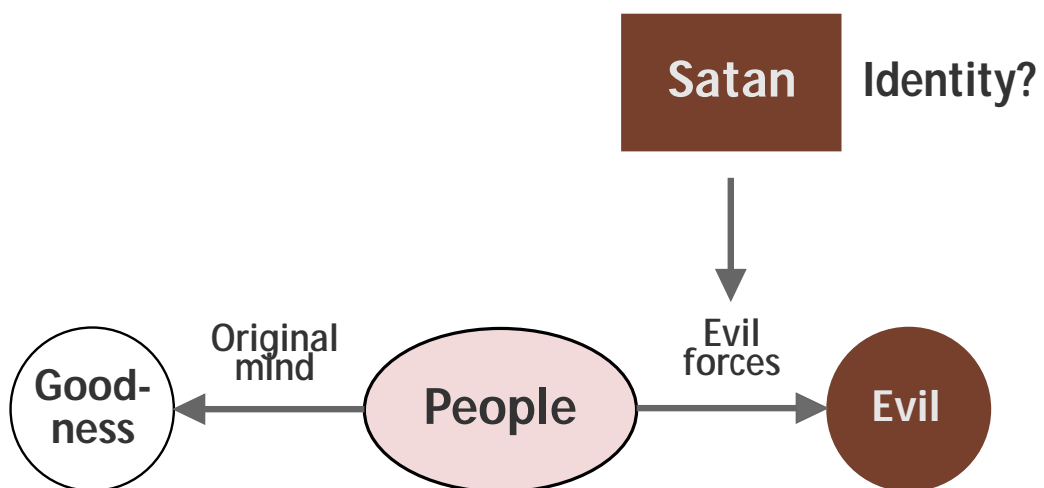


- All creation reach perfection by passing through three ordered stages of growth: formation stage, growth stage and completion stage.
 - When created beings are in the growing period, God has regard only for the fruits of their growth which are based on the Principle. In this way, He governs all things indirectly. We call this growing period the realm of God's indirect dominion or the realm of dominion based on accomplishments through the Principle.
 - All things reach perfection after passing through the growing period by virtue of the autonomy and governance given by God's Principle.
 - Human beings, however, pass through the growing period and reach perfection by fulfilling their own portion of responsibility, in addition to the guidance provided by the Principle.
-
- The universe was created after the pattern of a human being, who is in the image of God's dual characteristics.
 - Hence, corresponding to the human mind and body, the universe consists of the incorporeal world and the corporeal world, both of which are real and substantial. The two worlds together form the cosmos.
 - The incorporeal world is in the position of the subject partner, and the corporeal world the object partner. The latter is like a shadow of the former.
 - When we shed our physical bodies, we enter the incorporeal world as spirits and live there for eternity.

The reciprocal relationship between physical self and spirit self

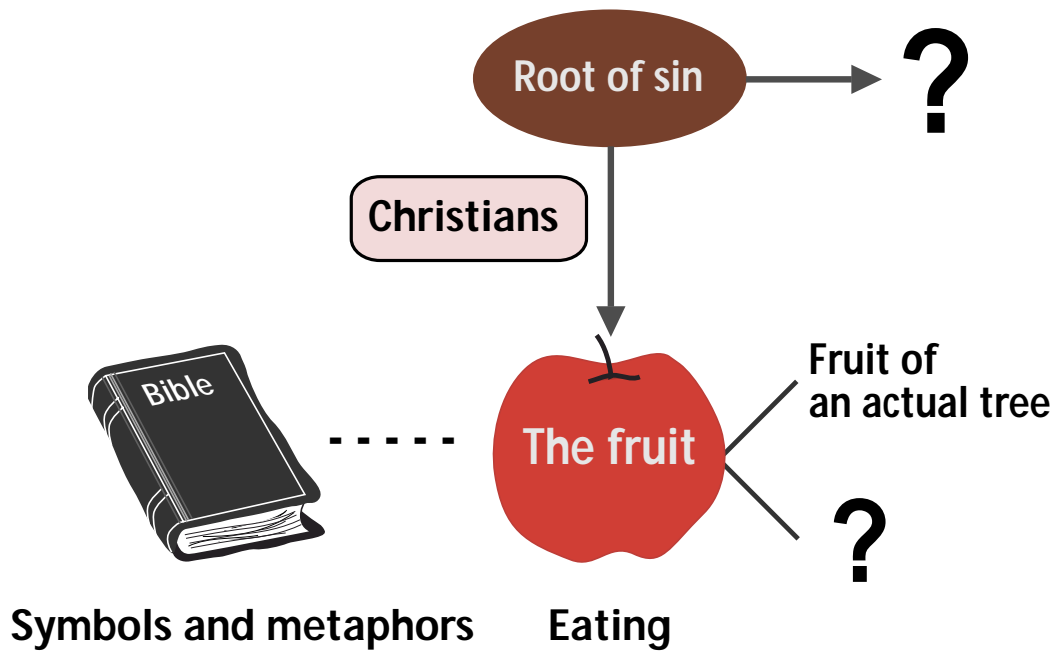


The Human Fall



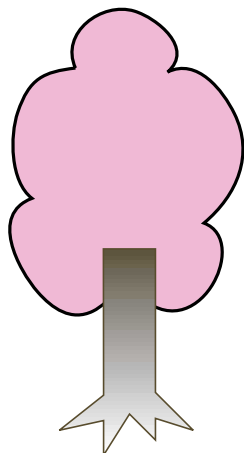
- The physical self consists of the dual characteristics of the physical mind and the physical body.
 - Good or evil in the conduct of the physical self determines whether the spirit self becomes good or evil.
 - Our spirit self consists of the dual characteristics of spirit mind and spirit body.
 - The spirit can grow and reach perfection only while it abides in the body.
 - The spirit becomes good only through the redemption of sins granted during earthly life.
 - It is not God, but the spirit himself, who decides whether the spirit enters heaven or hell after death.
-
- All people have an original mind, which inclines them to pursue goodness. Yet, even without our being aware of it, we are driven by evil forces to perform evil deeds, which we do not want to do.
 - In Christianity, the master of these evil forces is known as Satan.
 - We have been utterly unable to liquidate the forces of Satan because we have not understood Satan's identity or how he came to exist.
 - This explanation of the human Fall will clarify these issues.

The Root of Sin



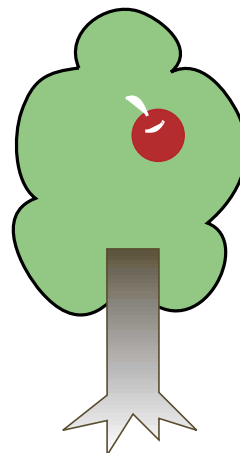
Tree of life and tree of the knowledge of good and evil

Ideal man
||
Perfected Adam



Tree of life

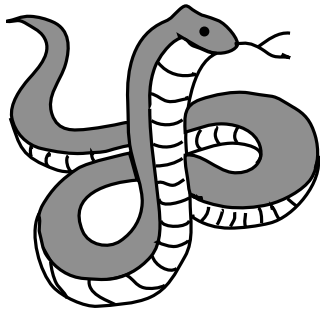
Ideal woman
||
Perfected Eve



Tree of the knowledge of good and evil

- No one has known the root of sin.
 - Christians on the basis of the Bible have held to a vague belief that Adam and Eve's eating the fruit of the tree of the knowledge of good and evil was the root of sin.
 - Many Christians have thought that the fruit was that of an actual tree.
 - Many important parts of the Bible are expressed in symbols and metaphors; then, what does the fruit of the tree of the knowledge of good and evil represent?
 - To learn this, let us first investigate the tree of life, which stood next to the tree of the knowledge of good and evil.
-
- The tree of life symbolizes an ideal man, who has fully realized the ideal of creation. It thus symbolizes perfected Adam.
 - The tree of the knowledge of good and evil represents the ideal woman, perfected Eve.

The identity of the serpent



Gen. 3:4-5

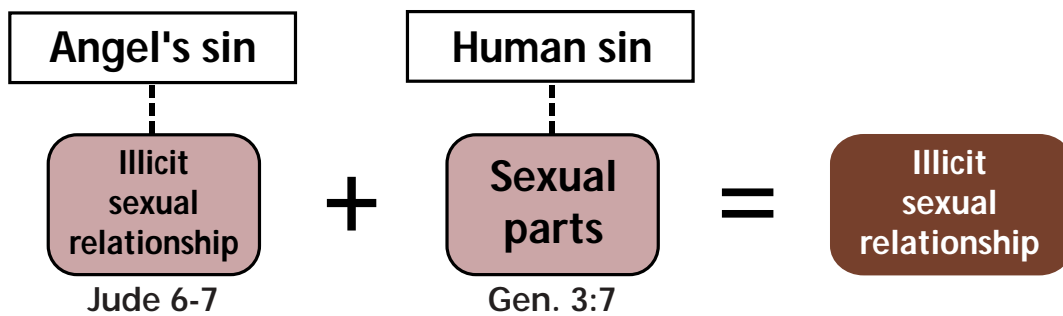
=
Symbolizes



Angel
II Pet. 2:4

- Created with good purpose
- Spiritual being
- Dominates the human soul

The fall of the angel and the fall of human beings



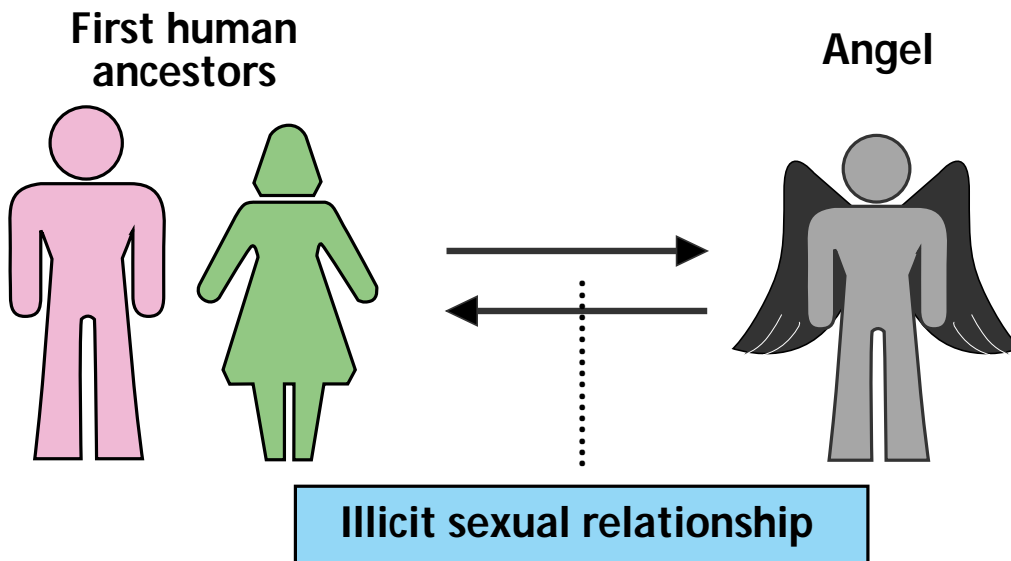
The fruit

= Love of Eve

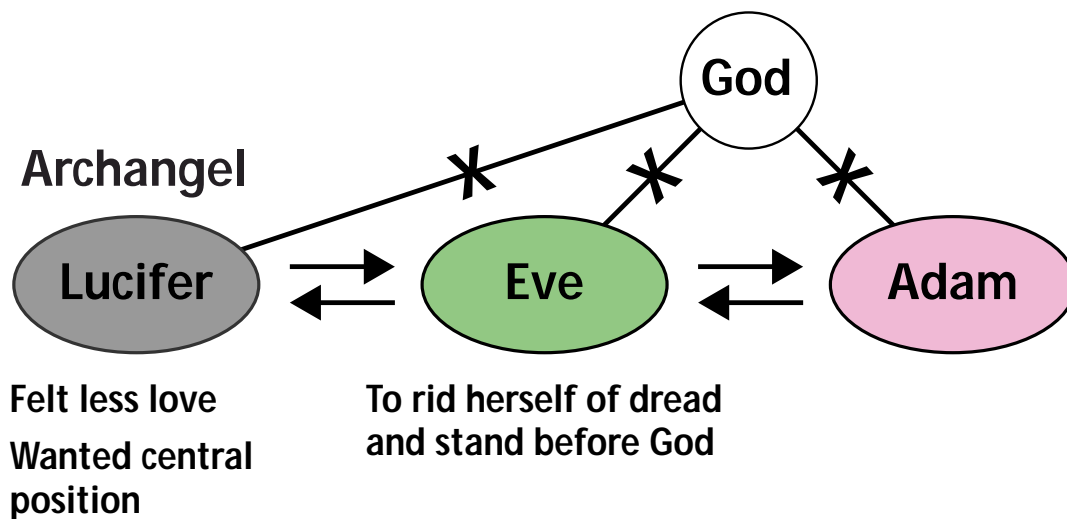
Eating = Love relationship

- In the Bible we read that a serpent tempted Eve to commit sin (Gen. 3:4 ~ 5).
 - The spiritual being represented by the serpent was originally created with a good purpose, but later fell and became Satan.
 - What kind of spiritual being in God's creation could have conversed with people, understood the Will of God, and lived in heaven? What kind of being, even after its fall, could transcend time and space to dominate the human soul?
 - Since there are no beings endowed with such characteristics other than angels, we must conclude that the serpent symbolizes an angel (II Pet. 2:4).
-
- From Jude 6-7 we can infer that the angel fell as a result of an illicit sexual relationship.
 - From Gen. 3:7, we can infer that Adam and Eve sinned with their sexual parts.
 - Hence, we can deduce that an illicit sexual relationship must have occurred between the angel and human beings.
 - The fruit signifies the love of Eve.
 - Eve's eating of the fruit denotes that she consummated a satanic love relationship with the angel.

The root of sin



The Motivation and Process of the Fall



Sin and Fallen Nature

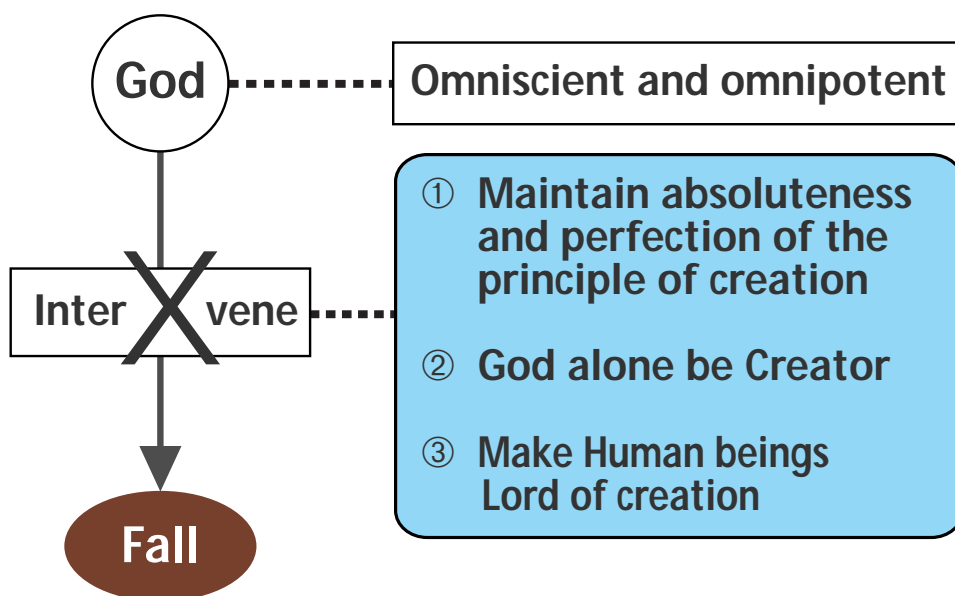
Classification of sin

- ① Original sin
- ② Hereditary sin
- ③ Collective sin
- ④ Individual sin

The primary characteristics of the fallen nature

- ① Failing to take God's standpoint
- ② Leaving one's proper position
- ③ Reversing dominion
- ④ Multiplying the criminal act

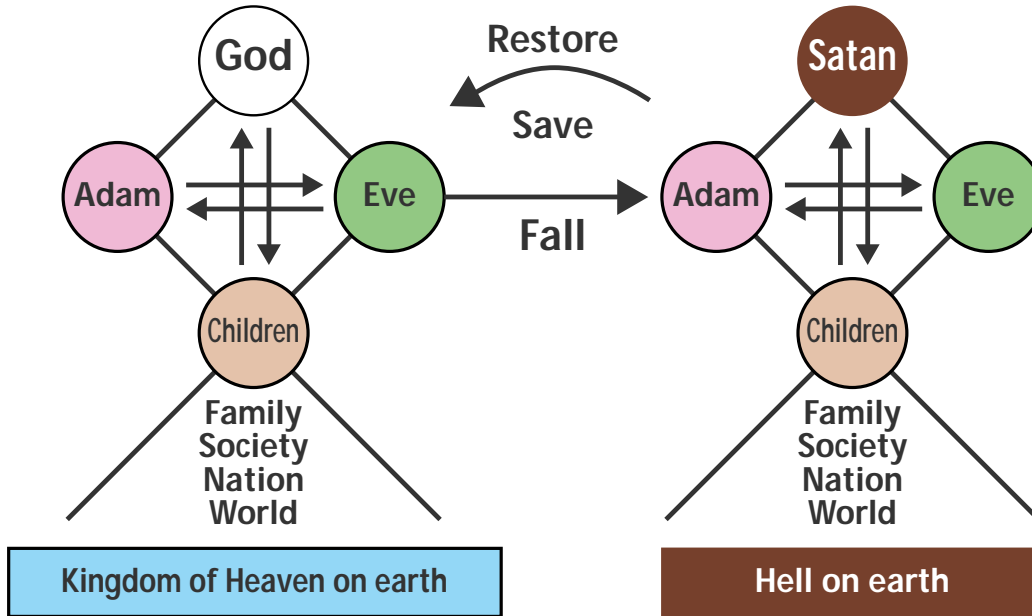
Why God did not intervene in the Fall



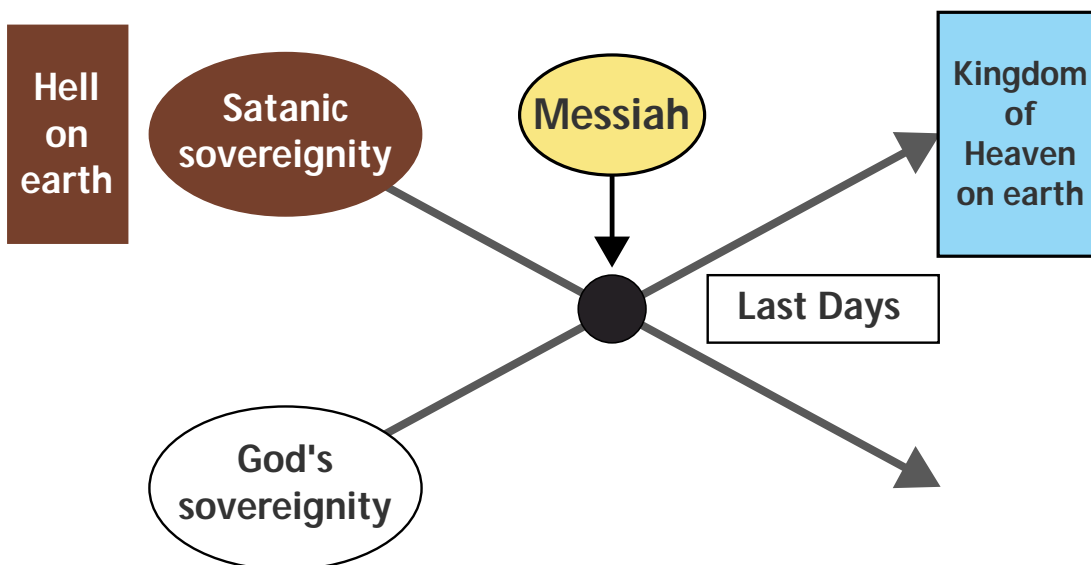
- Sin is a violation of heavenly law, which is committed when a person forms a common base with Satan, thus setting a condition for give and take action with him.
 - Sin can be classified into four kinds: original sin, hereditary sin, collective sin, and individual sin.
 - Eve inherited from the Archangel all the proclivities incidental to his transgression against God when he bound her in blood ties through their sexual relationship, and Adam in turn acquired the same inclinations. These proclivities have become the root cause of the fallen inclinations in all people. They are the primary characteristics of our fallen nature.
 - The primary characteristics of the fallen nature can be divided broadly into four types.
-
- God, being omniscient and omnipotent, must have known about the Fall of the first human ancestors. Why, then, did God not intervene to prevent the Fall? God did not intervene:
 - In order to maintain the absoluteness and perfection of the Principle of Creation
 - That God alone be the Creator
 - In order to make human beings the lords of creation

The Last Days

Providence of salvation



The meaning of the Last Days



- God's purpose of creation is to build the Kingdom of Heaven on earth. Due to the Fall, however, human beings have established a hell on earth, that is, world of satanic sovereignty (John 12:31, II Cor. 4:4).
 - If this sinful world were to continue forever in its present state, then God would be an impotent and ineffectual God who failed in His creation. Therefore, God will save this sinful world, by all means.
 - To save a person suffering under the yoke of sin means to restore him to his original, sinless state. Therefore, God's work of salvation is the providence of restoration.
-
- The Last Days is this time, when, with the advent of the Messiah as the turning point, the evil world under satanic sovereignty is replaced by the ideal world under God's sovereignty.
 - Hell on earth will be transformed into the Kingdom of Heaven on earth.
 - Therefore, it will not be a day of fear when the world will be destroyed by global catastrophes, as many Christians have believed. In fact, it will be a day of joy, when the cherished hope of mankind will be realized.
 - The present era is the Last Days.

Signes of the Last Days: fire Judgment

(II Pet. 3:12)

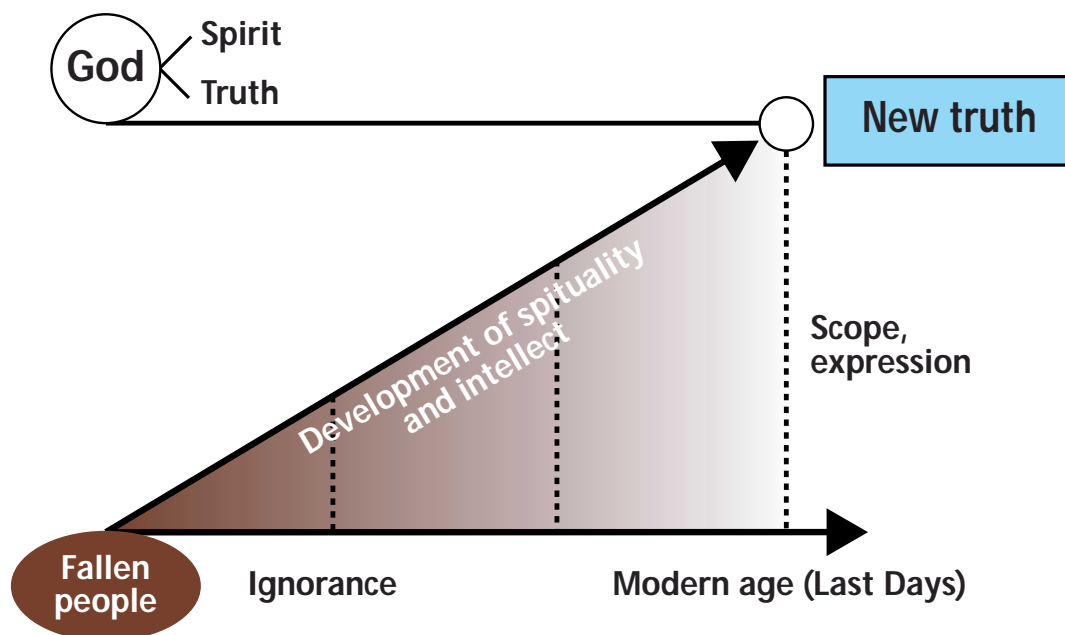
- Time of Jesus (Mal. 4:1, Luke. 12:49)

→ **No record of fire judgment**

- The tongue is a fire (James 3:6)

Fire judgment = judgment by the tongue
= judgment by the Word

New truth and our attitude

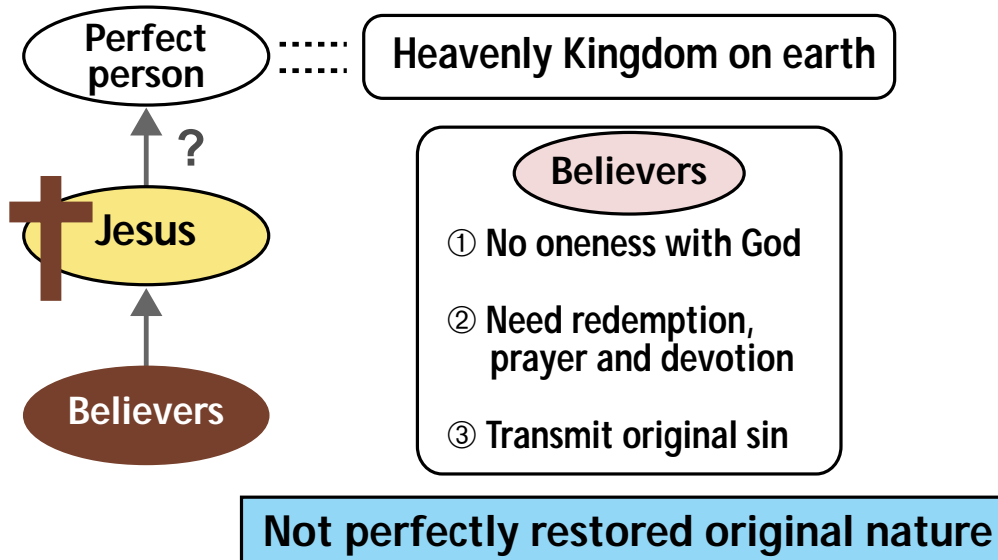


- II Pet. 3:12 says, "The heavens will be kindled and dissolved and the elements will melt with fire."
- Prophecy of the time of Jesus, Malachi spoke of a day burning with the fire of judgment, and Luke 12:49 says that Jesus came to cast fire upon the earth.
- Nevertheless, there is no record that in his time Jesus judged the world with literal fire.
- As James 3:6 says, "The tongue is a fire," the fire judgment Jesus came to bring was a judgment by the tongue, and thus a judgment by the Word.

- With spirit and truth, God restores human beings, who fell into ignorance through the Fall.
- Spirit and truth are unique, eternal, and unchanging. However, the degree and scope of their teaching and the means of their expression will vary from one age to another as they restore humankind from a state of utter ignorance.
- For modern, intellectual people to be enlightened in the truth, there must appear another textbook of higher and richer content, with a more scientific method of expression. We call this the new truth.
- We are living in the Last Days. We should not be strongly attached to conventional concepts, but rather should search for the new truth, which can guide us to the providence of the new age.

De Messiah

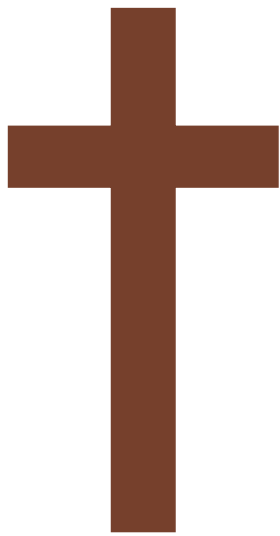
Salvation through the cross



Was Jesus' cross the most desired Will of God?

- ① From the words and deeds of the disciples
(Acts 7:51-53)
- ② From the viewpoint of God's providence
- ③ From the words and deeds of Jesus himself
(John. 6:29, John. 10:38. Matt. 23:37)

- Jesus came as the Messiah in order to establish the Kingdom of Heaven on the earth.
 - Did Jesus' crucifixion enable the faithful believers in Jesus restore their original nature and build the Kingdom of Heaven on earth?
- ① Yet in the entire history of Christianity, there has been no one, no matter how devout, who lived his life in inseparable oneness with God.
 - ② There has never been a believer who had no need of redemption or a life of ardent prayer and devotion.
 - ③ No matter how devout, Christian parents continue to transmit the original sin to their children.
- It teaches us that the grace of redemption by the cross has neither fully uprooted our original sin nor perfectly restored our original nature.
- ① Judging from the words and deeds of the disciples as recorded in the Bible, concerning the death of Jesus, they were unanimously grief-stricken and indignant (Acts 7:51-53).
 - ② Judging from the viewpoint of God's providence: God called the chosen people of Israel out of the descendants of Abraham, protecting them, nurturing them, and at times disciplining them with tribulations. He had them build the Tabernacle and the Temple. All this was to prepare them to receive and welcome the Messiah.
 - ③ The words and deeds of Jesus himself were meant to engender belief on the part of the people that he was the Messiah (John 6:29, John 10:38, Matt. 23:37).



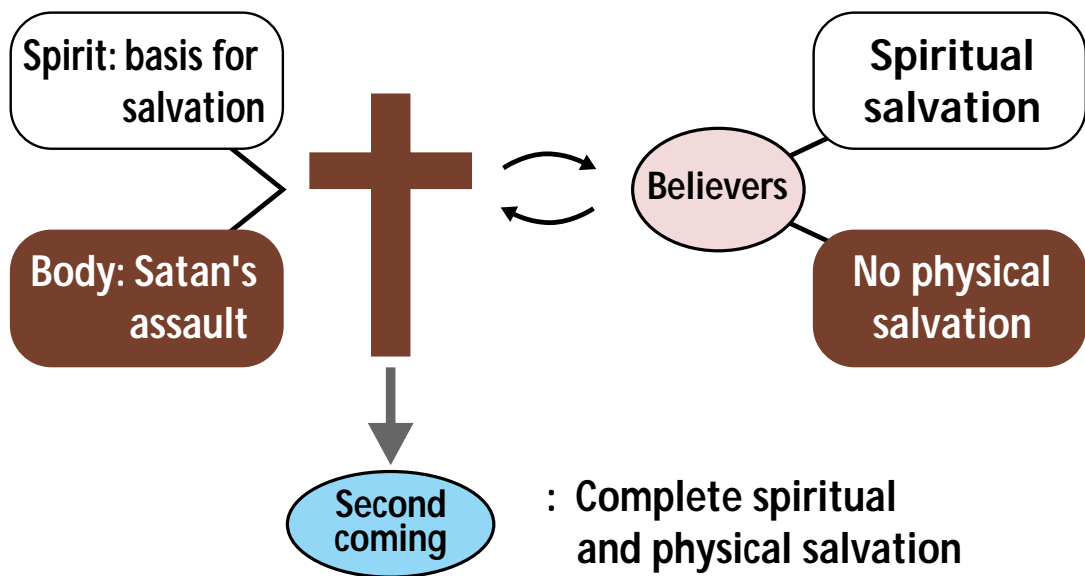
Ignorance and disbelief
of the people (1 Cor. 2:8)



God's predestination

- Israel scattered over earth
- Christians shouldered the cross

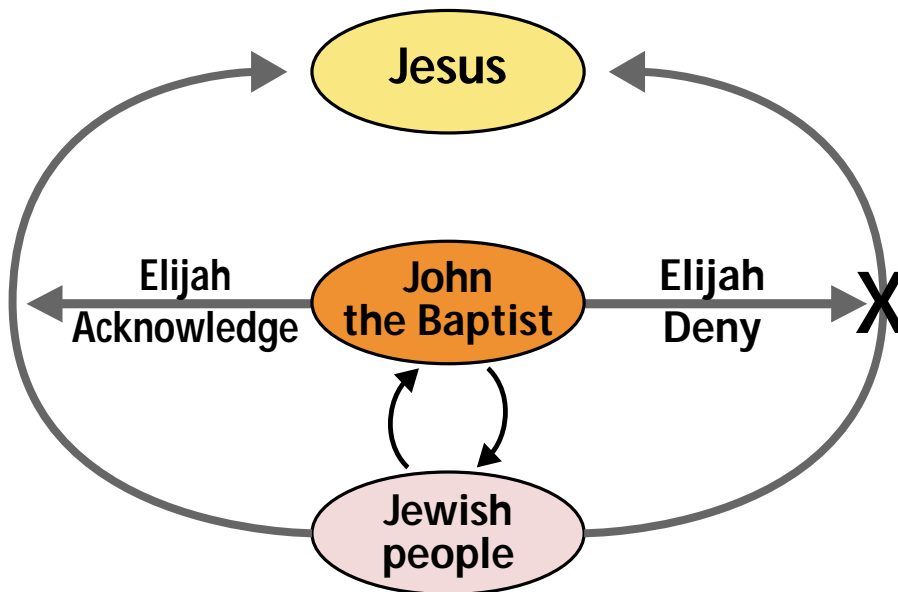
Limit of salvation through the cross and Jesus' Second Coming



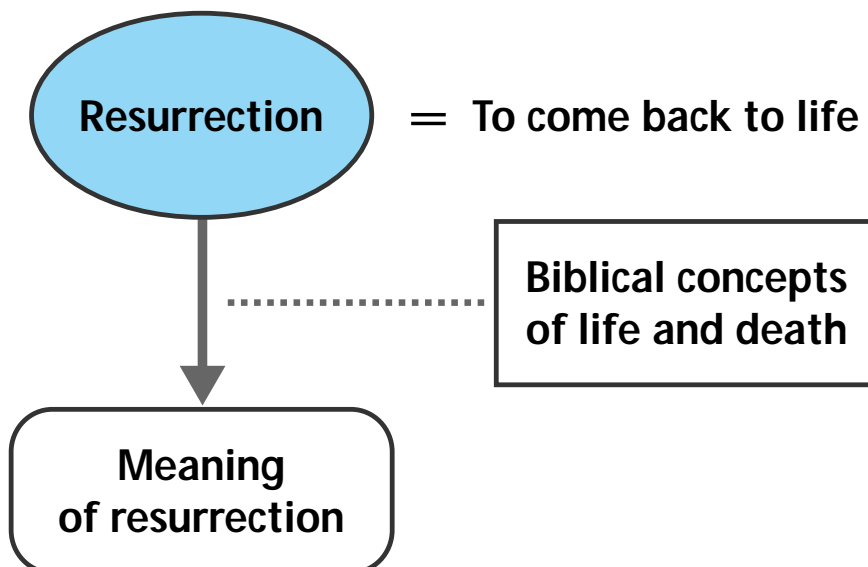
- From all the above evidences, we can deduce that Jesus' death on the cross was the unfortunate outcome of the ignorance and disbelief of the people of his day, and not a necessary outcome of God's predestination.
- God's clear intention for the chosen people of Israel, whom He had led through all manner of difficulty from the time of Abraham, was to send them a Messiah and build an eternal Kingdom on earth.
- Ever since Jesus died on the cross, the people of Israel became scattered over the face of the earth, suffering oppression and persecution, as the tragic consequence of their ancestors' mistake of killing the Messiah and preventing the completion of the providence of restoration.
- Also, many faithful Christians have shouldered the cross as their portion for the collective sin of having killed Jesus.

- If Jesus had not been crucified, he would have accomplished both the spiritual and physical aspects of salvation.
- When the people led him to the cross, however, Jesus' body took Satan's assault, and he was killed. Consequently, Christians cannot attain physical salvation.
- However, Jesus laid the basis for spiritual salvation by securing the victorious foundation for his resurrection through the redemption by his blood on the cross. As a result, all believers since his resurrection have received the benefit of spiritual salvation.
- To complete the work of spiritual and physical salvation, Jesus must come again on earth.

The faithlessness of John the Baptist



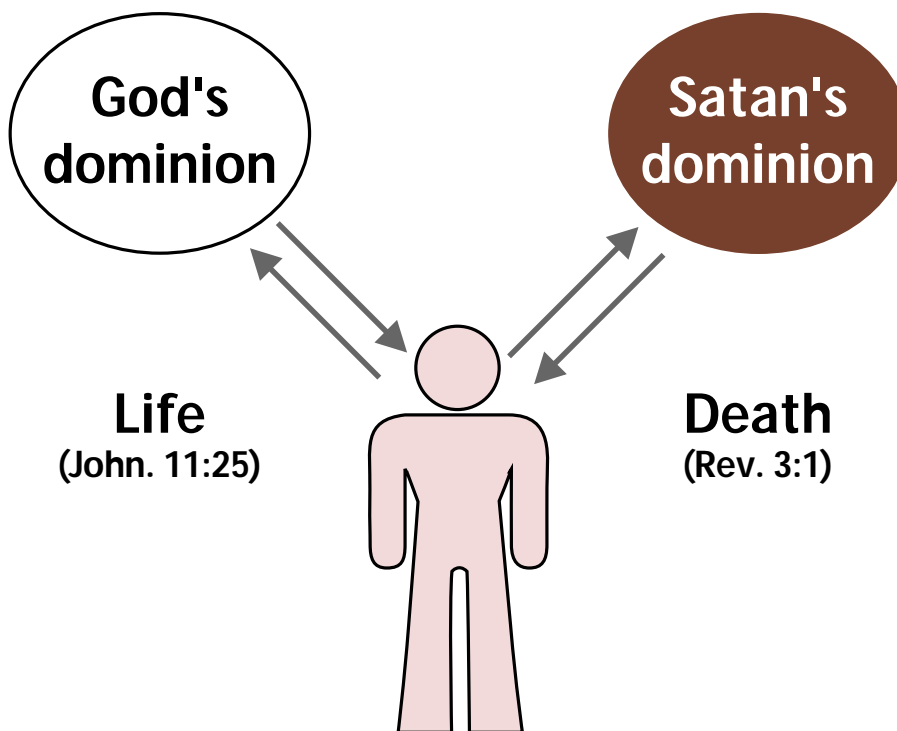
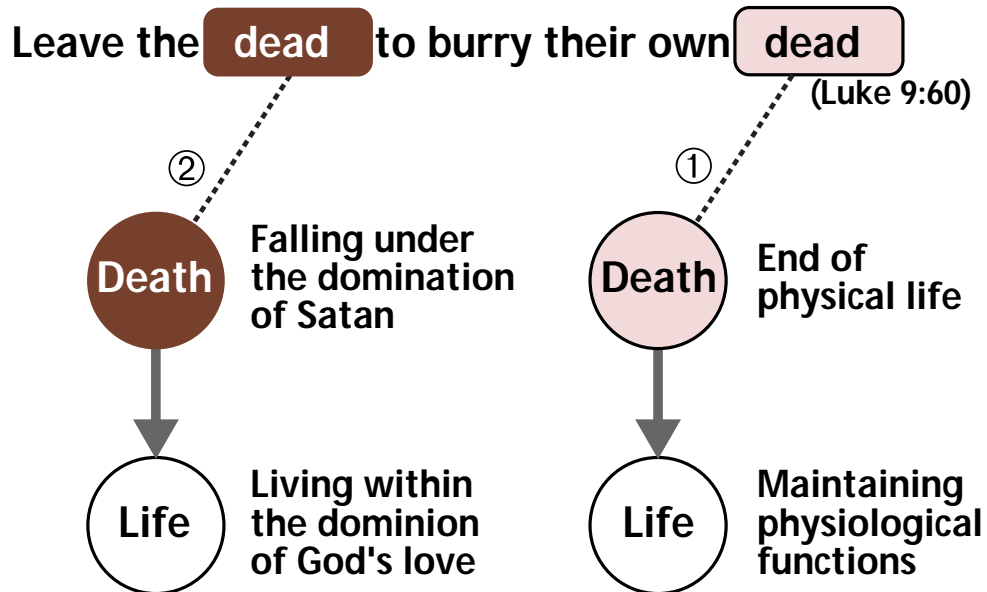
Resurrection



- Jews of Jesus' day were waiting for Elijah because God had promised that Elijah would return before the advent of the Messiah.
- Jesus testified that the prophesied coming of Elijah was realized in John the Baptist.
- Jewish people had the highest respect for John the Baptist; some even thought of him as the Messiah.
- Hence, had John the Baptist acknowledged that he was Elijah, as Jesus had testified, all the Jewish people would have readily believed John's testimony and flocked to Jesus.
- Instead, John's ignorance of God's providence led him to deny his being Elijah, and this became the principal reason why the Jewish people rejected Jesus.
- Here we have come to understand that the main reason why Jesus had to die on the cross was the failure of John the Baptist.

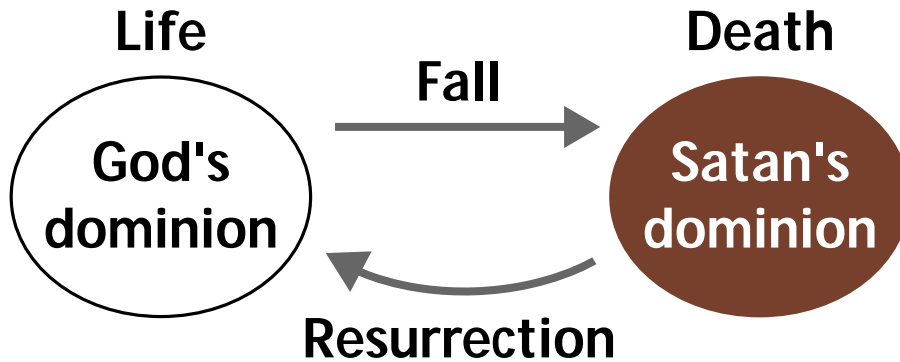
- Resurrection means to come back to life. To come back to life implies that we have been dead.
- Therefore, to fathom the meaning of resurrection, we must clarify the biblical concepts of life and death.

The biblical concepts of life and death



- Jesus said, "Leave the dead to bury their own dead." (Luke 9:60)
- These words of Jesus show two different concepts of life and death:
 - ① First, "death" means the end of physical life, as was the case of the person to be buried. "Life" in that sense means the state in which the physical self maintains its physiological functions.
 - ② The second concept of life and death concerns those living people who were to bury the deceased man; death refers to leaving the bosom of God's love and falling under the dominion of Satan. The corresponding concept of life refers to the state of living in accordance with God's Will, within the dominion of God's infinite love.
- Even if a person's physical self is alive, if he dwells apart from God's dominion and is in servitude to Satan, he is dead as judged by the original standard of value.
- A similar conclusion can be drawn from the Lord's words of judgment upon the faithless people of the church in Sardis: "You have the name of being alive, and you are dead." (Rev. 3:1)
- On the other hand, when Jesus said in John 11:25, "He who believes in me, though he die, yet shall he live," he meant that those who believe in him and live within the realm of God's dominion have life. Even after their physical bodies have turned to the soil, their spirits enjoy life in God's dominion.

The meaning of resurrection



Process of restoration

Predestination

- Prosperity and decline
- Happiness and misery
- Salvation and damnation
- Rise and fall of nations

Support predestination

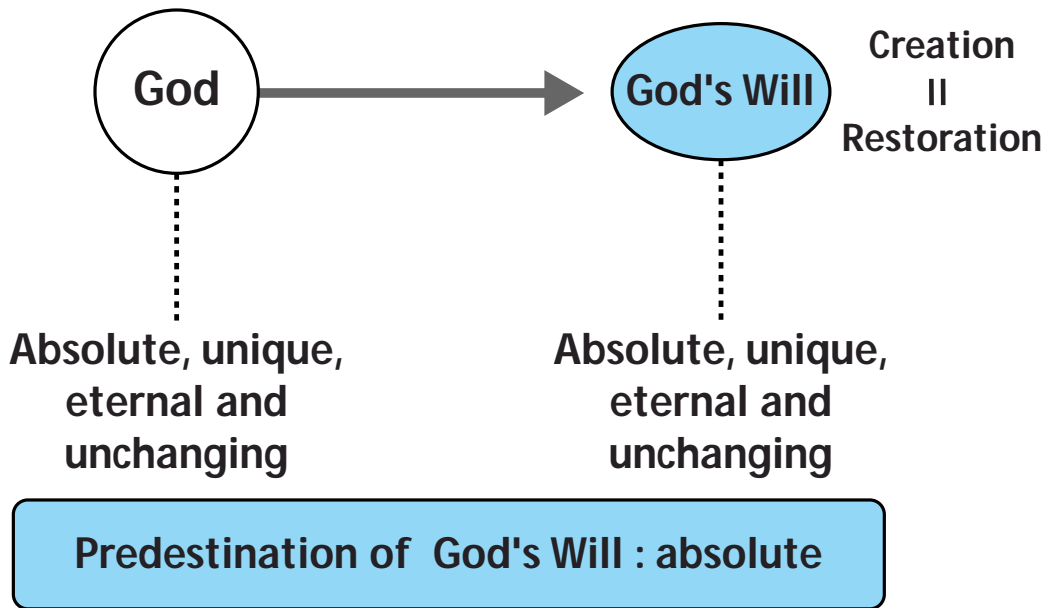
Rom. 8:29–30
Rom. 9:15–16
Rom. 9:21
Rom. 9:11

Refute predestination

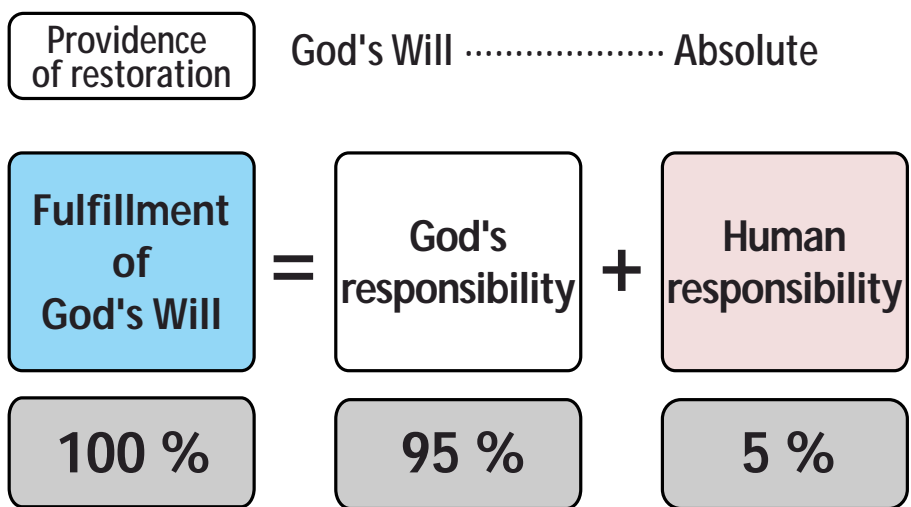
Gen. 2:17
Gen. 6:6
Matt. 7:7
Jam. 5:14

- Regardless of human fall, God created the human physical self to grow old and return to dust. Only the spirit self enters the spirit world and lives eternally there.
 - Therefore, the death caused by the Fall does not mean the end of physical life, but rather the descent into Satan's dominion through eating the fruit.
 - Resurrection may be defined as the process of being restored from the death caused by the Fall to life, from Satan's dominion to God's direct dominion, through the providence of restoration.
-
- Theological controversy over predestination has caused great confusion in the religious lives of many people.
 - In the Bible, we find many passages which are often interpreted to mean that everything in human life—prosperity and decline, happiness and misery, salvation and damnation, and even the rise and fall of nations—comes to pass exactly as predestined by God
 - Yet we can find sufficient evidence in the Bible to refute the doctrine of absolute predestination.
 - With such ample grounds in the Bible to justify either of these two contrasting doctrines, how does the Divine Principle resolve this issue?

The predestination of God's Will



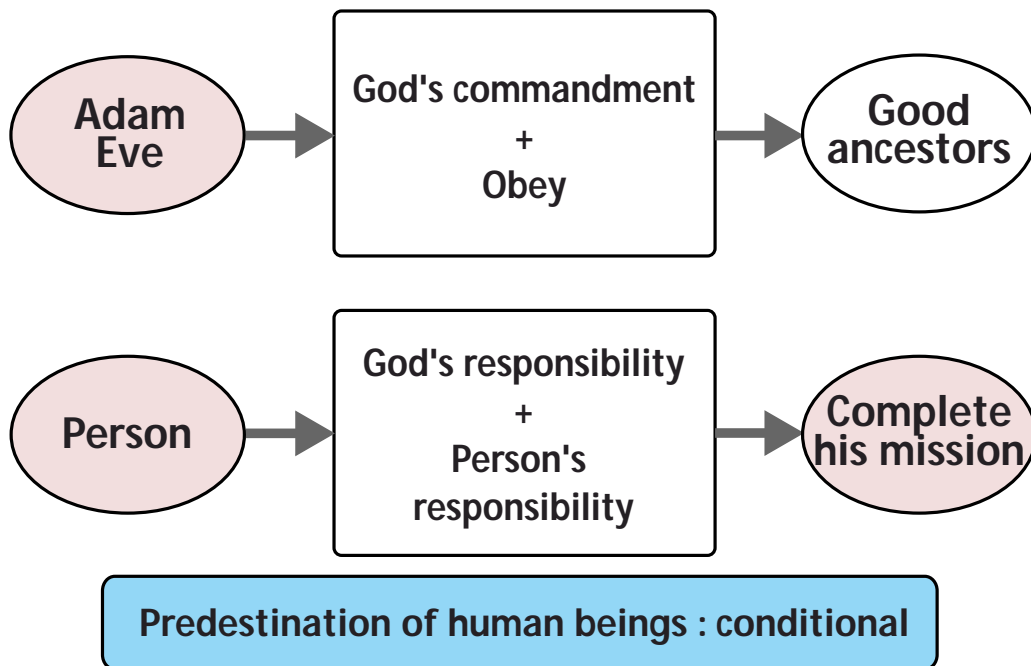
The predestination of the fulfillment of God's Will



Predestination of the fulfillment of God's Will : conditional

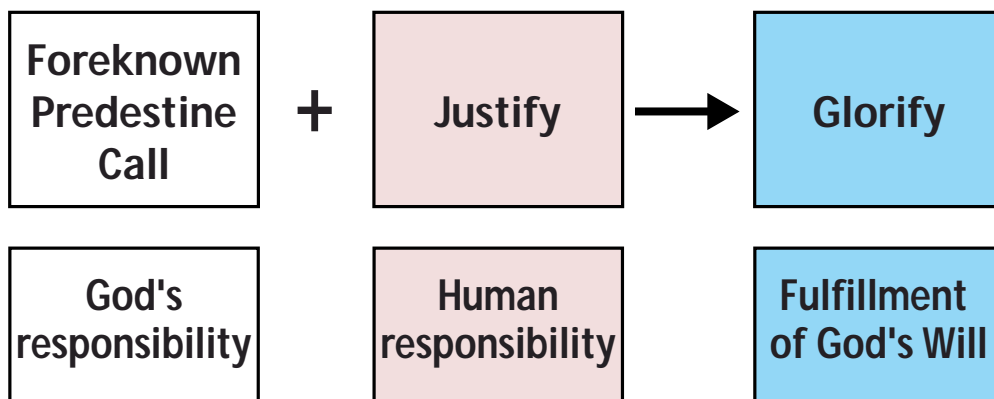
- God could not accomplish His purpose of creation due to the human Fall. Accordingly, God's Will in carrying out His providence for fallen humanity is still to accomplish the purpose of creation. In this sense, God's Will is that restoration be accomplished.
 - God is the absolute, unique, eternal and unchanging Being; therefore, His Will must also be absolute, unique and unchanging.
 - The predestination of God's Will is absolute.
-
- Although God's Will of the providence of restoration is absolute and beyond human influence, its fulfillment necessarily requires the accomplishment of the human portion of responsibility.
 - God predestines the process of its fulfillment conditionally, contingent upon the completion of the 5% human responsibility in addition to the 95% responsibility of God.
 - The proportion of 5% is used to indicate that the human portion of responsibility is extremely small when compared to God's portion of responsibility. Yet for human beings, this five percent is equivalent to one hundred percent of our effort.
 - The predestination of the fulfillment of God's Will is conditional.

The predestination of human beings



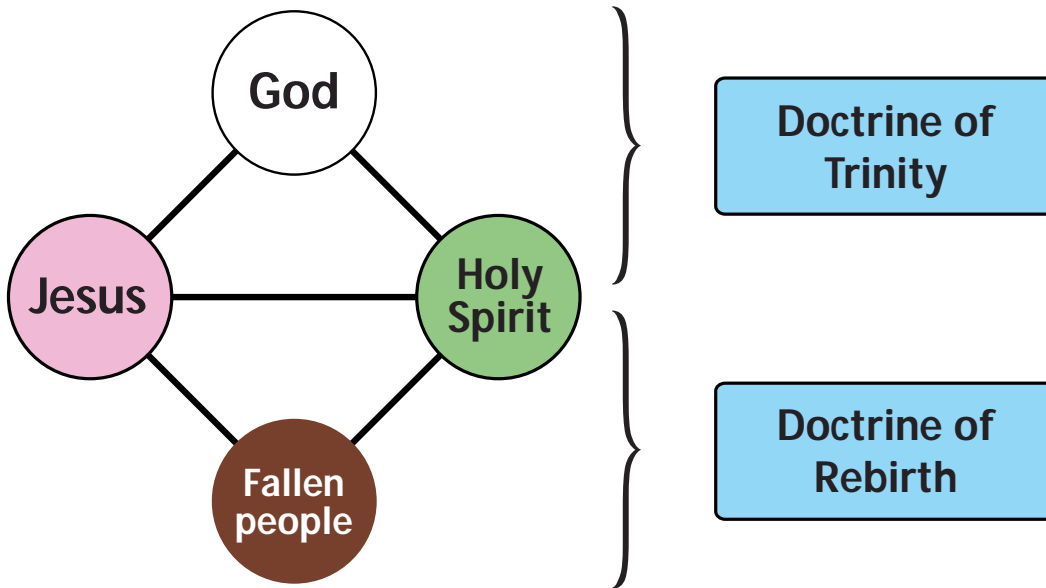
Rom. 8:29-30

→ (Omits to mention human responsibility)

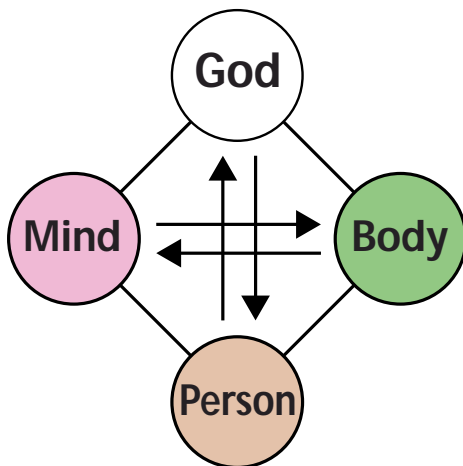


- Adam and Eve were to become the good ancestors of humanity conditional upon fulfilling their responsibility to obey God's commandment not to eat of the fruit. Accordingly, God did not absolutely predestine that Adam and Eve would become our good ancestors.
 - Even though God predestines a person for a particular mission, God's responsibility (95%) and the person's responsibility (5%) must be accomplished together before the person can complete his given mission and fulfill God's Will.
 - Hence, if the person does not complete his responsibility, he cannot become the person God has purposed him to be.
 - The predestination of human beings is conditional.
-
- The book of Romans says: Those whom He foreknew He also predestined . . . those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified (Rom. 8:29-30).
 - Predestining and calling the person is God's responsibility, but only when the person completes his responsibility after being called by God, is he justified.
 - Hence, God's predestination concerning an individual's glorification is thus contingent upon the fulfillment of his portion of responsibility.
 - Because this Bible verse omits to mention human responsibility, people may misinterpret it to mean that all affairs are determined solely by God's absolute predestination.

Christology



The value of a person who has realised the purpose of creation



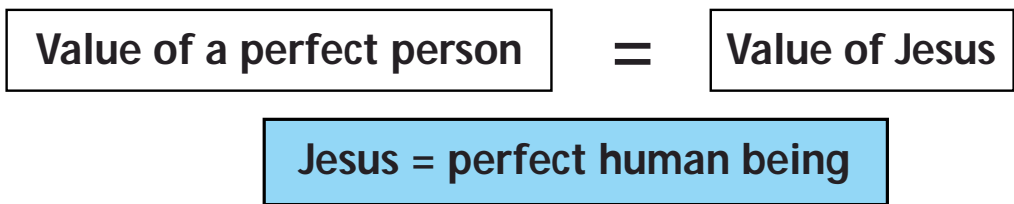
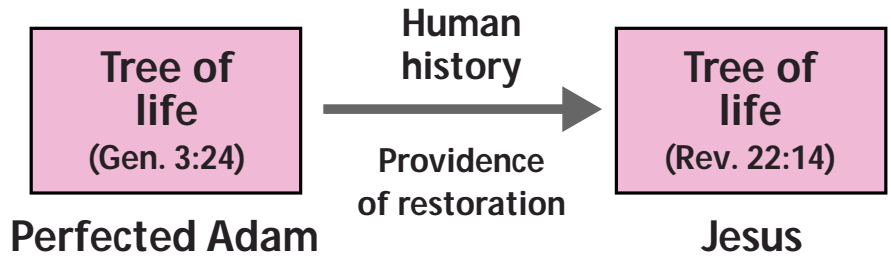
- ① Divine Value
- ② Unique Existence
- ③ Value of the entire cosmos

Perfect person

- Issues which fall within the scope of Christology include the Trinity, which deals with the relationship between God, Jesus and the Holy Spirit; and rebirth, which concerns the relationship between Jesus, the Holy Spirit and fallen people.
- Until today, the controversies surrounding these issues have never been clearly settled. Consequently, considerable confusion remains in Christian doctrine and ways of faith.
- The key in approaching these matters is to understand the original value of human beings.

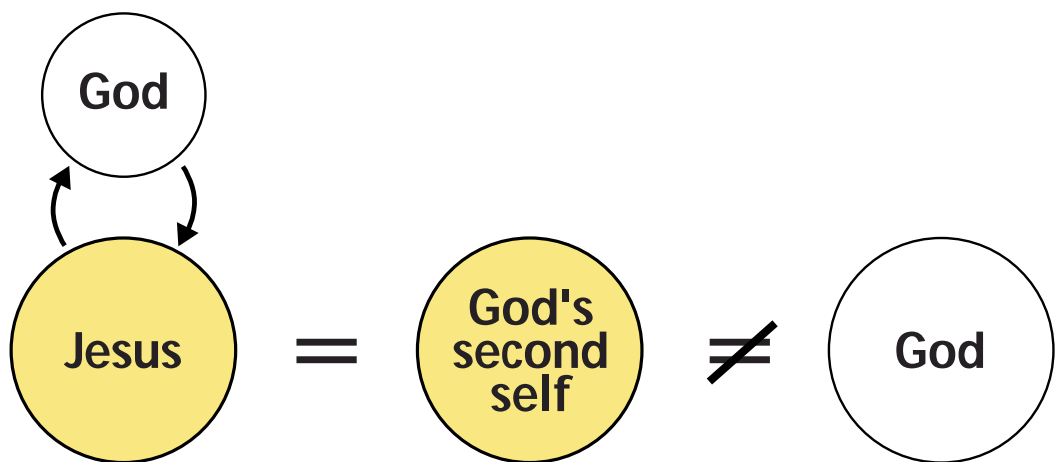
- A perfect person, who has realized the purpose of creation:
 - ① Assumes a divine value, comparable to God.
 - ② Is a unique existence in the cosmos.
 - ③ Has the value of the entire cosmos.

Jesus and the person who has realized the purpose of creation



Is Jesus God Himself?

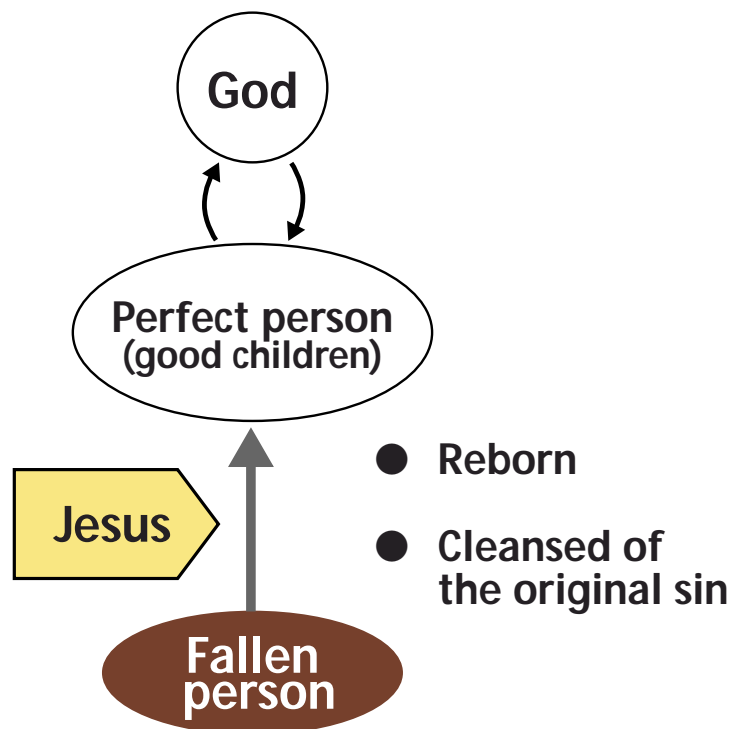
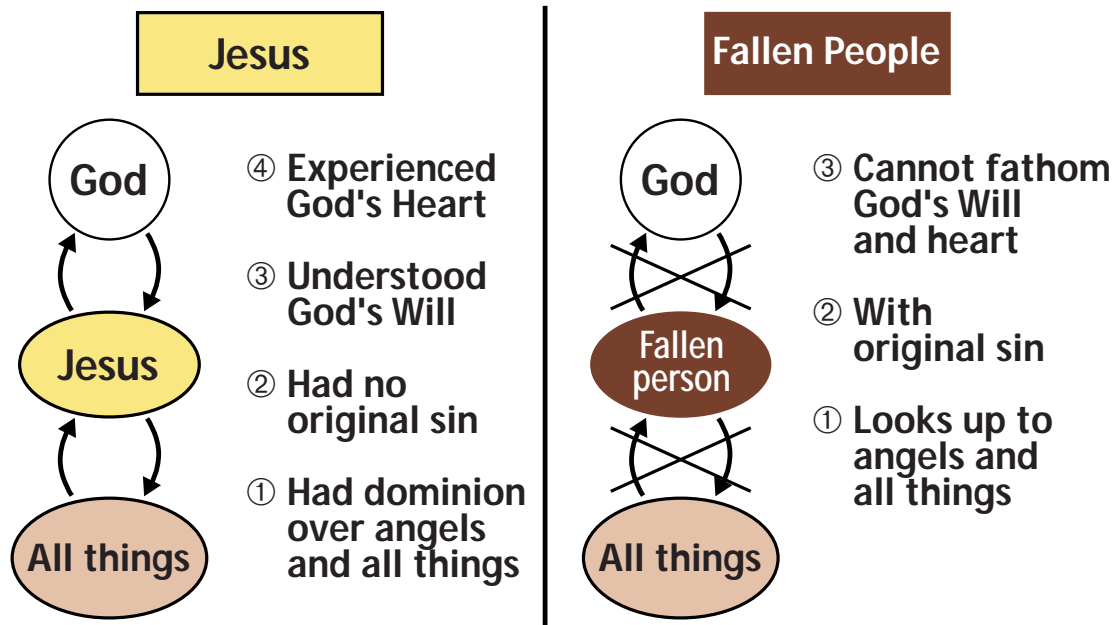
John: 14:9-10: He who has seen me has seen the Father



- Human history is the history of the providence of restoration, which seeks to realize the Kingdom of Heaven on earth by regaining the tree of life which was lost in the Garden of Eden (Gen. 3:24, Rev. 22:14).
- Hence, Adam, had he realized the ideal of perfection symbolized by the tree of life in the Garden of Eden mentioned in Gen. 3:24, and Jesus, symbolized by the tree of life in the Book of Revelation, would be identical in the sense of having realized the goal of creation.
- A perfect person has the same divine nature as God. He is unique in all the cosmos. Furthermore, he possesses the value of the cosmos. There is no greater value than the value of a person who has realized the ideal of creation. This is the value of Jesus, who surely attained the highest imaginable value.
- Thus, Jesus is a perfect human being, who realized the ideal of creation.

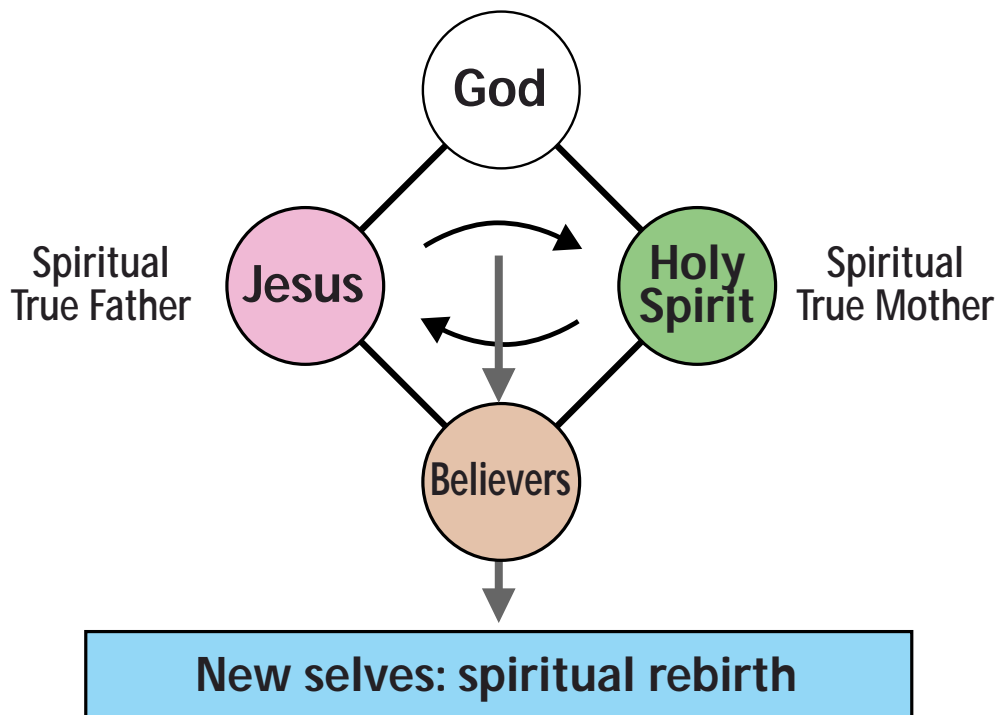
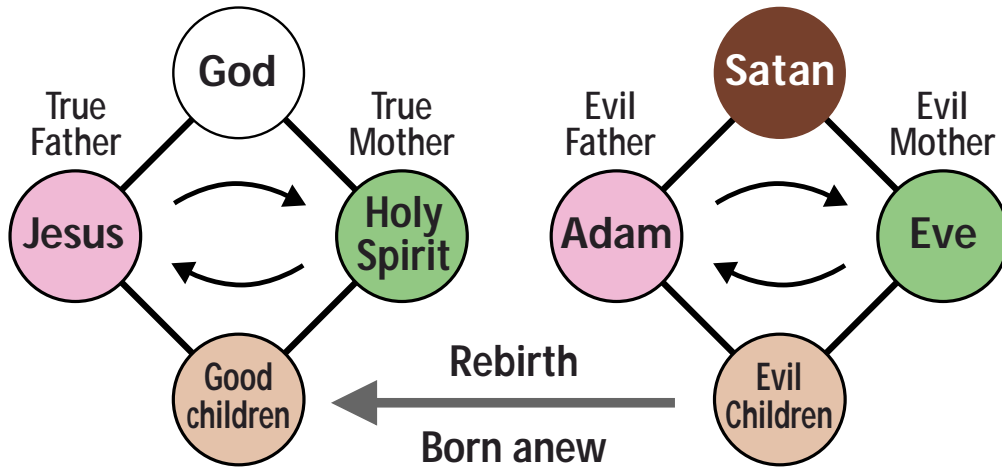
- When Phillip asked Jesus to show him God, Jesus said, "He who has seen me has seen the Father; how can you say, 'Show me the Father?' Do you not believe that I am in the Father and the Father in me?" (John 14:9-10)
- Based on such biblical verses as this, many Christians have believed that Jesus is God, the Creator.
- Jesus may well be called God because, as a man who has realized the purpose of creation and who lives in oneness with God, he has a divine nature. Nevertheless, he is not God Himself.
- The body may be understood to be the mind's second self, but it is not the mind itself; by analogy, Jesus may be understood to be God's second self, but he is not God.

Jesus and fallen people



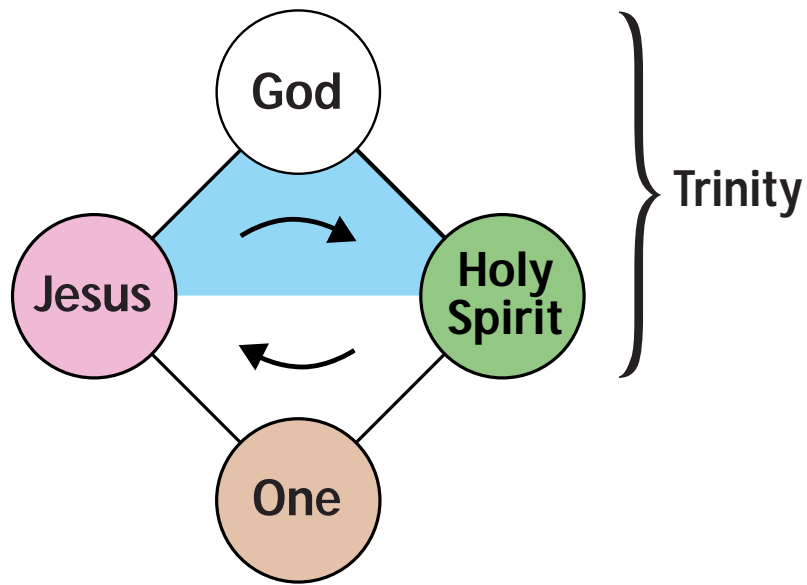
- ① Because Jesus came with the full value of a true person who has completed the purpose of creation, he had dominion over angels and all things.
- ② Jesus, having no original sin, had no condition in himself for Satan to invade him.
- ③ Jesus thoroughly understood God's Will and Heart.
- ④ He also experienced God's Heart as his own reality in his daily life.
- ① A fallen person has nothing of the value of a true person who has completed the purpose of creation. Rather, he has fallen to such a lowly status that he looks up to the angels, who were created to be his subordinates.
- ② A fallen person, with original sin, is stained with the condition through which Satan can attack him.
- ③ A fallen person cannot fathom God's Will and Heart.
- A person has virtually none of his original value as long as he remains in the fallen state.
- If, however, he becomes reborn through Jesus, the True Parents, and becomes his good child cleansed of the original sin, he would be restored as a perfect person, who has achieved the purpose of creation, like Jesus himself.

Rebirth and Trinity

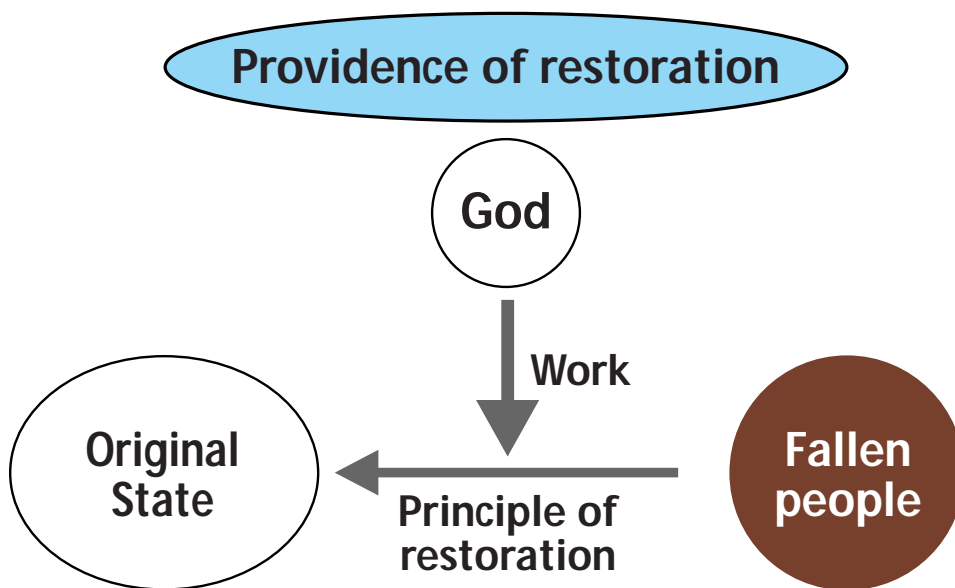


- Jesus said, "Unless one is born anew, he cannot see the Kingdom of God." (John 3:3) Why must fallen people be born anew?
- Adam and Eve fell and became evil parents, multiplying evil children.
- Hence, fallen people must be born anew as children without original sin.
- Jesus came as the True Father, and the Holy Spirit as the True Mother, in order to give rebirth to fallen people, transforming them into good children thoroughly cleansed of original sin.

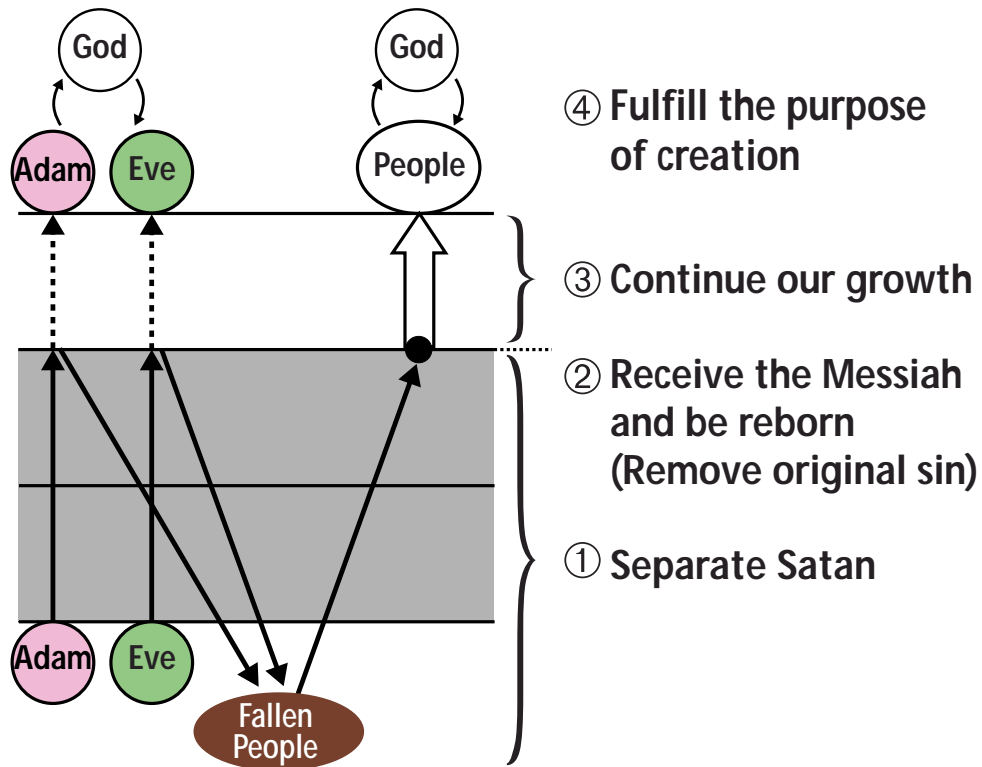
- When we believe in Jesus as the Savior
- Through the inspiration of the Holy Spirit (I Cor.12:3),
- We receive the love of the spiritual True Parents, generated through the give and take between Jesus and the Holy Spirit.
- Through this love, new life is infused into us, believers
- And our spirits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



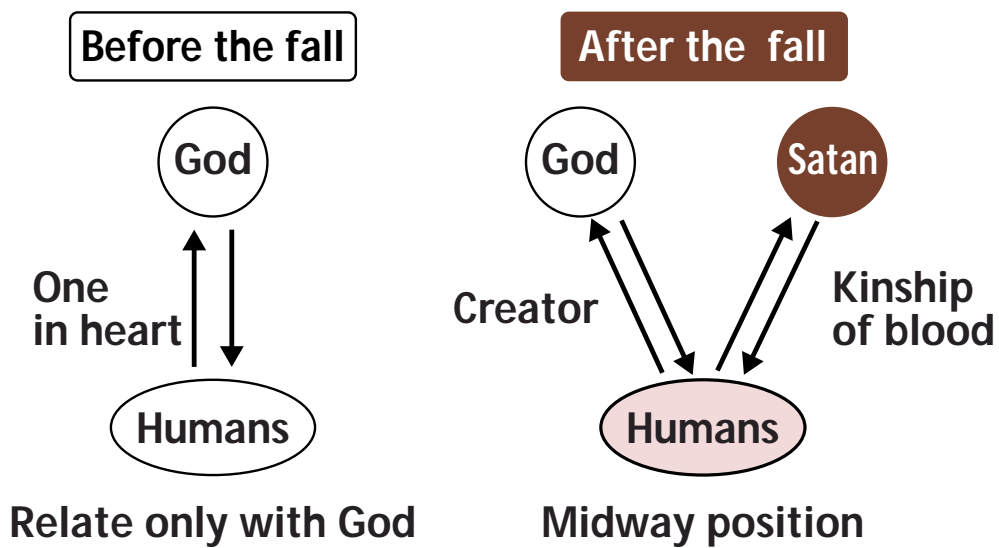
Restoration



- To fulfill the purpose of creation, Jesus and the Holy Spirit must form the four position foundation with God as the center
 - God, Jesus and the Holy Spirit thus become one, and this constitutes the Trinity.
 - Jesus and Holy Spirit in oneness with God could form only a spiritual trinity and fulfill only the mission of spiritual True Parents.
 - Christ must return in the flesh to become True Parents both spiritually and physically. They will give fallen people rebirth both spiritually and physically, removing their original sin and enabling them to build trinities on earth with God as the center.
-
- The providence of restoration refers to God's work to restore the fallen people to their original, unfallen state so that they may fulfill the purpose of creation.
 - Since the providence of restoration is God's work of re-creation, which has as its goal the fulfillment of the purpose of creation, God works this providence in accordance with His Principle. In the course of the providence of restoration, this principle is called the Principle of Restoration.

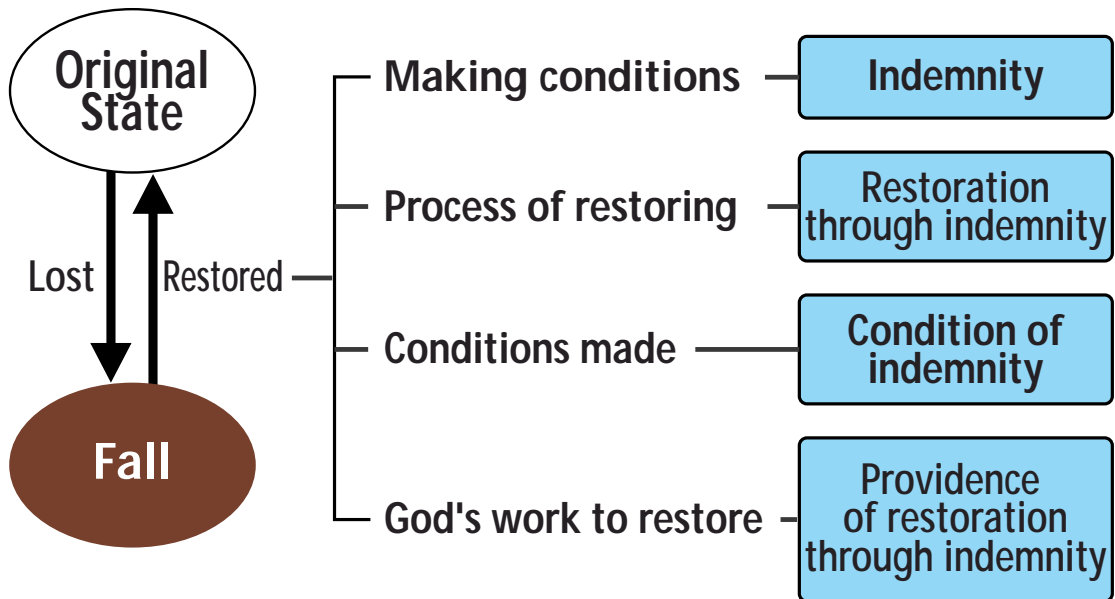


Where do human beings stand after the fall?

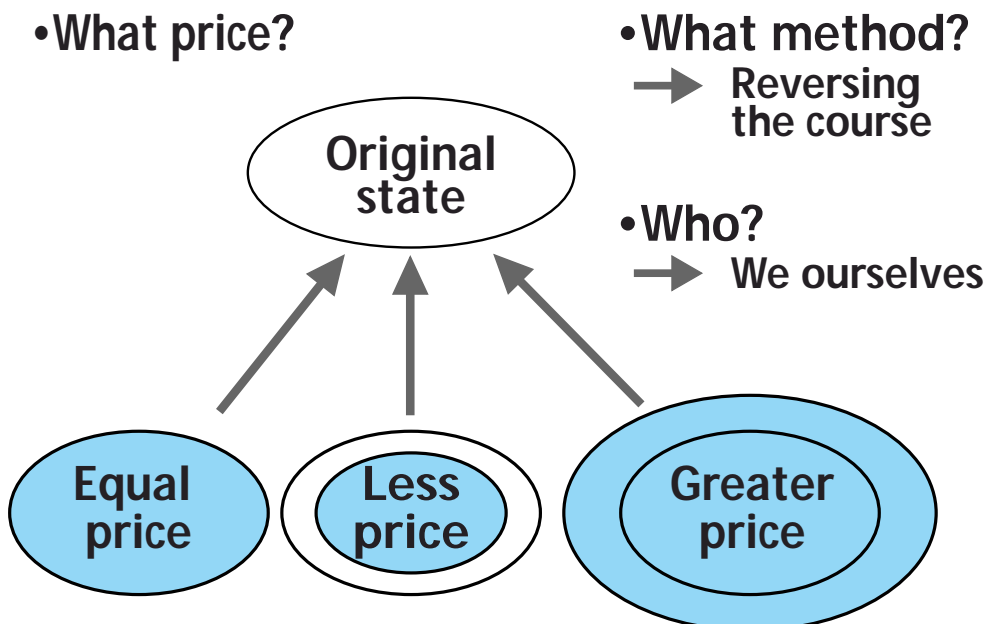


- Human beings fell from the top of the growth stage and have been held under Satan's dominion.
 - To restore human beings, God works to cut off Satan's influence. For this, we must have the original sin removed.
 - Hence, we, fallen people,
- ① 'First need to go through a course to separate Satan from ourselves in order to restore ourselves in form to top of the growth stage, which Adam and Eve had reached before the Fall.
 - ② On this foundation, we are to receive the Messiah and be reborn, thereby removing our original sin and being fully restored to the original state of human beings before the Fall.
 - ③ Finally, by following the Messiah, we should continue our growth to maturity,
 - ④ Where we can fulfill the purpose of creation.
-
- If the first human ancestors had reached perfection, they would have lived relating only with God.
 - However, due to their Fall, they joined in a kinship of blood with Satan. Hence, immediately after the Fall, they found themselves in the midway position between God and Satan, where they were relating with both.
 - How does God separate Satan from fallen people?
 - A fallen person will go to God's side if he makes good conditions and to Satan's side if he makes evil conditions.

Restoration through indemnity



Establishing indemnity conditions

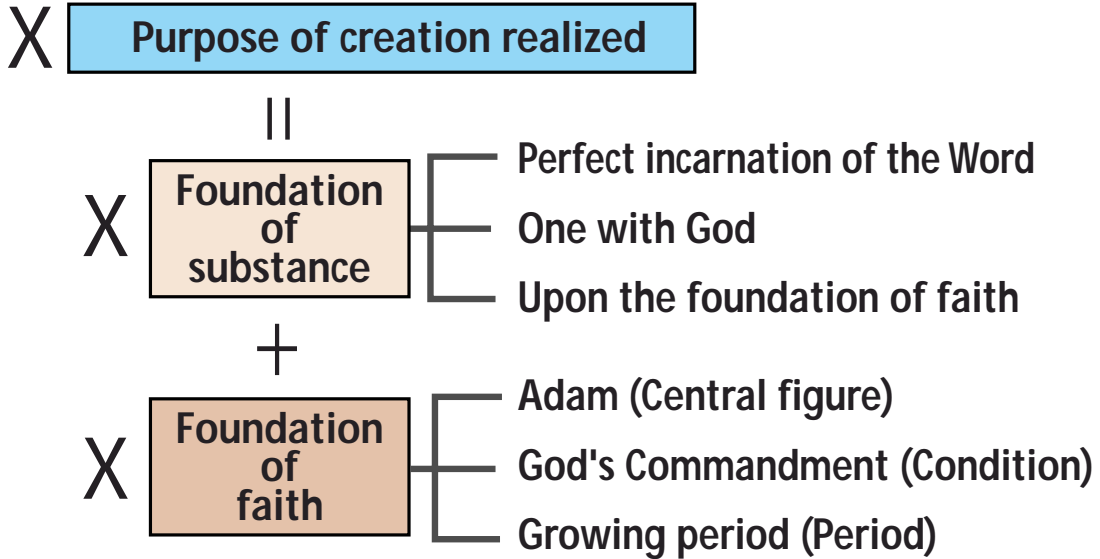


- When someone has lost his original position or state, he must make some condition to be restored to it.
- The making of such conditions of restitution is called indemnity.
- We call this process of restoring the original position and state through making conditions restoration through indemnity,
- We call the conditions made a condition of indemnity.
- God's work to restore people to their true, unfallen state by having them fulfill indemnity conditions is called the providence of restoration through indemnity.

- First, the original state is restored by making an indemnity condition at a price equal to the value of what was lost (restitution, compensation).
- Second, the original state is restored by making an indemnity condition at a price less than the value of what was lost (baptism, Holy Communion).
- Third, when a person has failed to make an indemnity condition at a less price, he must make another indemnity condition to return to the original state, this time at a price greater than the first.
- As for the method, an indemnity condition is made by reversing the course through which the original state was lost.
- Who should make indemnity conditions? We ourselves must fulfill the necessary indemnity conditions as our portion of responsibility.

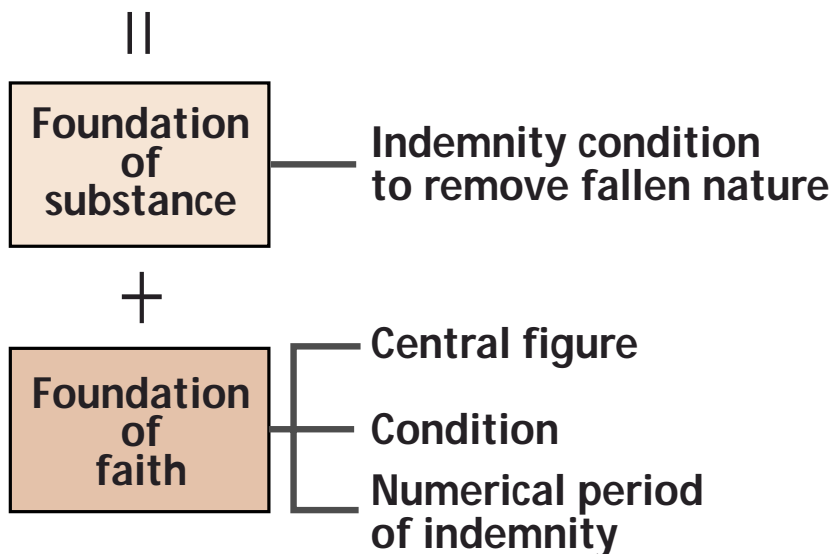
The foundation for the Messiah

How Adam failed to achieve the purpose of creation



How we can lay the foundation for the Messiah?

Foundation for the Messiah

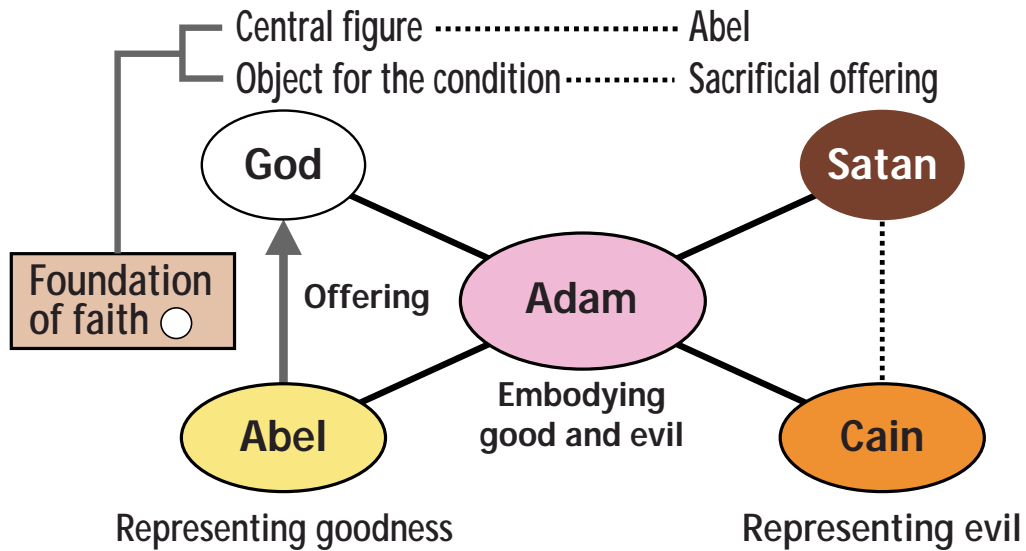


- For us, fallen people, to be restored to our original state and achieve the purpose of creation, we must establish the foundation for the Messiah, receive the Messiah on this foundation, and remove our original sin.
- What indemnity conditions are required for establishing the foundation for the Messiah? Since an indemnity condition is established through a reverse course of the failure, we must first know how Adam failed to achieve the purpose of creation.
- First, Adam should have established the foundation of faith by keeping strictly God's commandment and passing through a set growing period.
- Second, Adam should have laid the foundation of substance: after establishing an unshakable foundation of faith, he was then to become one with God, thereby becoming a perfect incarnation of the Word and attaining individual perfection.
- However, Adam failed to establish these conditions and thus failed to achieve the purpose of creation.
- Therefore, in order to establish the indemnity conditions for the foundation for the Messiah, we must first establish the foundation of faith, and on this foundation, we need to establish the foundation of substance.
- In order to restore the foundation of faith, first there must be a central figure; second, the condition must be offered; and third, a numerical period of indemnity must be completed.
- In order to lay the foundation of substance, we must make the indemnity condition to remove the fallen nature.

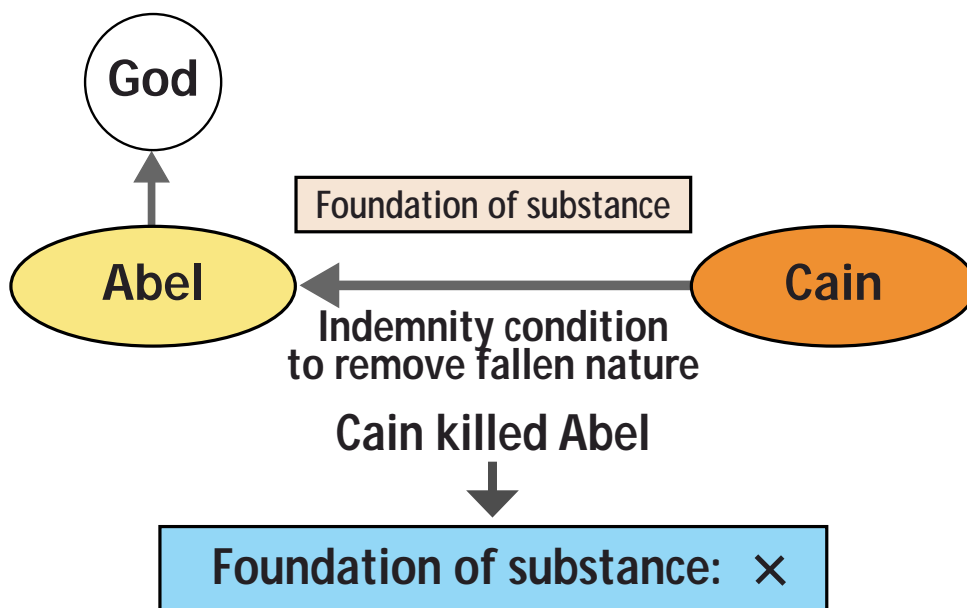
The Foundation for Restoration

Adam's family

The foundation of faith



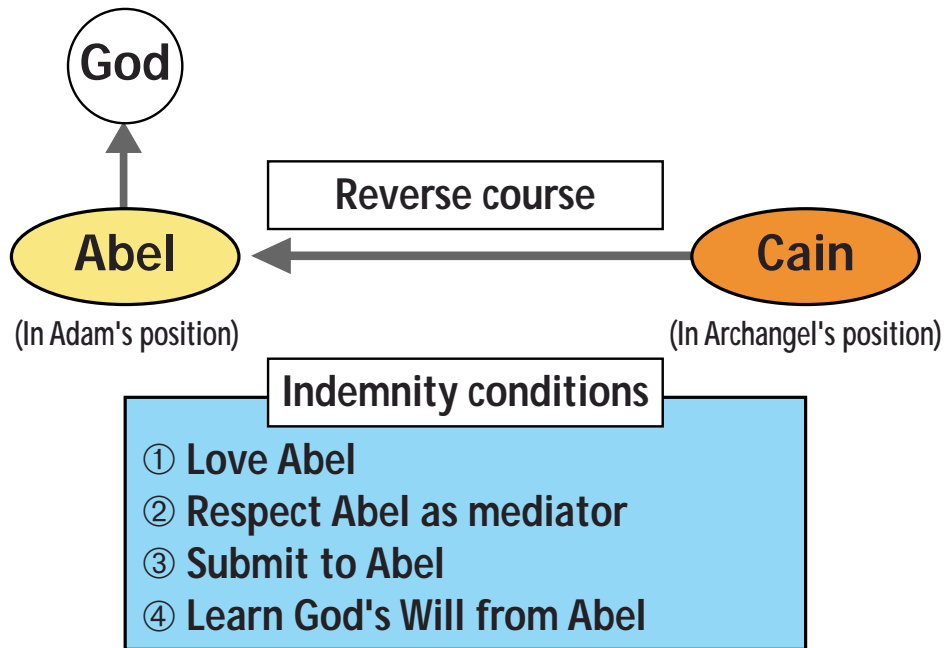
The foundation of substance



- To restore through indemnity the foundation of faith in Adam's family, Adam had to set up an object for the condition substituting for God's Word. For Adam's family, this object was a sacrificial offering.
- The foundation of faith also requires a central figure: Instead of Adam, his sons Cain and Abel offered the sacrifice.
- What was the reason for this? God symbolically divided Adam, who embodied both good and evil, by giving him two sons, representing good and evil respectively. God set them in positions where each dealt with only one master, God or Satan, and had them offer sacrifices separately.
- Cain was chosen to represent evil, and Abel to represent goodness.
- Abel made the offering in a manner acceptable to God; in this way, he successfully laid the foundation of faith.

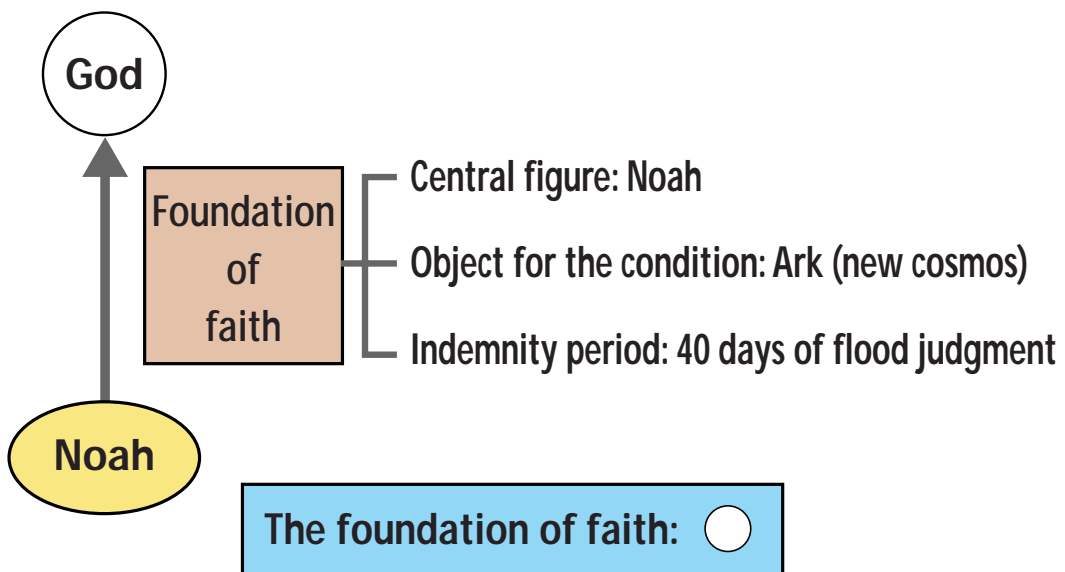
- In order for the foundation of substance to be laid in Adam's family, Cain had to fulfilled the indemnity condition to remove the fallen nature by submitting to Abel so that God could gladly accept Cain's sacrifice.
- However, Cain killed Abel, thereby repeating the sin of the Archangel and manifesting the primary characteristics of the fallen nature. Adam's family thus failed to lay the foundation of substance.
- Consequently, God's providence of restoration through Adam's family could not be fulfilled.

Making indemnity conditions to remove the fallen nature



Noah's family

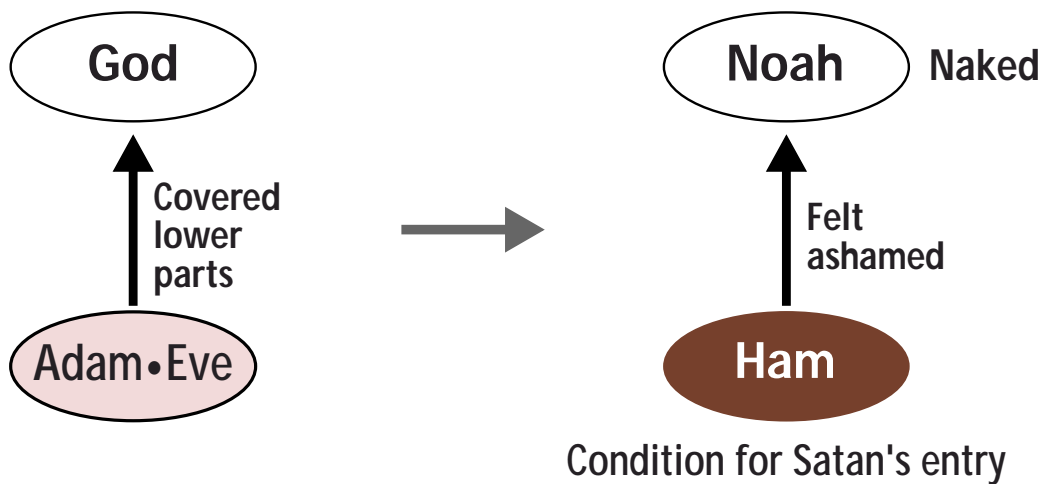
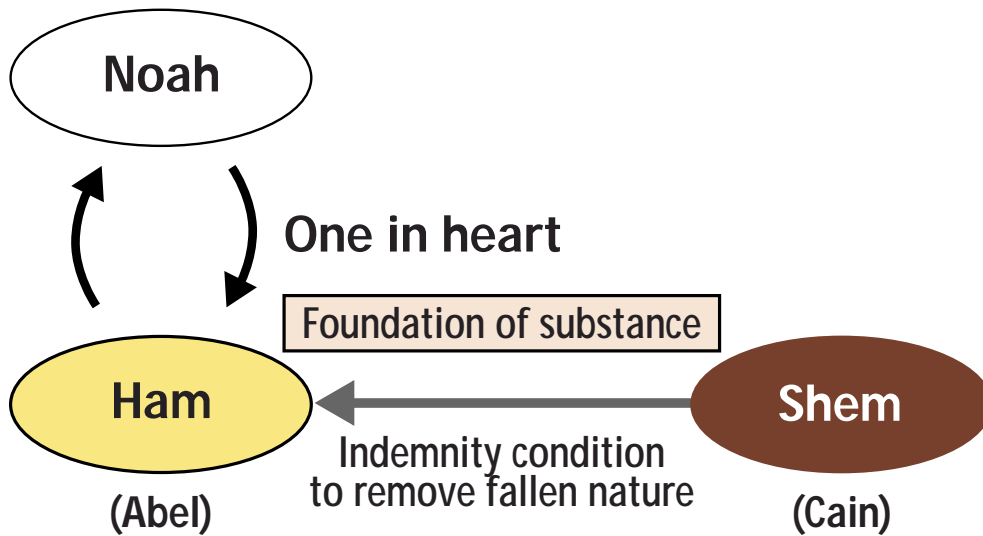
The foundation of faith



- Indemnity conditions to remove the fallen nature are made through the reverse course of the fall:
 - ① First, the Archangel fell because he did not love Adam, and this caused the first fallen nature: failing to take God's standpoint. Hence, Cain, who stood in the Archangel's position, should have taken God's standpoint by loving Abel, who stood in Adam's position.
 - ② Second, the Archangel, instead of respecting Adam as God's mediator, attempted to seize Adam's position, and this caused the second fallen nature: leaving one's proper position. Hence, Cain should have received God's love through Abel, respecting him as God's mediator.
 - ③ Third, the Archangel claimed dominion over Eve and Adam, who were his rightful lords, and this caused the third fallen nature: reversing dominion. Hence, Cain should have obediently submitted to Abel, accepting Abel's dominion.
 - ④ Last, the Archangel conveyed his evil will to Eve, and then Eve to Adam, and this caused the fourth fallen nature: multiplying evil. Hence, Cain should have learned God's Will from Abel, multiplying goodness.

- In the providence of restoration in Noah's family, the central figure to restore the foundation of faith was Noah.
- The object for the condition by which Noah was to restore the foundation of faith was the ark. It was the indemnity condition to restore the cosmos, which had been lost to Satan due to Adam's fall, and signified the new cosmos.
- After the ark was completed, God judged the world with the 40 days of flood in order to eliminate the sinful humanity and raise up a family who would relate only with Him.
- Through the 40-day judgment, Noah's family offered the ark in the manner acceptable to God and restored through indemnity the foundation of faith.

The foundation of substance



- Ham failed to restore Abel's position

Foundation of substance: ×

- Noah's sons, Sem and Ham, had to stand in the positions of Cain and Abel, respectively. Had they then succeeded in the substantial offering by fulfilling the indemnity condition to remove the fallen nature, they would have laid the foundation of substance.
- For Noah's family to make an acceptable substantial offering, Ham, Noah's second son and the central figure of the substantial offering, was to restore the position of Abel.
- To do this, Ham had to become inseparably one in heart with his father, Noah, who had made the symbolic offering.

- Gen. 9:20-26 reports that when Ham saw his father lying naked in his tent, he felt ashamed of Noah and stirred up the same feelings in his brothers, Sem and Japheth.
- When Ham felt ashamed of his father's nakedness, an act that resembled Adam and Eve's covering their lower parts and hiding, he made a condition for Satan to enter; hence his feeling and act constituted a sin.
- Consequently, Ham failed to restore through indemnity Abel's position from which to make the substantial offering.
- Hence, Ham failed to establish the foundation of substance, and the providence of restoration in Noah's family ended in failure.

Abraham's family

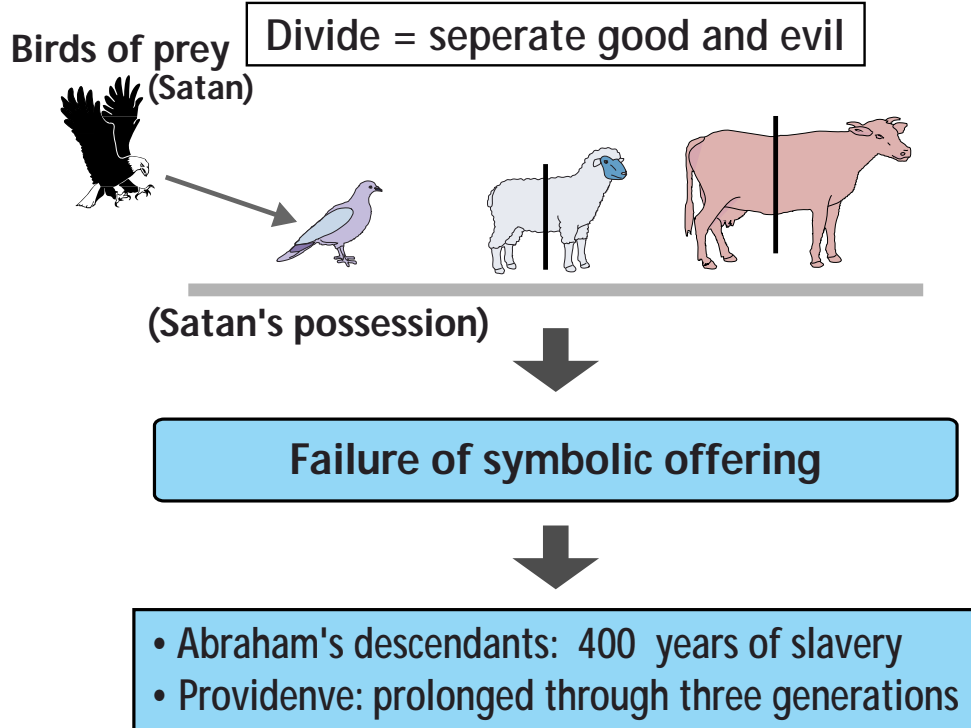
The foundation of faith

Abraham's symbolic offering



Dove, ram and heifer

Symbolized the cosmos



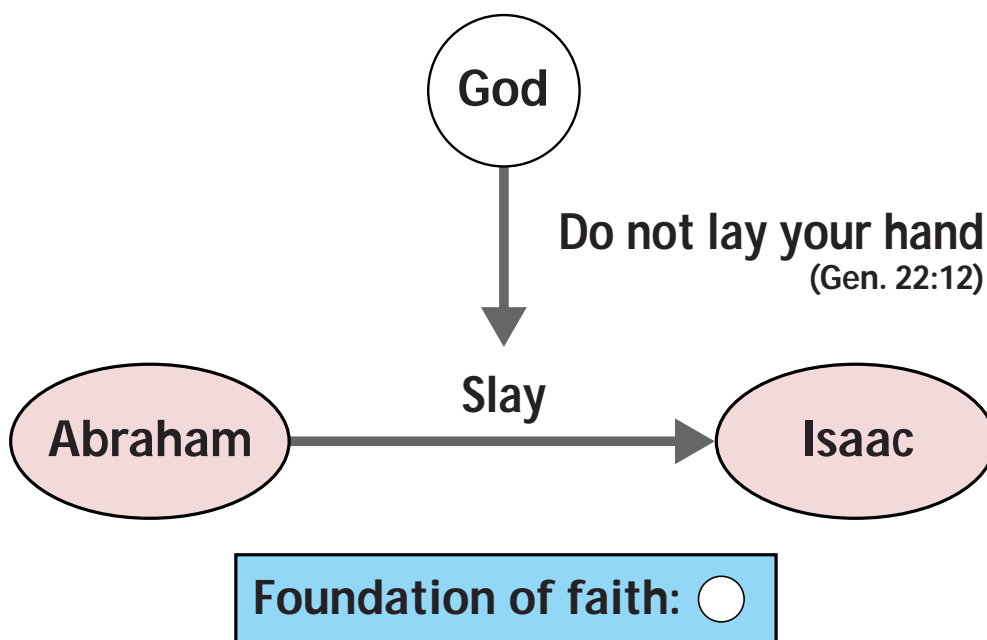
- In the providence of restoration in Abraham's family, the central figure to restore the foundation of faith was Abraham.
- God commanded Abraham to offer a dove, a ram, and a heifer. These were the objects for the condition which he offered to restore the foundation of faith.
- These three sacrifices symbolized the cosmos, which is completed through the three stages of the growing period.

- Because Abraham did not cut the dove, birds of prey came down and defiled the sacrifices.
- This mistake had the effect of acknowledging Satan's claim of possession over the sacrifices.
- Through this failure of the symbolic offering, all the conditions God intended to restore through it were lost.
- As a consequence, Abraham's descendants had to suffer 400 years of slavery in Egypt, and the providence centered on him was prolonged through the three generations of Abraham, Isaac and Jacob.

Abrahams offering of Isaac

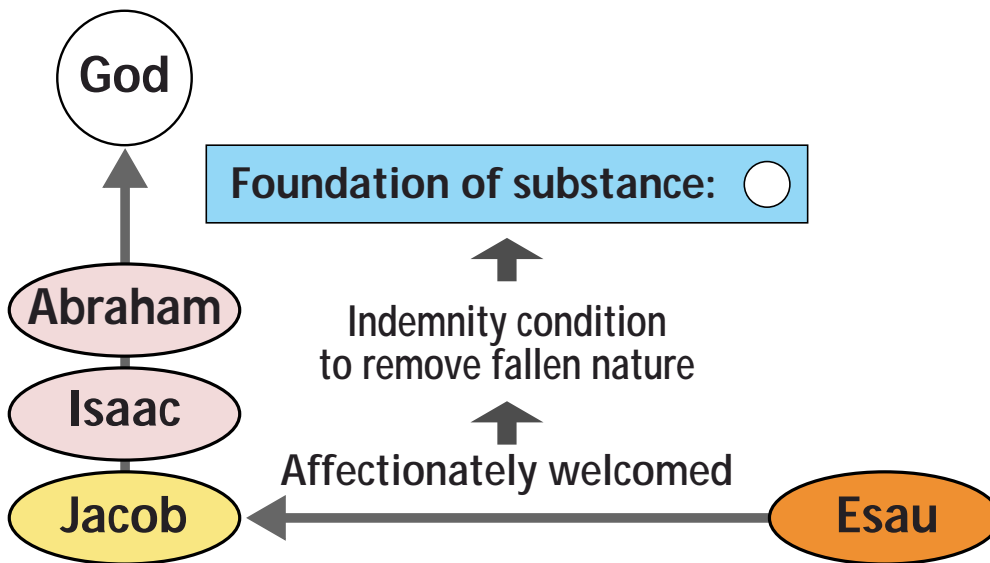
Why another chance?

- ① Abraham's family: third dispensation
→ God's Principle required conclusion
- ② Satan defiled two generations
→ God could take back two generations
- ③ Abel's and Noah's faithful hearts

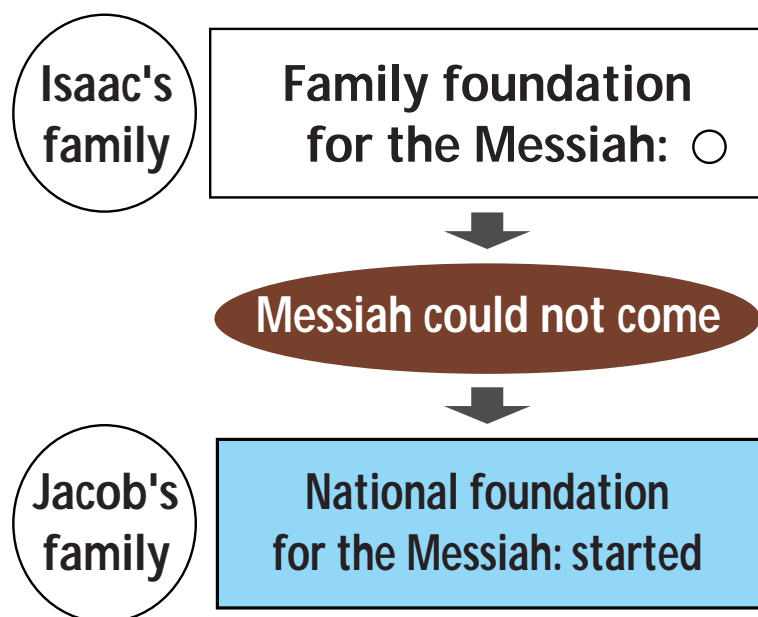


- After Abraham failed in the symbolic offering, God gave him another chance by commanding him to sacrifice his son Isaac as a burnt offering.
- Why did God give him another chance?
 - ① The number three represents completion. Hence, since the providence in Abraham's family was the third dispensation to lay the foundation for the Messiah, God's Principle required that it conclude this time.
 - ② Satan had attacked both Adam and his son Cain, defiling the family over two generations. Hence, according to the principle of restoration through indemnity, God could work to take back the two generations of Abraham and Isaac.
 - ③ Even though Abraham failed, God could give him another chance based on the accumulated merit of Abel's and Noah's faithful hearts.
- Abraham put forth his hand, and took the knife to slay Isaac. But the angel of the Lord called to him from heaven, and said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God."
- Abraham's zeal to do God's Will and his resolute actions, carried out with absolute faith, obedience and loyalty, lifted him up to the position of already having killed Isaac. Therefore, he completely separated Satan from Isaac.
- Because Abraham succeeded in his offering of Isaac, the providence of restoration in Abraham's family could be carried on by Isaac. In this way, Isaac, having inherited Abraham's mission, made the symbolic offering and restored through indemnity the foundation of faith.

The foundation of substance



The foundation for the Messiah

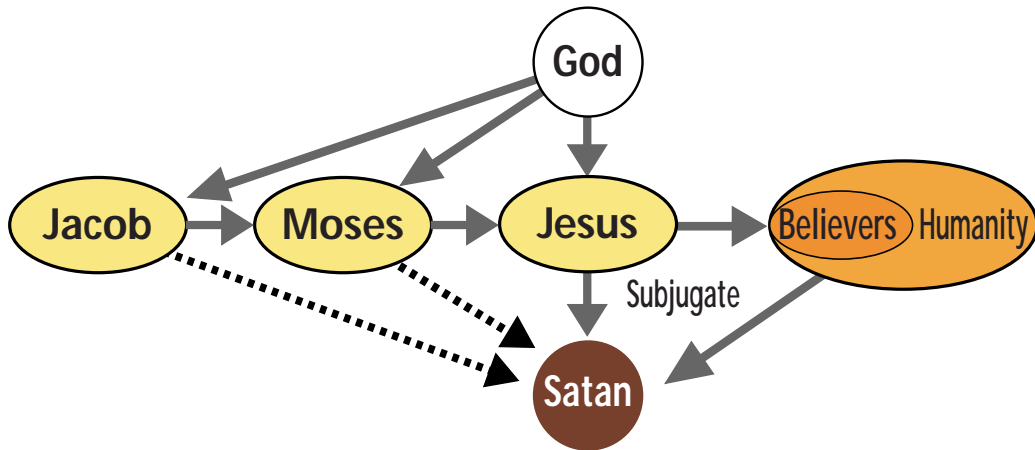


- To establish the foundation for the Messiah in Isaac's family, the foundation of substance had to be laid next. For this purpose, Isaac's sons, Esau and Jacob, had to stand in the divided positions of Cain and Abel respectively. Then, they had to fulfill the indemnity condition to remove the fallen nature and lay the foundation of substance.
 - When Esau opened his arms and affectionately welcomed Jacob as he returned to Canaan, they fulfilled the indemnity condition to remove the fallen nature.
 - Their victory restored through indemnity, horizontally in one family, the long vertical course of history in which God had been working to restore the foundation of substance.
-
- At last, the foundation for the Messiah was established in Isaac's family.
 - However, by Abraham's time, fallen people had already built up satanic nations, which could easily overpower Abraham's family. Hence, the Messiah could not come until a foundation of a sovereign state was prepared to cope with the nations of the satanic world.
 - Hence, Jacob's family entered Egypt centering on Joseph and went through the 400 years of indemnity course, trying to build the national foundation for the Messiah.

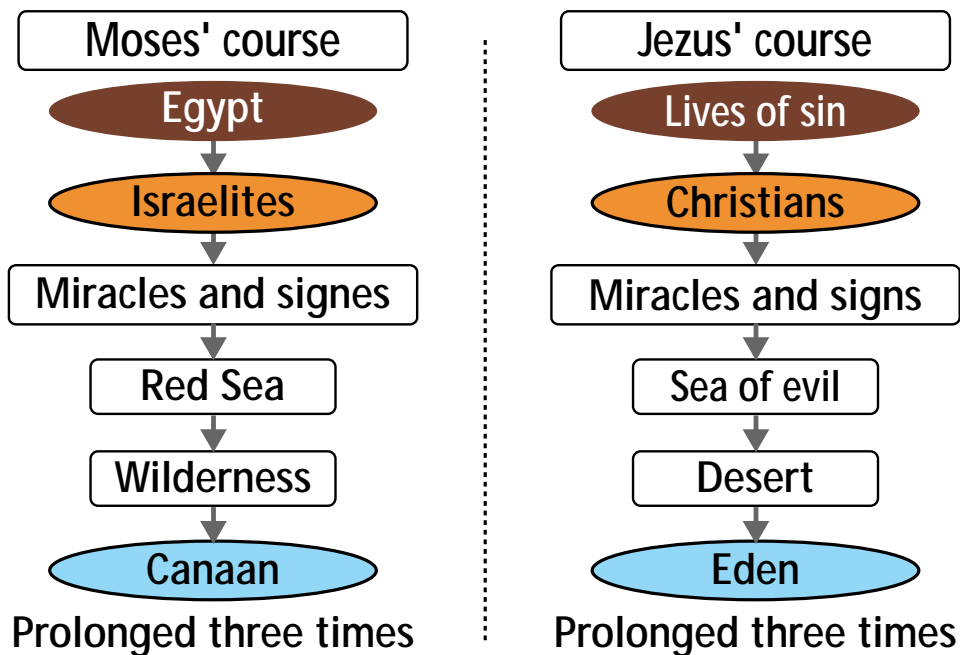
Providence of Restoration Led by Moses

Jacob and Moses as model courses for Jesus

- Goal of the providence of restoration
→ Satan's voluntary submission



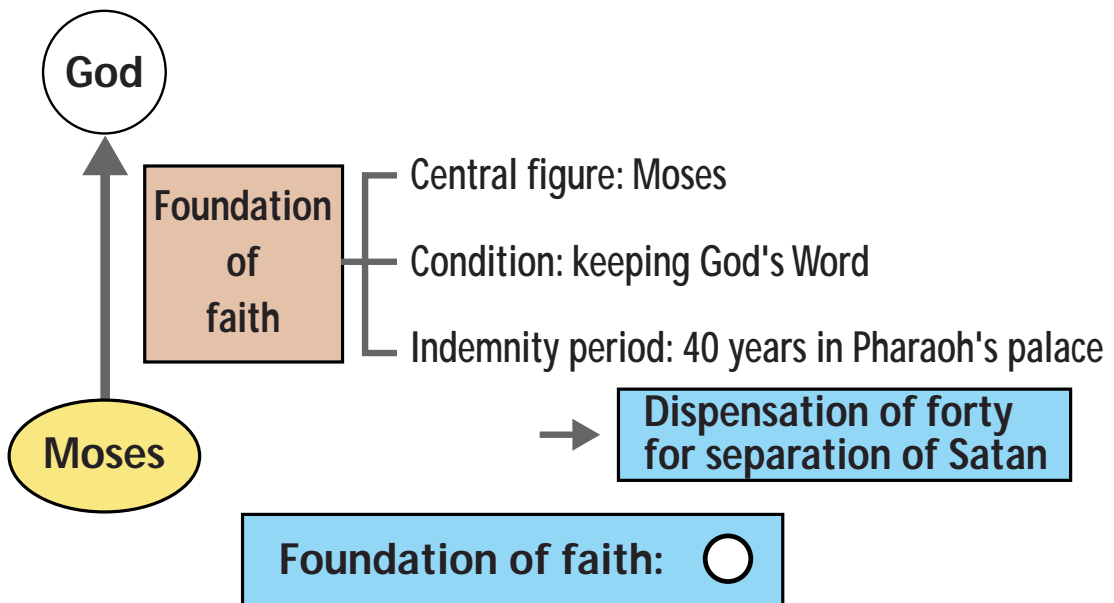
Moses' course and Jesus' course



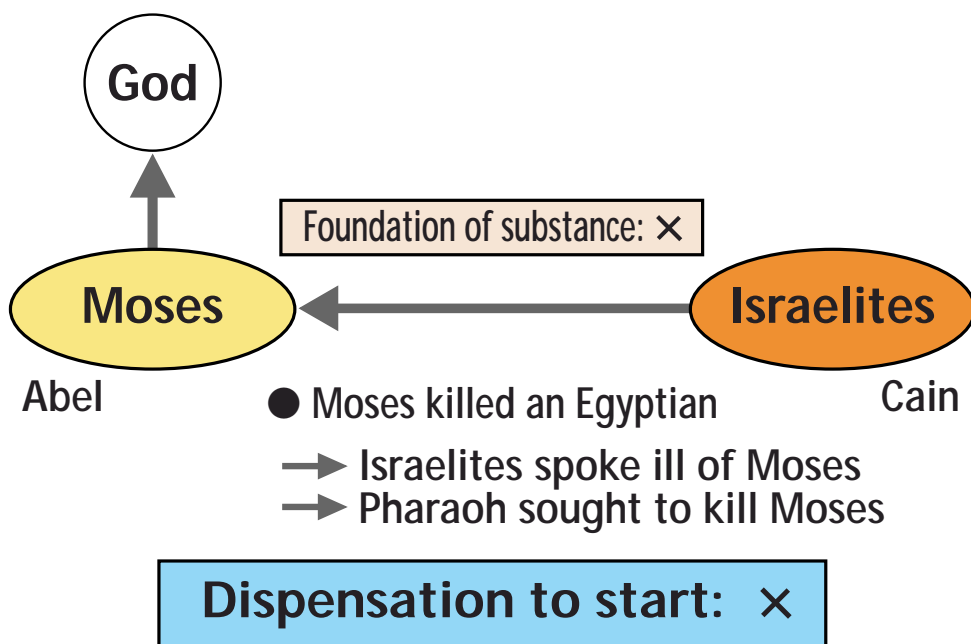
- God set up the courses of Jacob and Moses as models for Jesus' course to save humankind.
 - The goal of the providence of restoration is attained when human beings bring Satan to voluntary submission and become his master by fulfilling their given portion of responsibility.
 - Jesus, as the Messiah and the true human ancestor, pioneered the course to subjugate Satan and has since guided believers to follow his example.
 - However, Satan, who does not meekly surrender even before God, would by no means readily surrender to Jesus. Therefore, God called upon Jacob and Moses and worked through them to show the course for bringing Satan to submission.
-
- Moses brought the Israelites out of Egypt the satanic world, with miracles and signs, led them across the Red Sea, and had them wander through the wilderness before entering the promised land of Canaan.
 - This foreshadowed the course on which Jesus would one day lead Christians. With miracles and signs, Jesus would bring Christians out of lives of sin and lead them safely across the troubled sea of evil. He would take them through a desert devoid of life-giving water before guiding them into the Garden of Eden of God's promise.
 - Both courses were prolonged three times because of the Israelites' faithlessness.

The First National Course to restore Canaan

The foundation of faith



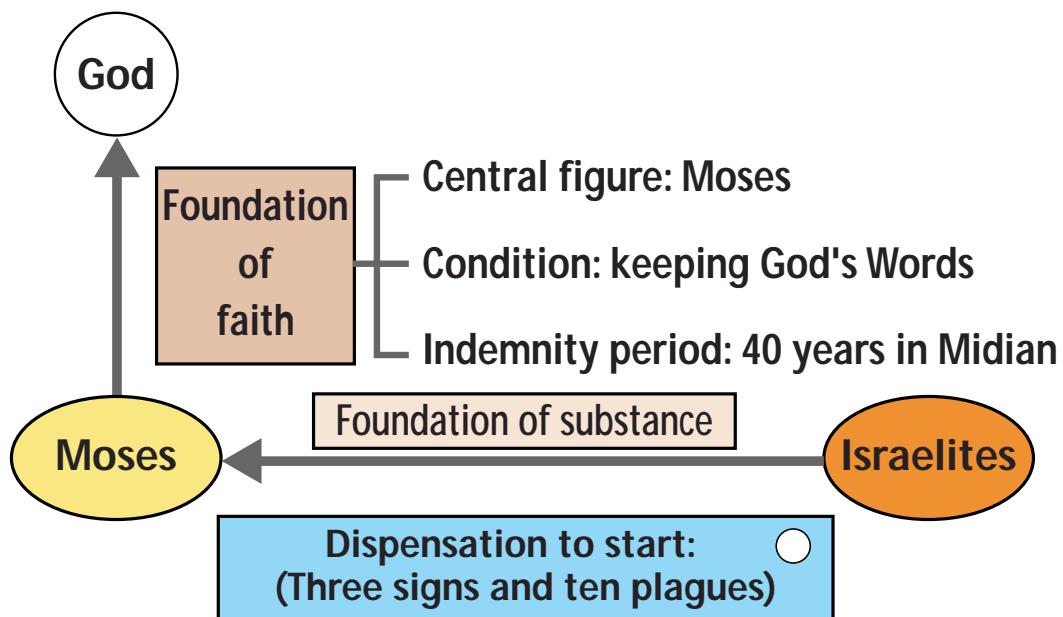
The failure of the first national course



- In order for Moses to become the central figure to restore the foundation of faith and be qualified to lead the Israelites out of Egypt, he as an individual had to inherit the 400-year national indemnity period and complete a dispensation of 40 for the separation of Satan.
 - To achieve this purpose, Moses was brought into the Pharaoh's palace, the center of the satanic world, and he spent 40 years there while keeping God's word, completing the dispensation of forty for the separation of Satan.
 - Through this, Moses restored the foundation of faith.
-
- The Israelites, in the position of Cain, were supposed to follow and obey in faith Moses, who had secured the position of Abel. By inheriting God's Will from Moses and multiplying goodness, they should have laid the national foundation of substance.
 - God commenced the dispensation to start the course with Moses' act of killing an Egyptian.
 - Seeing one of his brethren being mistreated by an Egyptian taskmaster, Moses was incited by his burning love for his people; he struck and killed the Egyptian.
 - When the Israelites saw this, however, they misunderstood him and spoke ill of him. When Pharaoh heard of it, he sought to kill Moses, and thus Moses fled into the wilderness of Midian.
 - Hence, the foundation of substance was shattered, and the first national course to restore Canaan failed.

The Second National Course to Restore Canaan

The foundation of faith and the foundation of substance



The Tabernacle

Purpose:

- Israelites fell into faithlessness
- Even Moses might act faithlessly
- Unchanging object of faith

Significance:

- Represented Jesus
- Required the foundation for the Tabernacle

- Moses went through a second dispensation of forty for the separation of Satan while spending 40 years in the wilderness of Midian, thereby restoring the foundation of faith needed to embark upon the second national course to restore Canaan.
 - To work the dispensation to start the second national course to restore Canaan, God granted Moses three signs and ten plagues with which to prevail over the Egyptians.
 - The Israelites believed and followed Moses. Hence, they could embark upon the second national course to restore Canaan.
 - The national foundation of substance, however, would not be established until the Israelites had traversed the wilderness with unwavering faith in Moses and entered the land of Canaan.
-
- When the Israelites arrived in the wilderness of Sinai, God had them build the Tabernacle.
 - The Israelites repeatedly fell into faithlessness during their journey. In the end, there was danger that even Moses might act faithlessly.
 - To cope with this situation, God set up the Tabernacle as an unchanging object of faith, which would remain unchanged even though the people might change.
 - The Tabernacle represented Jesus, and thus the Israelites were to make the foundation for the Tabernacle as part of their endeavor to lay the foundation for the Messiah.

The first and second foundation for the Tabernacle

First foundation

- Moses' 40 - day fast
- Faithlessness of people
→ Moses broke the Tablets

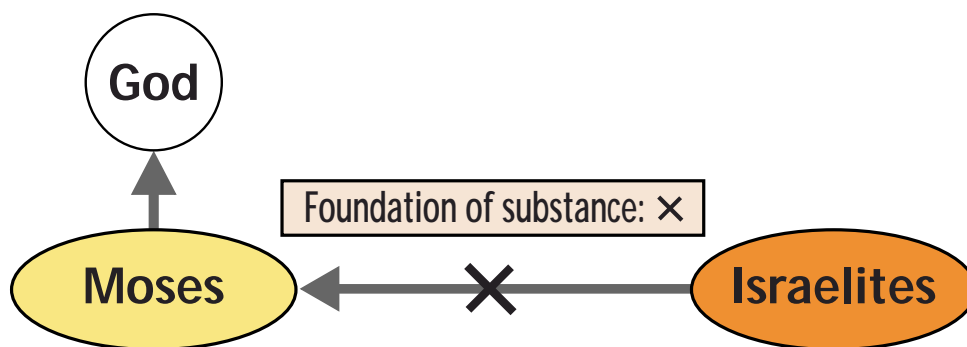
First foundation
for Tabernacle: ✕

Second foundation

- Moses' 40 - day fast
- People honored Moses
→ Constructed the Tabernacle
- Later people turned faithless

Second foundation
for Tabernacle: ✕

The third foundation for the Tabernacle and the failure of the second national course



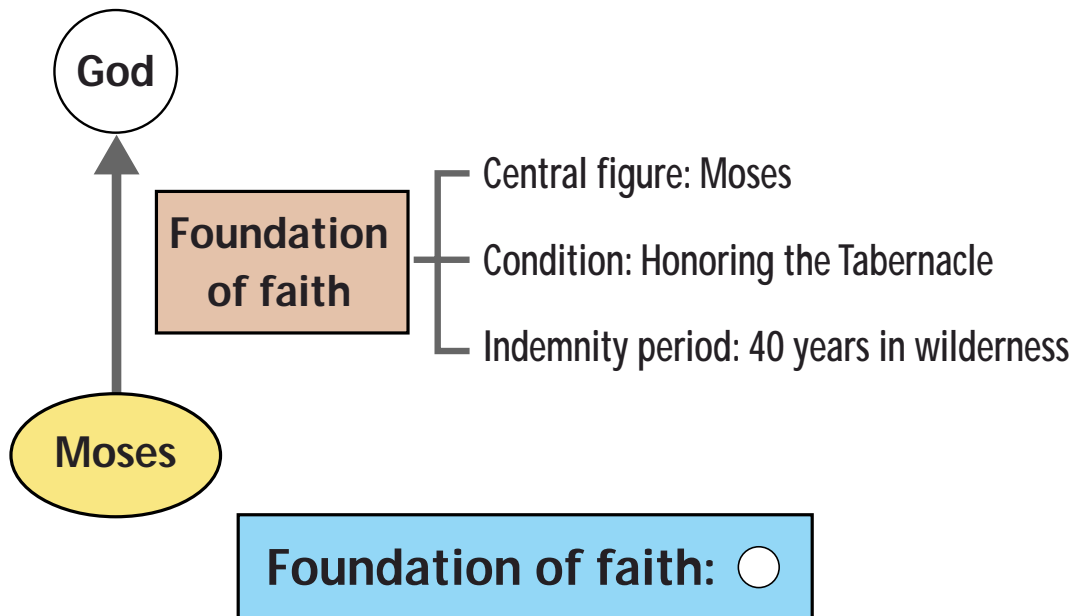
- 40 - day mission to spy out Canaan
→ Faithless report

Third foundation for Tabernacle: ✕ → Invaded three times

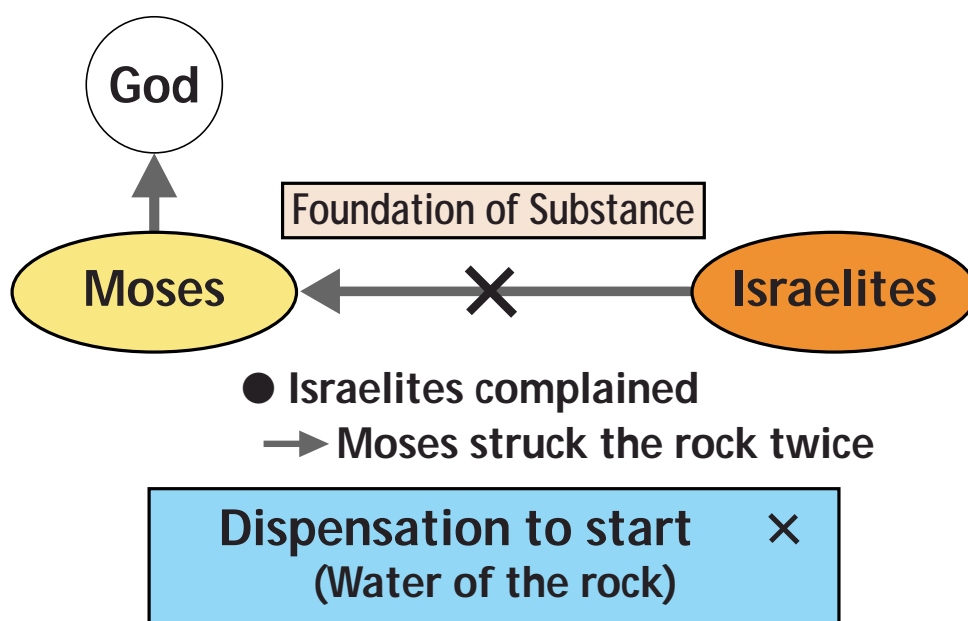
21- month course → 40 - year course

- Through his 40-day fast on Mt. Sinai, Moses received from God two tablets of stone inscribed with the Ten Commandments and instructions for the Tabernacle.
 - When Moses came down and saw the faithlessness of the people, his anger burned hot, and he broke the tablets, and thus the first foundation for the Tabernacle failed.
 - Then, Moses embarked on the second foundation by fasting for another 40 days, after which God dictated the Ten Commandments to Moses, and Moses wrote them on the tablets.
 - When Moses returned to the Israelites, they honored Moses, and in obedience to his directions they constructed the Tabernacle.
 - Later on, however, they again turned faithless, and the second foundation for the Tabernacle failed.
-
- As the condition for making the third foundation for the Tabernacle, the 40-day mission to spy out Canaan was given.
 - When the spies returned from the mission, everyone except Joshua and Caleb presented a faithless report.
 - Upon hearing this report, the Israelites again murmured against Moses. As a result of their lack of faith, the third foundation for the Tabernacle ended in failure.
 - The foundation for the Tabernacle was invaded three times by Satan. Therefore, the foundation of substance for the second national course to restore Canaan was not laid. Consequently, the entire second national course to restore Canaan ended in failure.
 - As a result, the 21-month second wilderness course was prolonged to the 40-year third wilderness course.

The Third National Course to Restore Canaan The foundation of faith

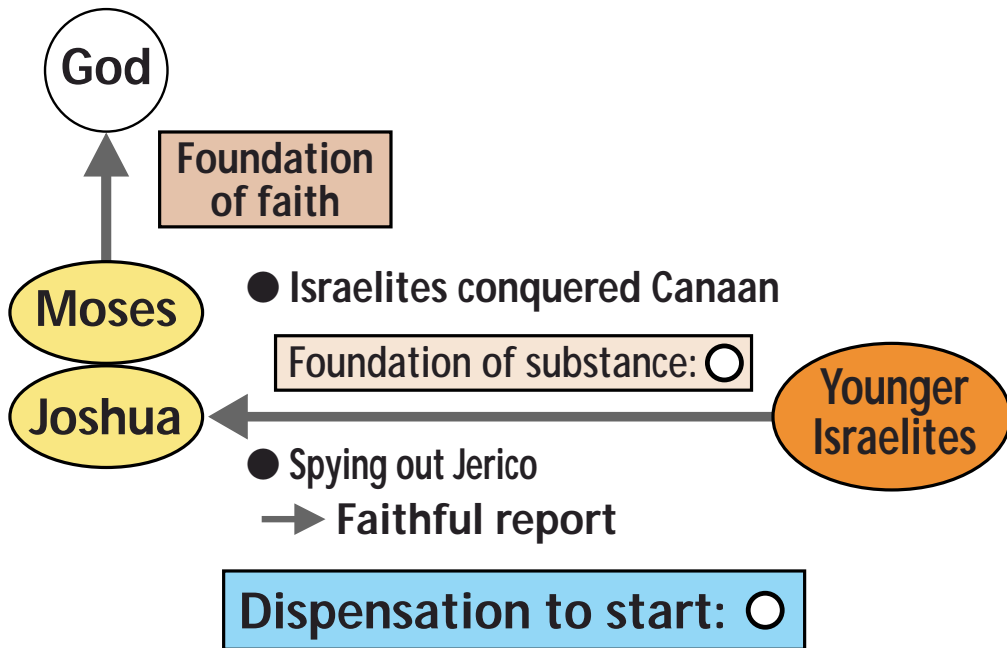


The foundation of substance

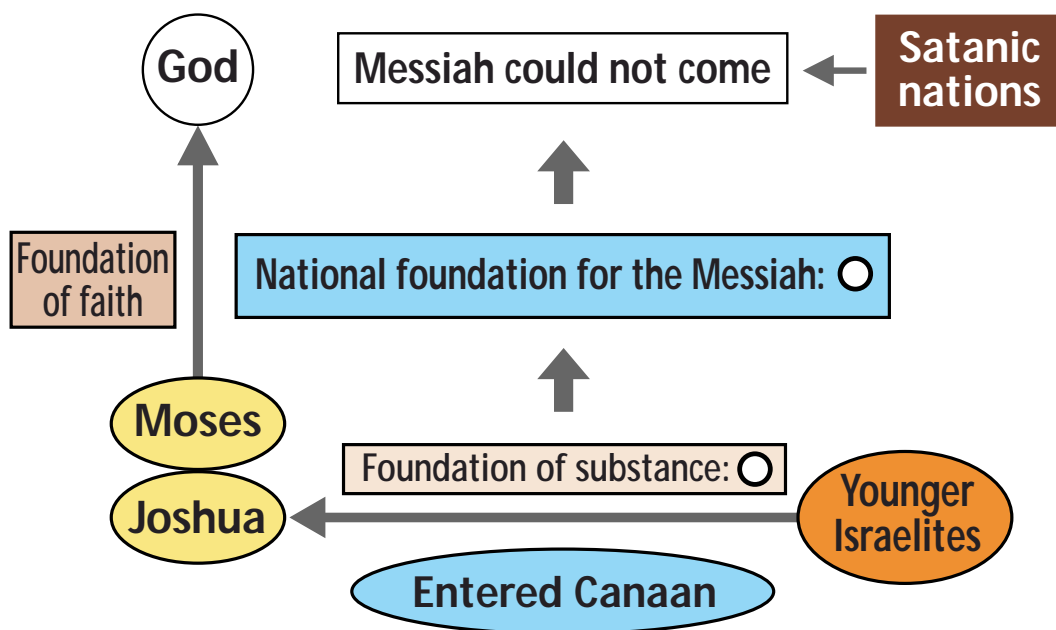


- For Moses, the 40 year's wandering in the wilderness honoring the Tabernacle until the Israelites returned to Kadesh-barnea was for separating Satan, who had invaded the previous foundation of faith, and for restoring through indemnity the foundation of faith for the third course.
 - During the 40 years, Moses completed the foundation of faith for the third national course to restore Canaan. Accordingly, he also secured the position of Abel for the foundation of substance.
-
- The Israelites were to establish the foundation of substance in the third national course by honoring the Tabernacle with faith and devotion and following Moses into Canaan.
 - In order to conduct the dispensation to start based on the rock, God instructed Moses to strike the rock with his staff that it might yield water for the people.
 - However, when Moses heard the people complaining against him, he raged in uncontrolled anger and struck the rock twice.
 - By this, Moses failed the dispensation to start based on the rock.
 - As a consequence, he was not permitted to enter the promised land.

The foundation of substance centered on Joshua



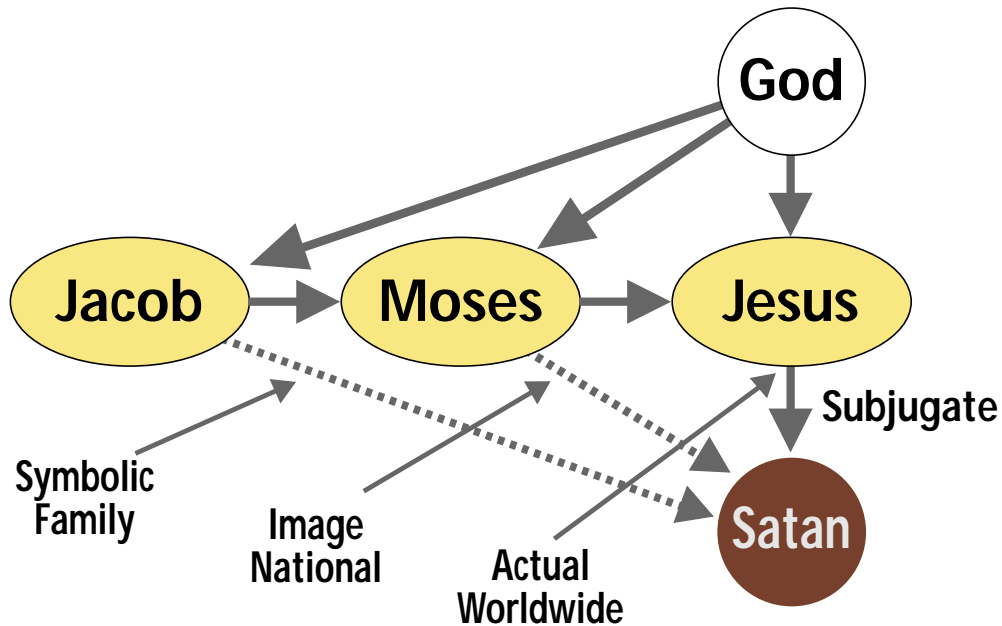
The foundation for the Messiah



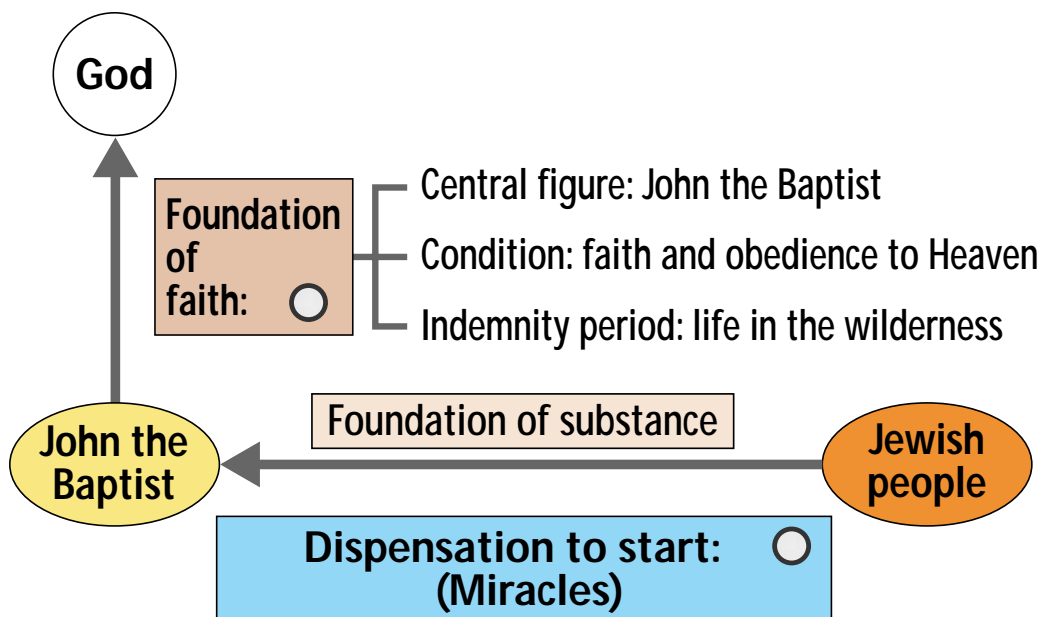
- God elevated Joshua to Moses' place, and Joshua stood on Moses' foundation of faith.
 - Joshua sent two men to spy out the city of Jericho. When they returned from Jericho, the two spies made a faithful report: "All the inhabitants of the land are fainthearted because of us."
 - The younger generation of Israelites raised in the wilderness all believed the spies' words, and this faith enabled them to complete the dispensation to start the third course.
 - After the feast of Passover, they set out for Jericho. After marching around the city for seven days, they raised a great shout, and the city walls tumbled down. The Israelites conquered Canaan by defecting thirty-one kings.
 - Based on this victory, they laid the foundation of substance.
-
- On this foundation, the Israelites established the national foundation for the Messiah in the third national course.
 - However, fallen people had already founded powerful Satanic nations such as Egypt, opposing God's providence of restoration. Therefore, until a Heavenly sovereign kingdom was built, the Messiah could not come.
 - However, once the younger generation of Israelites entered Canaan, they also became faithless. Hence, God's providence was prolonged again, and would suffer repeated setbacks until the time of Jesus.

Providence of Restoration Led by Jesus

Course to subjugate Satan

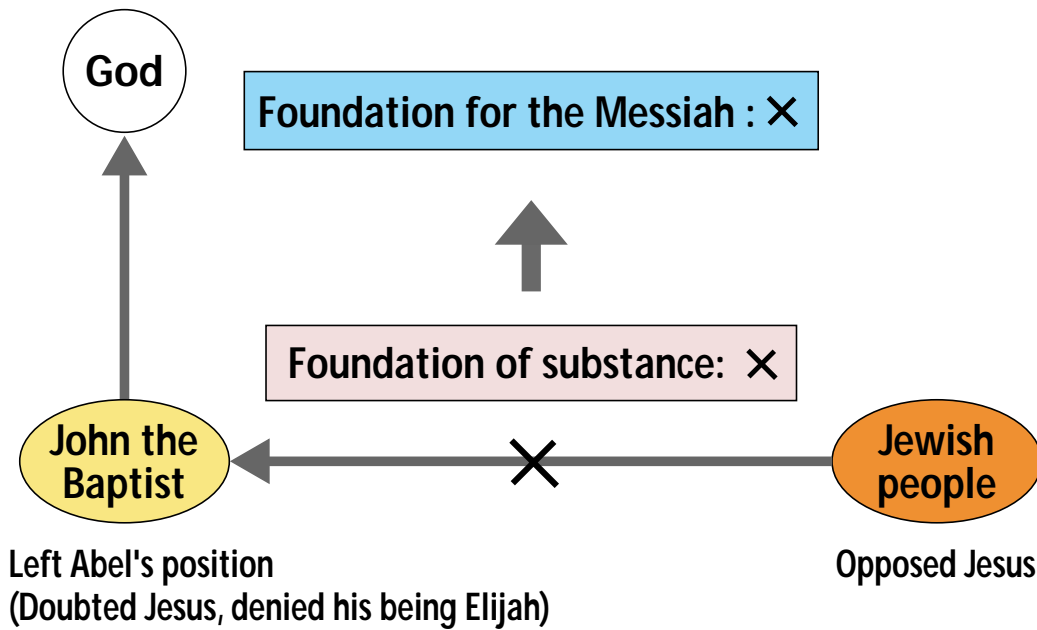


The First Worldwide Course to Restore Canaan



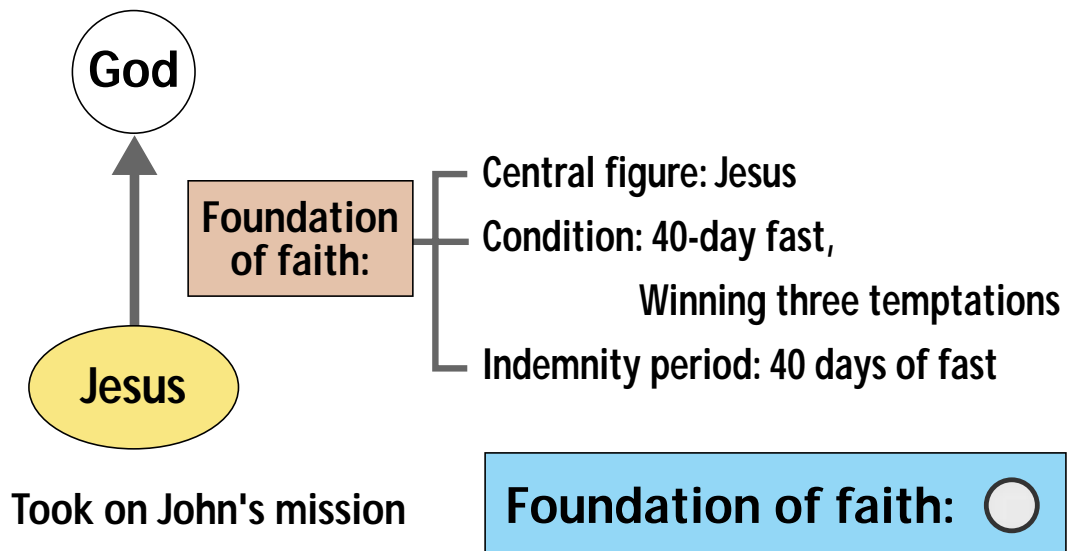
- Jesus came as the second Adam to personally subjugate Satan and establish the Kingdom of Heaven.
 - Jacob walked the symbolic course to bring Satan to submission, while Moses walked the image course. Their courses pioneered the way for Jesus to walk the actual course.
 - In walking the worldwide course to subjugate Satan and restore Canaan, Jesus followed the model demonstrated in the national course to restore Canaan, in which Moses was working to subjugate Satan.
-
- The central figure entrusted with the mission to restore the foundation of faith was John the Baptist.
 - John the Baptist practiced the way of faith and obedience to Heaven while living in the wilderness, thereby successfully establishing the dispensation of forty for the separation of Satan and laying the foundation of faith for the first worldwide course to restore Canaan.
 - Through this, he secured the position of Abel for the fulfillment of the indemnity condition to remove the fallen nature on the world level.
 - God conducted the dispensation to start by encouraging the Jewish people to believe in John through the miracles surrounding his life.
 - Since the Jewish people believed and followed John the Baptist, they could start the worldwide course to restore Canaan.

The failure of the first worldwide course



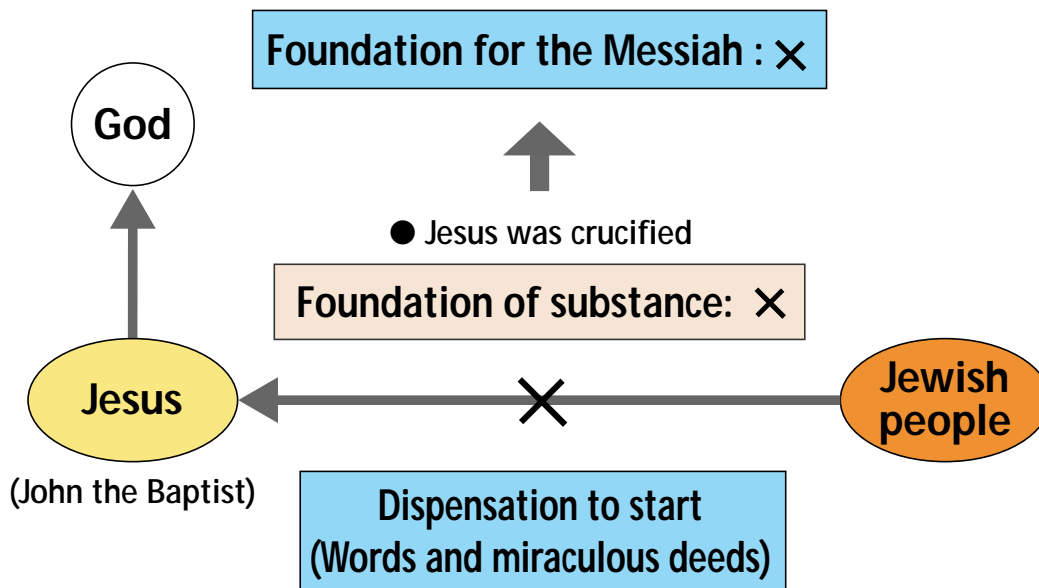
The Second Worldwide Course to Restore Canaan

The foundation of faith

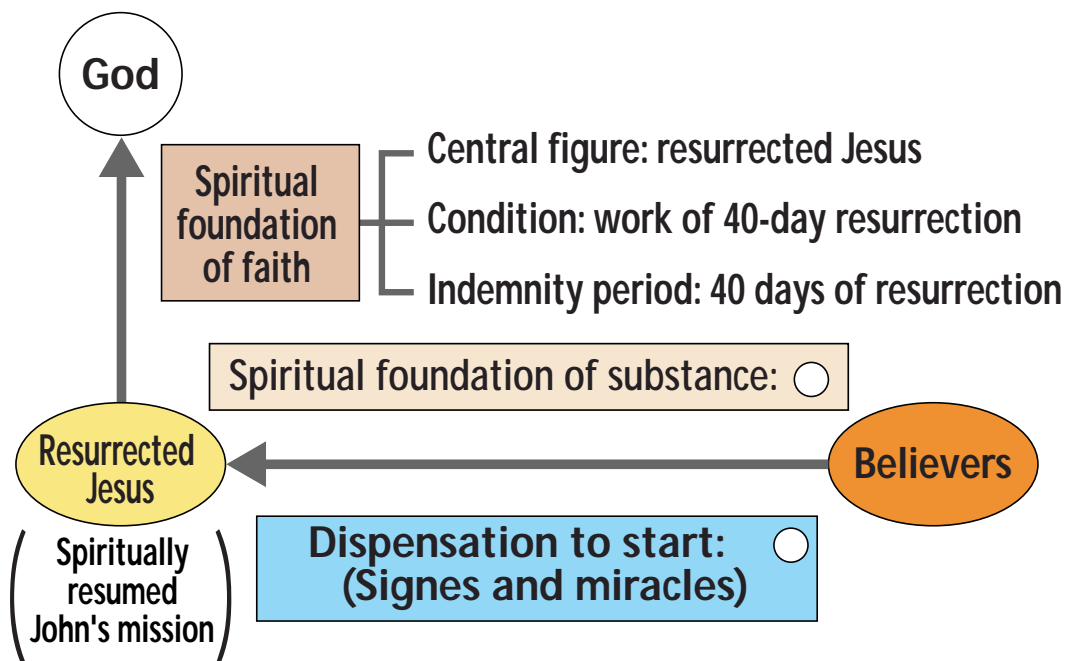


- However, John the Baptist doubted Jesus, even though he had testified to him, and he denied that he was Elijah, even though he in fact came to fulfill Elijah's mission. This not only blocked the Jewish people's path to Jesus; it even led them to oppose Jesus.
- In effect, John left Abel's position, thereby failing the foundation of substance and thus the foundation for the Messiah. Consequently, the first worldwide course to restore Canaan was aborted.
- The foundation of faith which John had laid for the first course was invaded by Satan. Jesus himself now had to take on John's mission and restore through indemnity the foundation of faith for the second worldwide course to restore Canaan.
- When Jesus went through the 40-day fast and three temptations in the wilderness, it was to separate Satan for the very purpose of restoring the foundation of faith. Because he was in such a situation, Jesus enjoined Peter not to reveal to the Jewish people that he was the Messiah (Mat.16:20).

The foundation of substance and the failure of the second worldwide course

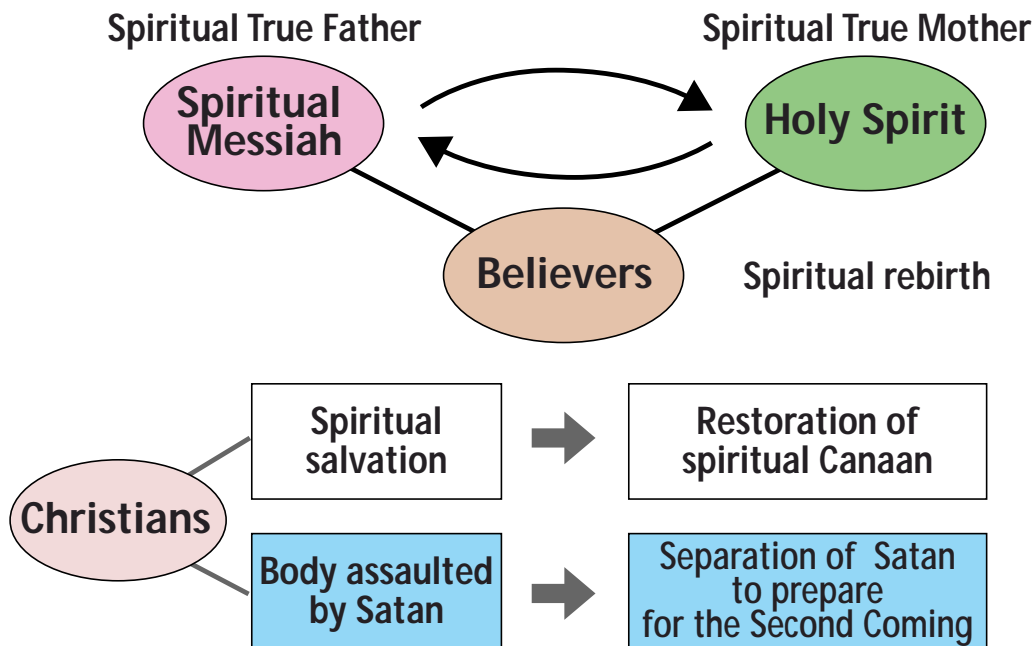


The Third Worldwide Course to Restore Canaan

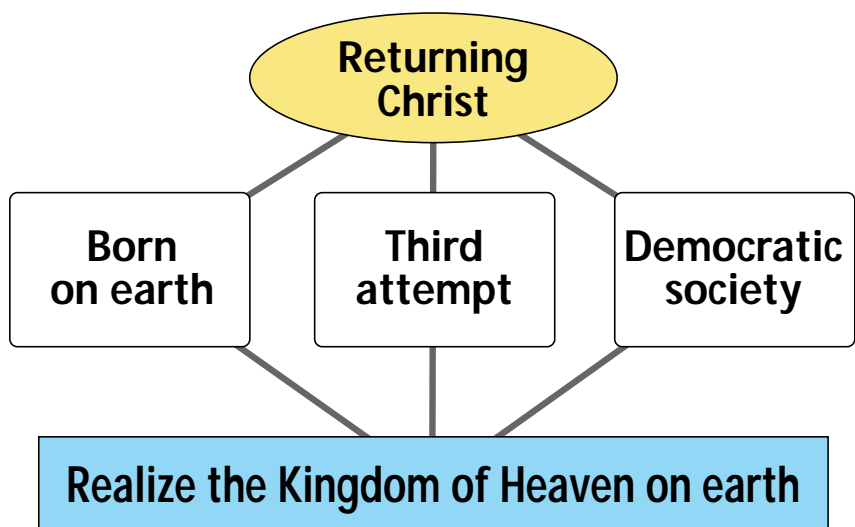


- God conducted the dispensation to start the second worldwide course to restore Canaan based on Jesus' own words and miraculous deeds.
 - If the Jewish people (Cain) had been moved to believe in and follow Jesus, they would have restored the foundation of substance and thereby the foundation for the Messiah.
 - Due to the faithlessness of these people, however, Jesus was crucified, and could lay neither the foundation of substance nor the foundation for the Messiah for the second worldwide course to restore Canaan. The second worldwide course thus ended in tragic failure.
-
- After Jesus gave up his body on the cross, he spiritually resumed John the Baptist's mission. During the 40-day period from his resurrection to his ascension, Jesus fulfilled the spiritual dispensation of forty for the separation of Satan.
 - By doing so, Jesus restored the foundation of faith for the spiritual course in the third worldwide course to restore Canaan.
 - The resurrected Jesus gathered his scattered disciples and worked the dispensation to start by giving them the power to perform signs and miracles.
 - The faithful believers, in the position of Cain, believed in and devotedly followed the resurrected Jesus, thereby fulfilling the indemnity condition to remove the fallen nature and restoring the spiritual foundation of substance.

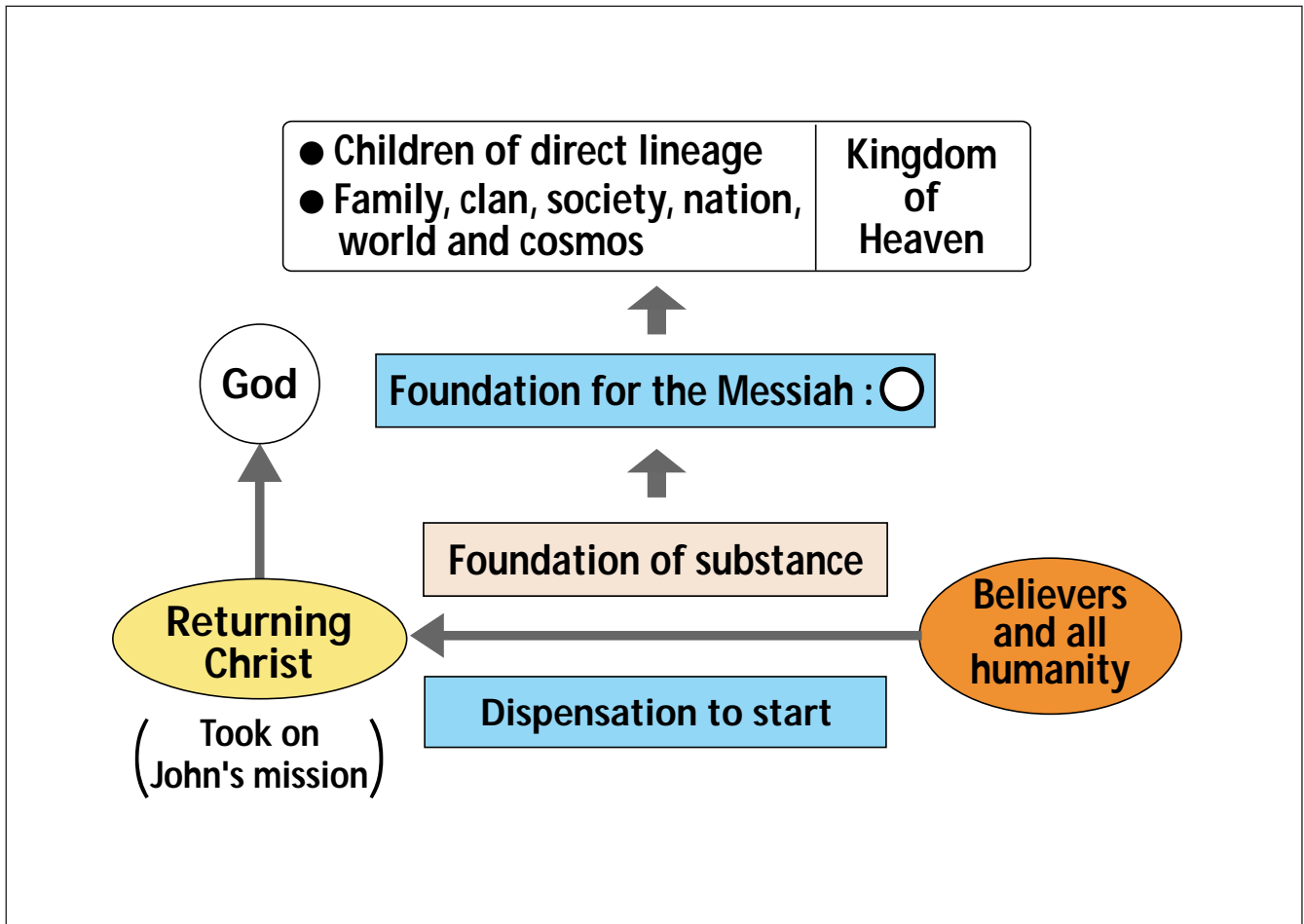
The spiritual foundation for the Messiah



The course to restore substantial Canaan led by the returning Christ



- The disciples laid the spiritual foundation of substance and thus the spiritual foundation for the Messiah.
 - Upon this foundation, Jesus ascended from the position of the spiritual mission-bearer for John the Baptist to the position of the spiritual Messiah and sent the Holy Spirit. Thereupon, Jesus and the Holy Spirit became the spiritual True Parents and began the work of giving spiritual rebirth.
 - By believing and serving the resurrected Jesus, who stands upon the spiritual foundation for the Messiah, Christians can accomplish the restoration of spiritual Canaan and enter its realm of grace.
 - On the other hand, the physical bodies of Christians stand in the same position as Jesus' body, which was assaulted by Satan through the crucifixion. Hence, Christians are still stained with the original sin, and thus they still must walk the course for the separation of Satan to prepare for the Second Coming of Christ.
-
- While Jesus has been restoring Canaan as a worldwide spiritual realm, the returning Christ is to complete this third worldwide course as a substantial course and realize the actual Kingdom of Heaven on earth. Hence, he must be born on earth in the flesh.
 - He will not die without fulfilling the providence of restoration because God's providence, after Adam and Jesus, will be successful on the third attempt, that is, at the time of the Second Advent.
 - More over, God's spiritual providence of restoration during the 2000 years since Jesus has prepared a democratic society and legal environment which will protect Christ at the Second Advent.



Providential Periods and Their Parallel

Parallel providential periods

● **Meaning:** a period repeats the events of another period

● **Cause:** foundation for the Messiah

● **Factors:**

- | | | |
|---------------------------|---|---|
| ① Foundation of faith | | Central figure |
| | | Condition |
| | | Numerical period of indemnity |
| ② Foundation of substance | — | Indemnity condition to remove the fallen nature |

- The returning Christ will conduct the dispensation to start based on the Word and then complete the foundation for the Messiah both spiritually and physically. Upon that foundation, he will engraft all humanity with himself, cleansing them of the original sin and restoring them to be God's children born of His lineage.
 - The returning Christ will begin by laying, both spiritually and physically, the family foundation for the Messiah. He will then expand its scope to the clan, society, nation, world and cosmos. When this foundation is secure, he will finally be able to build the Kingdom of Heaven.
-
- When two periods of history repeat' the events of the other period, albeit with differences in scope and degree, the two periods are called parallel providential periods.
 - The principal cause behind these parallels lies in God's providence of restoration through indemnity.
 - Parallel providential periods recur because of prolonged and repeated dispensations to restore the foundation for the Messiah.
 - Accordingly, the factors which determine the formation of the parallel providential periods are:
 - ① First, the three elements necessary for the foundation of faith: the central figure, the condition, and the numerical period of indemnity
 - ② Second, the indemnity condition to remove the fallen nature, which is necessary to restore the foundation of substance.

The prolongation of the providence of restoration

● Why prolonged?

God's Will Absolute predestination

Fulfillment
of God's Will

=

God's
responsibility

+

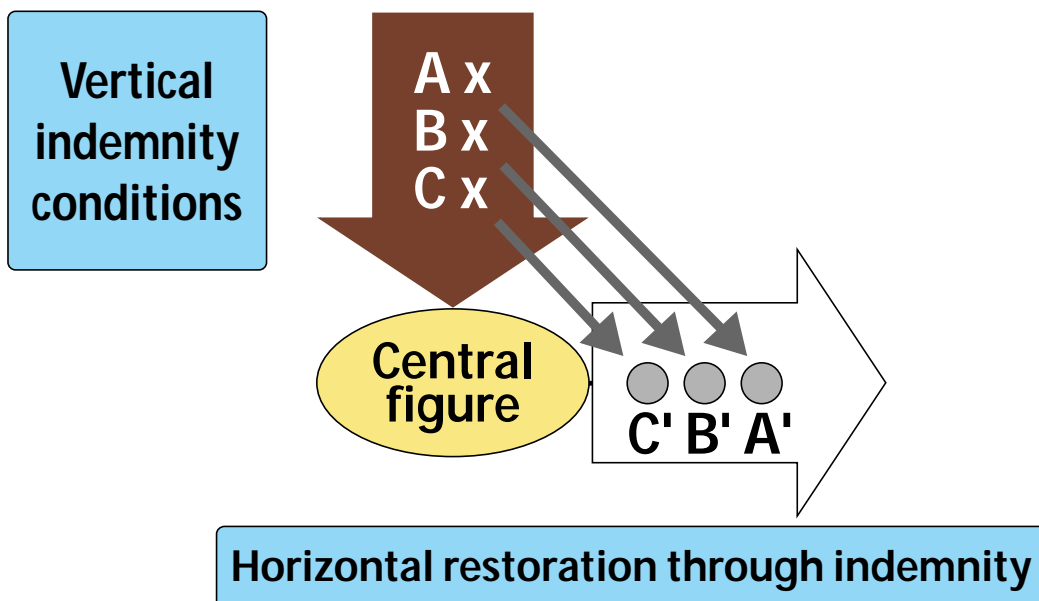
Human
responsibility

● How prolonged?

To three stages

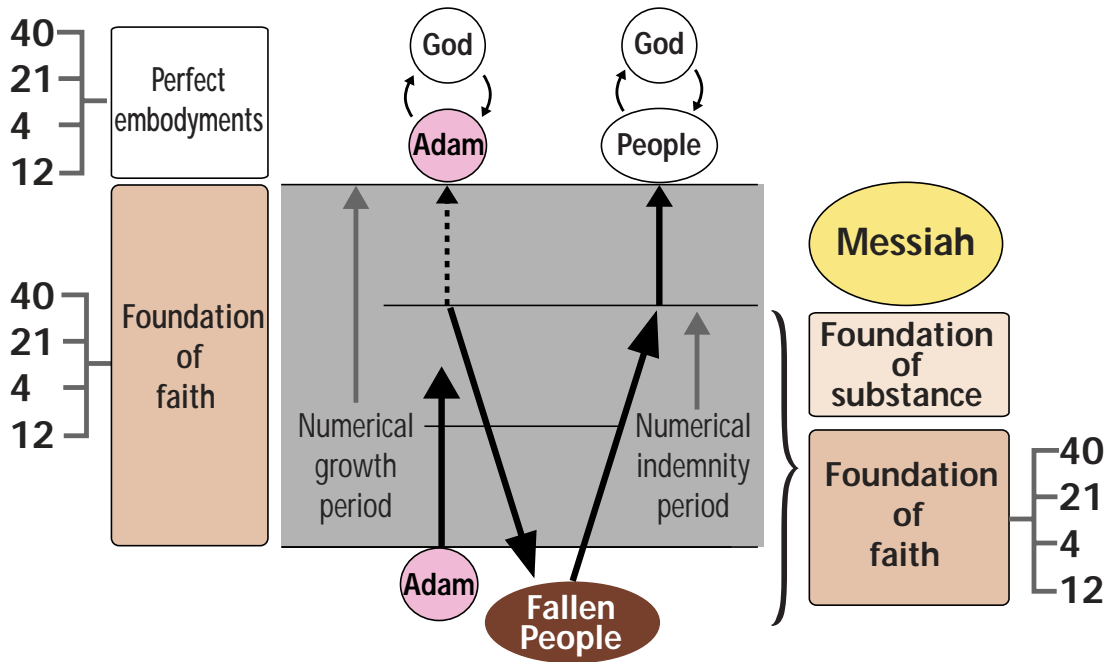
(Principle of creation)

Vertical indemnity conditions and horizontal restoration through indemnity



- According to the principle of predestination, since God absolutely predestines His Will, He surely will realize it one day.
 - However, whether God's Will is fulfilled through any particular individual is conditional upon the fulfillment of his portion of responsibility, which is in addition to God's portion of responsibility.
 - Accordingly, when the Will is not fulfilled because the responsible person fails, God will choose another person in a different era to take his place. God will continue His work until its complete fulfillment, prolonging the providence in the process.
 - According to the Principle of Creation, when the providence of restoration is prolonged, it may extend to as many as three stages.
-
- A central figure responsible for the providence of restoration must fulfill, in a short time, all the indemnity conditions which his predecessors tried to fulfill.
 - The conditions which accumulate in the course of providential history are called vertical indemnity conditions. The task of the central figure to fulfill all these conditions in a short time is called horizontal restoration through indemnity.

Numerical indemnity periods for restoring the foundation of faith



Parallels between two ages

Characteristics of a providential period

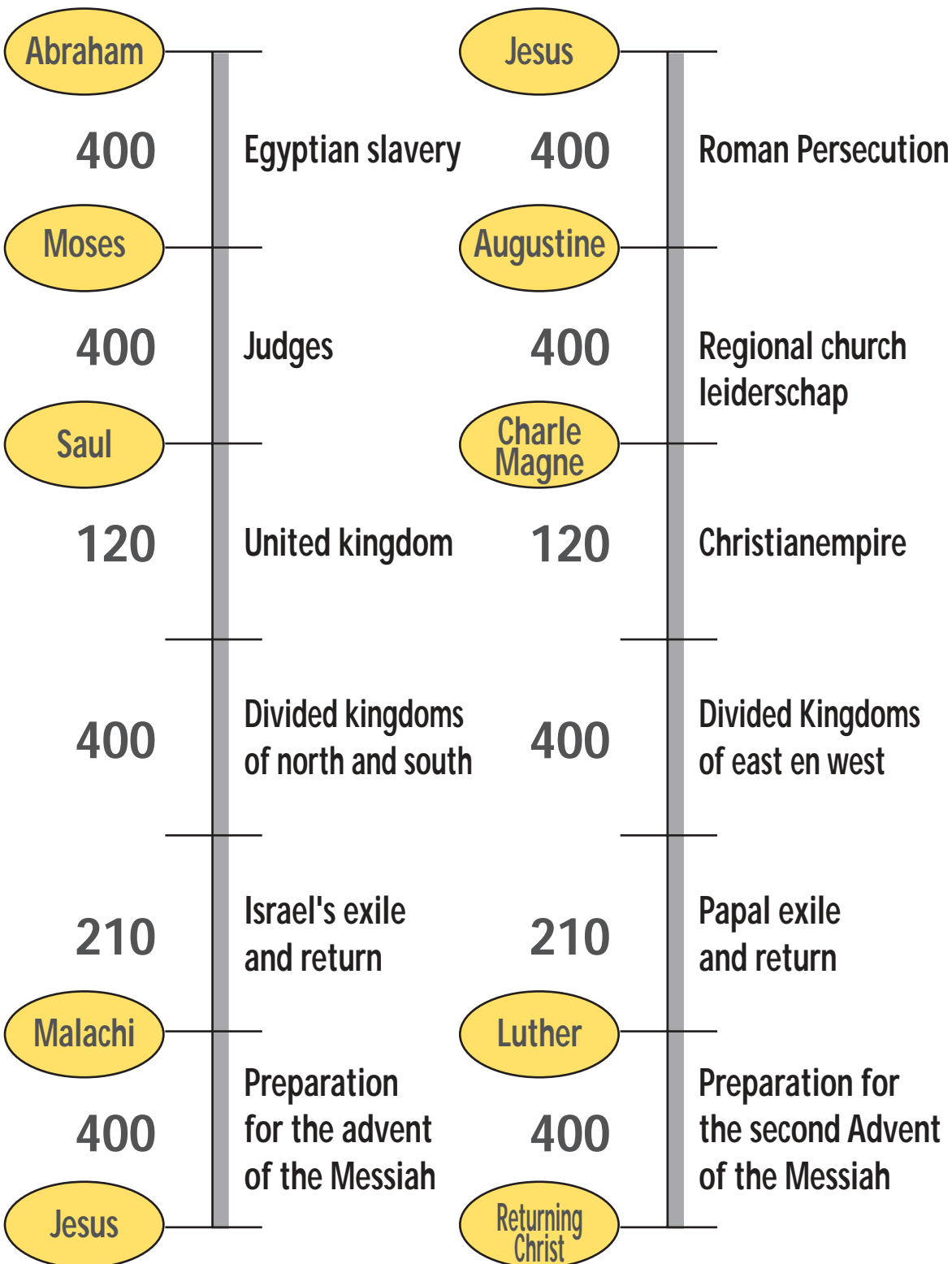
- ← Identify the central people
- ← Study the source material

	Age of Providence of Restoration	Age of Prolongation of Providence of Restoration
Central people	Israel	Christians
Source material	Old Testament	History of Christianity

- A central figure has to fulfill one or more numerical indemnity periods in order to restore the foundation of faith.
 - The first human ancestors were to lay the foundation of faith based on significant numbers including 12, 4, 21, and 40, which represent the numerical growing period, thereby accomplishing the purpose of creation and becoming the perfect embodiments of the quality of these numbers.
 - Yet due to their fall, all these numbers were claimed by Satan. Therefore, the central figures in providential history must fulfill numerical periods of indemnity to restore the numbers 12, 4, 21! and 40.
-
- In order to examine the characteristics of a providential period, we need to identify the people centrally responsible for God's providence in that period and study the source material for their history.
 - The people centrally responsible for God's providence in the Age of the Providence of Restoration was Israel. Hence, the Old Testament, which records the history of Israel, provides the source material with which to study the providential history in that age.
 - The people centrally responsible for the providence in the Age of the Prolongation of the Providence of Restoration were the Christians. Accordingly, the history of Christianity provides the source material for understanding the providential history in this age.

Age of providence
of Restoration

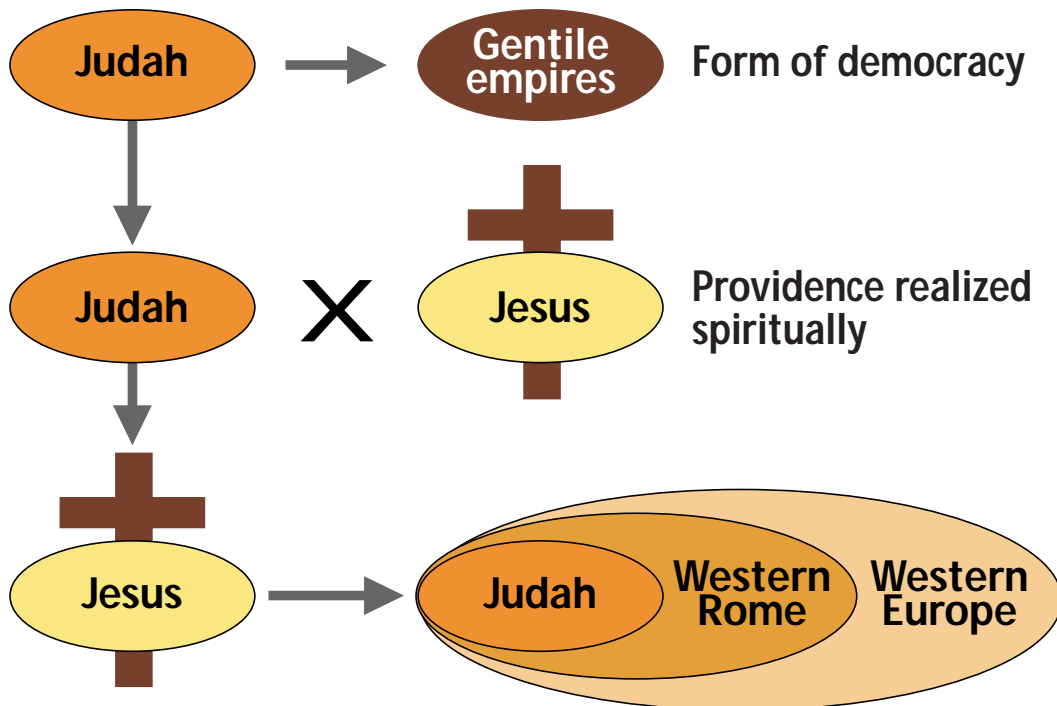
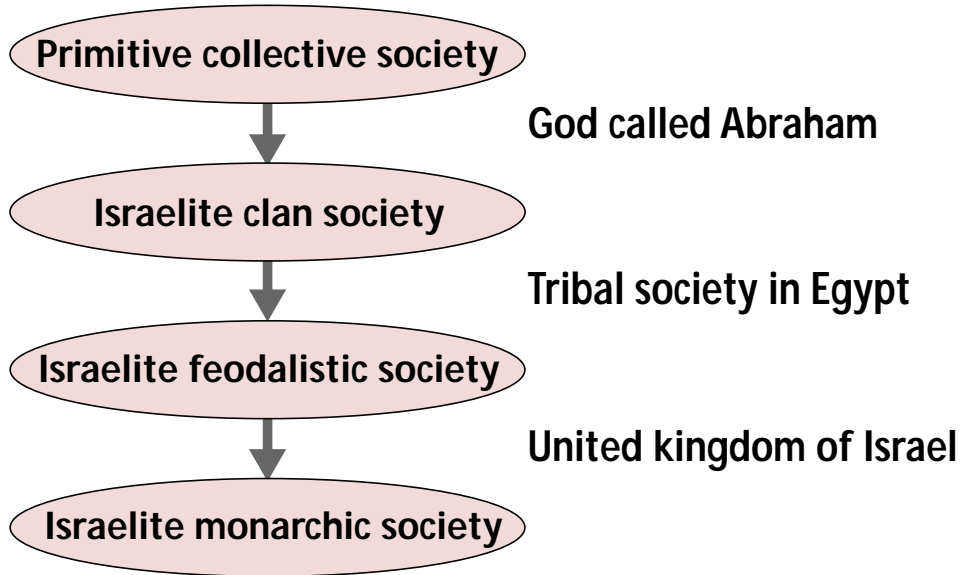
Age of Prolongation of
Providence of Restoration



- During the 400-year period of Egyptian slavery, after Jacob entered Egypt with his 12 sons and 70 kinsmen, their descendants suffered terrible abuse by Egyptians. During the 400-year period of Roman persecution, restoring the period of slavery through substantial parallel indemnity conditions, Christians, starting with Jesus' 12 apostles and 70 disciples, suffered severe persecution in the Roman Empire.
- In the period of the judges, the judges ruled the Israelites, and in the period of regional church leadership, restoring the period of the judges, the regional church leaders had duties similar to those of the judges.
- In the period of the united kingdom, prophets, priests, and kings carried on their distinct missions in guiding Israel to accomplish the goal of the providence of restoration. In the period of the Christian empire, restoring the period of the united kingdom, monastic leaders, popes, and emperors were to guide the Second Israel to accomplish the goal of the providence of restoration.
- Just as the united kingdom of Israel was divided into the kingdoms of north and south, the Christian empire was divided into the kingdoms of east and west.
- The 210-year period of Israel's exile and return, when the Jewish people were taken as captives in Babylon and then returned, was to be restored by the 210-year period of papal exile and return.
- After the Israelites returned to Jerusalem, 400 years of the period of preparation for the advent of the Messiah elapsed before Jesus came. Likewise, after the papacy returned to Rome, Christianity is to meet the returning Christ only after passing through 400 years of the period of preparation for the Second Advent of the Messiah.

Providence of Restoration and Progress of History

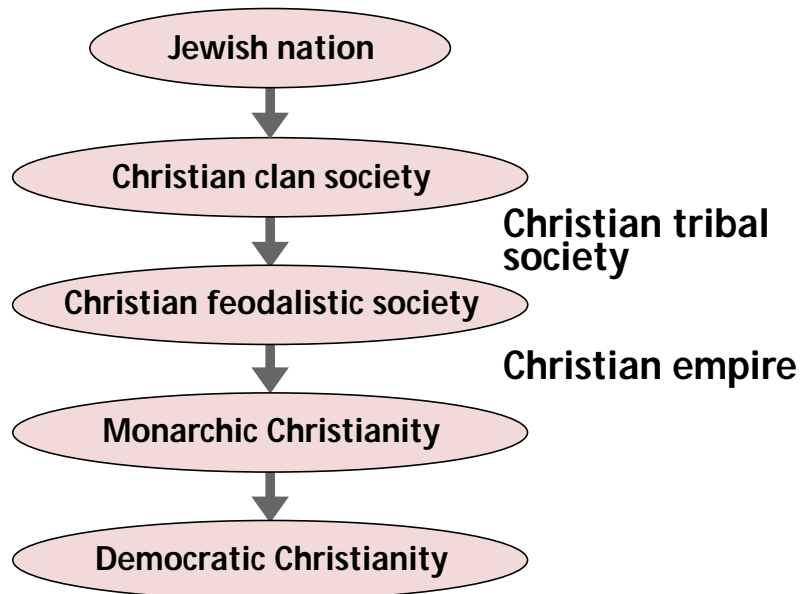
The age of the Providence of Restoration



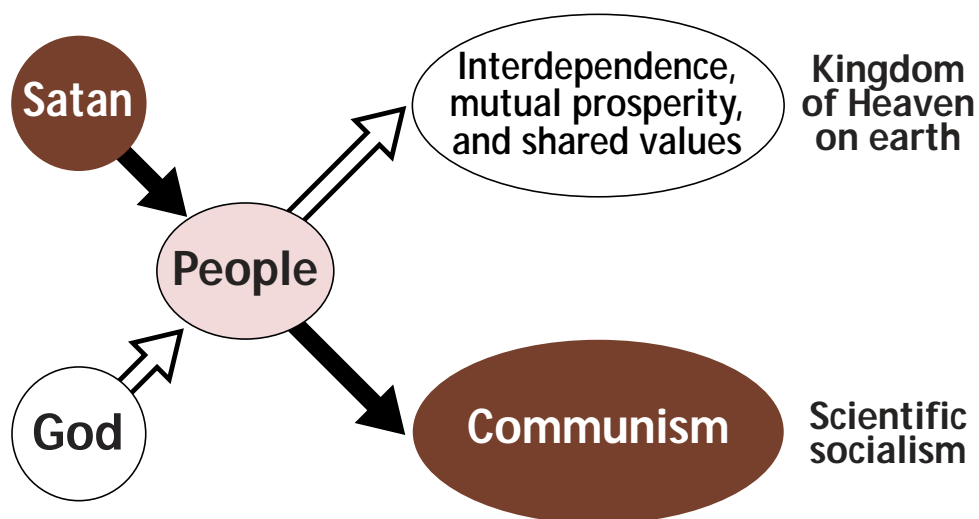
- When we examine the course of social development guided by Satan, we find that clan societies arose out of the divisions among individuals in primitive collective societies. These societies have tended to expand in scope, with clan societies developing into feudalistic societies and then into monarchic societies by increasing their territory and power.
- Satan used this pattern of development ahead of God, as he understood God's plan to establish these societies in the future.
- God called Abraham out of the sinful world and blessed him with descendants who would uphold the Will of God, thereby establishing the first Israelite clan society. They grew into a tribal society in Egypt and thereafter formed a feudalistic society, eventually building the united kingdom of Israel and thereby forming a monarchic society.

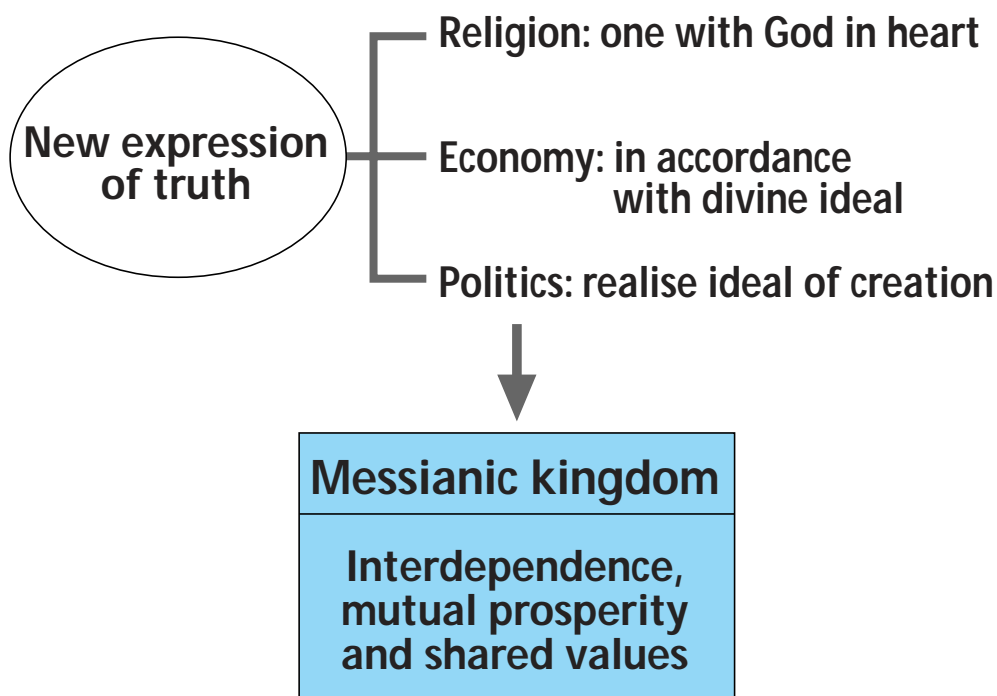
- Since the united kingdom did not complete the groundwork upon which God could restore His sovereignty, God divided it into the kingdoms of north and south and eventually let them be destroyed by gentile nations. After the fall of Judah, God kept the throne of Israel vacant and put the Jewish people under the control of successive gentile empires.
- God fashioned Israel's society in the form democracy in order that when the Messiah came, he could be enthroned by the will of the people.
- However, the Jewish public crucified Jesus. Consequently, the purpose of the providence was attained only spiritually.
- After the crucifixion of Jesus, the center of God's providence of restoration shifted from Judea, the land of God's bitter grief, to Western Europe, formerly the territory of the Western Roman Empire.

The age of the prolongation of the Providence of Restoration



The ideals of interdependence, mutual prosperity and universally shared values versus communism

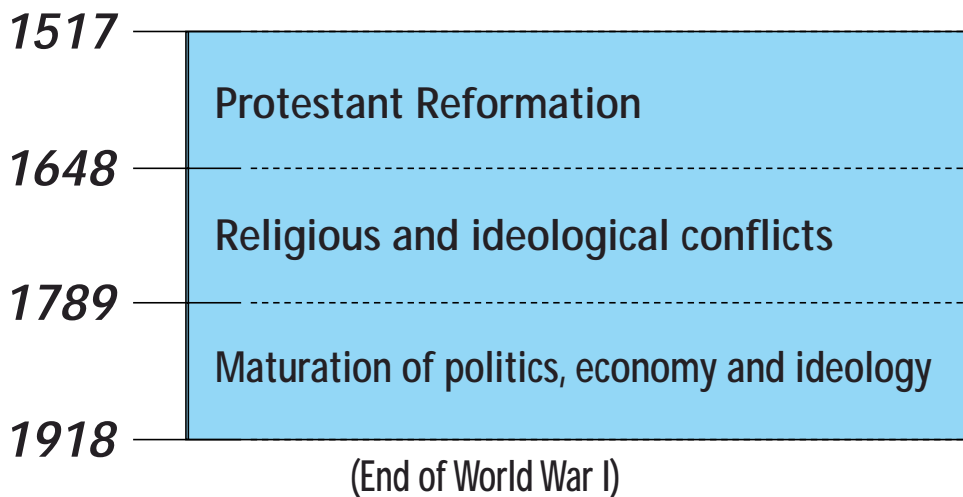




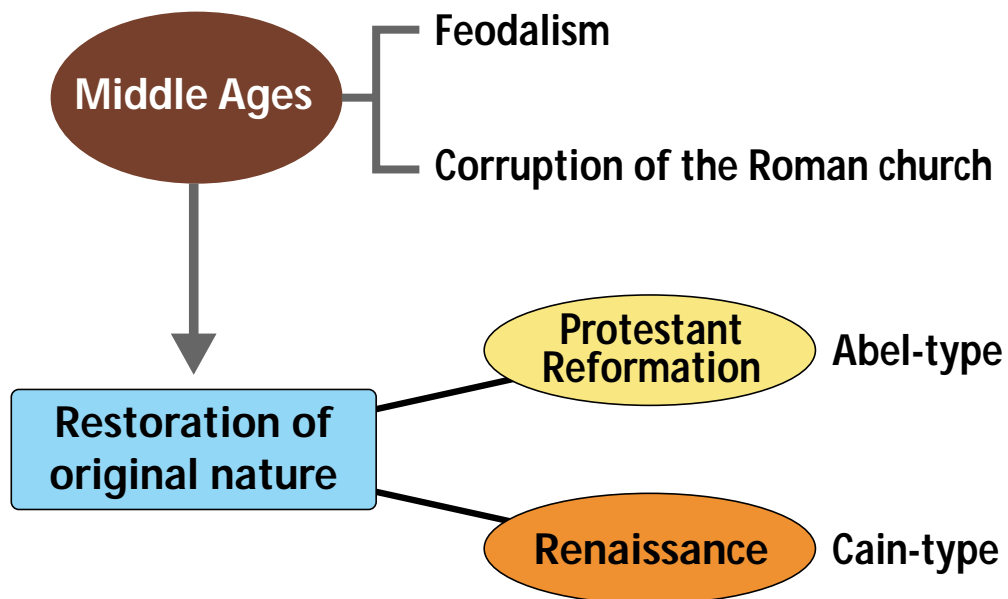
Preparation for the second Advent

Preparation for the Second Advent

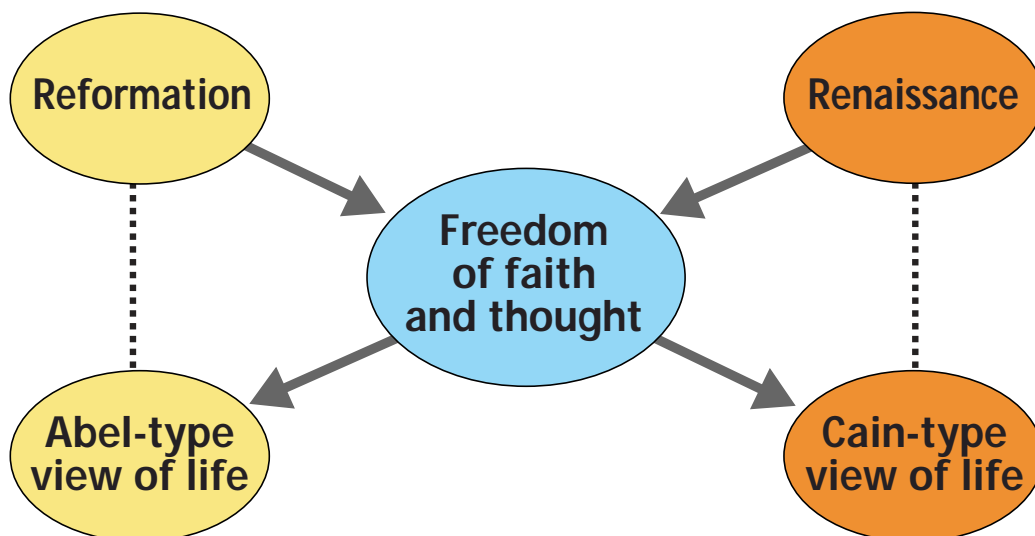
400 years (1517~1918)



The period of the reformation (1517 ~ 1648)

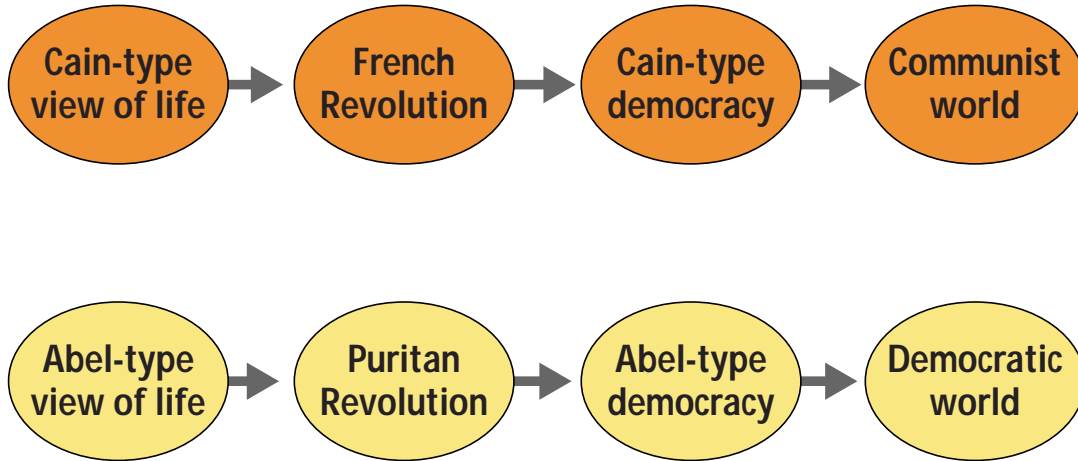


The period of religious and ideological conflicts (1648 ~ 1789)



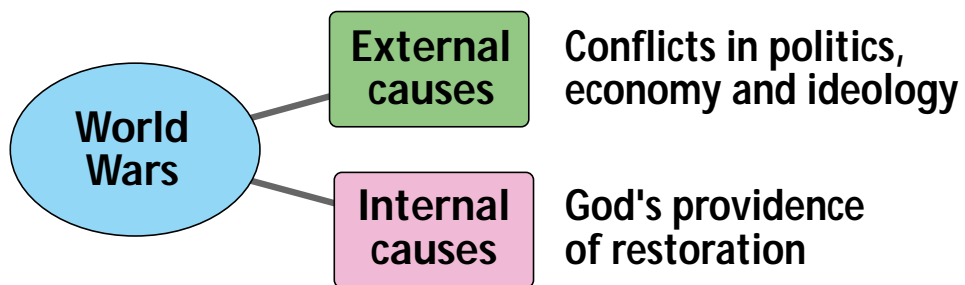
- This 130-year period began in 1517, when Martin Luther raised the banner of the Protestant Reformation, and lasted until the religious wars were settled by the Treaty of Westphalia in 1648.
 - In the late Middle Ages, man's original mind was repressed, its free development blocked by the social environment of feudalism and the corruption of the Roman church. Medieval Europeans were prompted by their innermost hearts to break down their social environment to open the way for the restoration of their original nature.
 - The Cain-type movement began as a revival of Hellenism and gave rise to the Renaissance, whose core value was humanism. The Abel-type movement began as a revival of the Hebraic heritage of Israel and the early Christian Church and gave rise to the Protestant Reformation, whose core value was faith in God.
-
- This 140 year-period began with the secure establishment of Protestantism at the Treaty of Westphalia in 1648 and ended with the French Revolution in 1789.
 - After the Renaissance and the Reformation, modern people could not avoid divisions in philosophy and theology arising from the freedom of faith and thought. The Cain-type and Abel-type views of life developed in this period.
 - God's providence of restoration separates those representing Abel from those representing Cain, and in the Last Days, this fallen world is divided into the Cain-type and Abel-type worlds, respectively based on the Cain-type and Abel-type views of life.
 - The Cain-type world is to submit to the Abel-type world to establish the worldwide foundation of substance. This is necessary before we can receive Christ at the Second Advent and realize the unified world.

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



The World Wars

The providential causes of the world wars



Internal causes

- ① Satan's last desperate struggle
- ② Restore three great blessings
- ③ Overcome Jesus' three temptations
- ④ Restore God's sovereignty

- This period refers to the 130 years between the French Revolution in 1789 and the end of the First World War in 1918.
 - The Cain-type and Abel-type views of life matured, taking their separate paths, and founded a Cain-type society and an Abel-type society, respectively.
 - The Cain-type view of life gave rise to the French Revolution and thus Cain-type democracy, which eventually formed the communist world.
 - The Abel-type view of life led to the Puritan Revolution and thus Abel-type democracy, which developed into the democratic world of today.
-
- We cannot grasp the providential significance of the world wars by focusing only on their external causes (politics, economy, ideology, etc).
 - What are the internal, providential causes of the world wars?
 - The world wars occurred:
 - ① As a result of Satan's last desperate struggle to preserve his sovereignty.
 - ② In order to fulfill the worldwide indemnity conditions to restore the three great blessings.
 - ③ In order that all humanity may overcome on the world level Jesus' three temptations by Satan.
 - ④ In order to fulfill the worldwide indemnity condition to restore God's sovereignty.

The providential results of the First World War

First World War → Victory on God's side

- ① Fulfilled the formation-stage indemnity condition to restore God's three blessings
- ② Fulfilled the indemnity condition to restore the first blessing
- ③ Established the formation-stage foundation to restore God's sovereignty

**The foundation for the birth of the returning Christ
The foundation stage of the dispensation
of the Second Advent commenced**

The providential results of the Second World War

Second World War → Victory on God's side

- ① Fulfilled the growth-stage indemnity condition to restore God's three blessings
- ② Fulfilled the indemnity condition to restore the second blessing
- ③ Established the growth-stage foundation to restore God's sovereignty

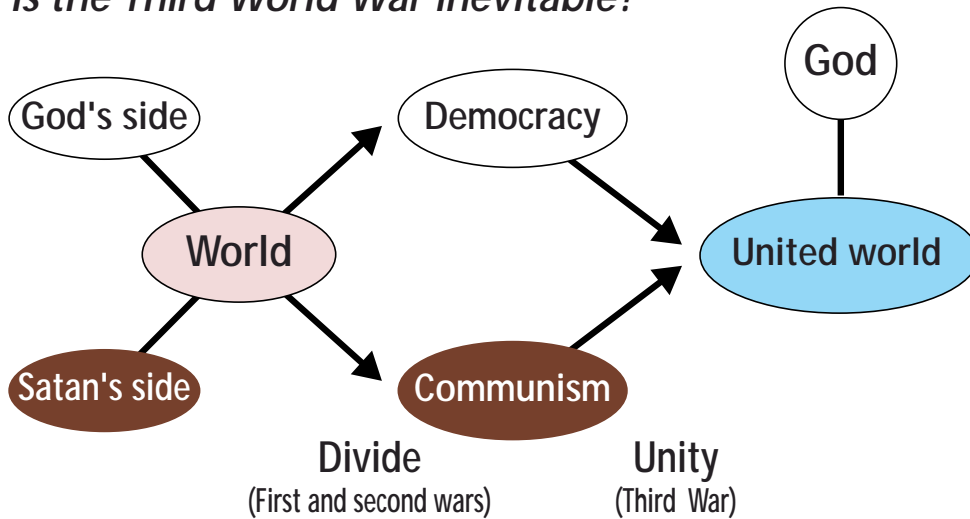
**New heaven and earth under the Second Advent
The growth-stage of the dispensation
of the Second Advent commenced**

- The victory of God's side in the First World War:
 - ① Fulfilled the formation-stage indemnity condition to restore God's three great blessings worldwide.
 - ② Fulfilled the indemnity condition to restore God's first blessing worldwide by establishing the indemnity condition to restore Jesus' first temptation on the worldwide level.
 - ③ Established, through the victory of democratic nations, the formation-stage foundation to restore God's sovereignty.
- This laid the foundation for the birth of the returning Christ, and the formation stage of the dispensation of the Second Advent commenced.

- The victory of God's side in the Second World War:
 - ① Fulfilled the growth-stage indemnity condition to restore God's three great blessings worldwide.
 - ② Fulfilled the indemnity condition to restore God's second blessing worldwide by establishing the indemnity condition to restore Jesus' second temptation on the worldwide level.
 - ③ Established the growth-stage foundation to restore God's sovereignty by laying the growth-stage foundation for the democratic world.
- The age for building a new heaven and new earth under the leadership of Christ at the Second Advent had begun, and the growth stage of the dispensation of the Second Advent commenced.

The Third World War

Is the Third World War inevitable?



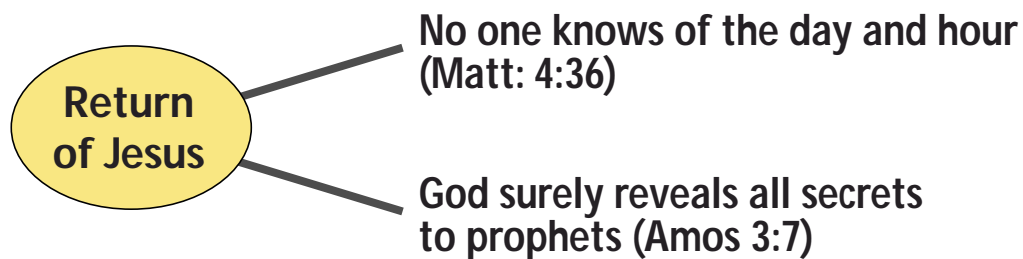
The providential results of the Third World War

Third World War → Victory on God's side

- ① Restore the entire providence, prolonged to the third stage
- ② Realize God's ideal world
(God's Word → Spiritual and physical salvation → God's lineage)

- At the consummation of human history, Satan's side and God's side will strive until they each attain sovereignty over a world. This is why the democratic world and the communist world stand confronting each other.
 - Consequently, it became inevitable that there be world wars, first to divide and then to unify these two worlds. The First and Second World Wars had the providential purpose to divide the globe into these two worlds; after-ward, yet another war must take place to unify them. Hence, the Third World War is inevitable.
 - However, there are two possible ways it may be fought—through armed conflicts or as a wholly internal, ideological conflict. By which way the war will be fought depends upon our success or failure in carrying out the human portion of responsibility.
- ① The victory of God side in the Third World War will restore through indemnity the entire providence, which was prolonged to the third stage.
 - ② The providence of restoration can be completed only after fallen people restore their heart toward God through God's life-giving Word, are saved both spiritually and physically, and inherit God's lineage. The victories of God's side will fully restore through indemnity all these aspects of the providence of restoration and realize God's ideal world.

The second Advent



God will give prophecies to believers in the light

When Will Christ Return?

- ① Today
- ② End of the 2000-year-long New Testament age
- ③ End of the First World War (1918)
(Period of Second Advent began)

- Jesus clearly foretold of his return. Yet he added that no one knew of the day and hour of his return (Matt. 24:36).
- Nevertheless, we can deduce from the Scriptural verse “Surely the Lord God does nothing, without revealing his secret to his servants the prophets” (Amos 3:7) that God will surely reveal all secrets about the Second Advent to His prophets before He carries out His work.
- Accordingly, God will certainly give prophecies to those faithful believers who are in the light.

- ① We call the time of Christ’s Second Advent the Last Days. As it was already explained in Eschatology 4, we are living in the Last Days today. We can thus understand that today is truly the time of Christ’s return.
- ② Christ is to return at the end of the 2000 years of the New Testament Age (Age of the Prolongation of the Providence of Restoration), which has been restoring the 2000-year-long Age of the Providence of Restoration through substantial parallel conditions of indemnity.
- ③ We can thus conclude that the period of the Second Advent began soon after the end of the First World War.

In What Manner Will Christ Return?

Luke 17:25

Luke 18:8

Return on the clouds



Accepted and honored

Born in the flesh



Persecuted and condemned
as a heretic

Christ will return by being born in the flesh

Where Will Christ Return?

Rev. 7:4, Matt. 10:23 en Matt. 16:28

→ Among the Jewish people

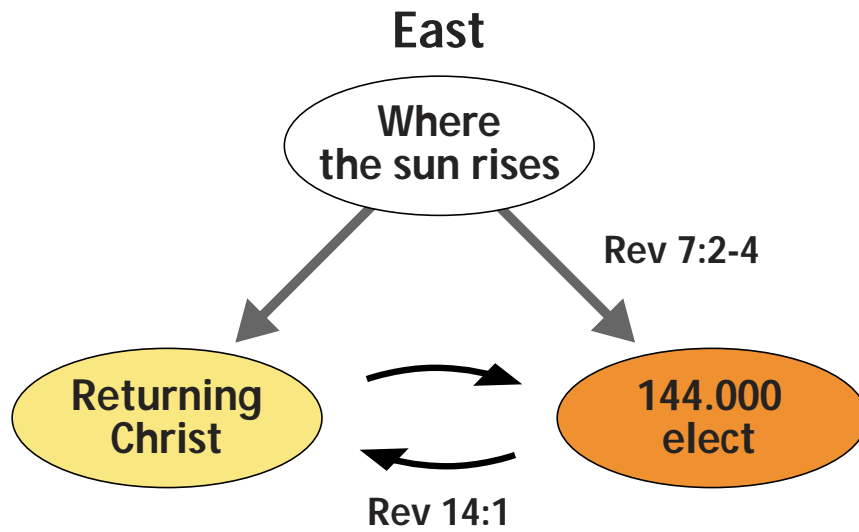
Matt. 21:33 - 43

→ Not among the Jewish People

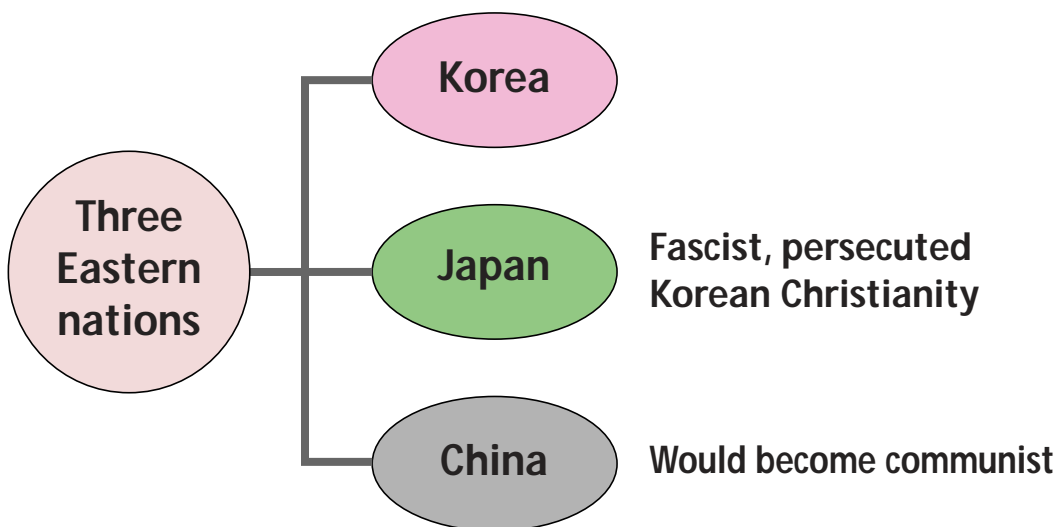
Chosen people after crucifixion: Christians

- In Luke 17:25, Jesus made a prediction about the Lord at his return: "But first he must suffer many things and be rejected by this generation."
 - In Luke 18:8, Jesus said: "When the Son of man comes, will he find faith on earth?"
 - If Jesus were to return literally on the clouds of heaven, however, would he not readily be accepted and honored, even by this sin-ridden world?
 - Jesus foresaw that at the Second Advent, when he is born in the flesh, he is likely to be persecuted and condemned as a heretic. That is why he foretold that the Lord would suffer and be rejected by his generation.
 - Hence, Christ will return by being born in the flesh on earth.
-
- Based on such passages as Rev. 7:4, Matt.10:23, and Matt.16:28, some Christians expect that Christ will come again among the Jewish people.
 - But in Matt. 21:33-43, Jesus clearly conveyed that he would not come again to the people who persecuted him, which meant the Jewish people. God will take away the mission previously entrusted to them and give it to another people who can produce its fruits upon Christ's return.
 - Therefore, the chosen people after Jesus' crucifixion are not the descendants of Abraham, but rather the Christians, who have inherited the faith of Abraham.

Christ will return to a nation in the East



The nation in the East is Korea



- Rev. 7:2-4 indicates that the seal of the living God will be placed on the foreheads of the 144,000 elect in the East, where the sun rises.
- Rev. 14:1 says that these chosen ones will accompany the returning Christ.
- We can thus infer that the nation which will inherit the work of God and bear its fruit for the sake of the Second Advent is in the East.

- Since ancient times, the nations in the East have traditionally been considered to be the three nations of Korea, Japan and China.
- Japan entered the period of the Second Advent as a fascist nation and severely persecuted Korean Christianity. China at this time was a hotbed of communism and would become a communist nation. Thus, both nations belonged to Satan's side.
- Korea, then, is the nation in the East where Christ will return.
- As the nation to which the Messiah returns, Korea had to meet the following qualifications:

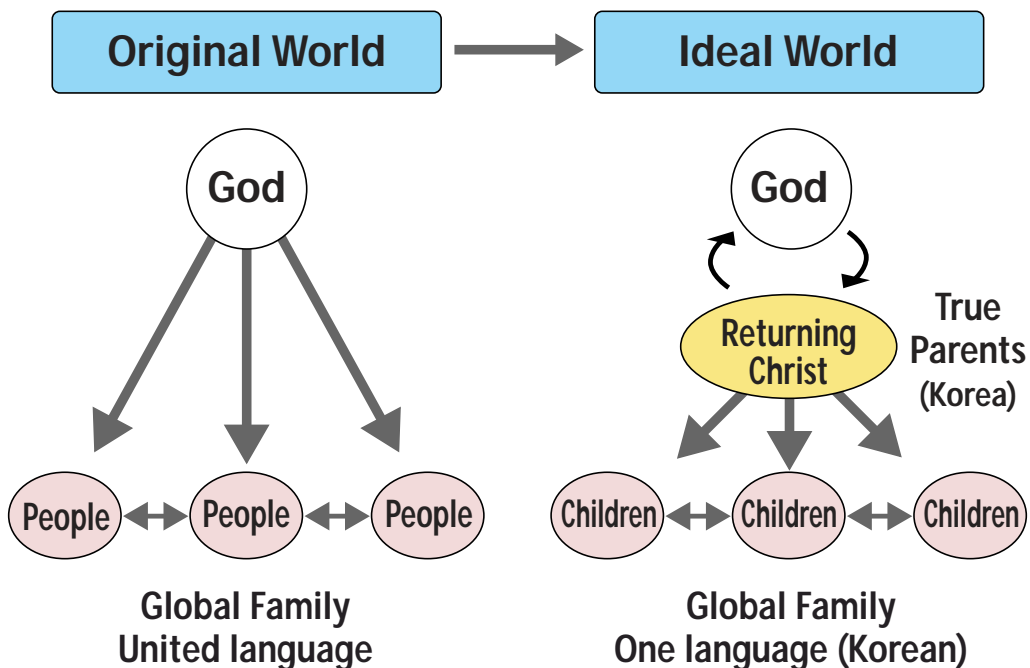
Korea's qualifications to receive the Messiah

① Object partner of God's Heart

- People of goodness
- Desire to worship God: loyalty, filial piety and chastity

② Messianic prophecies and revelations

- Messianic prophecies (faith in *Chonggamnok*)
- Clear revelations that Christ will come to Korea



- The nation qualified to stand as the object partner of God's Heart must be a people of goodness. The homogeneous Korean people rarely invaded other nations.
- The Korean people are by nature endowed with a religious character: a strong desire to worship God, and the virtues of loyalty, filial piety and chastity.
- Korea has a prophecy that the Righteous King will appear and found a glorious and everlasting kingdom in their land. This messianic idea was revealed through the Chonggamnok, a book of prophecy written in the fourteenth-century Korea.
- Many devotees of every religion in Korea have received revelations that the founder of their religion will return to Korea. Many spiritually attuned Christians are receiving revelations and signs testifying to the Second coming of Christ in Korea. Hence, many are receiving clear revelations that Christ will come to Korea.

- If human beings had not fallen, we would have formed one global family like a body with God as the head. Then there never would have risen a profusion of tongues unintelligible to one another.
- If we are to realize the ideal world of one global family which can honor the returning Christ as our True Parent, surely our languages must be unified.
- If Christ does indeed return to Korea, the Korean language will become the mother tongue for all humanity, and all people will have to speak it.
- All of humanity will become one people and use one language, thus establishing one global nation under God.