

Sin and Salvation

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Jesus was one, only one. His word was one. His behavior was one. But people regarded him differently. Some said Jesus was a blasphemer. Some said Jesus was outrageous. Some said Jesus was evil. Why did they say these things?

Jesus was just like a polished and untarnished mirror. The image on a mirror is the reflection of the man who stands in front of the mirror. Therefore, these people saw their own natures in Jesus.

The man who said Jesus was satanic was satanic. They crucified Jesus because they found an outrageous sinner, outrageous criminal in Jesus. Because they were sinners they found a sinner in Jesus. They accused and persecuted and crucified the sinless Messiah because they themselves couldn't understand at all that they were sinners. Sinners cannot understand sin. He sees sin in his environment, but he cannot see sin within himself. He loves sin and evil because he is sin itself and evil itself. Therefore, he is very happy in sin. This is the reason why sinners cannot understand sm.

Has God sin? No. Then sinners must be distant from God. If he is one with God, he cannot have

sin. Divine Principle says that sin is the condition through which Satan can invade. But another way of expressing it is separation from God. We are separated from God, therefore we are distant from God. God became vague and obscure, and we became ignorant of God's nature. Because of sin we became ignorant of God.

Thus, our relationship with God was severed. Sinners inevitably become selfish and egoistic because they must go by themselves. Separation from God is, from this point of view, fallen nature number one: failure to stand in the same position as God. A typical expression of fallen nature number one in the Bible is the famous passage in Isaiah 14:12-15, a description of Satan. The Bible says:

"How you are fallen from heaven, O Day Star, son of Dawn. How you are cut down to the ground, you who laid the nations low. You said in your heart, 'I will ascend into heaven; above the stars of God, I will set my throne on high.... I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol, to the depth' of the pit."

This is a description of the fallen angel Lucifer, or Satan. Sinners all think they are great, like Lucifer in the Bible. They are champions of Satan.. But there is some difference between Satan and sinners. Man became arrogant because man became ignorant of God. But Satan's arrogance didn't come from ignorance of God. Satan became arrogant even though he knew God. "I will make myself like the Most High" -- this is Satan.

We sinners, if only we can understand God, can be repentant of sin, and we can be humble. Man can be humble because man is a child of God. Therefore, fallen man can be repentant of sin but Satan became arrogant and satanic even though he knew God. The only way for Satan to be saved is to pay an equal amount of indemnity. Satan cannot be forgiven because Satan cannot be repentant of sin.

Man can be repentant of sin and come back to God through being forgiven for sins he committed. But because of ignorance of God, because of ignorance of sin, they didn't understand they were sinful. They thought that they were great. Sinners cannot understand sin.

How can we understand sin? We can do anything evil in the darkness without being discovered by others. Darkness can cover anything evil. But when light comes, anything evil which is being done in the darkness will be exposed to light. Impurities will be found to be impure only when 'purity comes. Untruth will be found to be untrue when truth comes. We need light. One day when I gave a sermon in Tokyo, the

more I tried to give inspiration the more depressed I became. The atmosphere became strange. I could understand very well that people didn't like my sermon at all. Then I prayed and asked Heavenly Father, "Show me why, what was the reason why I couldn't give a sermon." Then Heavenly Father showed me that he couldn't work through me. "Why couldn't you?"

I asked. Then Heavenly Father said, "Because of your impurity." God said, "While Cain was by himself, he couldn't understand that Cain was Cain. When Abel appeared on the scene, he was different from Cain, and Cain saw the difference. In seeing Abel, he recognized himself as Cain." This means, because I was sinful, I couldn't understand Him. Therefore, when the Abel nature, which is heterogeneous to the Cain nature, comes, we can understand we are sinful. A light must come, and darkness will disappear. God's light is truth. When the truth of God comes shining over our insides, we can understand how sinful we are.



When this new revelation, the Divine Principle, comes into our insides, we can clearly understand how deep our sin is. We never knew why fornication is so sinful. Especially Americans do not feel the depths of the sin of fornication. This is just an expression of the natural instinct given by God, therefore we are enjoying it, they say. They don't understand how deep the sin of fornication is.

They cannot understand because of their ignorance, because of sin itself. Living only in the Cain world, we have never met the Abel nature, and didn't know that there was another nature. There is Cain nature and Abel nature within ourselves. Impurity and evil do not come from God.

This nature must have come from someone who is in defiance of God. This is Satan. Through an understanding of the fall of man, we can clearly understand satanic nature, because Divine Principle is the new light of God.

We can also understand sin through prayer. When God revealed Himself to Moses, Moses hesitated-not only because of weakness, but because of sin. Because he wasn't pure, he could not stand before God. When God appears or reveals Himself, we can clearly understand how sinful we are. In order to understand sin, in order to be able to see sin, I myself must be distant from sin. If I am distant from sin, I will be closer to or one with God. In order to understand sin, we must be one with God. God is pure. Then we must be pure. In order to be pure, we must cleanse sin; we must pay indemnity.

Therefore, prayer is one of the best methods to understand sin. Through prayer we can understand how sinful we are. If you pray deeply, you can find your own sin in your prayer. If we don't pray, we are very happy-because of ignorance. We call this happiness "pig happiness."

When I received God's words about my sin, I fought against sin, maybe one week, desperately. I was almost defeated, and I could scarcely push through these difficulties. After that time, when I gave another sermon, it was very effective and inspiring. I didn't feel so good. I just spoke humbly.

Afterwards, I received many letters of gratitude. Due to the subjugation of this one portion of my satanic nature I established an internal foundation for God to work through me. Unless we can be a pure vessel of God, a pure channel of God, God cannot work. Through prayer we can understand sin. And from the depths of sin, we can be repentant. An understanding of Divine Principle is not enough. We need prayer.

The repentance of sin is the most beautiful experience in our lives. But in order to be repentant, we must understand sin through truth and prayer. Our understanding of fallen nature must be clearer and deeper and must be most practical. Otherwise, we cannot be repentant of sin. With prayer, we can feel sin.

Through Divine Principle we can understand it with our heads, but we don't feel it. In order to feel sin we must pay indemnity. This is prayer.

A deep and realistic understanding of Divine Principle and prayer are the keys to understanding sin and repentance. Satan cannot repent, but man can repent. Repentance is the subjugation of the Cain nature by the Abel nature. This is the establishment of the internal foundation for the Messiah. This is the reason why the Messiah can come internally. Therefore, we feel reborn, we feel life.

We can understand or recognize our own personal sin, but we cannot recognize original sin. Therefore, we cannot be repentant of original sin. We don't know the relationship between Adam and Eve and us. We must have a clear understanding of this point. Every one of us has come from our ancestors, Adam and Eve and the angel. We have the same nature as Lucifer, who seduced Eve. If we can find the same nature of seduction as the angel within ourselves, we can be sure that this nature didn't come from God. We must recognize that this nature has come from Satan. I am the fruit of 6000 years of a history of fornication.

Some of us do not like some of our brothers and sisters and say, "I don't like him, I don't like her," or "It's better for him or her not to be here." This means: "Oh, he or she shouldn't be here. Maybe it's better for him or her to go the spiritual world because then I won't have to see him or her anymore." If we hate someone or don't like someone, if it is exaggerated, or if it is extended, it will lead to murder. This is the Cain nature.

In this meaning, who can say that he has no possibility of murder? Who can say that he has no nature of Cain, the first murderer in human history? The nature of murder did not come from God. Then from whom did it come? Satan. Six thousand years of the history of murder must have come to fruition in me, even though we ourselves may have never committed fornication or murder.

If we observe ourselves, sometimes we stand in the same position as Lucifer, who tempted and seduced Eve. Sometimes we are like Eve, who was tempted and seduced by Satan. If we feel like Eve when some temptation comes, it is the same nature as Eve. Sometimes we are like Adam, who was tempted by Eve. If we feel some lustful desire, then it is the same as the fallen Adam.

Some are like the angel, some are like Eve, some are like Adam, and some are like Cain who killed Abel, some are like Abel, who was arrogant. Some are like Seth, who didn't understand anything at all. Whoever you name, even good people, all are strange in some way.

If you find brothers just beside you, you can understand, "It is I who killed you 6000 years ago. I am here to indemnify my murder. I killed you, therefore, this time I will never kill you. I will love you." This is the solution of the Cain and Abel problem. If you see a sister, we must feel that, "I seduced you 6000 years ago. I seduced you, and I destroyed your happiness. I am sorry, therefore, this time, you are the original Eve, and I am the original angel. The reason why I am here and you are here is this: because I seduced you 6000 years ago, therefore, I will never seduce you again. I will never tempt you again. I couldn't love you with God's love before. Therefore, I will love you with God's love."

If we can understand this point, we will feel original sin as if it were our personal sin. Original sin must come down to the earth. If we feel that original sin is our personal sin, then we can be repentant of original sin. This is the secret of being repentant of original sin. We must pass through at least this repentance, the repentance of original sin. Otherwise, we cannot be close to God.

If we cry for original sin, cry for the defiled satanic blood lineage, cry for the satanic blood which is running in our veins, then God will also cry for your original sin; and God and you can embrace each other in tears of joy. When we see the depths of sin from the rock bottom of hell, we must cry out to God for help for the whole solution of sin. This is salvation.

Sin is a condition through which Satan can invade us. As long as I commit sin, as long as I am sinful, Satan can accuse and invade me. And the purpose of Satan is to destroy the purpose of creation. The purpose of creation is the realization of three great blessings. The realization of three great blessings is the greatest happiness. Therefore, Satan's purpose is to destroy the purpose of creation, to destroy my happiness. His plan, his purpose is to destroy my happiness.

As long as I am sinful, Satan can invade, and he can make me commit sin again and again and again. There is no one who wants to commit sin. There is no one who wants to do evil. But is there anyone who hasn't done anything evil? No. Then everyone must have done what he didn't like to do, in defiance of his own pure desire. Then he must have been driven to do evil in defiance of his will. We say, "It isn't my desire to have done evil." and "Someone must have driven me to do evil."

This is Satan. Can you say you have nothing to do with Satan? No. We are very familiar with Satan. We must understand the activity of Satan within us or around us. We must clearly understand the behavior of

Satan. As long as I am sinful, Satan can make me miserable by driving me to do evil. My sin cannot be cleansed even with the price of life. My sin is deeper than can be indemnified with physical life. This means we cannot be sinless by ourselves. Satan will be able to manipulate me as he likes, and he will crush me, he will drive me into misery.

We cannot have salvation at all, and eventually we are destined to be driven into hell by Satan. If we really understand this, we should have no hope at all of happiness. We must see into the depths of original sin, and we must go through the depths of despair because of sin. We must cry and shout because of our sin. Otherwise we cannot feel the real necessity of salvation. We have come to understand "my God," and now we must come to understand, "I have committed sin against my God."

How can I feel that my sin is forgiven? Unless we are forgiven by God, we cannot be peaceful. Can God forgive you unconditionally? No. Why not? God is love. Then God should save me. It isn't God, but man who committed sin. This is the reason. Throughout the history of restoration, God revealed Himself time after time.

God spoke to the Israelites through many prophets. Were the Israelites saved through the prophets? Were the Israelites given forgiveness of sin by receiving commandments? No. If we are given revelations directly from God, it has nothing to do with solution of sin. God cannot save me. However much He may love me, it is impossible for God to save me by Himself. Because it was not God but man who committed sin. Therefore, man must be responsible for indemnification of sin.

Then, what kind of man? Fallen man cannot solve sin, because fallen man is under Satan. Fallen man cannot subjugate Satan. Therefore, the man who can save me, who can solve my sin must be sinless. A sinless man must come. Otherwise, we have no hope of being saved. A sinless man is good, and Satan is evil. This sinless man must be stronger than evil. This sinless man must be stronger than Satan. Who is qualified to be stronger than Satan?

This is perfected Adam; because the position of angel is below perfected Adam, it is only perfected, sinless Adam who is qualified to subjugate Satan and to solve sin. He is called "Messiah." This is the reason why the Messiah must be man, not God, a perfected man. Christianity couldn't understand this point; therefore Christians thought that Jesus was God.

If Jesus was God, Jesus wouldn't have been able to save mankind. In the case of fallen man and Satan, Satan will attack us, and we will have no chance of being freed from Satan and satanic invasion. Satan has the right to crush me into destruction and misery. Someone must come and absorb the satanic invasion-and take charge of Satan.

It's the only hope for us to be saved. Our original mind is crying out to God, but God by himself cannot do anything at all. However much he may love us, He hears our cries, but He cannot do anything at all to save us.

When the Messiah comes to us, he will invest himself into this battle. He will take charge of satanic invasion. When all mankind is about to be left to Satan, about to be destroyed by Satan at the end of the world, the Messiah comes and will jump into this battle and fight desperately. If he subjugates Satan, we will be freed from satanic invasion.

This is the reason why the sinless Messiah was tortured and crucified. Jesus was sinless. The sinless Jesus was crucified because Jesus took the responsibility for our sin. Therefore, Jesus was treated as a terrible sinner and was destroyed by Satan. Christians were able to be saved without being crucified. Was Satan qualified to torture sinless man? No.

Then why did God allow Satan to torture him? Because he took responsibility for our sins. He took responsibility for my sin. Instead of me being tortured, the sinless Messiah was tortured by Satan. It wasn't sinless man, but I who was destined to be tortured, to be imprisoned, and to shed blood, because it wasn't he but I who committed sin.

Unless we can clearly understand this point, we cannot have a life relationship with the Messiah. How can he save me, why is he my Messiah? We cannot understand this unless we can understand this point. Once our sin is forgiven, we are free from satanic invasion. Then we can be sinless. This is salvation.