

## 400 Years Before the Coming of the True Parents - Continued

Typical beliefs of the developing Cain philosophy were:

Skepticism - the belief that human efforts to know are futile.

Materialism - the theory that Ultimate Reality is constituted by a substance called "matter".

Deism - a rejection of miracles, special Divine Providence, revelation and God's personal love for an individual. God is the first cause who set the universe in motion to run according to rigid physical laws separate from Himself.

Agnosticism - the theory that the final answer to basic questions is always "I do not know".

Atheism - the belief that the idea of God is not tenable in any way.

Egoism - the ethical doctrine that the object of prime importance is oneself.

The Renaissance gave birth to a view of life which prevented humans from going to God in accordance with their internal inspirations and it opened the way of going to demonic forces or evil by emphasizing the external world alone. This was the Cain-type view of life. This Cain-type view of life upon entering the 18th century, broke down history and tradition and judged every human endeavor by reason and actualism. The great ideas and achievements of John Locke (1632-1704) and Sir Isaac Newton (1642-1727) carried forward the scientific methodology and rationalistic philosophy of Bacon and Descartes and laid the foundation for the Age of Enlightenment in the 18th century.

During the Enlightenment Age, human reason became "god" for many men who believed it would free them from error and misfortune and lead them to perpetual peace, a utopian government and a perfect society. The philosophers, publicists, economists, political scientists and social reformers - derived their basic principles from Locke's firm belief in the powers of human reason to explain all that men needed to know and from Newton's demonstrations and formulations of natural law. The philosophers pictured the world as a giant machine. Man had only to discover and understand, as Newton had done for the natural world, the laws governing man's intellectual, moral, and social development in order to bring about a smoothly functioning world machine. As the 18th century proceeded, technological and scientific advances strengthened man's faith in natural law and progress. Greater and greater emphasis was placed on the intellect of humans, natural law, and human progress rather than on the grace of God, faith in God and accomplishing the purpose or "Will of God" within the framework of a personal relationship with Him. This was the Cain-type view of life or the so-called "Enlightenment" which became the motivating power for the French Revolution and later matured to form the Communist viewpoint of reality.

### Abel Philosophy - Foundation of Democracy

Following the Church Reformation, philosophers, theologians and dedicated laymen made great strides in finding and living a more relevant Christian theology. Typical beliefs of the developing Abel Philosophies were:

Idealism - the view that all reality is of the essence of the spirit

pietism - asserted the primary importance of feeling (love) in being a Christian and the need for the laity to work actively in building up their Christian life.

theism - the belief that the concept of God can be defined and used in an acceptable

fashion

romanticism - the belief that men reached God and the truths of the spiritual world not through common sense or reasoned analysis, but through feeling God and nature through emotions.

Critical philosophy - analyzing philosophically the desire of man's original nature in pursuit of both internal and external goals.

The spiritual experiences of the Englishman George Fox (1624-1690), founder of the Society of Friends (Quakers), and the explorations into the nature of the spirit world by the noted Swedish scientist, Emmanuel Swedenborg (1688-1772), countered the rationalistic, naturalistic and deistic temper of the age by demonstrating the existence of the spirit world and the immediacy of God's presence among humans. Philip Spener (1635-1705) and Hermann Francke (1663-1727) led pietism, with its emphasis on religion of the heart to stimulate the Protestants to live a more enthusiastic Christian life. In England three great leaders, John Wesley (1703-1791), Charles Wesley (1707-1788), and George Whitefield (1714-1770), arose to combat the spiritual lethargy of the Church of England in the form of the Evangelical Revival. In America, at a time of spreading rationalism and cultural confusion, the Great Awakening revival movement and the sincere efforts of Jonathan Edwards (1703-1758) led to a tremendous renewal of a purer Christian life.

Towards the end of the eighteenth century, philosophers began to protest against the rationalism and deism of the Enlightenment Age and stressed the importance of feeling, conscience and the will. Emanuel Kant (1724-1804) foreshadowed the Romantic Movement (1790-1840) with his redefinition of reason as intuition. When human is confronted with an ethical choice and asks, "What should I do?", the moral law or conscience which God has implanted within him will answer. Kant's redefinition of reason and his rehabilitation of conscience marked a high point in the intellectual reaction against the dominant rationalism of the Enlightenment period.

The Romantic movement was a reaction against the Enlightenment and its over-emphasis on reason. Most of the Romantics were horrified by the religious skepticism of the philosophers. Although the Romantic protest against classicism, rationalism and deism, (and its support of faith, emotion and tradition) was most clearly and passionately expressed by the poets of the age (like Goethe, Wordsworth and Coleridge), the philosophers also spoke out strongly. The greatest of Kant's disciples, George Hegel (1770-1831), attacked the tendency of the Enlightenment to see human nature and human history only by what first meets the eye. For Hegel, God was good and governed the world through men. Human efforts to carry out God's Plan formed the history of the world. Thus while Satan was recruiting leaders for his side, God was awakening the minds and hearts of people to a more enriched and vital relationship with Him.