

THE HISTORY LEADING TO JESUS The Law and All of the Prophets

We have now reached a significant milestone in the lecture series. All the pieces are in place: God's original plan for creation, the nature of the Fall, how God fulfills his will and the process of restoration. Although we are just starting to look at Moses, this is, for all intents and purposes, the beginning of the Mission of Jesus presentation. This is the prelude. The history leading up to Jesus is where you must begin to build momentum to have greatest impact later when dealing with Jesus' mission.

If this were a military operation, we would now be ready to begin our assault on the first strategic objective: seizing control of the meaning of history leading up to Jesus. We are transitioning from "Desert Shield" to "Desert Storm." (Remember, you're not an army of conquest; but an army of liberation.)

Our objective is that when we reach the summit, we want ministers to understand that the Divine Principle fully affirms Christ's work at the cross, his resurrection and the providence of rebirth. However, and most importantly, we want ministers to understand that Jesus, *also*, had a primary mission other than the way of the cross.

Our objective is not to devalue the cross (be careful of "secondary course" terminology) but rather to be able to understand the basis of the mission of the second coming. As I would say often to them, "we don't want to change the *root* of Christian faith, we want to understand the final *fruit* of Christian faith."

It is important to reassure them of this. If they think for a moment you are trying to retool their faith in Jesus, well . . . you'll have more luck yanking a favorite chew toy from the jaws of an angry pit bull.

I want to be absolutely clear on this point. In fact, the Principle message isn't merely "Jesus didn't come to die." Although, I have to admit it has often been taught in this fashion. Teaching, without a solid foundation, that Jesus didn't come to die is like the banzai

charge into the machine gun nest. Not only is this the wrong approach, it isn't even representative of the Principle message.

Principle doesn't *just* declare that "Jesus didn't come to die." In fact, Principle affirms that the plan of the cross was *pre-planned* and *pre-destined* by God! We are much more fundamentalist than you may have realized. Now, hold on . . . don't start thinking, "Rev. McCarthy must be having a nervous reaction to so many years of having Christians tell him, 'aw, Moonie, Moonie, Moonie, you goin to HA-YELL-AAH!'" Hear me out!

The perspective of Divine Principle on Jesus is that he had a primary mission to establish the True Family (Adam's mission). However, in order to fulfill this purpose, Israel must fulfill its portion of *responsibility* to believe in him. If Israel fails to produce that condition of faith then the providence will turn from primary to secondary and will necessitate the atoning work of Christ. Principle pinpoints this change of focus from primary to secondary in the public ministry of Jesus. The Bible pinpoints that moment in **Matthew 16:21**,

From that time he began to explain to his disciples that he must go to Jerusalem and suffer many things.

This is why we can agree that the plan of the cross is pre-plan as a potential necessity "if" Israel fails (see Deut 28., more on this later). We also concur with the idea that the plan of the cross is pre-destined. However, it is a *limited, conditional* predestination from the last year of his ministry and upon the condition of no faith in Israel.

When we just assert that Jesus didn't come to die, Christians will not consider that for a moment. In fact, what they will hear you say is one of the following:

- A. Jesus is a liar
- B. The Bible is in error
- C. Christians are not saved
- D. I, the Moonie, am going to HA-YELL-AAH!!

In their view, Jesus came for one purpose: to die on Calvary's Cross. End of story. It is very important that you understand why Christians believe this so strongly. They believe this for good reason. Their belief in the inevitable death of Christ is deeply grounded in scripture and providence.

Christians believe that Jesus came to die for many valid reasons. They are:

1. Jesus own words: Especially his post-resurrection statements.
2. The voice of the Prophets. 4 major, 12 minor books of Old Testament prophecy that seem to point to one conclusion: Jesus must die. We will cover this in "Dual Prophecy."

3. The historical events that foreshadowed his death. For example, the first "Passover" when the spirit of death passes over the home of any house protected by the "blood of the Lamb." Moses "lifts up the serpent" in the wilderness, etc.

4. Paul's teaching, including the book of Hebrews.

Lets deal with a few realities that many of you have experienced and have shared with me. Here's some common questions from members as they deal with ministers:

A minister friend of mine was studying the Divine Principle. He was very positive until we got to the Mission of the Messiah. He really struggles with the idea that Jesus didn't come to die. He showed me a Bible verse in Psalms and it seems to be quite strongly declaring that Jesus will die. I didn't know what to say. E.H., Unification Church

Answer:

Try what I say in those circumstances, — "hamada-hamada-hamada . . . I know there's a verse that deals with that . . . (flip through the Bible) . . . I know its here somewhere . . . possibly in the back, somewhere . . . (flip some more) . . . oh well, Reverend, I'm going to have to get my concordance and look that up (get up; move toward door) . . . SEE YOU." (RUN)

She was referring to the 22nd Psalm. If you have never read it, get out your Bibles now and read. You will notice some pretty startling quotes that give credence to the expectation that Christ is destined to die at Calvary.

The 22nd Psalm begins with the words, "My God, My God, why hast thou forsaken me?" which, of course, are the very words spoken by Jesus at the cross in **Matthew 27:46**.

Psalms 22:7-8: *All who see me mock me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him."* (Compare with **Matthew 27:42-43**)

Psalm 22:14-18: *I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, **they have pierced my hands and my feet**. I can count all my bones; people*

stare and gloat over me. **They divide my garments among them and cast lots for my clothing.** (See **Matthew 27:35** “When they had crucified him, they divided up his clothes by casting lots.)

Hmmmm, very interesting. Don’t worry . . . we can deal with this. Here’s another question:

Rev. McCarthy, I attend a weekly Bible study at a church near my home. The minister has attended some of our activities (he attended a one day workshop). At a recent Bible study, he focused on a Bible verse from Luke 24:25–27. In that verse, Jesus says that his mission was to suffer in order to fulfill what the prophets said. Later he asked me what I thought about that and I didn’t know what to say. How would you answer that question?

Answer:

See answer to previous question.

Just joking . . . we can deal with this. Let’s get all the objections out on the table. Ministers have objections! Believe me!

Luke 24:25–26

He (Jesus) said to them, ‘How foolish you are and how slow of heart you are to believe all that the prophets have spoken! Did not Christ have to suffer these things and then enter into his glory?’ And beginning with Moses and all the Prophets, he explained to them what was said in all the scripture concerning himself.

“Aw, moonie, moonie. . . .”

It is important to recognize the valid basis for Christian belief. It’s not just because of Isaiah 53 or Paul’s teaching or the Book of Hebrews assertion that “without the shedding of blood, there is no remission of sin.” Also, let’s not overlook what is probably the most important affirmation of all: *changed lives!*

As I said, we are not an army of conquest, but rather an army of liberation. We have not come to retool the root of Christian faith, but rather to point toward the fruit or fulfillment of Christian faith. In bringing “new wine” we don’t pour the old onto the ground. In fact, we affirm and magnify the time-honored truths of Christian faith. We are not bringing “all new things,” we *are* making “all things new!”

MAKE TIME FOR MOSES

In my experience lecturing ministers, usually we were very hard pressed for time. We would have to decide what were the most essen-

tial points of the Principle in order for ministers to have a chance to understand the nature of Father's mission. Because of that, usually we did not spend enough time teaching Moses three courses.

However, Moses' course is very significant for Christians. It is the basis for Jesus' 3 providential courses. Basically it can be taught as rendered in the Divine Principle book without any special preparation for Christians.

Here is a common question that was asked by many ministers:

If Jacob fulfilled the condition of foundation of faith and substance, why didn't Christ come then? Why more indemnity? **Rev. S.H., Adventist**

Answer:

Because of Abraham's failure to offer the dove and pigeon. If you'll remember the result of that failure was that God proclaimed that the Israelites must go a course of exile for 400 years in a land not their own (Egypt). Therefore, after Jacob's victory, we see that centering on Joseph the family of Jacob (Israel) moves into Egypt to begin that 400 year period. At the end of that period, God sends Moses to lead the people to the promised land and build a nation.

God had to establish a chosen nation for the Christ because after the 400 year period the world had advanced out of the tribal level into the national level. To accomplish this required an additional 1600 years. Even so, that nation of Israel was exactly an extension of Jacob and his victory (the twelve sons of Jacob become the twelve tribes of Israel).

Jacob's pattern for subjugation of Satan forms the pattern that will be followed by all who follow after him. Moses course is unique, in that, while positioned between Jacob and Jesus, on the one hand it reflects Jacob's course and, on the other, foreshadows the coming of Christ. As mentioned earlier, The Exposition of the Divine Principle cites 8 major parallels linking Jacob, Moses and Jesus.

How can you justify many of your historical dates. Several of those dates in the Old Testament simply do not correspond to the text, and the A.D. dates are both arbitrary and forced. Please explain and defend these dates. **Rev. S.H., Baptist**

Answer:

The presentation should not be misconstrued to be an exhaustive study of the theory of history. It is merely, at this level, indicating that there is a law, pattern and goal of history that finds its ulti-

Comments:

Parallels and reoccurring events in history are interesting and mysterious. As you may know, there are many learned historians that perceive history moving in patterns and cycles. There are numerous theories that attempt to interpret patterns of history.

Always remember that whatever time frame you suggest with regard to providential history, there are numerous theories that say the periods are of different lengths. Historians devote their entire lives to arguing events and dates; and formulating new theories of history.

For example, many historians believe the time period between Joseph and the Exodus is not 430 years (as the Principle and the Bible affirm) but closer to 200 years. Primarily, from Adam to Jesus, our Divine Principle follows the Biblical record with regard to dates, duration of periods and circumstances.

mate root in God's purpose for restoration. To articulate that theory would, of course, take some amount of time. Dates are rounded off to emphasize the pattern and parallel that indicate the hand of God at work. To be able to clearly understand in depth, we must devote more time and study before we jump to conclusions.

The parallels displayed (on a single slide, remember) is not considered proof, it is merely stating that there is a pattern and law and that the awareness of that should be the basis of all in-depth study of history. The Divine Principle view of history is, however, in agreement with Ussher's chronology of the Old Testament. For example, the entire period of the time of Noah would be from 1536 to 1657 after Adam. On the history chart it is rounded off to 1600 years. The Exodus period is rounded off to 400 years (from the 430 years mentioned in Ex. 12:40-41). The period of the Babylonian exile is listed as 210 years. This does not mean that the exile lasted 210 years. This is the period of Exile (70 years) culminating the final prophet, Malachi. Of course, many Biblical historians dispute Ussher's dates also. The ultimate motive of the listed dates in scripture is not exact chronology but rather revealing a trend, law and interlinking purpose in history pointing to the restoration of God's ideal.

Why am I bringing up this issue now? Typically, we only start to deal with this subject in the lecture, popularly referred to as, "Historical Parallels." This lecture, normally, is thought to be a history lecture. This is a very common misunderstanding. It is not a lecture about history; it is a lecture about a phenomenon. It is a phe-

nomenon that can manifest through historical events. However, it is a phenomenon that can also manifest within one person's lifetime. It is a phenomenon that can mysteriously affect the character of our personal relationships and impute to them implications far beyond their immediate circumstance.

The phenomenon is called "Dispensational Time-Identity" or "Parallel Providential Periods." The uniqueness of our Principle theory of parallel periods is that it is offering an explanation of the reason an event reoccurs. In other words, there are numerous historians that observe and evaluate cycles of history, however only the Principle explains the reasons for those cycles in history.

Events reoccur when a central figure (or nation) does not fulfill his responsibility. When his failure is irreversible, that period comes to an end. God then recreates, at a later time, all the circumstances, figures, and events that surrounded the past failed central figure. Upon this recreated base, God calls a new central figure with the hope that the new central figure will successfully handle the role of his predecessor.

The core "historical parallel" then, is the reoccurrence of Adam. Adam will keep coming back until he accomplishes his mission. All parallel periods are peripheral (and debatable) to this core parallel.

Jesus indicates that he is not just deciding, on his own, the path he should go. Rather, he is following a course pre-determined by God.

*Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. **John 5:19***

He also indicated that Moses was establishing a faith relationship with Israel that should have been the model for Israel's relationship with Jesus:

*If you had believed Moses, you would believe me, for he wrote of me. **John 5:45***

When Jesus said, "for he wrote of me." He was referring to **Deuteronomy 18:15** in which Moses said, "*The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.*"

With Moses' Course God is restoring "The Word." For the first time since the Fall, God is giving his direct word to man. In the

Comments: *Some Important Symbols*

The Tabernacle

The Tabernacle foreshadows the Temple, the temple foreshadows the coming Christ. See Exposition of Divine Principle for comparison. However a very important Bible verse is Numbers 2:1–34. God tells Moses that the 12 tribes are to encamp around the Tabernacle. This is important in that he shows that God is training the nation to accept Christ as the center of the nation. God is training the Israelites to attend the Lord, not reject him.

The Two Tablets of Stone

The 10 commandments are divided into two. The first five pertain to vertical relationships while the second 5 pertain to horizontal relationships:

1. I am God, do not have false gods before me
2. Do not make idols and worship them
3. Do not take the name of the Lord in vain
4. Keep the Sabbath
5. Honor thy Father and Mother
6. You shall not murder
7. You shall not commit adultery
8. You shall not steal
9. You shall not give false testimony
10. You shall not covet your neighbor's wife and goods

“pre-Old Testament era, the word was replaced by a “conditional object of faith.” The configuration of the 10 commandments into two sections, one vertical, the other horizontal seems to reflect the need for a personal Foundation of Faith and Substance in order for the individual Israelite to “receive the Messiah.” It is just another example of God’s will to prepare the Chosen People to receive the Messiah when he comes.

Again, as you go through the Old Testament history, you want to begin to build momentum for “The Mission of Jesus.” You want to find any and every example, symbol, or historical event that helps to affirm the meaning of the words, “What must we be doing to do the will of God?” Jesus answered, “This is the will of God, that you believe in him who he has sent.” When we begin to explain the history leading up to Jesus, we want to show Christians, unequivocally, that the primary goal and fulfillment of that history would take place by Israel’s faith in Jesus.