



The Divine Principle
study guide

Part II

THE DIVINE PRINCIPLE

STUDY GUIDE

(PART II)

by

The Holy Spirit Association
for the Unification of World Christianity

February 16, 1975
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PREFACE

President Young Whi Kim introduced for the first time the original Divine Principle lectures to the American family in early 1973, and during that time, he wrote the Divine Principle Study Guide (Part I) in English. Since then, we have greatly benefitted from his Study Guide, but President Kim has been too busy with Church affairs in Korea to write Part **II**, which we have long-awaited.

That is why I, under the instructions of Mr, Kamiyama and Mr. Sudo, as well as by the request of many American brothers and sisters, have translated into English Part II of the Divine Principle study guide written by President Kim in Japanese in 1967 while Father's party visited Japan.

This entire book is the translation of President Kim's words except for a few additions which I have included: the diagrams on page 106; more introduction about Korea (taken from President Kim's lecture) at the end of Chapter VI; and, the charts in the Appendix. Thus, I am sure all American members will be very glad to have and use this book. I hope, however, that President Kim himself will be able to write a more advanced Part **II** study guide in the future.

In translating, **I** have tried my best not to use my own manner of English expression, but rather have consulted the English version of the Divine Principle book.

I am very thankful to several American brothers and sisters in New York for their valuable assistance in preparing this book.

In Their Names,

Tadaaki Shimmyo,
Translator

February 16, 1975
New York, New York

On our True Parents' birthday

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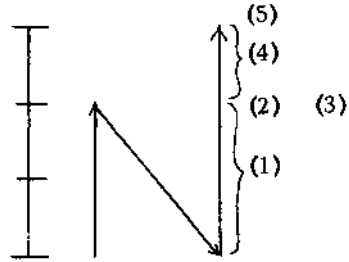
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INTRODUCTION

The history of re-creation is God's providence to restore fallen man to the original man of creation.



- (1) Course of separation from Satan — 3.
- (2) Restoration of the perfection level of the growth stage ---.
- (3) Rebirth by receiving the Messiah
- (4) The perfection stage in conjunction with the Messiah --).
- (5) Perfection of the purpose of creation

Providence of restoration

Providence of re-creation

The providence of re-creation is carried out according to the Principle. We call this the "principle of restoration."

A. The Principle of Restoration Through Indemnity

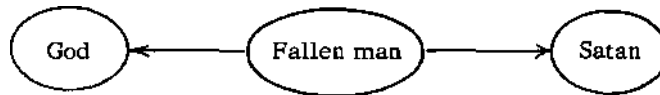
1. Restoration Through Indemnity

The position of fallen man

Perfect man: in oneness with God's heart

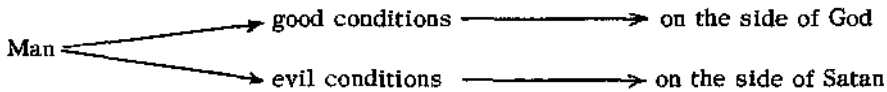
Fallen man: { created by God
in blood relationship with Satan

Therefore, a man who, though with the original sin after the fall, has not yet performed anything good or bad _____) placed in the midway position between God and Satan.



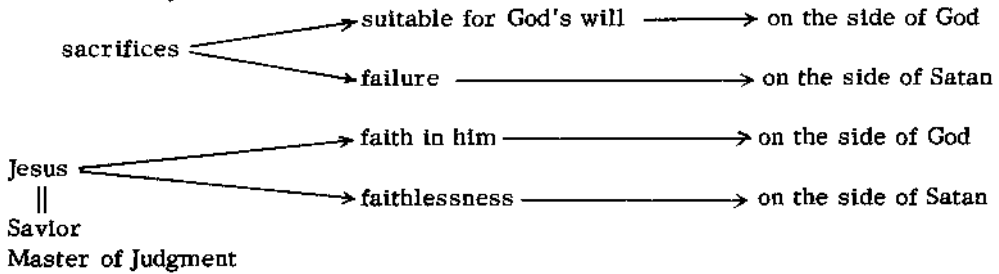
A conscientious man of no faith in Jesus

- in the midway position which is neither Paradise nor Hell
- the midway spirit world



Neither God nor Satan can take man unconditionally.

Adam's family:



What is restoration through indemnity?

When anything has lost its original position or status, certain conditions must be established in order for the original position or status to be restored. The setting up of such conditions is called "indemnity." The act of restoring the original position or status by setting up such conditions is called "restoration through indemnity." The condition to be set up for this is called the "condition of indemnity."

Example: In order to restore lost honor, position or health, we must set up the necessary conditions of sincere efforts, good qualification or sufficient medical care.

The extent of the condition of indemnity

(1) At the same amount

This is to restore the original status by setting the condition at a value identical with that which was lost from the original position and status. This is compensation or repayment.

Example: The Law says, "If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." (Ex. 21:23-25)

(2) At a lesser price

This is to restore the original status by setting the condition at a value less than what was originally lost.

Examples: Reducing the repayment of a debt
Belief in the cross
Baptism
Sacrament of Holy Communion

(3) At a greater price

This is to restore the original status by setting the condition again at a greater price because of the failure of setting the condition at a smaller price.

Examples: Abraham's failure in the symbolic offering
----> the substantial offering of Isaac
Failure in 40 days of spying
---> 40 years of wandering in the wilderness

The reason why the condition of indemnity becomes heavier

This is because what was left undone due to the failure of previous persons is added to the condition of indemnity which must originally be set.

How to set the condition of indemnity

We must set a condition of indemnity by taking a course to reverse what we have gone through in being perverted from the original position and status.

Example 1: The chosen nation of Israel hated Jesus and crucified him, so they must love him and even bear the cross for him. (Luke 14:27)

This is the reason Christianity became a religion of martyrdom.

Example 2: Man caused grief to God by rebelling against Him and falling into corruption, so man must console God by practicing God's will and restoring himself to the status of a man of the original nature endowed at the creation.

Example 3: Adam rebelled against God, thus compelling his descendants to fall into the bosom of Satan, so the second Adam had to serve and honor God from the position of being abandoned by Him in order to be able to restore mankind from the bosom of Satan to that of God.

Herein lies the reason that God had to forsake Jesus when he was crucified. (Matt. 27:46)

Example 4: A nation's criminal law is a method of setting up the condition of indemnity.

Who must set up the condition of indemnity?

Failure in fulfilling man's own portion of responsibility
under Satan's domination

Fulfillment of man's own portion of responsibility
—> restoration of the position of dominating Satan

Therefore, man himself must set up the condition.

2. The Foundation to Receive the Messiah

(1) How Adam was to accomplish the purpose of creation

a. Foundation of faith

Figure: Adam
Condition: God's commandment
Growth period: (which is called the "period of completing
the number" because this represents some
number of divine significance)

b. Foundation of substance

Adam could have become one with God and laid the foundation
of substance, thus realizing the "perfect incarnation of the
Word," having attained the original nature of creation.
(John 1:14)

A man of perfect individuality God's first blessing to man

(2) Foundation to receive the Messiah

a. Foundation of faith

Central figure: Cain and Abel, Noah, Abraham, Isaac,
Jacob
Conditional object: the words, the offerings, the ark, the
Law, the temple, the Gospel, Jesus

Foundation of faith foundation to restore all things

foundation of faith (from man's side)

Conditional objecte'

'to decide ownership (fron. God's side)

Mathematical period of indemnity

b. Foundation of substance

The condition of indemnity to remove the fallen nature

B. The Course of the Providence of Restoration

1. The Ages in the Course of the Providence of Restoration

- a. Adam _____ ↓ Abraham _____ 2, 000 years
- b. Abraham _____ > Jesus _____ 2, 000 years
- c. Jesus _____ ≥ Lord of the Second
Advent _____ 2, 000 years
- d. After the Lord of the Second Advent

2. Division of the Ages in the Course of the Providence of Restoration

(1) From the standpoint of the providence according to the WORD

- a. "Providential age for the foundation of the Word"
- b. "Old Testament Age in the formation stage"
- c. "New Testament Age in the growth stage"
- d. "Completed Testament Age in the perfection stage"

(2) From the standpoint of the providence of RESURRECTION

- a, "Providential age for the foundation of resurrection"
- b. "Providential age for the formation stage resurrection"
- c. "Providential age for the growth stage resurrection"
- d. "Providential age for the perfection stage resurrection"

(3) From the standpoint of the providence of RESTORATION through indemnity

- a. "Providential age for the foundation of restoration through indemnity"
- b. "Providential age for restoration through indemnity"
- c. "Providential age of the prolongation of restoration through indemnity"
- d. "Providential age for the completion of restoration through indemnity"

(4) From the standpoint of the EXTENT of the foundation to receive the Messiah

- a. "Providential age for the family level foundation to receive the Messiah"
- b. "Providential age for the nationwide foundation to receive the Messiah"
- c. "Providential age for the worldwide foundation to receive the Messiah"
- d. "Providential age for the completion of the cosmic foundation to receive the Messiah"

(5) From the standpoint of their respective portions of RESPONSIBILITY

- a. "Providential age for the foundation of God's portion of responsibility"
- b. "Providential age for God's portion of responsibility"
- c. "Providential age for the portion of responsibility of Jesus and the Holy Spirit"
- d. "Providential age for the saints' portion of responsibility"

(6) From the standpoint of providential TIME-IDENTITY

- a. "Age of symbolic time-identity"
- b. "Age of image time-identity"
- c. "Age of substantial time-identity"

** **

C. The History of the Providence of Restoration and "I"

"I" A product of the history of the providence of restoration.
 The personage who is to fulfill the purpose of history.
 The personage who is to set up horizontally, centering
 on "myself, " all the vertical conditions of indemnity.

In order for "me" to become a historical victor, "I" must know:

God' heart
God's fundamental will
Man's providential mission

These things "I" must know through the Lord of the Second Advent, by believing in him and becoming one with him.

In order to horizontally restore through indemnity the vertical conditions of indemnity in the history of the providence of restoration, "I" must walk again the way which all our predecessors have hitherto trodden. Besides, "I" must walk even the ways they have left untrodden.

For this purpose we must know the particulars and content of the providence of restoration.

Herein lies the reason that we must learn the principle of restoration.

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CHAPTER I
PROVIDENTIAL AGE FOR THE FOUNDATION OF RESTORATION

Section I
The Providence of Restoration Centering on Adam's Family

God's providence of salvation began with Adam's family.

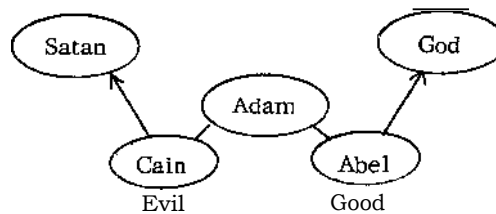
A. The Foundation of Faith

Conditional object: offering
Central figures: Abel and Cain

1. The Reason Why Adam Could Not Become the Central Figure:
 - (1) Man was originally created to deal with only one master, but due to the fall of man Adam stood in the position to deal with two masters.
 - (2) Since Adam was the very person who trampled God's heart, he could not be the object of God's heart.
2. God Divided Adam into Two Beings, Cain and Abel, Respectively Representing Evil and Good.
 - (1) Both Cain and Abel were the fruit of fallen Eve's love.

The positions of Cain and Abel were decided according to the course of the fall of Eve.

a.	Spiritual fall --*Archangel & Eve	(Relationship) Non-principled	(Motivation) evil
b.	Physical fall —b,.Eve & Adam	Principled	less evil



Both the spiritual fall and the physical fall are, of course, evil and not forgivable. However, when we want to decide which is more aligned with the Principle and more forgivable, we must say that the second act is more so than the first.

Cain, being the fruit of the first love of Eve, was placed in the position to deal with Satan, as the representation of evil, symbolizing the first fallen act. Abel, being the fruit of the second love, was placed in the position to deal with God, as the representation of good, symbolizing the second fallen act.

Therefore, God accepted Abel's offering and rejected Cain's.

- (2) There was the condition that Satan had ruled the principled world (from the non-principled position) ahead of God. Besides, there was originally a standard in the Principle which provided that the first son succeed to the birthright. So, Satan also had more attachment to the first son than to the second.

Cain was placed on the side of Satan.

God took Abel, but not Cain to whom Satan was more attached.

Abel was placed on the side of God.

Gen. 4:7 "If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

Ex. 12:29 "...The Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle."

Gen. 25:23 "Two nations are in your womb, and two peoples, born of you, shall be divided; the one shall be stronger than the other, the elder shall serve the younger."

Mal, 1:2 "...I have loved Jacob but I have hated Esau."

God accepted Abel's offering ----->Foundation of faith was laid

B. The Foundation of Substance

The condition of indemnity to remove the fallen nature

Cain: position of the archangel czt,criz,

Abel: position of Adam s.)S.

- (1) In order to remove the fallen nature of the archangel's failure to love Adam from the same position as God, Cain should have loved Abel.
- (2) In order to remove the fallen nature of the archangel's failure to keep his position of being dominated by Adam, Cain should have taken the position to receive God's love through Abel,
- (3) In order to remove the fallen nature of the archangel's having reversely dominated Adam, Cain should have obeyed Abel.
- (4) In order to remove the fallen nature of the archangel's having conveyed unrighteousness to Eve and Adam and having multiplied sins, Cain should have multiplied goodness by receiving the will of goodness through Abel.

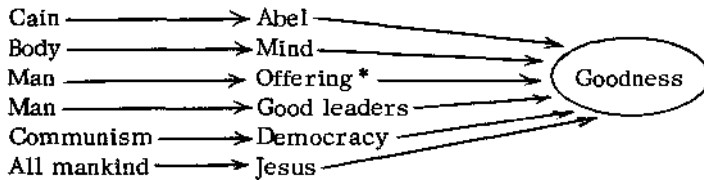
In short, if Cain loves Abel, receives God's love through him, obeys him, and multiplies goodness by receiving the will of goodness through him, then

The condition of indemnity to remove the fallen nature

The foundation of substance can be established.

If Cain had offered his sacrifice through Abel, then the "foundation on the family level to receive the Messiah" could have been established.

But, Cain killed Abel _____r the providence centering on Adam's family ended in failure



* Jer. 17:9 "The heart is deceitful above all things, and desperately corrupt." The reason why Christian faith teaches us to be gentle and humble.

C. The Foundation to Receive the Messiah in Adam's Family

Foundation of faith = symbolic offering
Foundation of substance -.by substantial offering

Perfection of individuality husband and wife
multiplication of children dominion over all things
three great blessings

Symbolic offering (external offering)

1. Foundation of faith
2. The condition of indemnity to restore the created things
 The symbolic condition of indemnity to restore man

Substantial offering (internal offering)

1. Foundation of substance
2. The condition of indemnity to restore children
 The condition of indemnity to restore parents

Substantial offering by Cain and Abel

Restoration of children (Cain and Abel)

Restoration of parents (Adam)

The central figure to offer the substantial offering should be decided first.

Abel's symbolic offering had two purposes.

- 1, Foundation of faith
2. To decide on Abel as the central figure to make the substantial offering

Obedience of the human ancestors Realization of God's will
Belief of the Jewish people _____ -..Realization of Jesus' will
Cain's obedience to Abel _____ N. Restoration of children and parents

D. Lessons Learned from Adam's Family

1. God's predestination for the accomplishment of the will

God's portion of responsibility

Man's portion of responsibility

2. God's predestination for the will: absolute
God's predestination for man: relative

Abel ---4-Seth

3. Any Cain-type person must obey an Abel-type person.

The course of Adam's family is our typical course to walk today.

** ** * * *

Section 2
The Providence of Restoration Centering on Noah's Family

Seth ≥ Noah: substituting for Adam's family

A. The Foundation of Faith

1. Central Figure

Noah: 1600 years or 10 generations after Adam
 God blessed Noah (Gen. 9:7)
 He is the second human ancestor.
 120 years, the ark _____-> 40-day flood judgment
 He is the first father of faith.

Noah was called on the heartistic basis of Abel's having succeeded in offering the symbolic sacrifices.

He was a righteous man. (Gen. 6:9)

2. Conditional Object

The significance of the ark: symbolizing the new universe
 In order for Noah to become the second human ancestor, he had to set up the condition to restore through indemnity the whole universe.

Three decks _____ Three stages of growth

Eight members of Noah's family = Eight members of Adam's family



Noah: God
 His family: mankind
 Animals: all things

The purpose of God's 40-day flood judgment:
 Man was created to serve only one master. God could not deal with man, who remained under Satan due to his own lustfulness. Therefore, He destroyed the men subject to Satan and set up only the objects with whom He could deal.

The origin of the number "40":

The number "10" is the number of unity.

10 generations: the indemnity period to restore the number "10"

God set up each generation as the indemnity period to restore the number "4" in order to restore the four position foundation.

10 x 4 ----- 40 _____ > 40 days
40 _____ the number to separate Satan in order
later to restore the foundation of faith

Example: 40-day judgment
400-year period from Noah to Abraham

After the flood, Noah sent out a raven and a dove from the ark.

Amos 3:7 "Surely the Lord God does nothing, without revealing his secret to his servants the prophets."

40-day period: the period of chaos at God's creation of heaven and earth

All the things centering on the ark: the symbolic representation of the course of history after God completed His creation of heaven and earth.

Raven (Gen, 8:6-7): Satan

The announcement of the flood judgment

7 days

40-day flood judgment

The first dove

The first dove _____ The first Adam (Gen. 8:10-12)
7 days later,
The second dove _____ The second Adam **JESUS**
7 days later,
The third dove _____ The third Adam _____ L.S.A.

Noah came down from the ark:

-*God descends to man's world to 'Nell with men (because man is to become the temple of God if fallen man can be completely saved by the Lord of the Second Advent).

Rev. 21:1-7 ..the dwelling of God is with men. He will dwell with them, and they shall be His people...."

B. The Foundation of Substance

Between Shem and Ham

The condition to become the central figure for the substantial offering _ _4.
the condition to make oneness with the heart and feeling of Noah (Ham was supposed
to set up this condition)

Gen. 9:20-26

Ham, upon seeing Noah lie drunk and naked, agitated his brothers. Then they took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of Noah. When Noah awoke and discovered this, he said to Ham, "Cursed be Canaan; a slave of slaves shall he be to his brothers."

Why did Noah lie naked?

(Gen. 2:25) Adam before the fall _____ D.-not ashamed of nakedness.

(Gen. 3:7) Adam after the fall _____ became ashamed of nakedness.

Noah, substituting for Adam, had the mission to restore the position of Adam before the fall. In order to restore through indemnity the position of Adam who should have neither fallen nor become ashamed of his nakedness, God had Noah lie naked, and wanted him to take the position of not becoming ashamed of his nakedness. In order for Ham to become the central figure for the substantial offering, he should have taken the position of accepting whatever action Noah might have done. But, Ham became ashamed and agitated his brothers, This act showed that Ham was a descendant under the fallen lineage, as was the case in Adam after the fall, Then this act created a condition for Satan to invade. Thus, the providence of restoration centering on Noah's family ended in failure.

Sin: to make a condition for Satan to invade

Would it be a sin for anyone to be ashamed of his nakedness?

That was a condition that only Noah's family could set up, for Noah's family was in the position of Adam's family. So, we have nothing to do with that,

C. Lessons Learned from Noah's Family

- 1, God did not interfere with Ham's act _____ man's portion of responsibility
- 2, Even though God's providence cannot always be understood by man's own wisdom, we should never stand in its way. Criticism and acting from a self-centered perspective cause man to take offense; thus, we need humility, obedience and patience to go the way of faith,

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Section 3
The Providence of Restoration Centering on Adam's Family

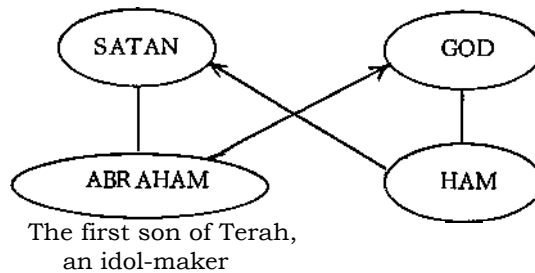
A. The Foundation of Faith

1. Central Figure: Abraham

The condition for Abraham to substitute for Noah:
He had to restore through indemnity all the conditions invaded by Satan due to Ham's sinful act.

The conditions which were lost in Noah's family:

- (1) 10 generations _____) This was restored by the 10 generations from Noah to Abraham.
- (2) 40-day judgment _____ ' This was restored by the 400 years from Noah to Abraham.
(40 in each generation, $40 \times 10 = 400$)
- (3) Father of faith _____)"Abraham's symbolic offering
- (4) Ham _____ > God called Abraham, the first son of Terah, who was an idol-maker,



Thus, Abraham restored the position of Noah, and God blessed him. (Gen. 12:2)

Abraham left his father's house in Haran and entered Canaan with his wife, Sarah, his nephew, Lot, and all the wealth and people he could take from his homeland.

This foreshadowed the typical course for Jacob, Moses and Jesus.

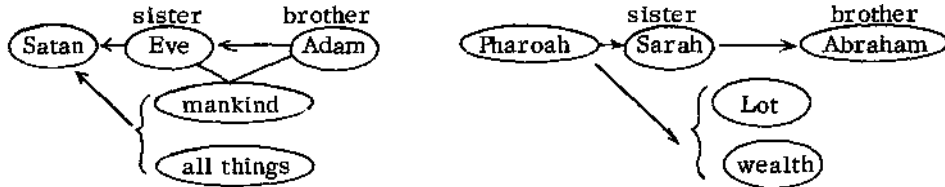
2. Conditional Object

- (1) The symbolic offering of Abraham (Gen. 15:9)

The condition for Abraham's symbolic offering:

He had to set up the symbolic condition of indemnity to restore the position of Adam's family.

Gen. 12:10 —



position of Abraham — position of Noah = position of Adam

Satan took Eve while Adam and Eve were in the position of brother and sister in their immaturity, thus causing Adam to lose all things as well as his descendants. In order for Abraham to restore through indemnity the above mentioned situation, he was deprived by Pharoah, who symbolized Satan, of his wife Sarah, who was in the position of Abraham's sister. Then he had to take back Sarah, in the position of his wife, together with Lot, symbolizing the whole of mankind, and his wealth, symbolizing the world of creation.

After that, Abraham could offer the symbolic offering.

What does Abraham's symbolic offering mean?

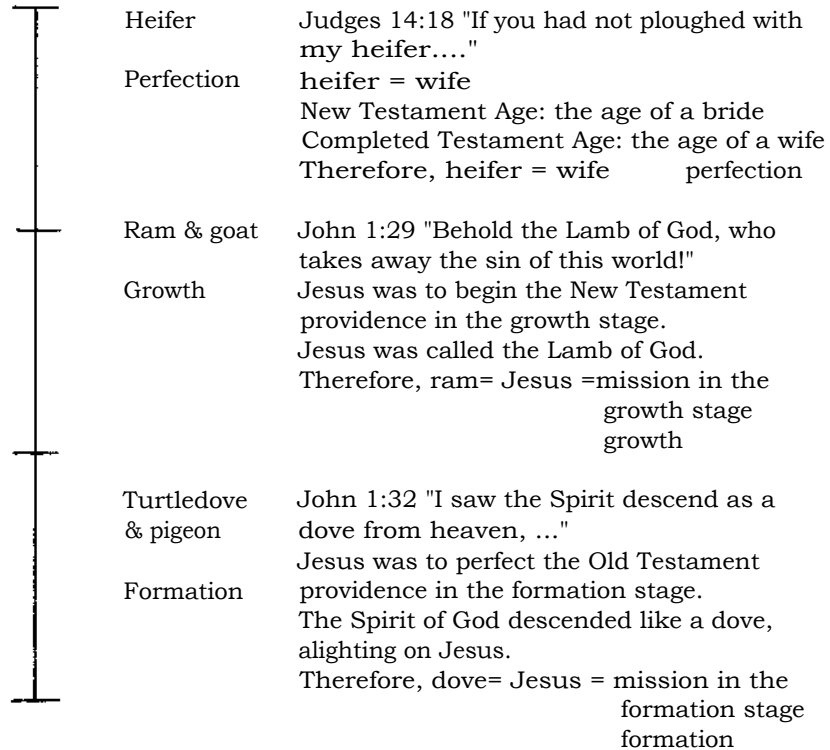
- a. He had to offer a conditional object as a symbol enabling him to restore through indemnity all the things which were supposed to be restored in Adam's family, centering on the offerings of Cain and Abel.
- b. He had to offer a conditional object as a symbol enabling him to restore through indemnity all the things which were supposed to be restored in Noah's family, centering on the ark.
- c. The whole universe which was created to be perfected through three stages of growth.
- d. To restore at once, horizontally, through the three kinds of offerings, the symbolic condition of indemnity of the vertical providence through the three generations of Adam, Noah and Abraham.

Three Offerings

A turtledove 1 = symbol of the formation stage
 A young pigeon

A she-goat = symbol of the growth stage
 A ram

A heifer = symbol of the perfection stage



Abraham offered sacrifices with the birds, ram and goat, and heifer on the altar, symbolizing the three stages of formation, growth and perfection. This symbolically represented God's will to fulfill the whole providence of restoration at once.

Gen. 15:10-13 We read that Abraham cut the heifer, and ram and goat in two, but he did not cut the birds in two, Birds of prey came down upon the birds. Then God said to Abraham, " Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years,"

What is the meaning of the act of cutting the sacrifices in two?

- a. To restore the separated position of Cain and Abel in Adam's family, in order to separate Adam, the origin of good and evil, into two.
- b. To restore the position of Noah, having separated good and evil through the flood judgment.
- c. To set up the symbolic condition to separate the world of good sovereignty from the world under the dominion of Satan.
- d. To set up the condition of consecration by draining away the blood of death.

The birds, which were not cut in two, failed to be placed in the positions of Abel on the side of God, goodness, good sovereignty, and consecration. They remained in Satan's possession and were taken by Satan.

Since the formation stage was taken by Satan, also the growth stage and the perfection stage were taken by him.

The birds of prey symbolized Satan.

The result of failure in the symbolic offering

- a. All the conditions which were supposed to be restored through indemnity by the symbolic offering ended in failure.
- b. The 400-year period of slavery in Egypt
 - (i) The period of punishment due to Abraham's failure in the offering
 - (ii) The period to separate Satan for the sake of God's new providence

After Abraham's failure in the symbolic offering, God ordered him to offer his son Isaac as a burnt offering.

Why could God work His providence to restore Abraham's failure in the symbolic offering, by using Abraham again?

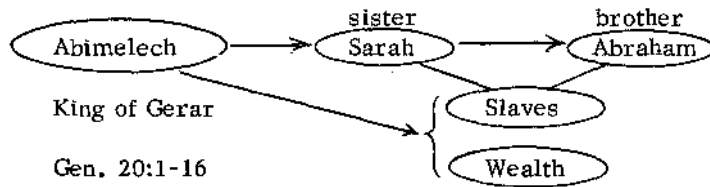
- a. The providence centering on Abraham's family was the third one. There was a condition in the Principle for the fulfillment of the third one. Therefore, he could restore by setting up a condition of indemnity far greater in value than the previous condition.

- b, Satan invaded two generations in succession by profaning Adam and his son, Cain. Naturally, according to the principle of restoration through indemnity, the providence of taking back the two generations of Abraham and his son was possible.
- c. Abraham was on the historical foundation of heart-and-zeal, since Abel and Noah had succeeded in the symbolic offering.

(2) Abraham's substantial offering of Isaac

Gen. 22:2 "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering...."

The condition for Abraham's substantial offering of Isaac



Abraham's substantial offering of Isaac

Gen. 22:12 When Abraham was about to kill Isaac with his knife, God told him to stop. Because of his absolute faith, obedience and loyalty, he could completely separate Satan from Isaac, who stood on the side of God. When God said, "Now I know, " He emphasized the mixture of His reproach for Abraham's failure in the symbolic offering, and His joy over his success in the offering of Isaac.

Three-day course

It took a three-day period for Abraham to offer his son on Mt. Moriah. This three-day course continued as a period necessary for the separation of Satan before starting a new providential course.

- Examples:
- Three-day course of Jacob
 - Three-day course of Moses
 - Three-day course of Jesus

(3) The position of Isaac from the standpoint of the will, and His symbolic offering

There is a principle that God cannot repeat His providence centering on the person who has failed, Therefore, God had to regard Abraham in the position of not having failed, though he did fail in his symbolic offering. He had to regard the providence of restoration, prolonged after Abraham, in the position of not having been prolonged. For this purpose, God commanded Abraham to offer Isaac.

In Abraham's substantial offering of Isaac, he was ready to slay his son. This means that he established the same condition as if he had killed himself, invaded by Satan due to the failure in his symbolic offering. Therefore, the fact that God had Isaac survive means that Abraham himself was resurrected from his situation of having died, by separating himself from Satan, together with Isaac. Therefore, Abraham could separate himself from Satan, who had invaded him due to the failure in his symbolic offering, by succeeding in his offering of Isaac. Further, he could stand in a position of complete oneness with Isaac, centered on the will of God.

Abraham and Isaac, though they were two individuals, were one body centered on the will of God. If Isaac should succeed in the providence, though the providence through Abraham failed and was prolonged to Isaac, Isaac's success could equally be the success of Abraham himself.

If Isaac had resisted his father, God would not have accepted the offering of Isaac. Therefore, the offering of Isaac was that which was offered through the cooperation between Abraham and Isaac. Through this, Abraham could restore through indemnity his position before his failure. From this position, he was able to pass on his providential mission to Isaac. Isaac, who inherited the divine mission from Abraham, was enabled to become the central figure and to set up the condition of faith for offering the symbolic sacrifice later.

Isaac's symbolic offering

Isaac, along with Abraham, offered a ram prepared by God for the burnt offering. This became the symbolic offering set up in order to restore the foundation of faith.

Gen. 22:13

"And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son."

B. The Foundation of Substance

Between Esau and Jacob

If Abraham had succeeded in his symbolic offering
Ishmael and Isaac would have had the opportunity to lay
the foundation of substance.

Jacob first had to set up the condition of indemnity to become the central figure
for the substantial offering.

- (1) Jacob bought the birthright from Esau, with some bread and pottage of lentils (Gen. 25:34), and received the blessing of the birthright from Isaac (Gen. 27:27). (Esau thought so little of the birthright that he sold it for pottage of lentils, whereas Jacob made much of it. Thus, Jacob was blessed.)
- (2) Jacob went to Haran, the world of Satan, and there triumphed in the 21 years of drudgery and restored the birthright of the elder, centering on his family and wealth. Then he returned to Canaan.
- (3) Jacob substantially restored dominion over the angel by winning in the struggle with him at the ford of Jabbok. (Gen. 25:22-23; Rom. 9:11-13)

In this way, Jacob restored through indemnity the position of Abel and became the central figure for the substantial offering.

When Jacob came back to Canaan, Esau loved him (Gen. 33:4)
The condition of indemnity to remove the fallen nature was laid.

Esau loved Jacob, so he received the love of God in the position of restored Cain.

C. The Foundation to Receive the Messiah

The foundation of faith and the foundation of substance were established centering on Isaac's family, and for the first time, the foundation to receive the Messiah was established.

Accordingly, the Messiah was to come at that time. &it, there already was a nation formed by the Satanic world, contending with Abraham's family. So, they could not receive the Messiah without the domain of the national level which could cope with the Satanic world; that is, the foundation on the national level to receive the Messiah, (Even if Abraham had succeeded in the symbolic offering, the same would have been true.)

Due to Abraham's failure in his symbolic offering, the foundation on the national level to receive the Messiah was to be established after the period of slavery in Egypt.

The course of the 400 years of slavery in Egypt

Jacob's family, based upon the foundation to receive the Messiah which was established by Isaac's family, had to fulfill the purpose of the providence of restoration centering on Abraham, by bearing Abraham's sin. Therefore, the family of Jacob, in the position of Abel, started this course of indemnity in the position of Isaac's family.

In Jacob's family, Joseph had to establish Abel's position by going into Egypt first and there following the course of indemnity. After he became the prime minister of Egypt at the age of 30, Jacob's family went into Egypt to surrender to him and started the course of indemnity to later receive the Messiah on the national level.

In this manner, the providence centering on Isaac was prolonged to the providential course centering on Jacob, Jacob, as the central figure for the foundation of substance in the foundation to receive the Messiah centering on Isaac's family, shouldered Abraham's sin. Besides, he started the course of indemnity to fulfill Isaac's mission on the national level by establishing the foundation on the national level to receive the Messiah. Therefore, Abraham, Isaac and Jacob were all one body seen from the will of God, though they differed as individuals. So, the providence of restoration centering on Abraham, though it was prolonged to Isaac and then to Jacob, is the same as if it were fulfilled in one generation without any prolongation, when it is seen from the significance of the divine will.

This is the reason why we read, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex, 3:6)

The foundation to receive the Messiah, established centering on Isaac's family, became the basis to start the course of indemnity for the establishment of the foundation on the national level to receive the Messiah. Accordingly, the 2, 000-year period from Adam to Abraham was that during which they established the basis to start the establishment of the foundation on the national level to receive the Messiah in the next age.

Jacob's course

Jacob set up the condition of indemnity to restore dominion over the angel for the first time in history, and received the name of Israel, thus successfully setting the typical course for the subjugation of Satan.

Jacob's course became the typical course which Moses, Jesus and the Israelite nation, as well, had to go through for the subjugation of Satan.

The history of the Israelite nation --o- the typical course for the subjugation of Satan on the national level _____ the central focus of the providential history of restoration

D. Lessons Learned from Abraham's Course

1. The providence of restoration must necessarily be prolonged when man fails to accomplish his own portion of responsibility, and, at the same time, a greater condition of indemnity must be set up in order to restore the failure.
2. As the sacrifices are to be cut, so we must divide ourselves as a sacrifice, representing good and evil.

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CHAFFER II
PROVIDENCE OF RESTORATION CENTERING ON MOSES AND JESUS

Section 1
Pattern for the Subjugation of Satan

The entire course of Jacob was the symbolic course to subjugate Satan, and also was the pattern for Moses' "image" course and Jesus' substantial course. This was also the pattern for the course of the Israelites and that of all mankind.

A. Why God Set up Jacob's Course and Moses' Course as the Pattern for Jesus' Course

Satan, who had not obeyed nor surrendered even to God, would by no means obey and surrender to Jesus as the human ancestor, much less to the saints. Therefore, God, taking responsibility in the Principle as the creator, set up the symbolic course and the "image" course to subjugate Satan through Jacob and Moses respectively.

Acts 3:22

"The Lord God will raise up for you a prophet from your brethren as he raised me up."

John 5:19

"...the Son can do nothing of his own accord, but only what he sees the Father doing;...."

(continued on next page)

B. Moses' Course and Jesus' Course, after the Pattern of Jacob's Course

		Jacob	Moses	Jesus
1. Trial		The angel's trial Gen. 32:25-28	God's trial to kill Moses Ex, 4:24	40-day temptation Matt. 4:1-11
2. Restoration of flesh and spirit		Bread & pottage of lentils Gen. 25:34	Manna & quail Ex. 16:13	Flesh and blood John 6:48-53
3. Dead body		Separation of his dead body Gen, 50:3	Separation of his dead body Jude 9	Separation of his dead body Matt. 28:12-13
4, 30 = 30 12 = 12 70 = 70	3	Three-day course Gen. 35:22	Three-day course Ex. 24:4	Three-day course Luke 18:33
	12	12 sons Gen. 35:22	12 tribes Ex. 24:4	12 disciples Matt. 10:1
	70	70 family members Gen, 46:27	70 elders Ex, 24:1	70 disciples Luke 10:1
5. Staff		With a staff across the Jordan Gen. 32:10	With a staff across the Red Sea Ex, 14:16	With a rod of iron across the troubled sea of this world Rev, 12:5
6, Cooperation of mother & son		Cooperation of mother & son Gen, 27:43	Cooperation of mother & son Ex, 2:2	Cooperation of mother & son Matt. 2:13
7, Satanic world Heavenly world		Har an----- Canaan Gen. 31:33	Egypt ---,Canaan Ex, 3:8	Egypt --- p- Canaan Matt, 2:13
8. To destroy Satan		He buried the idols Gen. 35:4	He burnt the golden calf Ex. 32:20	He destroys the sinful world

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Section 2

The Providence of Restoration Centering on Moses

A. The General View of the Providence of Restoration Centering on Moses

The scope of the providence: the family level the national level

Moses cannot inherit the will of the providence of restoration without carrying out his own portion of responsibility.

1. The Foundation of Faith

(1) The central figure to restore the foundation of faith: Moses

The position of Moses

- a. Ex. 4:16, Ex. 7:1 The substitute for God, or God

- b. The model for Jesus
He walked figuratively (in image) the model course of Jacob which Jesus was later to walk.

His course was the true model for the worldwide course of restoration into Canaan, which Jesus was later to walk.

Leut. 18:18-19 "I will raise up for them a prophet (Jesus) like you (Moses) from among their brethren...."

Acts 3:22 "The Lord God will raise up for you a prophet (Jesus) from your brethren as He raised me (Moses) up."

John 5:19 "...the Son (Jesus) can do nothing of his own accord, but only what he sees the Father doing (through Moses);...."

(2) Conditional objects to restore the foundation of faith

Moses could restore through indemnity the foundation of faith, merely by having established the "40-day foundation of separation from Satan, " centering on God's words, even without offering the symbolic sacrifice.

Why?

- a. Moses stood on the foundation of having completed the providence through symbolic offerings established by Abel's, Noah's and Abraham's having succeeded three times in the symbolic offerings.
- b. In the providential age of restoration, man could receive God's Word directly.
- c. The foundation of faith was supposed to be restored if one could stand, centering on God's Word in place of offerings, on the 40-day foundation of separation of Satan.

2. The Foundation of Substance

The foundation of substance on the national level

- (1) Moses: (the substitute for God)

(Jesus) parent (father) to the Israelite nation

- (2) Moses: (a prophet with the mission of pioneering the way of Jesus)

child to Jesus

Moses could establish the position of Abel for the substantial offering from the position of a child, if and when he had restored through indemnity the foundation of faith from the position of a parent.

If the Israelites had set up the condition of indemnity on the national level to remove the fallen nature, through Moses (Abel), from the position of Cain, then the foundation of substance on the national level would have been established.

3. The Foundation to Receive the Messiah

The foundation on the national level to receive the Messiah.

B. The Course of Restoration of Canaan on the National Level Centering on Moses

Moses: Egypt miracles and signs the Red Sea wilderness
Canaan

Jesus: Sinful world —p miracles and signs troubled sea desert
Eden of the sinful world

Moses' course: prolonged three times

Jesus' course: prolonged three times

1. The First Course of Restoration into Canaan on the National Level

(1) The foundation of faith

40 years in Pharaoh's palace

He received an education which encouraged his strong consciousness of Israel being God's elect from his own mother, hired in the palace as his nurse. He had unchanging loyalty and fidelity to the chosen nation. (Heb. 11:24-25)

(2) The foundation of substance

Moses came to establish Abel's position by the foundation of faith.

If the Israelites had left Egypt, obeying with faith and surrendering to Moses, and returned to the blessed land of Canaan, the foundation of substance could have been established.

God commenced the "providence for the start" with Moses' act of killing an Egyptian.

Whether or not the Israelites became one, centering on Moses, was to decide whether or not they could succeed in the course of restoration into Canaan.

The reasons why Moses had to kill the Egyptian:

- a. Through the archangel's act in causing Adam to fall and by Cain's killing Abel, Satan had formed the sinful history from the position of the eldest son. Therefore, the Heavenly side had to set up the condition to restore through indemnity by smiting the Satanic side, which was in the position of the eldest.
- b. God had Moses cut off his attachment to Egypt.
- c. God made the Israelites trust Moses by showing his patriotism.

If they had trusted him, they could have entered Canaan in 21 days through the direct way by the land of the Philistines. (Ex. 13:17)

But due to their distrust of him, the first course was nullified even before it started.

(3) The failure in the first course of restoration into Canaan on the national level

When they saw Moses kill the Egyptian, they misunderstood him and badly publicized the fact. Pharaoh, hearing it, sought to kill Moses (Ex. 2:15). Then, Moses fled to the wilderness of Midian.

2. The Second Course of Restoration into Canaan on the National Level

(1) The foundation of faith

40 years in the wilderness of Midian

(2) The foundation of substance

Moses established Abel's position by the foundation of faith.

The "providence for the start"

God had Moses smite the Egyptians by *giving* him the power of three great miracles and ten calamities.

The reasons that Moses had to smite the Egyptians

- a. To restore through indemnity the position of the eldest son which had been invaded by Satan.
- b. To have the Israelites cut off their attachment to Egypt.
- c. To let the Israelites know that Moses was sent by God.
- d. The Israelites were suffering 30 more years of slavery, even though they had completed 400 years.

The meaning of the three great miracles

- a, The first miracle

Aaron's rod _____ a serpent
Pharaoh's magicians' rods serpents

Aaron's serpent swallowed their serpents.

The rod= a symbol for Jesus who will perform such a miracle before God.
a supporter
a protector
a righteous leader who smites unrighteousness

This foreshadows that Jesus comes as a Heavenly Serpent (John 3:14) to destroy Satan (serpent).

This means to subjugate Satan and to restore man's dominion over the angel; that is, the restoration of Adam,

b. The second miracle

Moses put his hand into his bosom _____) leprous
Moses again put his hand into his bosom _____ healed

This means the restoration of fallen Eve; that is, the restoration of the Holy Spirit.

c. The third miracle

Water of the Nile _____ blood

This means that fallen man becomes a man of life by Jesus and the Holy Spirit; that is, the restoration of children.

The three great miracles were the symbolic condition of indemnity to restore the original four position foundation.

Aaron and Miriam== ones who could speak for Moses

Jesus and the Holy Spirit, as the Word in substance

When Moses was going before Pharaoh, God sought to kill him. Moses' life was spared through his wife Zipporah's circumcision of his son. This foreshadowed that the Israelites would not be saved unless they went through the process of circumcision.

The significance of circumcision

- a. The sign of shedding the blood of death
- b. The sign of restoring male dominion
- c. The *sign* of promise to restore the position of children of original nature

Three kinds of circumcision

- a. Circumcision of the mind

- b. Circumcision of the flesh
- c. Circumcision of all things

The signs of ten calamities

- a. Laban deceived Jacob ten times without giving him his due wage.
- b. Pharaoh deceived the Israelites ten times without keeping his promise of liberating them.
- c. Pharaoh put the Israelites under more than due slavery.

As the condition of indemnity, God brought about ten calamities.

Contents

— Three days' darkness on the side of Egypt

Three days' light on the side of Israel

— God smote all the first-born of the Egyptians, including the first-born of the cattle, but the Israelites could avoid the calamity with the blood of the lamb.

This was to enable the second son to restore the position of the first-born by God's smiting Cain. This also foreshadowed that the Heavenly side would be saved due to the redemption through the blood of Jesus in spite of the decline of the Satanic side.

Moses took great wealth from Egypt.
This foreshadowed the restoration of all things by Jesus.

The reasons that God hardened Pharaoh's heart (Ex. 10:27)

- a. To show the people that God was the God of the Israelites, by manifesting His power before Pharaoh and the Israelites,
- b. To have Pharaoh try his very best to catch the Israelites and realize his inability to stop them.
To make him abandon his attachment to them.
- c. To help the Israelites cut off their attachment to Egypt by causing them to have a feeling of hostility against Pharaoh.

The providence for the start

The first course	Moses killed an Egyptian. (The Israelites did not trust him.)
The second course	Three great miracles and ten calamities (The Israelites trusted him.)

They came to believe that he was their true leader sent by God. They were able to start their second course because they established the basis to trust and follow Moses, who had established Abel's position on the foundation of faith on the national level.

Unless the Israelites believed in and followed Moses with complete obedience throughout the whole period of their journey in the wilderness, they could never set up the condition of indemnity on the national level to remove the fallen nature.

The "providence for the start" in the second course was done with greater grace than in the first one, so the condition of indemnity in the second one was additionally heavy.

Egypt	The Red Sea and the wilderness of Sinai
21 months	Canaan

The first course:	21-day course
The second course:	21-month course (Ex. 13:17)

Three-day course

Moses deceived Pharaoh and obtained permission to offer sacrifices for three days, thus leading the Israelites out of Egypt. 600,000 Israelites, mostly young, left Ramses on the fifteenth of January.

The pillar of cloud by day, and the pillar of fire by night (after the three-day course)

The former:	Jesus
The latter:	The Holy Spirit

Moses divided the Red Sea with his rod.

Moses =---- God Rod =-- Jesus
The Red Sea =_— the bitter sea, that is, the Satanic world
To divide =_— to divide the sinful world into good and evil by the
rod of iron (God's Word)

Manna and quail

God fed the Israelites with manna and quail from heaven. (The wilderness of Sin habitable land Ex, 16:35)

This showed us that Jesus would feed all men with his flesh (manna) and blood (quail).

John 6:48 "I am the bread of life."

Water from the rock

God commanded Moses to strike the rock of Horeb so that water should come out of it for the people to drink (at Rephidim).

Ex. 17:6 "You shall strike the rock, and water shall come out of it, that the people may drink."

I Cor. 10:4 "The Rock was Christ."

It showed us that later Jesus would make all men alive with the spring of living water.

The rock, being the root of the tablets of stone (Jesus and the Holy Spirit), also symbolized God. Since Moses struck the rock to give water to the people that they might live, he, on this foundation, could receive the tablets of stone, and could make the ark of the covenant and the tabernacle.

Joshua fought with Amalek at Rephidim

Whenever Moses held up his hand, Israel prevailed.
Whenever he lowered his hand, Amalek prevailed.
Aaron and Hur took a stone for Moses to sit upon, and help up his hands _____ Joshua defeated Amalek.
Joshua = believers in Jesus
Amalek = the Satanic world
Aaron and Hur = Jesus and the Holy Spirit
Moses' holding up his hand = God's embracing in his bosom

The providence of restoration centering on the tabernacle

In the wilderness of Sinai, Moses went up Mt. Sinai with 70 elders and met God. He was ordered to fast for 40 days and 40 nights on the summit of Mt. Sinai, that he might receive the Ten Commandments written on the tablets of stone. (Ex. 24:18) While he fasted, he received instructions about the ark and the tabernacle from God.

After the 40-day fast, Moses received the Ten Commandments. At that time, the Israelites were worshipping a golden calf which they had Aaron make.

Moses flamed with anger, and he threw the two tablets of stone to the ground and broke them.

God ordered Moses to fast again for 40 days and 40 nights, and after the fast, God again gave him the Ten Commandments written on the two tablets which Moses himself cut.

Finally, the Israelites ministered to him, and they built the ark and the tabernacle.

- a. The significance and the purpose of the tablets, the tabernacle and the ark of the covenant

The fact that Moses received the tablets of stone means that the providential age for the foundation of restoration had passed; and men had entered the providential age of restoration, in which fallen men could contact God through the words.

The fact that Moses received the two tablets of stone with the words written on them signifies that Adam and Eve, long lost in the Satanic world, were restored as the symbolic incarnation of the Word,

The two tablets of stone	Jesus and the Holy Spirit
	heaven and earth

Rev. 2:17	Jesus was symbolized by a white stone.
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I Cor, 10:4	The Rock was Christ.
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The significance of the tabernacle:
The tabernacle = the symbol of Jesus

John 2:21	Jesus likened the temple to his body.
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I Cor. 3:16	"God's temple"
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The temple	=	the representation in image of Jesus
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- b. The foundation for the tabernacle

(1) The first foundation for the tabernacle

In order to sanctify the number "six" corresponding to the period of creation, invaded by Satan, the clouds of the glory of Yahweh covered Mt. Sinai for six days. On the seventh day, God called Moses, (Ex. 24:16)

The foundation of faith

Moses: 40-day fast

Moses established the foundation of faith for the tabernacle, the symbolic Messiah, through the 40-day period of separation from Satan.

The foundation of substance

The foundation of substance for the tabernacle cannot be established unless the Israelites trust Moses until the tabernacle is erected after the 40-day period of separation from Satan.

They fell into faithlessness while Moses was fasting, and made a golden calf, (Ex. 32:4)

Moses threw the two tablets of stone, thus breaking them. This resulted in Satan's invasion of the foundation of faith for the tabernacle.

This foreshadowed that later Jesus and the Holy Spirit could possibly fail to accomplish the original mission if the Israelites should fall into faithlessness.

(ii) The second foundation for the tabernacle

In spite of the failure of the first providence, God started the second providence because the Israelites were already on the foundation of having drunk the water from the rock at Rephidim.

The foundation of faith

Moses: 40-day fast

Moses restored the second tablets of stone and the ideal of the tabernacle,
foundation of faith for the tabernacle was restored.

Moses' unchanging faith and loyalty The
foundation of faith for the tabernacle remained as
it was.

The Israelites On the foundation of having
drunk the water from the rock at Rephidim.

The foundation of substance

If they had succeeded in the establishment of the 40-day foundation of separation from Satan and obeyed in complete surrender to Moses, they could have restored the third foundation for the tabernacle.

The twelve persons whom God chose, one from each tribe, as the representative of the tribe, to spy on the land of Canaan for 40 days. (Num. 13:25)

All except Joshua and Caleb presented faithless reports, so the Israelites murmured against Moses and cried in lamentation, saying that they should choose a new captain and go back to Egypt.

God got angry about their faithlessness and imposed the punishment of the 40-year period of wandering in the wilderness, for every day a year. (Num. 14:31-34)

The third foundation for the tabernacle was nullified.

(4) The Failure in the Second Course of Restoration into Canaan on the National Level

Due to the faithlessness of the Israelites, the foundation for the tabernacle was invaded by Satan for the third time. Therefore, they failed in the establishment of the "foundation of substance" in the second course of restoration into Canaan on the national level; naturally the second course was a failure and was prolonged into the third course,

3, The Third Course of Restoration into Canaan on the National Level

(1) The Foundation of Faith

40-year period of wandering in the wilderness (It took them 40 years to wander in the wilderness and to return to Kadesh-barnea.)
Moses established the foundation of faith, thus establishing the position of Abel for the substantial offering.

(2) The Foundation of Substance

The Israelites' faithlessness and rebellion against the 40-day course of spying _____ Satan invaded the "foundation for the tabernacle."
_____ i The foundation of substance for the second course was not established,

But, the "foundation of faith" for the tabernacle, set by Moses, remained a success. On this basis, if the Israelites had established the foundation of separation from Satan, who invaded the 40-day period of spying, by obeying Moses who was exalting the tabernacle in an unchanging faith during their 40-year period of wandering in the wilderness, they could have established both the foundation of substance for the tabernacle and the "foundation for the tabernacle, " at that time. If the Israelites had, on this foundation, entered Canaan honoring Moses, centering on the tabernacle through faith and obedience, the foundation of substance in the third course of restoration into Canaan on the national level would have been established at that time.

For Moses, the 40-year period of wandering in the wilderness was the period for the establishment of the foundation of faith in the third course. For the Israelites, it was the period to fulfill the "providence for the start" in the third course, by restoring their position of having honored Moses, who had erected the tabernacle in the second course,

a. The foundation of substance centering on Moses

The Israelites' faithlessness enabled Satan to invade the three great signs and ten calamities, which God manifested before them as the "providence for the start, " in their second course of restoration into Canaan on the national level. Therefore, God had them go through the 40-day trial period, in order to restore through indemnity what they failed to do, and then granted them the three great gifts of the tablets of stone, the tabernacle, and the ark, and also the Ten Commandments. Therefore, if and when the Israelites had kept the three gifts and the Ten Commandments by exalting the tablets of stone, the tabernacle, and the ark, they were supposed to restore the position of having started from Egypt by the aid of the three great miracles and ten calamities in their second course,

The ark and the tabernacle could be represented either with the tablets of stone or with the rock, their root. Consequently, the third course of restoration into Canaan on the national level would begin by starting from Kadesh-barnea according to the "providence for the start, " centering on the rock. If the Israelites had centered Canaan exalting the tabernacle and obeying Moses through faith and obedience, then the condition of indemnity to remove the fallen nature, that is, the foundation of substance, would have been estab-

lished in the third course of restoration into Canaan on the national level.

The "providence for the start" centering on the rock

In order to give life to the Israelites who were falling into faithlessness (Num. 20:4-5) , God had Moses strike the rock with his rod before the congregation, to have water and to let them drink (Num. 20:8).

Moses, upon seeing the people murmur in resentment against him, raged in such an anger that he struck the rock twice. Therefore, God said, "Because you did not believe in me, to sanctify me in the eyes of the people of Israel, therefore you shall not bring this assembly into the land which I have given them." (Num. 20:12)

Moses thus failed to fulfill the "providence for the start" centering on the rock by striking it twice, when he should have struck just once. Therefore, he could never enter the blessed land of Canaan, the land of promise, although it was in his sight, (Num. 20:24, 27:12-14)

The reason why Moses' striking the rock twice became a crime

The rock is the symbol of Adam in perfection. (Rev, 2:17 Christ is symbolized as a white stone. I Cor, 10:4 The Rock was Christ)

Satan struck Adam who was supposed to become the Rock. Consequently, Adam failed to become the Rock that would yield the "water of life" from God, which his descendants would drink forever. Therefore, the rock, before Moses struck it, that had not yielded water, symbolized fallen Adam. God intended to restore through indemnity "Adam as the rock capable of yielding water, " by once striking the rock representing Adam incapable of yielding water and bringing water from it.

But the act of Moses' twice striking, in rage due to the faithlessness of the Israelites, the rock which he struck once to bring water, represented the possibility of Satan's striking Jesus who was to come as the restored Rock and give the drink of the water of life to all mankind, in case of the faithlessness of the Israelites. So, that became a crime

The reason that Moses' mistake of twice striking the rock could not be restored, whereas his act of breaking the tablets of stone once could be restored.

From the viewpoint of the providence of restoration, the tablets of stone and the rock have the relationship of the external and the internal. The tablets of stone, with the Ten Commandments written on them, were the center of the Law and the Old Testament, The Israelites of the Old Testament age could be saved by believing in the ideal of the tablets of stone, In this respect, the tablets of stone were the external representation of Jesus.

The rock symbolizes Jesus, and at the same time forms the root (origin) of the tablets of stone. Therefore, it also symbolizes God, who is the root (origin) of Jesus, the substantial tablets of stone.

(The rock)	(The tablets of stone)
Internal	External
Mind	Body
The Most Holy Place	The Holy Place
Heaven	Earth
Internal representation of Jesus	External representation of Jesus
God	Aaron

Therefore, the rock was the internal representation of Jesus, and bore greater value than the tablets of stone.

Since the tablets of stone are the external representation of Jesus, they also symbolize Aaron, who was set up as the external representation of Jesus, before Moses, the symbol of God. Meanwhile, the Israelites had Aaron make a calf of gold. Thus Aaron became a failure, together with the tablets of stone, Nevertheless, Aaron could revive through repentance on the foundation of having drunk the water of life from the rock at Rephidim (Ex. 17:6). Therefore, the tablets of stone symbolizing Aaron could also be restored by again setting up the condition of indemnity on the internal foundation of the water of life from the rock. However, the rock representing the root of the tablets of stone symbolizes both Christ and God, who is his root, Therefore, the act of striking them could never be recovered.

Moses' act of striking the rock a second time was caused by his impatience and anger (Ps. 106:32-33), This act was what he did from the standpoint of Satan. Consequently, God's

"providence for the start, " which He had intended to fulfill through the rock, resulted in the invasion by Satan.

Thus, Moses' external act of having struck the rock twice was an act of Satan; but in the internal reality, the Israelites were given drink from the spring of water coming from the rock. Therefore, the external Israelites who had come out of Egypt could not enter Canaan, God's promised land, except Joshua and Caleb. Moses, too, died with the land of hope and desire within his sight. (Deut. 34:4-5) But, in place of Moses (Num. 27:18-20), Joshua entered Canaan leading the internal Israelites who had been born in their course in the wilderness, where they had drunk of the water from the rock and exalted the tabernacle, (Num. 32:11-12)

Why the rock, invaded by Satan through Moses' act of twice striking, could yield the water.

- (i) In the second course of restoration into Canaan on the national level, Moses already had provided the base by which to bring water from the rock, by obeying God's command at Rephidim, and by giving drink to the Israelites. (Ex. 17:6)
- (ii) The tablets of stone, the tabernacle and the ark, which were set up on this foundation, were passed on to the third course of restoration into Canaan on the national level, because of the faith of a single man, Moses, who had kept God's command firmly on the "foundation of faith" for the tabernacle that he had set up through the 40-day fast and prayer.
- (iii) Even Moses fell into the state of faithlessness in the rage against the people, but his heart-and-zeal toward heaven was unchanged. Furthermore, Joshua kept and exalted the tablets of stone, the tabernacle and the ark with unchanging faith on the "foundation for the tabernacle" which he had set up through his 40-day spying in Canaan. Therefore, the foundation of the spring from the rock set up at Rephidim also remained intact, centering on Joshua.

Moses' act of twice striking the rock resulted in Satan's taking possession of the stone. It was for this reason that Jesus, who came as the substantial stone, went into the wilderness, when the Jewish people fell into faithlessness, in order to find and restore the stone. That is why he first suffered the temptation of being told by Satan to make bread out of stone.

This became a remote cause that made Jesus start his spiritual course through the cross, in the third worldwide course of restoration into Canaan, centering on Jesus.

(continued on next page)

MOSES

JESUS

Faithlessness of the Israelities----
Moses' striking the rock twice in
external anger Satan's
invading his physical body---1-
His death in the wilderness

Faithlessness of the Israelities
---J-Satan's invading Jesus'
physical body His death
on the cross

Internal unchangeable heart-and-zeal
—— 4. Water from the rock
--,>-Spiritual restoration into
Canaan

Victorious foundation in his resur-
rection
Spiritual water of life
Spiritual restoration into
Canaan on the worldwide
level

Faithlessness of the Israelites ---4-God
had fiery serpents bite them to death

Faithlessness of the Israelites
God had Satan kill them

In repentance Bronze serpent
on a pole Anybody who looked
at it Saved

In repentance Jesus on the
Cross _____ Anybody who
believed in it Saved

Faithlessness of the Israelites
Moses' striking the rock twice
God's prediction about the impossibility
of restoration into Canaan
Moses' prayer for the restoration into
Canaan (Deut.3:25) ----. **Spiritual**
restoration into Canaan

Faithlessness of the Israelities
Impossibility of restoration of the
spiritual and physical worlds
Jesus' prayer for the restoration of
the spiritual and physical worlds
(Matt. 26:39) _____
worldwide restoration into Canaan

Whereabouts of his body are unknown

Whereabouts of his body are unknown

b. The foundation of substance centering on Joshua

Num, 27:18-20 "Take Joshua the son of Nun, a man in
whom is the spirit, and lay your hand
upon him; cause him to stand before
Eleazar the priest and all the congre-
gation, and you shall commission him
in their sight. You shall invest him
with some of your authority, that all
the congregation of the people of Israel
may obey,"

Joshua was one of the two who, in contrast to the Israelites who fell into faithlessness during the 40-day period of spying, stood firmly on the "foundation of faith" for the tabernacle, set up by Moses. Joshua was thus able to establish the "foundation for the tabernacle" with unchanging faith and loyalty, exalting the tabernacle to the end.

Even though Moses had fallen into faithlessness, the tablets of stone, the tabernacle and the ark remained intact on the "foundation for the tabernacle," set by Joshua. Therefore, God intended to fulfill the "providence for the start," centering on the water from the rock, by setting up Joshua in place of Moses, and having the internal Israelites obey him and stand with him on the "foundation for the tabernacle," God intended to have the people enter the land of Canaan, establish the condition of indemnity on the national level to remove the fallen nature, and accomplish the foundation of substance centering on Joshua in their third course.

Therefore, God said to Moses, "He (Joshua) shall go over (into Canaan) at the head of this people, and he shall put them in possession of the land which you (Moses) shall see." (Deut. 3:28)

Then God said to Joshua, "No man shall be able to stand before you all the days of your life; as I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and of good courage; for you shall cause this people to inherit the land which I swore to their fathers to give them." (Josh, 1:5-6)

When Moses had accomplished the 40-year period in the wilderness of Midian, God commanded him to lead the Israelites into Canaan (Ex. 3:8-10). Likewise, God gave the same command to Joshua (Josh. 1:2) who had accomplished this 40-year period with faith and loyalty.

The Israelites were determined to follow Joshua, who received God's command, at the risk of their lives, (Josh. 1:16-18)

Joshua, who had the mission of substituting for Moses, can be viewed as a symbol of the Lord of the Second Advent, who comes in order to succeed and fulfill the mission of Jesus. Therefore, the course of Joshua, who was to restore through indemnity the course of Moses, was the course representing

the way of the Lord of the Second Advent, who is to restore through indemnity, both spiritually and physically, the course of spiritual restoration by Jesus.

On the foundation of the heart-and-zeal of the two persons who had accomplished their mission in the 40-day spying, Joshua sent two men into Jericho to spy on the city. After spying, the two men reported in faith and confidence (Josh. 2:24), Then, all the descendants of Israel believed the words of the spies, so they could indemnify the sin of their forefathers who had not been able to accomplish their 40-day spying,

God commanded Joshua, saying, "Take twelve men from the people, from each tribe a man, and command them, 'Take twelve stones from here out of the midst of the Jordan, from the very place where the priests' feet stood, and carry them over with you, and lay them down in the place where you lodge tonight.'" (josh, 4:2-3)

Joshua's course foreshadowed Jesus' course

JOSHUA	JESUS
The twelve men representing the twelve tribes honored the twelve stones, taken in the midst of the Jordan where the waters were cut off by the ark,	The twelve disciples of Jesus, elected as representatives of the twelve tribes, should honor Jesus, in the midst of a sinful world, separated into good and evil, according to the words of Jesus.
After they had taken the twelve stones and set them up in the camp in the land of Canaan, Joshua said, ". , , so that all the people of the earth may know that the hand of the Lord is mighty; that you may fear the Lord your God forever. " (josh, 4:24)	Only when the twelve disciples of Jesus should become one, in one place, with complete unity of mind and will, the worldwide restoration will be accomplished, and the almightiness of God will be praised through eternity.
The representatives of the twelve tribes set up the altar of prayer to praise God by gathering twelve stones, showing that later a temple would be erected in a like manner,	The twelve disciples of Jesus should honor and serve Jesus, as the temple, with all their zeal put together.

In fact, the twelve disciples failed to become one in harmony, and the betrayal by Judas Iscariot caused the destruction of Jesus, the temple, through crucifixion; and in three days he was raised from death, and gathered again his scattered disciples. Then his disciples served and honored the resurrected Jesus only as the spiritual temple. The substantial temple will be established at the time of the Second Advent.

Just as the Israelites, when they commenced their second course towards Canaan, observed the feast of Passover on the 14th day of the first month of the year before they journeyed, the Israelites, centering on Joshua, also observed the feast of Passover on the 14th day of the first month of the year before journeying toward the fortified city of Jericho. When they entered into the land of Canaan, God stopped feeding them with manna, after His 40 long years of care for them. From then on, they had to rely on what they cultivated by their own sweat.

The Israelites marched around the city for six days, making one tour each day. They had to restore through indemnity the six-day period of creation which had been invaded by Satan. On the seventh day, the seven priests with the seven trumpets marched around the city seven times blowing the trumpets, and Joshua said to the people, "Shout; for the Lord has given you the city!" (Josh. 6:16) Upon his command the people raised a great shout, and the walls crumbled.

This course showed us that later, through the power of Jesus and his disciples, the Satanic barrier between heaven and earth would fall down.

Joshua destroyed the enemy, defeating 31 kings altogether. (josh. 12:9-24)

This also foreshadowed that Jesus would come as the King of Kings and establish the earthly Kingdom of God, in unity, by destroying all the gentile kings, and unifying the people of the whole world.

(3) The foundation to receive the Messiah

Due to the faithlessness of the Israelites, and Moses' striking the rock twice, both the "foundation of faith" for Moses' second course and the "foundation for the tabernacle" of the Israelites were invaded by Satan. Therefore, the

external Israelites who had left Egypt centering on Moses were all destroyed in the wilderness; but Joshua and Caleb could establish the "foundation for the tabernacle," because they set up the 40-day spying period of separation from Satan with faith and loyalty, based upon the "foundation of faith" and the "foundation for the tabernacle," which had been established by Moses in the second course. Thus, the internal Israelites, born during their life in the wilderness when they exalted and served the tabernacle, could cross the Jordan bearing the ark of the covenant in utter loyalty, centering on Joshua. Then, having destroyed the city of Jericho, they entered Canaan.

Thus the "foundation of substance" in the third course of restoration into Canaan on the national level was established. Accordingly, the "foundation to receive the Messiah on the family level," established by Abraham, and after the indemnity course of the 400-year slavery in Egypt, the "foundation to receive the Messiah on the national level" was established. Meanwhile, the kingdom of Egypt, centering on Satan, at that time held their stand against the heavenly providence of restoration. So, the Messiah could not come before the kingdom was built on the side of God, which could cope with Satan.

However, the internal Israelites, having entered Canaan, again fell into faithlessness, and the providence was prolonged again, until the time of Jesus.

C. Lessons Learned from Moses' Course

Looking into God's providence centering on Moses, alone, we cannot deny the fact that God is behind human history, leading it toward one absolute purpose.

1. The degree of man's accomplishment of his own portion of responsibility will decide the success or failure of God's predestination.
2. God does not interfere in man's portion of responsibility.
3. The predestination of God's will is absolute.
4. The greater a man's mission, the heavier the temptations he may be offered,

Since the first human couple fell by not believing in God and by rebelling against Him, the personage in charge of restoration of the foundation of faith had to overcome the temptation or suffering of God's deserting him without care. Therefore, Moses was entitled to be the leader of the Israelites only after he had overcome the trial of God's seeking to kill him. (Ex. 4:24)

5. Even God cannot grant man grace unconditionally, because, originally, Satan came to possess man under the condition of the fall. Therefore, when God grants man grace, He is sure to give him a temptation in order to prevent Satan's accusation.

Examples:

The suffering of 40 years in Pharaoh's palace
---*The grace of the first Exodus

The trial of God's seeking to kill him
—The three great signs and ten calamities

The suffering of the three-day course
— The grace of the pillar of clouds and the
pillar of fire

The suffering of the Red Sea
gift of manna and quail

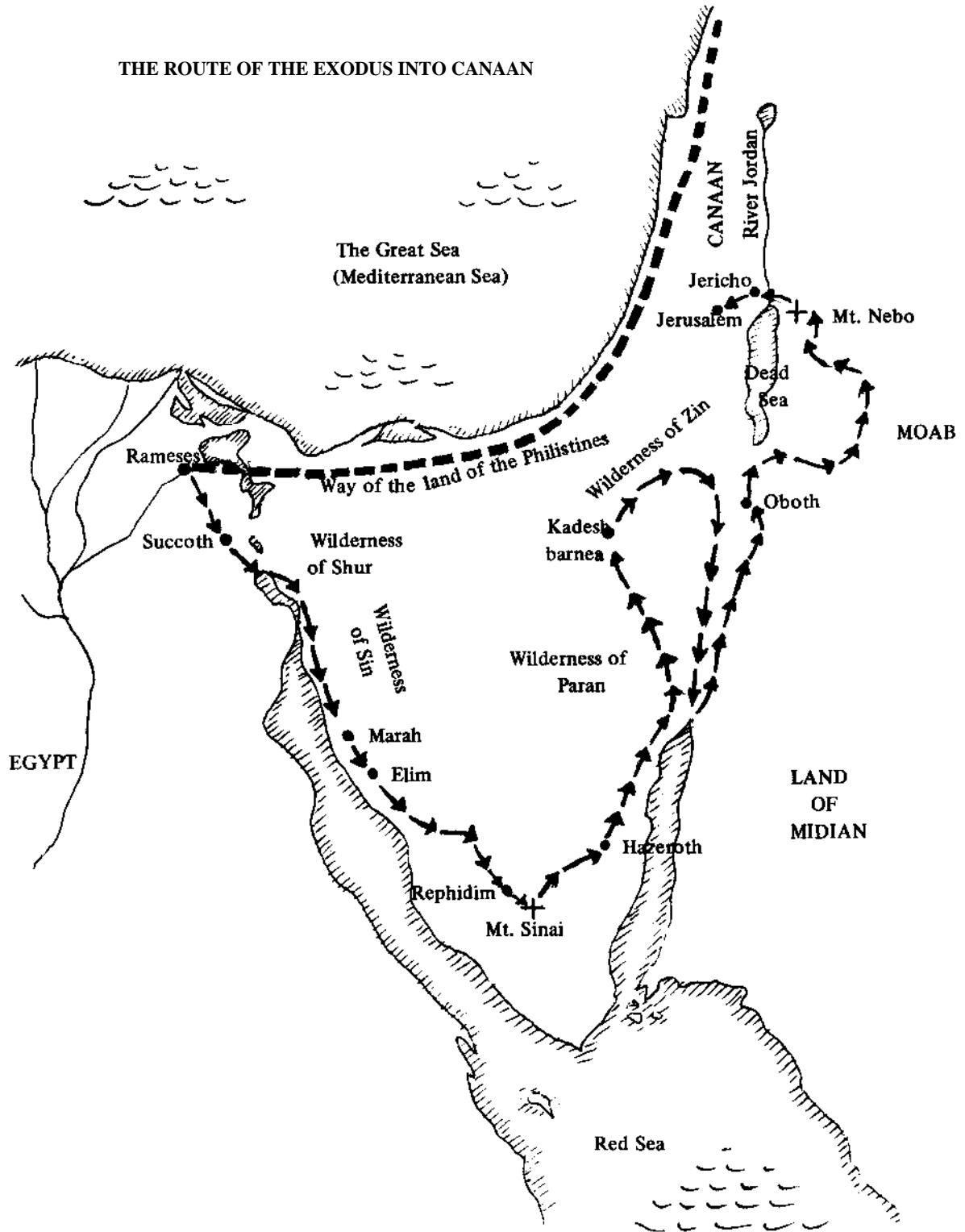
The suffering through the fight against the Amalekites
— The grace of the tablets of stone, the
tabernacle, and the ark of the covenant

The suffering of 40 years wandering in the wilderness
-- The grace of the water from the rock

The suffering of the fiery serpent
-- >The grace of the bronze serpent

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THE ROUTE OF THE EXODUS INTO CANAAN



Section 3

The Providence of Restoration Centering on Jesus

Taking the responsibility in the Principle for creating man, God, by setting up Jacob and Moses, established the model course for Jesus to subjugate Satan in the future.

Jacob went through the symbolic course of subjugating Satan, while Moses walked the image-course of subjugating Satan; then, Jesus had to go through the substantial course,

Jesus had to accomplish the worldwide course of the restoration into Canaan by subjugating Satan, following the model of the nationwide course of restoration into Canaan, in which Moses had subjugated Satan (Deut. 18:18, John 5:19)

A. The First Worldwide Course of Restoration into Canaan

1. The Foundation of Faith

The central figure: John the Baptist

The chosen people of Israel should have become one in harmony, centering on the temple, which was the image-entity of the Messiah. However, the Israelites repeatedly fell into faithlessness, thus creating the condition for Satan to invade Jesus. In order to prevent this condition, Elijah the prophet came, The prophet who came in order to succeed and accomplish the mission of separating from Satan, which had been left unfulfilled by Elijah, and to make straight the way of the Messiah, was John the Baptist,

The Jewish people were suffering slavery under the gentile nations of Persia, Greece, Egypt, Syria, and Rome, during the 400 years of the preparation period for the coming of the Messiah, since the time of the prophet Malachi, without even a single prophet. While doing so, they finally met John the Baptist as the personage able to lead them to the Messiah.

John the Baptist, who was placed on the "foundation of separation from Satan" of the 400-year period of preparation for the coming of the Messiah, learned the way of loyalty and filial piety toward God in the wilderness in order to receive the Messiah. In this way, John the Baptist stood on the 40-day foundation of separation from Satan, and he could lay the "foundation of faith" for the first worldwide restoration of Canaan.

2. The Foundation of Substance

John the Baptist the position of Moses

The position of both the parent and the child for the Jewish people

From the position of the parent _____ the "foundation of faith" for the first worldwide restoration into Canaan

From the position of the child _____> He could establish the position of Abel for the "condition of indemnity on the worldwide level to remove the fallen nature."

The "providence for the start"

Moses: God intended to fulfill the "providence for the start, " by having the people of Israel trust Moses, after seeing him kill the Egyptian. They had to leave Egypt for the land of Canaan.

John the Baptist: God showed the people the signs and miracles centering on John the Baptist, and by having them believe him, He intended to fulfill the "providence for the start." They had to remain under the regime of the Roman Empire and subjugate it, restoring the empire of Heaven.

Signs and miracles: The wondrous prediction of the angel concerning the conception of John the Baptist; the miracle of his father's becoming dumb.

If the Israelites of Jesus' day, also, had believed and followed John the Baptist through the miracles and signs, they could have restored the "foundation of substance" by establishing the "condition of indemnity to remove the fallen nature, " and on it they could have restored the "foundation to receive the Messiah."

3. The Failure in the First Worldwide Course of Restoration into Canaan

The Jewish people believed and followed John the Baptist on the foundation of faith established by him. Therefore, they started their own course of restoration into Canaan on the worldwide level.

However, John the Baptist himself finally doubted Jesus and caused the Jewish people to betray Jesus. So, he left the position of Abel for the "foundation of substance" and, in consequence, they failed to establish the "condition of indemnity on the worldwide level to remove the fallen nature."

Therefore, the "foundation to receive the Messiah" was not established because the Jewish people failed to lay the "foundation of substance." In this way, the first course of restoration into Canaan on the worldwide level ended in failure.

B. The Second Course of Restoration into Canaan on the Worldwide Level

1. The Foundation of Faith

(1) Jesus succeeds the mission of John the Baptist

John the Baptist was a personage in the position of a restored Adam before Jesus, who came as a perfect Adam. Therefore, he should have established the "foundation to receive the Messiah" by completing all the missions left unaccomplished by all the central figures who had come throughout history in order to restore the "foundation of faith" and the "foundation of substance." Then, leading the Jewish people on this foundation, he would have handed them all over to Jesus. After this, he himself should have followed Jesus with faith and loyalty.

He baptized Jesus at the River Jordan. It was a ceremony of handing over to Jesus all that he had done for the will of God.

Due to the faithlessness of John the Baptist and the Jewish people, Jesus himself was compelled to restore through indemnity the "foundation of faith," succeeding the mission of John the Baptist and thus starting the second course of restoration into Canaan on the worldwide level.

Jesus' 40-day fast in the wilderness the foundation of faith

(2) Jesus' 40-day fast and prayer in the wilderness and his three great temptations

Remote cause: Moses' action of striking the rock twice

Immediate cause: John the Baptist's faithlessness

Jesus had to suffer the 40-day fast and the three great temptations in the position of John the Baptist, in order that he might restore through indemnity the "foundation of faith" by setting up the "40-day foundation to separate Satan,"

Satan's purpose of the three great temptations (Matt. 4:1-10)

God's purpose of creation was for man to be perfect and to establish the three great blessings, Jesus came to fulfill God's purpose of creation by restoring the three great blessings which had been left unaccomplished due to the fall of man. Therefore, Satan offered him the three temptations in order to block the way of restoring the three blessings.

The reason why Satan, as a subjective being, could tempt Jesus

- a, In Moses' course, due to the Israelites' disbelief and Moses' failure, Satan took the rock and the two tablets of stone, symbolizing Jesus and the Holy Spirit.
- b. John the Baptist failed to fulfill his mission of separating Satan.

Satan's first temptation

After Jesus fasted 40 days, Satan tempted him, saying, "If you are the Son of God, command these stones to become loaves of bread," (Matt, 4:3)

The stone was in Satan's possession, due to Moses' action of breaking the two tablets of stone and of striking the rock twice, and due to the disbelief of John the Baptist. Therefore, in order to restore the stone, Jesus had to

go into the wilderness and separate Satan by fasting 40 days.

This temptation signified that Satan would hold possession of the stone forever, if Jesus should become faithless and choose to command the stone to become loaves of bread in order to fill his hungry stomach without trying to restore the stone--just as the Israelites could not endure hunger and had fallen into faithlessness.

Jesus' answer to this was, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4)

Jesus' answer signified that even if he were then at the point of starvation, the bread for the physical body was not a question; and he himself had to triumph from the position of receiving Satan's temptation and become the food of God's Word that could save the spiritual bodies of all mankind, Therefore, Jesus set up the condition to restore the position of the Messiah, with perfected individuality, by overcoming this temptation from the position of John the Baptist, thus creating the foundation for the restoration of God's first blessing.

John 6:48 "I am the bread of life."

John 6:53 "... unless you eat the flesh of the Son of Man
and drink his blood, you have no life in you."

Satan's second temptation

Next, Satan set Jesus on the pinnacle of the temple and said, "If you are the Son of God, throw yourself down." (Matt. 4:5-6)

Jesus is the main temple and the saints are the branch temples. Thus Jesus came as the master of the temple, and even Satan could not help but recognize his authority. So he set Jesus on the pinnacle of the temple; then he told Jesus to throw himself down from there. This signified that if Jesus threw himself down from the position of master to that of fallen man, Satan would occupy the position of the dominator of the temple in place of Jesus.

At this point Jesus answered him saying, "You shall not tempt the Lord your God," (Matt. 4:7)

Originally, angels were to be dominated by man; therefore, a fallen angel was naturally to be dominated by Jesus. Consequently, the angel's attempt to stand in the position of the lord of the temple was a non-principled act. Therefore, he should not have stood in the position of tempting God with such an act, by tempting Jesus, the body of God, who works His providence by the Principle alone. Moreover, Jesus, by overcoming the first temptation, firmly established his position as master of the temple, Therefore,

he was not in any position whatsoever to be tempted by Satan; Satan should have left without tempting Jesus again,

Thus, by overcoming his second temptation, Jesus, who came as the main temple and bridegroom, and the True Parent of mankind, set up the condition enabling him to restore all the saints to the position of his branch temples and brides, and true children, thus creating the foundation for the restoration of God's second blessing.

Satan's third temptation

Next, Satan led Jesus to a very high mountain, and, showing all the kingdoms of the world and their glory, tempted him, saying, "All these I will give you, if you will fall down and worship me, " (Matt. 4:9)

Due to the fall of man, Satan became the dominator of all creation in place of Adam. Jesus, who came as a perfected Adam, was the dominator of all the creation. Therefore, Satan led Jesus to a mountaintop, putting him in the position of the master of all things, and then tempted him in order that Jesus, the second Adam, also might yield before him, just as Adam had yielded in the beginning.

Jesus answered this, saying, "You shall worship the Lord your God, and Him only you shall serve." (Matt. 4:10)

Originally, an angel was a ministering spirit (Heb. 1:14), and was supposed to worship God, his Creator. Jesus answered, signifying that it was the Principle that Satan, the fallen angel, should also worship and serve God. Naturally, it is the Principle for Satan to also worship and serve Jesus, who appeared as the body of God. Moreover, Jesus had already established the foundation enabling him to restore God's first and second blessings, by overcoming the first temptations. Therefore, it was natural for him to dominate all creation by restoring God's third blessing on that foundation. So he answered, signifying that there was no reason to be further involved with temptations concerning the creation which already stood on the victorious foundation.

Thus, Jesus overcame the third temptation to restore his domination over the whole world of creation, through which he established the foundation for the restoration of God's third blessing.

(3) The result of separation from Satan by the 40-day fast and the three great temptations

Jesus, though he was the Messiah, established the "40-day foundation of separation from Satan, " by overcoming the three stages of temptation from the position of John the Baptist, Accordingly, Jesus could restore

through indemnity all the conditions at once which God had intended to restore by establishing the "40-day foundation of separation from Satan" through the three-stage prolongation of His providence of restoration.

- a, Jesus, from the position of John the Baptist, restored through indemnity the "foundation of faith" for the second course of restoration into Canaan on the worldwide level. Therefore, he could restore through indemnity all that was to be restored in order to establish the foundation of faith, through the providential course up to that time.

The offerings by Cain and Abel
Noah's ark
Abraham's offering
Moses' tabernacle
Solomon's temple

Besides, Jesus at once horizontally restored through indemnity all the 40-day foundations of separation from Satan which had been lost due to the failures of the central figures whose mission had been to restore the foundation of faith, through the vertical course of history during the 4, 000 years since Adam.

Noah's 40-day flood judgment
Moses' three 40-year periods and two 40-day fasts
The 40 days of spying in Canaan
The Israelites' 40-year course in the wilderness
The 400 years from Noah to Abraham
The 400 years of slavery in Egypt
All other "number 40" periods lost after that

- b. Jesus could set up the condition enabling him to realize God's three great blessings and to restore through indemnity the four position foundation, because he came from the position of John the Baptist to stand in the position of the Messiah. Consequently, Jesus became a substantial being having fulfilled the offering, and he could stand as the substantial being of the tablets of stone, of the tabernacle, the ark of the covenant, the rock, and the temple.

2. The Foundation of Substance

Jesus restored through indemnity the 40-day foundation of separation from Satan from the position of John the Baptist. Therefore, he could restore the "foundation of faith" from the position of a parent, and at the same time he could establish the position of Abel in setting up the "worldwide condition of indemnity to remove the fallen nature" from the position of a child.

The "providence for the start"

He worked this providence by his own words and miracles and signs (because he was the substantial being of the Ten Commandments and the three great graces)

If the Jewish people in the position of Cain had believed and followed Jesus, they could have set up the "condition of indemnity to remove the fallen nature" and could have restored the "foundation of substance," thus establishing the "foundation to receive the Messiah." If so, Jesus, shifting from the position of John the Baptist, could have stood as the Messiah. Then, if all mankind had been reborn of him, the Kingdom of Heaven would have been realized,

3. The Failure of the Second Course of the Worldwide Restoration of Canaan

Satan, who was defeated in the three great temptations, departed from Jesus until an opportune time (Luke **4:13**). Satan confronted Jesus, working through the Jewish people, centering on the chief priests and scribes who had fallen faithless, and especially through Judas Iscariot.

In this manner, due to the faithlessness of the Jewish people, the "foundation of substance" for the second course of the worldwide restoration of Canaan resulted in failure; accordingly, the "foundation to receive the Messiah" was a failure. Naturally, the second course of the worldwide restoration of Canaan also failed,

C. The Third Course of the Worldwide Restoration of Canaan

1. The Course of the Spiritual Restoration of Canaan, Centering on Jesus

The object of faith of the Jewish people, in their course of the worldwide restoration of Canaan, was Jesus himself, who came as the substantial body of the temple. When even his disciples fell into disbelief, Jesus was forced to go the way of death by giving his physical body to the cross. In this way the Jewish people lost their object of faith, both in spirit and flesh. Therefore, they could not start their third course of the worldwide restoration of Canaan directly as a substantial course, as was the case in the third course of the nationwide restoration of Canaan. But the Christians as the Second Israel started first a spiritual course, by setting up the resurrected Jesus as their object of faith.

Just as Joshua, succeeding Moses' mission, had accomplished the third course of the nationwide restoration of Canaan, so the Lord will come and, succeeding the mission of Jesus, he will accomplish, both spiritually and physically, the third course of the worldwide restoration of Canaan, (The necessity of the Lord's coming again in flesh)

(1) The spiritual foundation of faith

After giving his physical body to Satan, through the cross, Jesus set up the spiritual foundation of separation from Satan by his 40-day resurrection

period, from the position of the spiritual mission-bearer of John the Baptist. By doing this, he could restore the "spiritual foundation of faith" for the spiritual course of the third worldwide restoration of Canaan.

God exercised His maximum power as the condition of indemnity against Satan's act of killing Jesus through the exercise of his maximum power, and He brought Jesus back to life. By grafting the whole of mankind into the resurrected Jesus and giving them rebirth, God intended to save all mankind.

Jesus after the resurrection was no longer a man seen through physical eyes (John 20:19, Luke 24:15-16). Jesus, in order to save mankind, had established the "spiritual foundation of faith" through the 40-day resurrection period to separate Satan, after giving up his physical body to the cross as a sacrifice. By doing this, he pioneered the way for the redemption of the sins of all men.

(2) The spiritual foundation of substance

Jesus, by establishing the spiritual 40-day foundation to separate Satan through resurrection, from the position of the spiritual mission-bearer of John the Baptist, could then restore the "spiritual foundation of faith" from the position of a spiritual parent. At the same time, he also established the position of a spiritual Abel in setting up the "worldwide condition of indemnity to remove the fallen nature" from the position of a spiritual child.

The "providence for the start"

The resurrected Jesus gathered his disciples scattered in Galilee, and gave them the power to perform miracles and *signs*, since he himself was the spiritual substantial body of the tablets of stone, the tabernacle, and the ark. (Matt. 28:16-20)

Now, the saints in the position of Cain came to restore the "spiritual foundation of substance" by setting up the "spiritual condition of indemnity to remove the fallen nature, " through their believing, serving, and following the resurrected Jesus.

(3) The spiritual foundation to receive the Messiah

Jesus, after his resurrection, gathered them again and started his new providence of the spiritual restoration of Canaan. The disciples chose Matthias in place of Judas Iscariot to fill the number of 12 disciples, and believed, served, and followed the resurrected Jesus, thus establishing the "spiritual foundation of substance." By doing this, they could restore the "spiritual foundation to receive the Messiah."

On this foundation, Jesus could establish the position of the spiritual Messiah from the position of spiritual mission-bearer of John the Baptist and restore the Holy Spirit. By doing this, he became the spiritual True Parent and came to perform the work of rebirth.

In the sphere of the resurrected Jesus Satan's spiritual condition for accusation was completely liquidated, and thus, spiritually, this became a sphere inviolable by Satan,

If we believe in the resurrected Jesus, we will be with Jesus spiritually in the sphere inviolable by Satan, and thus we will be able to accomplish spiritual salvation free from the spiritual condition of accusation by Satan.

(4) The spiritual restoration of Canaan

Christians could accomplish only the spiritual restoration of Canaan by believing and serving Jesus, who came to stand as the spiritual Messiah, on the "spiritual foundation to receive the Messiah." Thus the physical bodies of the saints, who were in the sphere of grace for the spiritual restoration of Canaan, stood in the same position as the physical body of Jesus, invaded by Satan through the cross. So, they were with the original sin still remaining in them. Naturally, the saints had to go through the course of separation from Satan again for the Second Advent of the Lord.

2, The Course of the Substantial Restoration of Canaan Centering on the Lord of the Second Advent

The spiritual providence of the third worldwide restoration of Canaan, which they started on the "spiritual foundation for the Messiah, " by believing and obeying Jesus, the spiritual Messiah, has today broadened its spiritual territory, on a worldwide basis, after having passed the 2, 000-year course of history.

Just as Joshua, who substituted for Moses in the spiritual course of the restoration of Canaan, accomplished the nationwide restoration of Canaan by going through the substantial course, so the Lord of the Second Advent has to realize the earthly Kingdom of God, by coming to walk the spiritual course of the restoration of Canaan as a substantial course, and by accomplishing the worldwide restoration of Canaan.

However, the Lord of the Second Advent must restore through indemnity the providential course of restoration left unachieved at the time of the first coming. Therefore, the Lord must restore through indemnity the spiritual course of tribulation, this time substantially in flesh, if and when Christians, the Second Israel, should fall into faithlessness. Jesus said, "But first he (Christ) must suffer many things and be rejected by this generation. " (Luke 17:25)

Therefore, just as Jesus from the time of his coming onwards, had to walk anew on his spiritual course of providence by abandoning the First Israel and by setting up Christians as the Second Israel, the Lord of the Second Advent may have to achieve the providential course substantially, by abandoning the Christians and calling anew the Third Israel, if the Christians should fall into faithlessness.

(1) The substantial "foundation of faith"

The Lord of the Second Advent (from the position of John the Baptist)

The 40-year foundation of separation from Satan

The substantial "foundation of faith" _____ > He will establish the position of Abel in setting up the substantial "condition of indemnity on the worldwide level to remove the fallen nature."

If the heralds, coming with the mission of John the Baptist, should fail in carrying out their mission, the Lord of the Second Advent himself must establish substantially the foundation of faith for the third providence of the worldwide restoration of Canaan from the position of John the Baptist, thus having to walk the path of tribulation,

However bitter a way he may walk, the Lord of the Second Advent will never come to die, not fulfilling his purpose. This is because God's providence to fulfill His purpose of creation, through the True Parents of mankind, has come three times, and in the third instance, the providence will not fail to be realized. Further, the spiritual providence of restoration for the 2,000 years after Jesus has achieved the age of democracy in order to create the society beneficial for the providence. Therefore, even though he may be bitterly persecuted as a heretic, he cannot walk the path of death.

(2) The substantial "foundation of substance"

There will gather saints believing and serving him absolutely on the substantial foundation of faith which he will establish; and it will be certain that they will be able to set up the "substantial foundation to receive the Messiah" by setting up the "foundation of substance," that is, the "condition of indemnity to remove the fallen nature," for the sake of the substantial course of the third worldwide restoration of Canaan,

The "providence for the start"

Jesus: The miracles and signs

The Lord of the Second Advent: The internal Word

That is because man, who was created by the Word, failed to accomplish the purpose of the Word due to the fall, God, who has been working His

providence of restoration by setting up the external condition of the Word, in order to restore the purpose of the Word, must send Christ, who is the substance of the Word, at the close of providential history, and must work His providence of salvation, centering on the Word.

The connection of heart between God and fallen men in the providence of restoration.

The Pre-Old Testament Age

The purpose of God's providence of restoration is to restore the fallen men who were cut off from the lineage of God and to set them up as the children of God's direct line.

Adam's family, which was degraded, was cut off from a relationship with God. At the time of Noah the direct relationship with God could not be restored, due to the failure of Ham. However, man could stand in the position of the slave of slaves (Gen. 9:25), because there was the foundation of Noah's loyalty. Thus, man could have an indirect relationship with God.

The Old Testament Age

Abraham, the father of faith, could set up God's elect by establishing the "family-level foundation to receive the Messiah." Thus, for the first time, the position of God's servant was restored. (Lev. 25:55)

The New Testament Age

After the coming of Jesus, his disciples, who stood on the "foundation of faith" which he had established from the position of John the Baptist, were for the first time restored from the position of servants of the Old Testament Age to the position of adopted children,

In order for them to become children of God's direct lineage, they should have established the "foundation to receive the Messiah" by setting up the "foundation of substance" in absolute obedience to Jesus; and by grafting themselves both spiritually and physically into Jesus, who stood on that foundation, they should have become one with him.

Jesus came as the Son of God, without original sin, from God's direct lineage, and by making the whole of fallen mankind into one body by engrafting them to him, he was to restore them to be the children of God's direct lineage, having removed the original sin.

Nevertheless, even his disciples fell into faithlessness, and so Jesus was crucified in the position of John the Baptist, without being able to

perform the duties of the Messiah, On the spiritual foundation the saints came to stand as spiritual children by being spiritually engrafted to Jesus, who stood as the spiritual Messiah. But, since they have not been able to liquidate the original sin coming down through the flesh, they have not been able to remove themselves from the lineage of Satan, This has been the relationship of God and fallen men, according to the spiritual providence of restoration up to the present moment. In this way, Christians are adopted children before God, because they are children of a different lineage.

(3) The substantial "foundation to receive the Messiah"

Therefore, the Lord of the Second Advent must come to restore the whole of mankind to be children of God's direct lineage. Consequently, he must be born on earth, in flesh, as Jesus was, By so doing he must restore through indemnity the course of Jesus, by walking it again. Therefore, the Lord of the Second Advent must establish, substantially, the "foundation to receive the Messiah, " according to the "providence for the start, " centering on the Word; and by engrafting the whole of mankind both spiritually and physically on this foundation, he must restore them to be children of God's direct lineage, having removed the original sin.

(4) The substantial restoration into Canaan

The Third Israel, on the substantial "foundation to receive the Messiah, " must believe and serve the Lord of the Second Advent, the substantial Messiah, thus realizing the substantial restoration into Canaan on the worldwide level,

The Lord of the Second Advent must restore the "foundation to receive the Messiah" substantially, starting from the family level, and gradually broadening it to the tribal level, racial level, national level, worldwide level and then to the cosmic level. On that foundation, he must finally be able to establish the Kingdom of Heaven on earth,

Therefore, Chirstians of the Last Days, like the Jewish people of the days of Jesus, are situated in a very blessed circumstance, but on the other hand, are in the position where they are liable to become very miserable.

D. Lessons Learned from Jesus' Course

1, The predestination of God's will is absolute.

John the Baptist failed. _____ Jesus substituted for him,

The earthly Kingdom of God was not realized. _____ Christ will come again,
(due to the faithlessness of the Jewish people)

2. The predestination of an individual or a nation is relative.

Jesus' main disciple: John the Baptist (failure) _____ Peter

Jesus' 12 disciples: Judas Iscariot (rebellion) _____) Matthias

God's elect: the Jewish people (faithlessness) _____ > the Gentiles

3. God does not interfere with man's own portion of responsibility.

The faithlessness of John the Baptist and Judas Iscariot

4, The greater the mission of the person, the more bitter the trial facing him.

In order to indemnify Adam's sin of turning against God in faithlessness, Jesus had to show good faith in the position where he was abandoned by God.

He was abandoned on the cross by God.

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CHAPTER III

FORMATION AND LENGTH OF EACH AGE IN THE HISTORY OF PROVIDENCE

Section 1

The Age of Providential Time-Identity

What is the "age of time-identity?"

If a certain age is a repetition of the historical course of the previous age, that age is called the "age of providential time-identity." All those phenomena are originally based on God's providence of restoration through indemnity.

Why does the age of providential time- identity occur?

Human history has been formed by the course of fulfilling the purpose of God's providence of restoration.

When a certain central figure in charge of the providential course of restoring the "foundation to receive the Messiah" fails to carry out his portion of responsibility, the age of providence centering on that person comes to an end. But, God would set up another person in place of the former, and establish a new age to restore through indemnity the "foundation to receive the Messiah." This is the reason.

Meanwhile, the persons in charge of the providence of restoration must restore horizontally through indemnity all the vertical conditions of indemnity belonging to the previous age. Therefore, the horizontal conditions of indemnity become heavier and heavier. This is why the forms of the respective ages are not exactly the same.

The providential age for the foundation of restoration

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The age of symbolic time-identity

The providential age of restoration

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The age of image time-identity

The providential age of the prolongation of restoration

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The age of substantial time-identity

Factors which form the age of providential time-identity

(1) Three conditions for the restoration of the "foundation of faith"

- a. The central figure
- b. Conditional objects
- c. The mathematical period

(2) For the restoration of the "foundation of substance"

The condition of indemnity to remove the fallen nature

Two characteristics of the age of providential time-identity:

- (1) The providential time-identity is formed by the factor of the number of the years or generations which make up the mathematical period of indemnity to restore the "foundation of faith."
- (2) The providential time-identity is formed by the factors of the historical facts such as: the central figure and the conditional objects to restore the "foundation of faith, " and the "condition of indemnity to remove the fallen nature" for the restoration of the "foundation of faith."

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Section 2

The Formation of the Number of Years and Generations in the Providential Age for the Foundation of Restoration

1. Why and How is the Providence of Restoration Prolonged?

God's will absolute

Fulfillment of God's will God's portion -I-- Man's portion
of responsibility of responsibility

If a certain central figure fails to accomplish his own portion of responsibility, God will set up another person, in a different age, in place of him. Then He will work His providence of fulfilling the will without fail. Thus, the providence of restoration is prolonged.

The principle of creation:

God _____ a being of the number "three"

All created things present themselves through courses in the number
three

Meanwhile, the providence of restoring the purpose of creation is that of re-creation through the Word, so it may be prolonged to as many as three stages in the prolongation of the providence of restoration, according to the principle of creation.

Examples: Adam -4. **Noah** Abraham

Abraham --->Isaac Jacob

Moses' course : prolonged three times

Jesus' course: prolonged three times

The ideal of erecting the temple: Saul----* David --',Solomon

2. The Vertical Condition of Indemnity and Horizontal Restoration through Indemnity

The central figure in charge of the providence of restoration cannot succeed and accomplish the mission of his predecessors unless he can restore through indemnity, in his time, all the conditions of indemnity which the persons in charge of the same missions, in the providential course until his time, tried to set up.

Those conditions, historically accumulated and added to by the failure of the persons in charge of the providence in the providential course of restoration, are called "vertical conditions of indemnity." When they are restored through indemnity centering on one who has a specific mission, we call this "horizontal restoration through indemnity."

- Examples:
- Abraham's three offerings
 - Jacob's twelve sons
 - Jesus' course: 12 disciples, 70 disciples, 40-day fast
 - A person in charge of the providence of restoration:
 - a representation of all the saints and prophets
 - a fruit of history

3, Horizontal Restoration through Indemnity Carried Out Vertically

When Abraham failed to set up the horizontal condition of indemnity centering on himself due to his failure in the symbolic offering, God, after all, put the case in the position as if the vertical conditions of indemnity, set up while vertically prolonging the program through the three generations of Abraham, Isaac, and Jacob, were horizontally restored through indemnity within one generation, centering on Abraham. Therefore, it is called the "horizontal restoration through indemnity carried out vertically."

God had to set up Abraham, who failed, in the position of having succeeded, and also had to set up the vertical prolongation of the providence of restoration, in the position as if it were horizontally restored through indemnity, without any prolongation. So, God had Abraham, Isaac, and Jacob set up the condition of indemnity, all as a unity centering on the will, though they were three different individuals.

Ex. 3:6 "...the God of Abraham, the God of Isaac, and the God of Jacob,"

These three generations were one.

4. The Mathematical Period of Indemnity to Restore the Foundation of Faith

God: a mathematical being

The world of creation: God's substantial object with His dual characteristics mathematically developed.

Science _____ by mathematical research

The number "12": The establishment of the four position foundation
4 positions x 3 stages = 12

Examples: The 120-year period of Noah's building the ark
The 120-year restoration of Canaan centering on Moses
The 120-year period from Abraham to Jacob

The number "4": (3 stages of the growth period) -I- (the sphere of God's direct
dominion)

Examples: The 40-day judgment concerning Noah's ark
Moses' 40-day fast

The number "21":

3: The Heavenly number Trinity the four position
foundation

4: The earthly number the four position foundation

7 x 3 stages = 21

Examples: The 21-day period of Noah's sending out doves three times
The 21-year period of Jacob in Haran

The number "40": 10 stages X 4 positions = 40

Examples: The 40-day period from when Noah's ark came to
rest on Mt. Ararat until he sent doves
Moses' 40 years in Pharaoh's palace

In order for the central figure in the providence of restoration to restore the
"foundation of faith, " he had to set up a mathematical period of indemnity to restore
the numbers "12", "4", "21", and "40".

5. The Period of Time-Identity Centering on the Number of Generations

Adam————— Noah————— 10 generations, 1, 600 years

10 generations: To restore the period for the perfection of the number
"10" which was lost due to Adam's fall

1, 600 years: To restore through indemnity the number "40", which was lost due to Adam's fall, by establishing the four position foundation.

40 x4 positions 160

This must be set up during 10 generations.

160 X 10 generations = 1600

Noah—————_Abraham—————10 generations, 400 years

10 generations: To restore through indemnity the 10 generations from Adam to Noah, which were lost.

400 years: The 40-day judgment of Noah was to accomplish the whole purpose of the mathematical restoration through indemnity, by the 1, 600 years or 10 generations.

The 400-year period was to restore the judgment number "40", which was lost, by means of 40 years in each of the 10 generations.

40 X 10 generations 400 years

6. The Providential Period of Horizontal Restoration through Indemnity Carried Out Vertically

The central figure in charge of the providence of restoration must horizontally restore through indemnity all the vertical conditions of indemnity. God' providence of restoration began with Adam's family, so there was no vertical condition of indemnity as yet in his family. Therefore, the mathematical period of indemnity to restore the "foundation of faith" could be restored by the period of offering symbolic sacrifices and substantial sacrifices.

The mathematical period of indemnity to restore the numbers of "12", "4", "21", and "40" remained as the vertical condition of indemnity due to the failure of the offerings in Adam's family,

Noah restored horizontally the 120 years, the 40 days, the 21 days and the 40 days, But, due to Ham's failure, all these were lost, thus remaining as vertical conditions of indemnity. Therefore, Abraham had to restore them through indemnity, horizontally and at once, through a symbolic offering. But, Abraham also failed. Thus, these periods had to be restored as the horizontal periods of indemnity carried out vertically.

Abraham --z,- Isaac --.. Jacob: prolongation

120 years: from the time Abraham left Haran, until the time when Jacob took the birthright from Esau

40 years: after that, until Jacob was blessed by Isaac, and then again by God on his way to Haran,

21 years: after that, until the time he returned to Canaan

40 years: after that, until he went into Egypt to visit Joseph

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Section 3

The Formation and Length of Each Period in the Providential Age of Restoration

The providential age of restoration is the age to restore through indemnity, as the image time-identity, the providential age for the foundation of restoration, which is the age of symbolic time-identity.

1. The 400-Year Period of Slavery in Egypt

God had the Israelites undergo the 400-year slavery in Egypt for the separation from Satan again, in order to restore the 400-year foundation invaded by Satan due to Abraham's failure in the offering, This period we call the "period of slavery in Egypt." This period was that in which to restore through indemnity, by the image time-identity, the 1,600 years from Adam to Noah, out of the age of the symbolic time-identity.

2. The 400-Year Period of Judges

It was approximately a 400-year period after the Israelites' return into Canaan, until the time King Saul was enthroned. This period we call the "period of Judges." The 400-year period of Judges was the period in which to restore through indemnity again the "foundation of separation from Satan" of the 400-year slavery in Egypt, which was invaded by Satan due to the faithlessness of the Israelites, This period could restore through indemnity, as the image time-identity, the 400 years from Noah to Abraham, out of the age of the symbolic time-identity.

(continued on next page)

3. The 120-Year Period of the United Kingdom

The Providential Age for the Foundation of Restoration	The Providential Age of Restoration
ABRAHAM	KING SAUL
The family level foundation to receive the Messiah, God's third attempt	The nationwide foundation to receive the Messiah, God's third attempt
<p>Abraham failed in his attempt to horizontally restore through indemnity, centering on the symbolic offering, the periods of 120 years, 40 days, 21 days and 40 days, which were the mathematical periods of indemnity to restore the foundation of faith, set up at the time of Noah.</p> <p>So, in order to restore these as the horizontal period of indemnity carried out vertically, Abraham again set up 120 years, 40 years, 21 years and 40 years</p>	<p>King Saul failed in his attempt to horizontally restore through indemnity, centering on the ideal of the temple, the periods of 120 years, 40 days, 21 days and 40 years, which were the mathematical periods of indemnity to restore the foundation of faith of Moses' time.</p> <p>So, in order to restore these as the horizontal period of indemnity carried out vertically, God set up 120 years, 400 years, 210 years and <u>400 years</u></p>
The will for Abraham---Isaac—Jacob	The ideal of the temple: King Saul —*King David-0 King Solomon
MOSES	KING SAUL
<p>40 years x 3 times = 120 years Moses, on the foundation of separation by the 400-year slavery in Egypt, set up the foundation of faith by his 40-year life in Pharaoh's palace. Then he attempted to erect the temple in Canaan,</p> <p>But, due to the faithlessness of the Israelites, this course was prolonged to Moses' 40 years in Midian, and then to the 40-year period in the wilderness.</p>	<p>40 years x 3 times = 120 years King Saul, on the foundation of separation by the 400-year period of Judges, set up the foundation of faith by his 40-year reign. Then he attempted to erect the temple.</p> <p>But, due to the faithlessness of King Saul, this course was prolonged to King David's 40 years, and then to King Solomon's 40 years.</p>

This period was the period to restore through indemnity, as the image time-identity, the 120 years from the time of Abraham's departure from Haran until Jacob took the birthright from Esau.

4. The 400-Year Period of the Divided Kingdom of North and South

King Saul attempted to horizontally restore through indemnity Moses' 40-day fast for the restoration of the words, by realizing the ideal of the temple during the period of his 40-year reign.

However, due to his faithlessness, this period had to be restored as a horizontal period of indemnity carried out vertically. This was the providence behind the 400-year period of the divided kingdoms of Northern Israel and Southern Judah, which lasted until the Israelites became captive in Babylon.

This period could restore through indemnity, as the image time-identity, the 40-year period from the time when Jacob had taken the birthright from Esau by some bread and pottage of lentils until he entered Haran.

5. The 210-Year Period of the Jewish People's Captivity and Return

After spending 70 years as captives in Babylon, they were at last liberated by Cyrus, the king of Persia, after Babylon's fall to Persia. The Jewish people later returned to Jerusalem, and Nehemiah, leading the remaining Jews, returned and built the walls again. They then entered the period for the preparation to receive the Messiah, centering on Malachi the prophet. This was the 210th year from their captivity in Babylon, and about the 140th year from the time of their liberation.

The sum of those periods we call the "period of the captivity and return of the Jewish people."

King Saul tried to horizontally restore through indemnity the 21-day period in which Moses first attempted to lead the Israelites into Canaan. However, since he failed, due to his disbelief, the 210-year period came about in order to restore this period as the horizontal period of indemnity Carried out vertically.

Meanwhile, this period was the period to restore through indemnity, as the image time-identity, the 21-year period of Jacob's drudgery in Haran. The first 7 years Jacob spent in order to take Leah, the second 7 years in order to take Rachel, and the third 7 years from then until the time he returned to Canaan.

6. The 400-Year Period of Preparation for the Coming of the Messiah

The Jewish people, after having returned to Canaan from Babylon, rebuilt the temples and walls, and thus prepared to receive the Messiah according to the prophecy of Malachi the prophet. The 400-year period from that time until the birth of Jesus we call the "period of preparation for the coming of the Messiah."

King Saul attempted to horizontally restore through indemnity the 40-year period of wandering in the wilderness. But, due to his faithlessness, this again ended in failure, and the 400-year period was set up in order to restore this period as the horizontal period of indemnity carried out vertically.

This period was the period to restore through indemnity, as the image time-identity, the 40-year period from Jacob's return from Haran into Canaan until he entered Egypt.

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Section 4

The Formation and Length of Each Period in the Providential Age of the Prolongation of Restoration

The providential age of the prolongation of restoration is that in which it is possible to restore through indemnity, as the substantial time-identity, the providential age of restoration, which is the age of image time-identity. Therefore, in this age, each unit of time and its length forming the providential age of restoration is restored through indemnity.

1. The 400-Year Period of Persecution by the Roman Empire

Christians had to endure a period similar to the period of slavery in Egypt, in order to restore through indemnity the foundation of faith left unaccomplished, due to the Jewish people's failure in offering Jesus as a living sacrifice. This was the reason for the 400-year period of persecution by the Roman Empire. In 313 A.D. after bitter persecution by the Roman Empire, the Emperor Constantine publicly recognized Christianity. In 392 A.D. Theodocius I declared Christianity the state religion.

This period was to restore through indemnity, as the substantial time-identity, the 400-year period of the Israelites' slavery in Egypt, out of the age of the image time-identity.

2. The 400-Year Period of Christian Churches under the Patriarchal System

During the providential age for the prolongation of restoration, there had to occur the period to restore through indemnity the 400-year period of Judges belonging to the providential age of restoration. This was actually the 400-year period of Christian Churches under the patriarchal system, in which the people were led by the Patriarchs, corresponding to the Judges. It lasted from the time when Christianity had been publicly recognized by the Roman Empire as the national religion, until the time of the enthronement of the Emperor Charlemagne in 800 A.D.

This period was that in which to restore through indemnity, as the substantial time-identity, the 400-year period of Judges, out of the age of the image time-identity.

3. The 120-Year Period of the Christian Kingdom

In order to restore through indemnity the 120-year period of the United Kingdom, belonging to the providential age of restoration, the period of the Christian Kingdom came about. It covered the 120 years from the enthronement of the Emperor Charlemagne in 800 A.D., until his royal heritage ceased, and Henry I was elected as King of Germany in 919 A.D.

This period was that which restored through indemnity, as the substantial time-identity, the 120-year period of the United Kingdom, out of the age of the image time-identity.

4. The 400-Year Period of the Divided Kingdom of East and West

There had to occur a period to restore through indemnity the period of the divided kingdoms of North and South, belonging to the providential age of restoration. This was the 400-year period of the divided kingdoms of East and West, which lasted from the time when the period of the Christian Kingdom was finished until the Vatican moved to Avignon in southern France in 1309. At first, the Christian Kingdom was divided into the three kingdoms of the East Franks, West Franks and Italy. But, since Italy was under the rule of the East Franks, who had succeeded the Holy Roman Empire, the kingdom was in fact divided into two kingdoms of East and West.

This period served to restore through indemnity, as the substantial time-identity, the 400-year period of the divided kingdoms of North and South, out of the age of the image time-identity.

5. The 210-Year Period of Papal Captivity and Return

In order to restore through indemnity the 210-year period of the Jewish people's captivity and return, there came about the 210-year period of papal captivity and return. This period lasted from the time when Pope Clement V moved the Holy See in 1309 from Rome to Avignon in southern France, until the popes returned to Rome and later saw the Religious Revolution in 1517.

This period served to restore through indemnity, as the substantial time-identity, the 210-year period of the Jewish captivity and return, out of the age of the image-identity.

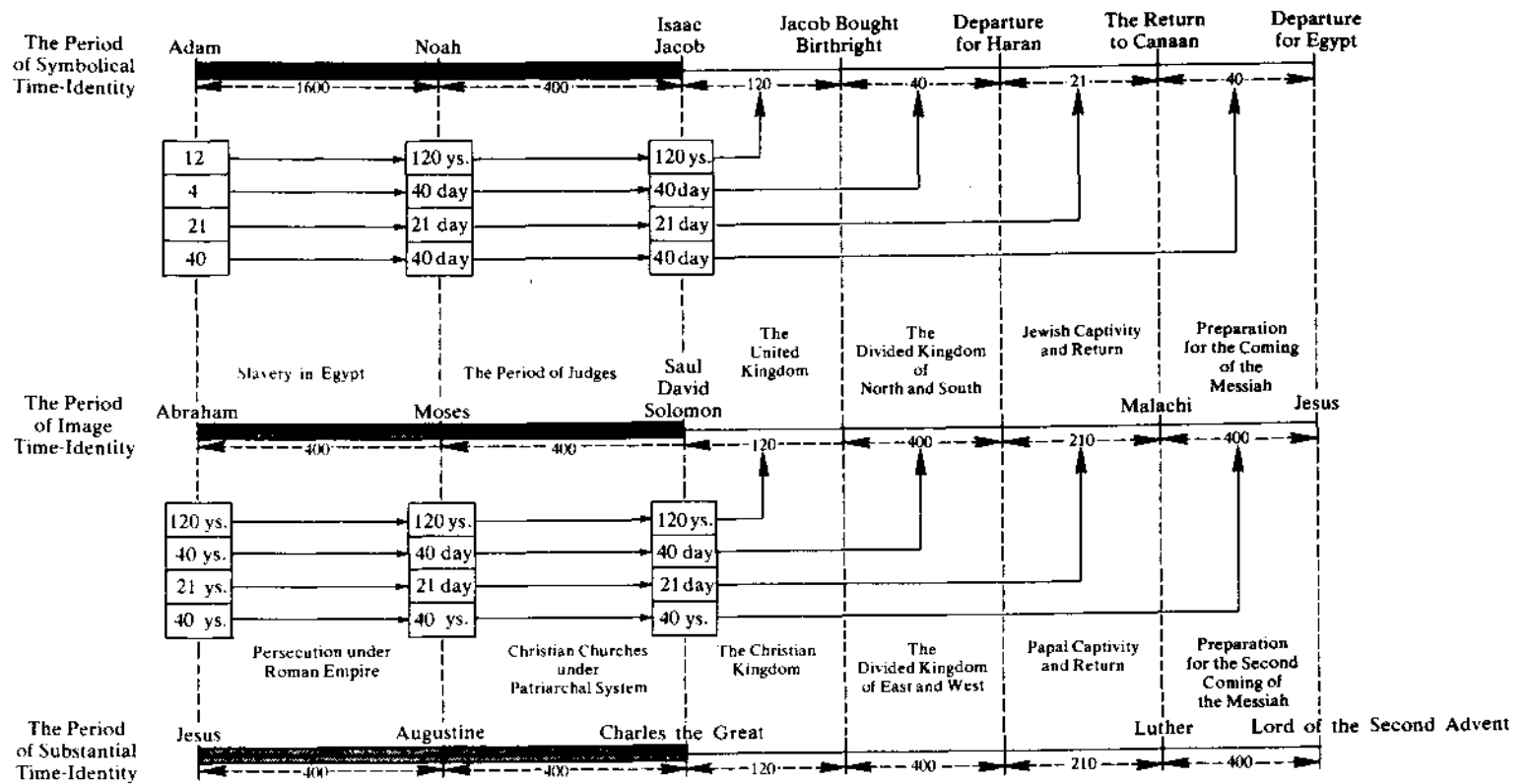
6. The 400-Year Period of Preparation for the Second Advent of the Messiah

After the 400-year period of preparation for the coming of the Messiah, the Messiah finally came to the Jewish people. Therefore, in order to restore the period through indemnity, even in the providential age of the prolongation of restoration, there had to be a 400-year period, from the time when the Religious Revolution broke out in 1517, centering on Luther after the Pope had returned to Rome from his imprisonment in Avignon, before we can ever receive the Lord of the Second Advent.

This period serves to restore through indemnity, as the substantial time-identity, the 400-year period of preparation for the coming of the Messiah, out of the age of the image-identity.

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CHART OF THE AGE OF PROVIDENTIAL TIME-IDENTITY



CHAPTER IV

PROVIDENTIAL AGE OF RESTORATION AND AGE OF THE PROLONGATION OF RESTORATION FROM THE STANDPOINT OF PROVIDENTIAL TIME-IDENTITY

The age of the providential time-identity, formed by the repetition of the providential course to restore the "foundation to receive the Messiah, " was, after all, formed by the historical facts in the providence to restore through indemnity the "symbolic offering" and the "substantial offering."

The central nation and the central historical sources

The Old Testament Age

The Israelite nation: The First Israel

The history of Israel

The New Testament Age

The Christians: The Second Israel _____ Christian history

After the Israelites had delivered Jesus to his crucifixion, they lost their qualifications as the chosen nation. (Matt. 21:43; Rom. 9:6-8)

The Old Testament and the New Testament

Old

New

5 books of law _____ Gospels

12 books of history — Acts

5 books of verses _____ Letters of the Apostles + Christian history

17 books of prophecy — Revelation

In Acts of the New Testament, only the history of the Christians of Jesus' day is written. Therefore, we must refer to the history of Christianity which is the history after Jesus in addition to Acts of the New Testament.

By comparing the characters of each period which has formed the providential age of restoration, and the providential age of the prolongation of restoration, centering on the First Israel and the Second Israel, we can understand more clearly that human history has been created according to a consistent, formal providence of the living God.

Section 1

The Period of Slavery in Egypt and the Period of Persecution by the Roman Empire

The period of slavery in Egypt

The 400-year period from Noah to Abraham was invaded by Satan, because of Abraham's failure in the offering,

Jacob's 12 sons and 70 kinsmen entered Egypt, and their posterity were persecuted by the Egyptians for 400 years.

The First Israel separated itself from Satan, by circumcising, offering sacrifices, and keeping the Sabbath.

After the 400-year slavery, Moses subjugated Pharaoh by the powers of the three great miracles and ten calamities, and headed for Canaan from Egypt, leading the First Israel.

External conditions of indemnity — Pharaoh was subjugated by Moses' external miracles and signs.

The Ten Commandments and words center of the Old Testament was set up.
The tablets of stone, the tabernacle, the ark of the covenant — — **a** —
The will to receive the Messiah was set up.

After Jesus' coming, Jesus and the Holy Spirit have been leading Christians directly, so God has not set up any central figure of the providence, as He did in the providential age of restoration.

The period of persecution by the Roman Empire

The 400-year period of preparation for the coming of the Messiah was invaded by Satan, because of the Israelites' failure in offering Jesus.

Jesus' 12 apostles and 70 disciples and the Christians were persecuted in the Roman Empire for 400 years.

The Second Israel separated itself from Satan, by performing the Sacraments of Holy Communion and baptism, offering the saints as living sacrifices, and keeping the Sabbath.

Jesus gathered many followers, by the powers of spiritual miracles. In 313 A.D. Christianity was publicly recognized. In 392 A. D., it became the national religion. Christians were restored, spiritually, into Canaan, out of the Satanic world.

Internal conditions of indemnity — — **4** —
Satan is to be subjugated by Jesus' power of spiritual reformation.

The words
The New Testament was decided.
Churches centering on the words
> The will to receive the Lord of
the Second Advent was set up.

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Section 2

The Period of Judges and the Period of Christian Churches under the Patriarchal System

The period of Judges is the 400-year period in which the 15 judges including 12 judges beginning with Otheniel and the succeeding three (Samson, Eli and Samuel) were guiding the Israelites, after Joshua entered Canaan, leading the Israelites,

In the period before Jesus, they were establishing the "foundation to receive the Messiah" both spiritually and physically, centering on the First Israel. Therefore, the politics, economy, and religion of that time were under the guidance of a single leader. However, in the course after Jesus, they were creating the spiritual kingdom centering on Jesus, the spiritual King of Kings, on the "spiritual foundation to receive the Messiah" already established. Therefore, the Christian world or society is a spiritual kingdom without land, with Jesus as its King.

The period of Judges	The period of Christian Churches under the patriarchal system
These judges had multiple functions as prophet, chief priest, and king. The Israelite feudal society	The patriarchs had multiple functions as prophet, chief priest, and king. The Christian feudal society
All the Israelites who left Egypt, the Satanic world, died in the wilderness, Only their descendants, led by Joshua and Caleb, entered the land of Canaan. Then, they formed a new nation of God's elect, centering on the judges in the new land allotted to each tribe. Thus they established the foundation of the Israelite feudal society.	Christianity, after its liberation from the Roman Empire, the Satanic world, spread the Gospel to the Germanic tribes, who had moved to Western Europe because of the invasion by the Huns in the 4th century. By setting up the Germanic people as a new people of God's elect in the new land of Western Europe, they established the foundation of the Christian feudal society.
They should have exalted the will of the tabernacle. But, by living among the seven tribes of Canaan without destroying them, they came to worship their idols after their evil customs, thus bringing about great chaos in their faith.	The Christians should have exalted the will of the Church. But, due to the influence of the many miscellaneous religions of the Germanic people, there came about a great confusion in their faith,

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Section 3
The Period of the United Kingdom and the Period of the Christian Kingdom

The period of the United Kingdom	The period of the Christian Kingdom
The period in which the judges led the First Israel was over. The mission of the judge was divided into prophet, chief priest and king.	The period in which the patriarchs led the Second Israel was over. The mission of the patriarch was divided into monastic, pope and king.

Christianity at that time was divided into the five great parishes of Jerusalem, Antioch, Alexandria, Constantinople, and Rome. The Roman patriarch was supervising other parishes, and he was called by the special title of "Pope".

Moses' "ideal of the tabernacle" at the time of the liberation from Egypt, presented itself as a kingdom. This was the image-course, showing that in the future Jesus would come as the substantial temple, and erect a kingdom as the King of Kings.	St. Augustine's Christian ideal ("The City of God") at the time of the liberation from the Roman Empire, presented itself as the Christian Kingdom through the Emperor Charlemagne. This was the image-course, showing that in the future Jesus would come again as King of Kings, and erect a kingdom.
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In this period, the king and the Pope should have realized the Christian ideal in perfect oneness centering on God's will. Thus, the spiritual kingdom without land established centering on the Pope and the substantial kingdom centering on the king should have become one. If so, at that time, religion, politics and economy would have become one, and the "foundation to receive the Messiah of the Second Advent" would have been realized then.

The period of the United Kingdom

The "foundation of faith": the king who was to realize God's Word

Prophets and chief priests: Substituting for God's Word, they would stand in Abel's position. But, after having ordained a king on the spiritual foundation which they established for him, they had to stand in Cain's position before him. Therefore, the king must rule the nation according to the words of prophets, and the prophets must obey the king as his subjects.

If the Second Israel had absolutely trusted and obeyed the king _____
the "foundation of substance" _____ the "foundation to receive the Messiah of
the Second Advent" could have been established.

But, the king left Abel's position of the "substantial sacrifice, " by failing to exalt
God's will, and the "foundation of substance" was not established. Therefore, the
"foundation to receive the Messiah of the Second Advent" was also a failure.

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Section 4

The Period of the Divided Kingdoms of North and South and the Period of the Divided Kingdoms of East and West

The United Kingdom, after three generations, was divided into the Northern Kingdom of Israel (ten tribes) in the position of Cain, and the Southern Kingdom of Judah (two tribes) in the position of Abel. Thus came the period of the divided kingdoms of North and South.

Likewise, the Christian Kingdom, established by Emperor Charlemagne, also was divided into three — the East Franks, the West Franks, and Italy—at the third generation because his three grandsons quarreled with one another. Since Italy was under the rule of the East Franks, it was actually divided into East and West. The East Franks called themselves the Holy Roman Empire and tried to secure both political and religious power in the position of Abel.

The Northern Kingdom of Israel, centering on Jeroboam, had 19 kings in 260 years. The royal families changed 9 times, and not one king was righteous. God sent prophets like Elijah, Elisha, Jonah, Hosea and Amos, from the Southern Kingdom of Judah, having them evangelize. But, the Northern Kingdom of Israel did not repent, so God delivered them unto Assyria to be destroyed. They were deprived of the qualification of God's elect.

Meanwhile, the Southern Kingdom of Judah, centering on Rehoboam, continued in one orthodox line, producing many righteous kings out of the 20 who ruled for 394 years. But, later, many unrighteous kings appeared in succession and fell into idol-worship, so they were taken captive to Babylon.

Whenever the people of Israel stood in the position contrary to the ideal of the temple, God continued to send prophets, four major and twelve minor ones in all, in order to arouse movements of internal reformation. However, the people did not repent, so God had to work His providence of external chastisement by delivering them into the hands of the Gentiles, such as Egypt, Chaldea, Syria, and Babylon.

In the period of the divided kingdoms of East and West, the Vatican was corrupted; and renowned monastics, such as Thomas Aquinas, and St. Francis, aroused the movement of internal reformation. However, the rulers still tended to fall and be corrupted, and God worked His providence of external purge by delivering them into the hands of the Gentiles, This was the providence behind the Crusades. The Crusades, which began in 1096, had seven expeditions in about 200 years, but they were defeated again and again.

In the period of the divided kingdoms of North and South, both the Northern Kingdom and the Southern Kingdom were destroyed, Thus the autocratic society of Israel collapsed.

Likewise, in the period of the divided kingdoms of East and West, the papal power lost its authority and supremacy with the defeat of the Crusades. Besides, due to the deaths of the many feudal lords and knights, the people lost their political base. Also, the tremendous amount of war expenditures left them utterly impoverished. At this point, the Christian autocratic society finally began to collapse.

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Section 5

The Period of Jewish Captivity and Return and the Period of Papal Captivity and Return

The Jewish people, by falling into faithlessness without repentance, failed to restore the ideal of the temple. Therefore, God allowed them to be taken captive into Babylon, the Satanic world, to suffer slavery there. There was the 70-year period of Jewish captivity, and also the 140-year period which lasted from the time of the Jews' liberation by King Cyrus until the time when they could return to their land for the third time.

Likewise, the kings and the popes fell into corruption without ever repenting. Therefore, God allowed the Pope to be taken captive and suffer slavery. The popes and priests, due to their immorality, lost the confidence of the people. Meanwhile, after the Crusades, the feudal system collapsed, and the modern states were established. With gradual expansion of the royal power, the conflict between Pope and king became violent. Pope Clement V moved the Vatican from Rome to Avignon in southern France in 1309. There the successive popes lived as captives for 70 long years, under the restraint of the French kings. After that, many problems regarding papal authority occurred until the Religious Reformation.

In this way, the period of approximately 210 years from 1309 until the Religious Reformation which took place in 1517, centering on Luther, was the period in which to restore through indemnity, as the substantial time-identity, the 210-year period of Jewish captivity and return.

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Section 6

The Period of Preparation for the Coming of the Messiah and the Period of Preparation
for the Second Coming of the Messiah

<p>The period of preparation for the coming of the Messiah</p>	<p>The period of preparation for the Second Coming of the Messiah</p>
<p>The Jewish people received Jesus 400 years after their return from Babylon.</p>	<p>Christians can receive the Lord of the Second Advent 400 years after the papal return.</p>
<p>This period was to horizontally restore through indemnity the vertical condition of indemnity from the 4000-year history of the providence of restoration since Adam.</p>	<p>This period was to horizontally restore through indemnity the vertical condition of indemnity for the 6000-year history of the providence of restoration since Adam.</p>
<p>The Israelites, who had returned from their captivity in Babylon, were restoring the "foundation of faith" by erecting the temple and by arousing the movement of reformation in their faith under the guidance of the prophet Malachi.</p>	<p>The medieval Christians, after the papacy's return to Rome, were restoring the "foundation of faith" by arousing the movement of religious reformation centering on Luther, and by pioneering a <u>new way of faith.</u></p>
<p>Since the providential age of restoration was the age in which to set up the faith toward God by the external conditions, the First Israel walked the way of external tribulations under the rule of the Gentile nations.</p>	<p>As a result of humanism in the Renaissance (the ideology of Enlightenment following it), and the Religious Reformation, religion and ideology experienced great chaos, So, the Christians had to suffer unspeakable internal trials.</p>
<p>God sent the prophet Malachi, preparing Israel as the chosen nation to receive the Messiah. Gautama Buddha of India (565-485 B.C.) pioneered Buddhism. Socrates of Greece (470-389 B.C.) pioneered the Hellenic culture. Confucius (552-479) set up Confucianism in the Orient. Jesus intended to unify all of them into one sphere of Christian culture.</p>	<p>The Renaissance and the Religious Reformation God prepared the foundation to receive the Lord of the Second Advent, by expanding Christianity to the whole world. Each religion is expecting the second coming of the person who has the final mission of realizing the purpose of that religion. L.S.A. intends to unify everything into one sphere of Christian culture.</p>
<p>The vast political territory of the Roman Empire with its ease of communication in any direction and the vast cultural territory could establish the level foundation on which to be able to expand rapidly the idea of the Messiah.</p>	<p>The worldwide democratic political sphere, the rapid progress in transportation and communication, and the free interchange of languages and cultures could establish the level foundation on which to be able to <u>expand rapidly the idea of L.S.A.</u></p>

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The significance of the clan society's having developed through the feudal society into the monarchic society was to prevent Satanic invasion by taking Satan's possession back to the Heavenly side and forming greater territory belonging to divine sovereignty. Satan counter-planned in order to maintain his sovereignty by forming Satanic feudal society and monarchic society in advance (the kingdom of Egypt, the ancient kingdom of Babylon, and the kingdom of the Hittites).

Thus in the Satanic world, according to the action of the original mind of man in correlation to God's providence, a kingdom higher in standard of goodness and another more evil fought constantly, resulting in the separation of good and evil. Therefore, if King Solomon had served God's will, he could have unified all the Eastern countries, after having absorbed the three great civilizations of Egypt, Mesopotamia, and Crete (Minoan). Further, he could have formed a worldwide territory enabling the Messianic ideal to be realized. However, due to the fall of King Solomon, God had to work His providence of tearing down this monarchic society.

God kept the Jewish throne vacant until the coming of the Messiah by having the Jewish people belong to many gentile nations. Especially, by having the Jewish people belong to the sphere of Hellenic civilization, God provided a society of a democratic type so that later, if the Jewish people should receive the Messiah upon his coming, he might become their king, according to the will of the people.

2. The Development of History in the Providential Age of the Prolongation of Restoration

(1) The providence of restoration and European history

The Roman Empire finally surrendered before Jesus at the end of the 4th century and decreed Christianity as its national religion. However, due to the Israelites' faithlessness, the Jewish people were destroyed, and also the Roman Empire was destroyed in 476 A.D. Thus, God's providence of restoration was shifted from Judea to Western Europe.

Therefore, the spiritual providence of restoration by Christianity, after Jesus, has been accomplished with Western Europe as the basis. So, the providential history of restoration of this age developed only in Western Europe. For this reason, the course of development of history discussed by historical materialism is applicable only to the history of Western Europe.

(2) Mutual relations between the history of religion, history of economy and history of politics

Due to the fall, man fell into ignorance of both the spiritual side and the physical side. Both spiritual ignorance and physical ignorance have been enlightened by religion and science respectively.

disorder. From this time, Christian society of Western Europe began to have its religion, politics and economy differentiated, each having its own separate course of development. Feudal society was made of a political system according to the master-servant relationship created among the major, middle, and minor feudal lords and the knights under the premise of obedience and service, and of the economic system of self-sufficiency of the manor system.

The land was divided among the lords. The king, as one of the feudal lords, had his power decentralized. Each lord exercised even the authority of judicial right, so each allocation of land was almost like a private possession apart from the national power over it.

Seen from the religious aspect, the Christian feudal society was established. The patriarch, the archbishop, and the bishop had positions, each corresponding to a major lord, medium lord, and minor lord. There also was a religious type of governmental system under an absolute master-servant relationship.

Studied from the economic aspect, this period was that in which the ancient slavery system was shifted to the manor system.

(5) Monarchic society and imperialistic society

Monarchic society came after feudal society.

Seen from the political aspect, the kingdom of the Franks, which continued for a long time, was originally a tribe of the West Germans. Charlemagne, who had thought highly of St. Augustine's "City of God, " established the kingdom of the Franks with that theory as the national ideology as soon as he became *king*.

Seen from the religious aspect, the Christian monarchic society that followed the Christian feudal society was the spiritual kingdom without land, established centering on the Pope on the "spiritual foundation to receive the Messiah." Pope Leo III ordained Charlemagne, crowning him and giving him the divine right. Thus, the spiritual kingdom centering on the Pope and the kingdom of the Franks united with each other and formed the Christian Kingdom.

The purpose of the monarchic period was to form a greater heavenly sovereignty from its people and its territory by uniting the feudal society. So, if the Pope, who had been establishing the foundation to restore the substantial world from the standpoint of the archangel, had obeyed the king from the position of Cain after his blessing of the king, and if the king had established the Christian kingdom completely on God's will by

running the government to realize the Messianic ideal, following the Pope's ideology, this very period could have become the Last Days. Thus, if the truth that could solve completely the conflicting problems of religion and science through one unified theme had appeared at that time, the religion, politics and economy would have developed toward a direction with one accord, and then the "foundation to receive the Lord of the Second Advent" could have been established on that foundation. The feudal society should have ended completely at that time, But, since the original ideal failed to be realized, the feudal system continued until long after that. Therefore, religion, politics and economics were still separated from one another; the spiritual kingdom centering on the Pope and the substantial kingdom centering on the king took contradictory positions, and separated.

As the feudal classes began to decline from the middle of the 17th century, the power of the feudal lords was centralized, around the king. In the political aspect, the absolute monarchic society came to be formed (between the middle of the 17th century and the French Revolution in 1789).

The Christian monarchic society, due to the decline of the dignity of the Pope, continued until the Religious Reformation in 1517.

In the economic aspect, the feudal system of economy persisted, even in the absolute monarchic society, until the French Revolution.

After the feudal society, the capitalistic society and the imperialistic society came about. Capitalism began to bud out in the middle of the 17th century and gradually entered its maturity after the period of the industrial revolution in England. The capitalistic society arose in order to develop the small-unit economic foundation, which had been secured through the feudalistic economic system, into a large-unit foundation. Further, in order to restore a worldwide foundation of economy, capitalism moved to the stage of imperialism.

The imperialistic idea in Western Europe motivated the Christian nations to obtain colonies all over the world, before and after World War I. Thus, the world progressed, radically, into the Christian cultural sphere.

(6) Democracy and socialism

The age of democracy followed the age of monarchism. The reason that the age of monarchism came was to erect the kingdom capable of receiving the Messiah as king, However, this age having failed to fulfill such a mission, God destroyed this society and set up democracy in order to work a new providence.

Man benefits of the age — 4 man's spirit becomes more
and more enlightened
religions _____ Christianity

Man, after all, inquires into Christianity, which God provided as the final and ultimate religion.

When the Messiah comes again into the society under the democratic government well matured by the Christian spirit, he will be able to set up God's sovereignty on the earth by the will of the people, thus restoring the Kingdom of Heaven on earth. Therefore, democracy is, ultimately, the political principle of God's final providence to annihilate the dictatorship on Satan's side and to restore, according to the will of the people, the sovereignty of God centering on the Lord of the Second Advent. Thus, in the late 18th century, the democratic revolutions took place in England, America, and France, collapsing the monarchic society and establishing the foundation of democratic society.

In the religious sphere, the Religious Reformation of 1517 caused the collapse of the spiritual kingdom centering on the Pope. The Christian democracy came in order to tear down the dictatorial sovereignty of the Pope, who was proceeding apart from God's will. Thus, the Christian democracy came to create a Christian-like social environment in which people could freely go, at a future time, to the Lord of the Second Advent in whatever manner and form he might come again.

In economic history, socialism came about in order to break imperialism and to establish a democratic economic society. Thus, World War I may be regarded as the war for the imperialistic nations to obtain colonies, while toward the end of World War II, national democracy made its appearance to tear down imperialistic colonial politics, forcing the great powers to abandon their colonial politics and to liberate the lesser powers. Accordingly, the age of capitalistic economy was shifted into the age of socialistic economy, with the collapse of imperialism as the turning point.

Seen from God's principle of creation, man's original value endowed at the creation must be equal between any two individuals. So, God intends to give everyone an equal environment and equal conditions of life. Man, having been created with such an ideal, cannot help demanding such a socialistic system of life since he searches for his original nature, striving after the democratic freedom at the consummation of history. If the will of the people should demand this, the politics according to the will of the people must also go in the same direction. Therefore, there will ultimately have to come a socialistic society centering on God,

(7) The principle of coexistence, co-prosperity, common-cause—and Communism

The benefits of the age in God's providence of restoration _____ man's original nature of creation is developed _____]. man longs for the world of God's ideal of creation _____ principle of coexistence, co-prosperity and common-cause ---4. Kingdom of Heaven on earth

Satan's side ---> "scientific socialism" based upon materialistic view of history _____> Communism

Communists say: primitive communistic society Communistic society (yet they do not know the cause)

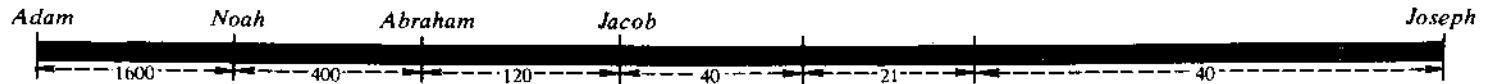
The Heavenly side is trying to realize the principle of coexistence, co-prosperity and common-cause, after going through socialism, in order to break down the imperialistic system of economy in which the state property is monopolized by a certain individual or class, and to establish a system of economy in which all people may equally enjoy the wealth. Meanwhile, the Satanic side is trying to realize Communism.

Through the religion of the new truth which can solve the problems of religion and science under one unified theme, there will come a political society in which all mankind, having been unified into the heart and bosom of God, will realize the ideal of creation on the economic foundation centering on God's ideal. This is the true Messianic Kingdom based on the principle of coexistence, co-prosperity and common-cause.

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CHART OF THE DEVELOPMENT OF HISTORY SEEN FROM THE PROVIDENCE OF RESTORATION

The Providential Period for the Foundation of Restoration



The Period of the Providence of Restoration

<i>Abraham</i>						<i>Jesus</i>					
Slavery in Egypt		The Period of Judges		The United Kingdom		The Divided Kingdom of North and South		Jewish Captivity and Return		Preparation for the Coming of the Messiah	
400		400		120		400		210		400	
The Israelite Clan Society		The Israelite Feudal Society		The Israelite Monarchic Society				The Israelite Democratic-Type Society			

The Prolongation Period of the Providence of Restoration

<i>Jesus</i>						<i>The Lord of Second Advent</i>					
Persecution under Roman Empire		Christian Churches under Patriarchal System		The Christian Kingdom		The Divided Kingdom of East and West		Papal Captivity and Return		The Preparation for the Second Coming of the Messiah	
400		400		120		400		210		400	
The Christian Clan Society		The Christian Feudal Society		The Christian Monarchic Society				The Christian Democratic Society			
History of Religion		The Early Church System Society		<i>Feudal Society</i>				The Middle of 17C		1789 (French Revolution)	
History of Politics								The Absolute Monarchic Society		Democratic Society	
History of Economy		The Slavery System Society		<i>The Manor System (Feudalism)</i>				The Capitalistic Society		Imperialistic Society	The Society of Socialism

CHAPTER V
PREPARATION PERIOD FOR THE SECOND ADVENT OF THE MESSIAH

The preparation period for the Second Advent of the Messiah is the 400-year period from the Religious Reformation of 1517 to the end of World War I in 1918. This era is divided into three periods: the period of Religious Reformation, the period of struggle among religions and ideologies, and the period of maturity for politics, economy and ideology.

Section 1
The Period of Religious Reformation (1517-1648)

The 130-year period, from the time when Luther held the banner of religious reformation in Germany in 1517 to when the fight between the two religious sects of old and new was ended by the Treaty of Westphalia in 1648, is called the "period of Religious Reformation." The character of this period was formed by the Renaissance and the Religious Reformation. When the purpose of God's providence which He intended to fulfill through the medieval society became a failure, the Renaissance and Religious Reformation carried out the leading mission of establishing the "foundation to receive the Lord of the Second Advent, " by turning it in the new direction of the providential history.

Because of the social environment of the feudal system and the secular degradation of Roman Catholicism in the medieval ages, the original nature of man was restrained and its free development was restricted. Faith can only be realized by a vertical relationship directly between the individual and God. The intervention of the Pope and priests together with formal religious ceremonies and laws fettered the religious freedom of that age, while the strict system of the feudalistic classes restrained man's independent religious activities,

Besides, through buying and selling of the priesthood and the exploitation of the people by the priests, the priests' lives inclined to be luxurious and hedonistic. Therefore, the papal authority became like the authorities of the general society, and it was unable to lead the life in faith of the people.

Medieval men, who were under the bondage of such an environment as was blocking man's way toward restoring his original nature of creation, moved spontaneously in the direction of restoring this by breaking down the environment.

Man was created to live by the give and take action between internal character and external form. Therefore, man's original nature is in pursuit of two desires. In working His providence of restoration for the re-creation, God restores first what is external and next what is internal.

Medieval men were to restore their original nature of creation by separating themselves from Satan who invaded them due to the degradation of the popes whose internal mission had been to restore the "foundation of faith, " They divided the leading spirit of medieval men into the movement to restore Hellenism, which was the Cain-type, and the movement to restore Hebraism, which was the Abel-type. The former caused the Renaissance, which was an expression of humanism, while the latter aroused the Religious Reformation for the revival of theism.

About 2000 B. C. the Minoan civilization was formed, centering on the island of Crete in the Mediterranean Sea. This civilization, spreading into Greece, formed the Hellenistic cultural sphere of the Cain-type in the 11th century B. C., of which the leading spirit was Hellenism, centering on humanism. About the same time in western Asia, the Hebraic cultural sphere of the Abel-type was formed, of which the leading spirit was Hebraism, centering on theism. This was the period of the United Kingdom. If the Israelite kings of that age had set up the "foundation to receive the Messiah, " thus receiving the Messiah at that time, the Hebraic cultural sphere could have absorbed the Hellenic cultural sphere, thus forming one worldwide cultural sphere. However, this was not formed due to their faithlessness. The period from the time of their subjection to Greece in 333 B. C. until Jesus' coming, was the period during which Hebraism was placed in the situation of being controlled by Hellenism.

If the Jewish people had become one centering on Jesus by believing in him, the Roman Empire of that time could have become the Messianic kingdom centering on Jesus. If so, Hebraism could have absorbed Hellenism, thus forming a worldwide Hebraic cultural sphere, Nevertheless, this will was not fulfilled because of the Jewish people's betrayal of Jesus, and Hebraism remained under the control of Hellenism. After Christianity had been officially recognized in 313 A.D., Hebraism began gradually to overcome Hellenism, finally forming the two great cultural spheres of Greek Orthodoxy and of Western European Christianity in the 700's A. D.

If in medieval society the popes and the kings had not become corrupted, the "foundation to receive the Lord of the Second Advent" could have been established at that time, and Hebraism could have completely absorbed Hellenism, forming one cultural sphere for the whole world. However, their degradation caused a Satanic invasion of Hebraism. Hence, God had to work His providence of separating Satan, thus arousing the movements to restore Cain-type Hellenism and Abel-type Hebraism, These finally presented themselves in the form of the Renaissance and the Religious Reformation.

In this age, since the Renaissance occurred, Hellenism was placed in a position of having control over Hebraism. Thus, this period becomes that in which to restore through indemnity, as the substantial time-identity, the period in which Hellenism held control over Hebraism. Only by the Cain-type Hellenism surrendering completely to the Abel-type ideology of Hebraism and thus separating from Satan, who had invaded the leading spirit of medieval men, could the "foundation of substance" to receive the Lord of the Second Advent have been accomplished at that time,

1. The Renaissance

It is man's original nature to pursue freedom, the independence of his personality, intelligence and reason, and also nature, reality and science. Men of the medieval society whose original nature had been oppressed by the social environment of the feudal system, were more ardently in pursuit of the above-mentioned things due to the external desire of their original nature. Medieval people also came to study the classics of Hellenism, imported from the East, The old spirit of Hellas was an external pursuit of man's original nature: the pursuit of human freedom, the independence of personality, the dignity of human intellect and reason, estimation of nature, emphasis on reality, and exaltation of science, Therefore, it agreed with the desire of the people's original nature; the movement to restore Hellenism occurred with great ardor, finally leading it to the emergence of humanism.

Renaissance means "rebirth" or revival. The Renaissance developed in Italy as early as the 14th century, and at first began as a movement to return to ancient Greece in imitation of the Hellenic spirit. It advanced to become a movement to reform medieval social life by reproducing this classic culture. Going beyond the culture, it expanded to become a movement of reform, covering all the problems of society, such as politics, economy and religion. It also became the external driving force which formed the modern society. The Renaissance is a phenomenon which developed in the form of an external reformation movement covering the whole of the feudal society and centering on humanism.

Dante
Petrarch } synthesis
Boccaccio }

2. Religious Reformation

Medieval men, as they came to advocate humanism, resisted formal religious ceremonies and rules. They went against the feudal system of classes and the papal authority which repressed man's autonomy. They also repulsed the obstinate life of faith of the age, in which everything was thought to be solved only by having it subjected to the Pope. The people came to repel the seclusive, other-worldly, and ascetic attitude of faith which ignored nature, reality, and science, Thus, medieval Christians finally rebelled against the papacy.

As medieval men pursued the external desire of their original nature, they also came to pursue the internal desire of that. They advocated the restoration of the early Christian spirit in which the people, centering on the apostles, were very earnest in following God's will. This was actually the movement of restoration of Hebraism in the Medieval age, In the 14th century, John Wycliffe of England, translated the Bible into English, insisting that the standard of faith be put upon the Bible itself, At the same time, he denounced the degradation of the priesthood.

The movement of Religious Reformation developed in England as early as the 14th century. The same movement occurred in Italy at the end of the 15th century but failed. Later, in 1517, Pope Leo X began to sell "indulgences, " so the Religious

Reformation exploded, centering on Martin Luther. The fire of this movement spread and developed actively in France, centering on Calvin, and in Switzerland, centering on Zwingli, gradually expanding into England, Holland and many other countries.

The international conflict which burst out around the Protestant movement continued for more than 100 years until the fight between the old and new religious sects was once settled by the Thirty Years' War. This war was waged, centering on Germany, and finally ended in 1648, with the Treaty of Westphalia. As a result, the struggle ended in Northern Europe with the victory of Protestantism. Southern Europe remained as the territory of Roman Catholicism.

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Section 2

The Period of Struggle among Religions and Ideologies (1648-1789)

This is the period of the 140 years from the treaty of Westphalia until the French Revolution in 1789. Modern men could not avoid the division of doctrine and the fight among philosophers that came from the freedom of religion and ideology.

The providence of restoration has been woven by the works of division into the Cain-type and Abel-type from the individual level to the worldwide level during the long period of history. Consequently, at the consummation of human history, this world of corruption is to be divided into the Communistic world of the Cain-type and democratic world of the Abel-type.

1. The Cain-Type View of Life

The anti-medieval movement of the Renaissance, which occurred with humanism as its backing, made light of conversion to God and dedication to religion. That is, it abandoned the medieval view of life under which the people regarded nature and the physical body of men as base and even sinful, and established the view of life exalting the value and dignity of these things. Man and nature came to be recognized through rational criticism by reason and experience, and through demonstrative analysis. This view of life has gone through the two forms of methodology of cognition and speculation. The one is "rationalism" by the deductive method, and the other is "empiricism" by the inductive method.

Rationalism, whose father was Descartes of France, maintained that all truths could be researched only by "reason," with which man was endowed from the moment of his birth. Rationalists broke down the historical tradition, and intended to deny God, the world, and even themselves.

On the other hand, empiricism, whose father was Francis Bacon of England, held that all truths could be researched only by experience. Empiricism held that the human mind, like pure white paper, should be removed from any preoccupation whatever and could only come to comprehend any new truth through experience and observation.

Thus, the rationalistic ideology which valued human reason apart from God and the realistic ideology centering on man while based on experience both rejected mysticism and visions. By rationalizing and focusing only on human life, both separated man and nature from God.

The Renaissance, on the two currents flowing from humanism, gave birth to a view of life which prevented man from going the way to God in accordance with his internal trend and opened the way of the Satanic side by following the external trend alone. This was actually the Cain-type view of life. This Cain-type view of life, upon entering the

18th century, broke down history and tradition, judged every human endeavor by reason and by actualism, thoroughly repulsed that which was unreasonable and unrealistic, and denied God, emphasizing the rational reality of life, This was the thought of the Enlightenment. The Enlightenment, which bloomed in the mainstream of empiricism and rationalism, became the motivating power for the French Revolution.

Influenced by this Cain-type view of life, there occurred in England the doctrine of deism, originated by Edward Herbert.

In the beginning of the 19th century, Hegel, of Germany, made a comprehensive compilation of the philosophy of idealism. But Hegel's philosophy, when influenced by the atheism and materialism that emerged in France on the basis of the Enlightenment, gave rise to left-wing Hegelianism. The Left-Hegelians overturned his logic and systematized the philosophy of dialectical materialism, which motivates the communist world of today. D. F. Straus wrote "The Biography of Jesus, " while Feuerbach wrote "The Essence of Christianity." Their theory became the backing for materialism.

Karl Marx and Friedrich Engels advocated dialectical materialism, and combined atheism and materialism, Afterwards, the Cain-type view of life matured to form the Communist world of today,

2. The Abel-Type View of Life

The movement to restore Hebraism motivated the Religious Reformation. Through this movement, philosophy and religion came to establish a vertical view of life headed for man's original nature endowed at the creation; this we call the Abel-type view of life. This led medieval men to progress toward God at a higher level,

Kant of Germany, introduced "critical philosophy" by assimilating empiricism and rationalism, which had conflicted with each other. He pioneered the Abel-type view of life from a philosophical angle. According to Kant, our various sensations occur by contact with external objects. This alone may give us the content of cognition, but cannot actualize the cognition itself. In order to actualize the cognition, there must be a certain form to unify the various contents (which are subsequent and empirical) according to one solid relationship. This form is the very subjectivity of oneself. Therefore, cognition is said to be actualized when the various sensations coming from the objects are integrated and unified by one's subjective form (inherent and transcendent) according to the spontaneous action of one's thinking power or one's spiritual awareness. Thus, Kant overturned the existing theory of facsimile which said that subjectivity is determined by the object, establishing a new theory that subjectivity determines the object. Hegel especially pioneered a new aspect of philosophy. Their idealism formed the Abel-type view of life, in the realm of philosophy.

In the religious world, there emerged a new movement which emphasized mystical experiences more than doctrines or formalities, attaching importance to religious passion and man's inner life. Representative examples are Pietism centering on Phillipp Spener of Germany and Methodism centering on the Wesley brothers of England. In England,

there also emerged the Quakers, with the mystic George Fox as founder. Next, Emanuel Swedenborg disclosed heavenly secrets.

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Section 3
The Period of Maturity of Politics, Economy and Ideology (1789-1918)

Upon entering this period, these two views of life matured in their respective directions, As they matured, two types of worlds, one of Cain and the other of Abel, were formed. The politics, economy and ideology also developed to a stage prior to their conversion into the ideal society,

1, Democracy

In the middle of the 17th century, the feudal lords established unified states with many small nations as a unit; by consolidating them under the king, they formed an absolute state with the centralization of administrative power. This was the period of absolute monarchy when, influenced by the idea of the "divine right of kings, " the kings were endowed with absolute power. From the social aspect, let us now examine the cause that brought about this period. First, it was for the class of citizens united with the king to resist the feudalistic class. Second, it was because they needed a strong national identity apart from the feudal system in order to control trade in their economic activities, and because they needed the mercantile economic policy under strong protection and supervision by the state for the welfare of the people.

On the other hand, seen from the standpoint of the development of the history of the providence of restoration, monarchic society on the Heavenly side should have been realized after the feudalistic society. The popes and kings of this age, however, failed to become one; the society on the Heavenly side was not realized. In reverse manner, the society centering on the Pope turned out to be the society of absolute monarchy on the Satanic side, following the course that Satan had laid out in advance.

The society of absolute monarchy, which fettered the freedom of faith under the Christian democracy since the Religious Reformation, went contrary to the attainment of the purpose of the Abel-type view of life, The feudalistic system which had still remained in that society became an obstacle to the development of the citizen class under the leadership of the atheists and materialists and thus also contradicted the attainment of the purpose of the Cain-type view of life. Therefore, both of the two views of life tended to break down the society and finally formed two types of society—one of Communism and the other of democracy based on the two types of democracy, Cain-like and Abel-like,

(1) Cain-type Democracy

Cain-type democracy grew out of the French Revolution. France in that day was in a period which saw the expansion of the idea of Enlightenment, being led into atheism and materialism by the Cain-type view of life. The citizens were awakened to the contradiction of absolutism, and naturally their desire to break down the remnant of the old system attained a zenith.

Here in 1789, the citizens broke down the feudalistic ruling- class of the absolute monarchic society and at the same time rose to advocate democracy for the freedom, equality, and liberation of the third class (citizens). This was actually the French Revolution. As a result of this revolution, the "Declaration of the Rights of Man" was officially announced; thus, democracy was established in France. However, because this democracy came out of the idea of Enlightenment, which developed into the ideology of materialism due to its setting up the Cain-type view of life, we call this the Cain-type democracy. Therefore, the thinkers of the French Revolution were scholars from either the line of atheism or materialism. The democracy of France inclined toward totalitarianism. This, developing externally more and more, was systematized into the Marxism of Germany and the Leninism of Russia, thus finally forming the Communist world.

(2) Abel-type Democracy

The democracy realized in England and the United States was the Abel-type democracy realized by ardent Christians, who were the fruits of the Abel-type view of life, through their victory over absolutism, against which they had fought for the sake of their freedom of faith.

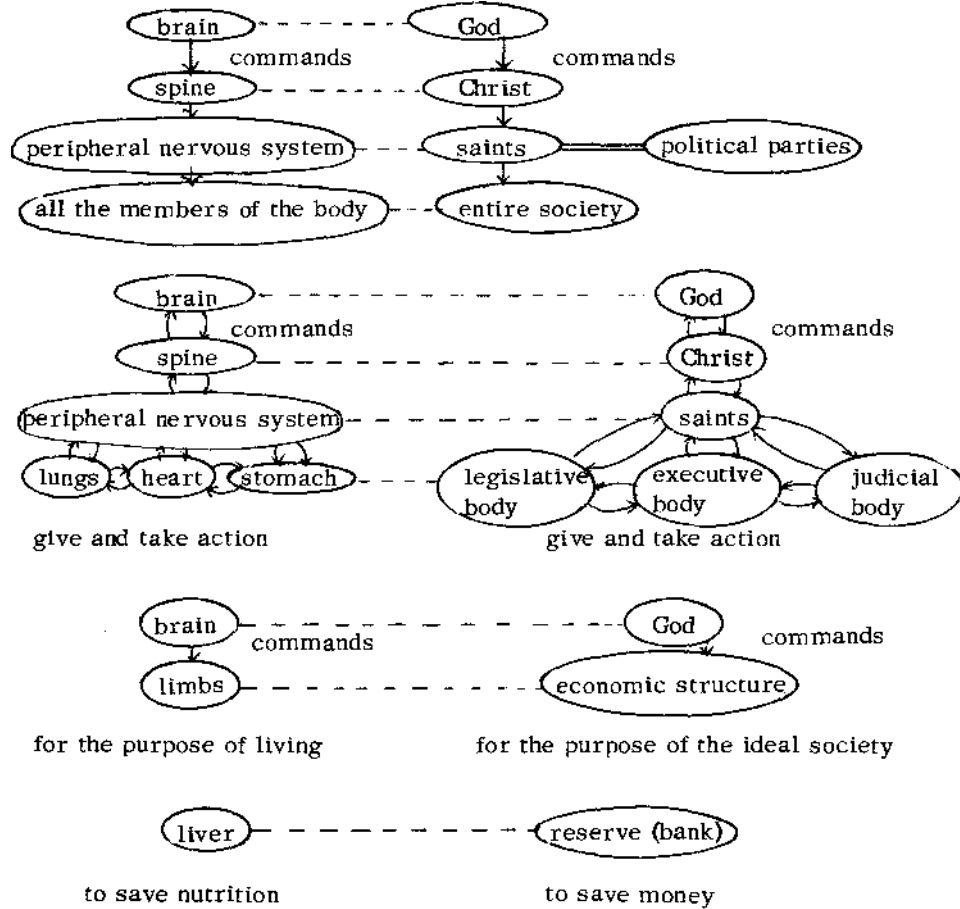
In England, as Charles I strengthened absolutism and national religion, many Puritans moved into other European countries or the New Continent in search of freedom of faith. Previously, in Scotland, some of the Puritans who had been under religious persecution passed the People's Pact, resisting the king (1640). Again in England, the Puritans, who were the nuclear members of Parliament, launched the Puritan Revolution, centering on Cromwell (1642). Besides, as the absolutism and strengthening of the national religion by James II were intensified, William of Orange, who was at that time Stadholder of the Netherlands, landed in England with his army in 1688 in order to protect the freedom of faith and civil rights and performed the Glorious Revolution. Upon his enthronement, William recognized the independent rights of Parliament by approving the "Declaration of Right." This became the basis of the constitution of England. The main cause of this revolution was to obtain the internal liberation and freedom of faith.

Then the Puritans, who had been suppressed under the imperial regime of absolutism in England, went to the new continent of America in order to obtain freedom of faith, and in 1776 they founded an independent nation there. Thus, they came to establish American democracy.

2. The Significance in the Principle of the Separation of Three Powers

The idea of the separation of the three powers was advocated by Montesquieu, who was an authority in the school of the Enlightenment. The separation of powers was to decentralize national power and prevent it from being concentrated in a specific individual or organization as had been done in the political system under absolutism. This was actualized when the "Declaration of the Rights of Man" was announced at the time of the French Revolution. Originally, this was the structure of the ideal society designed by the Heavenly side, but this was realized in advance by the Satanic side, in a pseudo-form of the Principle.

The ideal world would have resembled the structure and function of a perfect man.



There was a period in which the king shouldered all the functions of the three powers of legislative, executive and judiciary, and of the political parties. However, this changed into another period in which the king held the three powers and churches centering on the Pope took charge of the mission of the political parties. The political system of this age was again divided into the three powers —of legislative, executive and judiciary—due to the French Revolution, and political parties came to bear a marked political mission. Thus, by establishing the constitutional political system in democracy, they could at least realize the pattern of the system of an ideal society.

Today's democratic government made itself finally resemble the structure of a human body. But, this is like a fallen man. Therefore, the three organs of legislative, executive and judiciary become like three organs of a human body which are rendered unable, due to the severance of the nervous system, to feel and respond to commands from the brain; they cannot help opposing and conflicting with one another, and lack mutual harmony and order.

Therefore, the purpose of the ideal of the Second Advent of the Messiah is to make the present political system display its original function centering on God's will by connecting it to the perfect central nerve.

3. The Significance of the Industrial Revolution

God's ideal of creation will be realized not only by forming a human society without sin, but by realizing a blessed social environment. Therefore, at the consummation of history, the Word that can completely remove our spiritual ignorance must appear, while science must be so developed as to be capable of removing completely man's ignorance of physical reality, thus realizing a scientific society of a stage prior to the emergence of the ideal society. Seen from this providence of God, we can understand that the Industrial Revolution of England came from the providence of restoring the living environment for the ideal society.

Production, distribution and consumption in the ideal society must have an organic relationship of give and take action, such as that among the stomach, heart and lungs in the human body. Therefore, production sufficient to fill man's needs, fair distribution—neither excessive nor insufficient—and rational consumption for the purpose of the whole must occur.

Meanwhile, mass production after the Industrial Revolution stimulated England to rapidly pioneer the settlement of vast colonies as her markets and sources of supply of raw materials. In this way, the Industrial Revolution carried out not only the mission of restoring the external environment for the ideal society, but also that of the internal providence of restoration by providing a vast territory for the propagation of the gospel.

4. The Strengthening of the Powers, and the Partition of Colonies

The Industrial Revolution industrial development economic
society of over-production _____ markets for excessive production and sources
of materials _____)scramble for colonies -4-strengthening of the powers

5. The Revolution of Religion, Politics and Industry Following the Renaissance

Cain-type movement to restore Hellenism

Humanism (the first Renaissance)

Enlightenment (the second Renaissance)

Historical materialism (the third Renaissance)

Communism

Abel-type movement to restore Hebraism

The first Religious Reformation



Luther

The second Religious Reformation (new spiritual movement)

Spener, Wesley, Fox, Swedenborg

The third Religious Reformation (new truth)

Under the influence of the three stages of Religious Reformation and Renaissance

The collapse of medieval feudal society

The collapse of absolute monarchic society

4

The formation of Communist society (3rd. Renaissance)

The new truth of the democratic world of God's side (3rd. Religious Reformation)

Kingdom of Heaven on earth (the unified world)

Economic reformation

The first Industrial Revolution (steam)

The second Industrial Revolution (electricity and gasoline)

4

⌘ The third Industrial Revolution (atomic energy)

A very blessed social environment for the ideal world

These three stages of revolution, covering the three fields of religion, politics and industry, which followed the three stages of Renaissance, are the necessary course for the realization of the ideal society, in accordance with the three stages of the law of development.

4. * * * * 4. *

Section 4
The Great World Wars

1. The Cause of the Great World Wars Viewed from the Providence of Restoration through Indemnity

Just as there are both internal and external causes in human action, there should be both internal and external causes in the great world war.

The internal cause of the great world wars

- (1) The last struggle of Satan trying not to let his opponent take away his sovereignty.

Satan has realized, in advance, the non-principled world in the pattern of the Principle ---> God takes away Satan's non -principled world
----*God's world of the Principle is restored

In the consummation of history, Satan would display his last struggle against the Heavenly worldwide course of restoration into Canaan
The act of smiting Satan three times appeared in the three great world wars.

- (2) As Satan has realized in advance the type of world in which God would have fulfilled His three great blessings to men in a non-principled way, the great world wars are inevitable in order to set up the worldwide condition of indemnity to restore God's three great blessings, Three great world wars must occur to smite, through three stages, the non-principled world which follows the pattern of fulfilling the three great blessings, centering on Satan.
- (3) The great world wars are inevitable in order for earthly men to overcome Satan's three temptations to Jesus on the worldwide base.
- (4) The great world wars are inevitable in order to set up the worldwide condition of indemnity for the restoration of the Heavenly sovereignty.

God divides this fallen world into the two types — the Cain-type and the Abel-type— and has the Heavenly world of the Abel-type smite the Satanic world of the Cain-type, thus restoring worldwide, through indemnity, the act of Cain's having killed Abel.

2. The First Great World War

- (1) Summary of the providence for the First World War

	Abel-type nations	Cain-type nations
	America, England, France	Germany, Austria, Turkey
Political	Democratic government based upon Abel-type democracy	Totalitarian government based upon Cain-type democracy
Economic	Advanced capitalistic nations	Less advanced capitalistic nations
Ideological	Christian nations	Anti-Christian nations

(2) What decides the Heavenl side and the Satanic side?

Standard of decision: The direction of God's providence of restoration
The position of taking the same direction as God or at least of acting
in concert with God _____ 1. • Heavenly side

The position contrary to God _____ Satanic side

Example: Moses killed the Egyptian.

The Israelites destroyed the seven tribes of Canaanites.

When a certain religion, which has a purpose of goodness, should block
the way of the religion of God's final mission, that religion may belong
to the Satanic side.

Example: Judaism which rebelled against Jesus
Satanic side

All the lineage of the Abel -type view of life _____ Heavenly side

All the lineage of the Cain-type view of life _____ Satanic side

The democratic world _____ Heavenly side

The Communist world _____ Satanic side
(materialists)

Christianity was set up as the central religion with the final mission to
fulfill the purpose of all religions. Therefore, anything blocking the way
of Christianity belongs to the Satanic side.

(3) The cause of World War I viewed from the providence of restoration

a, To set up the condition of indemnity on the formation level
to restore God's three great blessings,

The Kaiser of Germany was the personage of the Adamic

model, with perfected individuality in the formation stage on Satan's side, and fulfilled the pattern of multiplying children by advocating Pan-Germanism. He then realized the pattern of dominating the whole creation by setting up the policy of world conquest, thus realizing the non-principled world in the type of perfection in formation stage of the three great blessings, centering on Satan.

Therefore, the Heavenly side had to set up the condition of indemnity in the formation level to restore God's world of the Principle, by smiting the Satanic side.

- b. To have earthly men of the Heavenly side overcome Satan's first temptation to Jesus on the worldwide basis.

The Heavenly side laid the foundation for the Lord of the Second Advent to be born and to restore his perfect individuality, by setting up the condition of indemnity to restore, worldwide, God's first blessing to man.

- c. To establish the foundation in the formation stage to restore the Heavenly sovereignty.

The Heavenly side established a wide and firm basis of politics and economy, by Christianizing the world.

(4) Result of World War I viewed from the providence of restoration

- a. There was established the condition of indemnity in the formation stage to restore, worldwide, God's three great blessings to man.

- b. There was established the condition of indemnity to restore, worldwide, God's first blessing to man _____. The foundation was established on which the Lord of the Second Advent could be born.

From that time began the formation period for the ministry of the Second Advent.

- c. There was established the foundation in the formation stage to restore Heavenly sovereignty
- d. The Communist world rose, centering on Stalin, who was the symbolic representation of the Lord of the Second Advent on the Satanic side.

3. The Second World War

(1) Providential outline concerning World War U

Democracy established the foundation of victory in the growth stage by conquering totalitarianism, which blocked the way of the original nature of man.

(2) What is totalitarianism?

Totalitarianism is a political ideology which denies the dignity of man's individuality and the freedom of speech, publication, meeting and association, together with the basic human rights regarding the state and the parliamentary system--which are the bases of the democratic political ideology--and it insists that any individual or group should exist for the benefit and development of the whole nation or state. The guiding principle of totalitarianism does not put any authority on the majority but on one man.

(3) Nations on the Heavenly side and those on the Satanic side during World War II

Heavenly side	Satanic side
America, England, France	Germany, Japan, Italy
Democracy, based upon Abel-type view of life	Totalitarianism, based upon Cain-type view of life
Christian	Anti- Christian

(4) The reason the Heavenly side and the Satanic side confronted, with three great powers on each side

It was due to the fall of the three beings, Adam, Eve and the archangel, that God's three great blessings were not fulfilled. Therefore, in restoring the three great blessings, there had to be the participation of three beings in order to restore them through indemnity.

God fulfilled the providence of spiritual salvation by combining the three beings—Jesus, the Holy Spirit, and the archangel.

The great world wars, which are to restore the three great blessings, had the three nations on the Heavenly side and the three ones on the Satanic side, symbolizing Adam, Eve, and the archangel.

	Heavenly side	Satanic side
	<u>Adam</u> <u>Eve archangel</u>	<u>Adam</u> <u>Eve</u> <u>archangel</u>
<u>WWI</u>	<u>America, England, France</u>	Germany, <u>Austria</u> , Turkey
<u>WWII</u>	<u>America, England, France</u>	Germany, Japan, Italy

Why did the Soviet Union, which was a nation on the Satanic side, join the Heavenly side?

Totalitarianism during the Second World War became an obstacle in the way of the Satanic side, as it did on the Heavenly side. Meanwhile, God had to allow, even temporarily in the providence of restoration, the Satanic side to realize the Communist world. Therefore, God let the Communist world rapidly bear its own fruit through the Soviet Union's breaking the totalitarian nations in cooperation with the nations on the Heavenly side.

(5) The cause of World War II viewed from the providence of restoration

- a. To set up the condition of indemnity on the growth level to restore God's three great blessings

God, by sending Jesus, the second Adam, tried to restore the world with His three great blessings fulfilled. But, the faithlessness of the Jewish people caused a failure.

The Jesus-type personage on the Satanic side was Hitler. Therefore, the life of Hitler was very similar to that of Jesus in the aspects of his thinking, his single life, his miserable death, and his missing corpse. Hitler was the Adam-type personage, with perfected individuality in the growth stage on Satan's side, while he fulfilled the pattern of multiplying children by advocating Pan-Germanism and realized the pattern of dominating the whole creation by establishing the policy of world hegemony. Thus, he realized the non-principled world in the pattern of having perfected the three great blessings on the growth level, centering on Satan. The Heavenly side had to set up the condition of indemnity on the growth level to restore the world of having perfected the three great blessings, by smiting the Satanic side.

- b. To have earthly men of the Heavenly side undergo and overcome, worldwide, Satan's second temptation to Jesus.

Just as Jesus established the foundation for the restoration of the children by overcoming the second temptation, the world of the Heavenly side had to lay the worldwide foundation for men of the Heavenly side by winning the victory in the Second World War.

- c, To establish the foundation on the growth level for the restoration of God's sovereignty

(6) Result of World War II viewed from the providence of restoration

The fact that Hitler (the Jesus-type personage on the Satanic side) and his country were destroyed, and the Communist world centering on Stalin (the person in the pattern of the Lord of the Second Advent on the Satanic side) appeared on the worldwide basis foreshadowed that the age in which man has erected the spiritual kingdom centering on the resurrected Jesus had passed, and that the time had come to build a new heaven and a new earth, centering on the Lord of the Second Advent.

Thus, after World War II, we entered the growth stage for the ministry of the Second Advent. Many people have therefore received revelations concerning Christ coming again, and spiritual works occur all over the world.

All the established religions secularized in increasing chaos and division, losing their religious power

4. The Third World War

(1) Is the Third World War inevitable?

God blessed man to dominate the whole world. Therefore, at the consummation of human history, both the Heavenly side and the Satanic side must come to dominate the world in their respective ways. Thus, the two worlds of democracy and Communism will stand together. For the final separation and unification of these two worlds, there should come world wars. The First and Second World Wars having been the wars to divide the world into the two worlds of democracy and of Communism, the war for the unification of these two separate worlds must come next. This is the veritable Third World War. There are two ways for that war to be fought.

- a. The first way is to subjugate and unify the Satanic side by weapons. However, the ideal world, being that in which the whole of mankind should rejoice, will never be realized by the use of weapons. There must be an absolutely perfect ideology that is able to satisfy the desire of man's original nature.
- b. The second way is to subjugate and unify the Satanic world by a wholly internal fight through ideology without any

external fight by weapons, The world of perfect oneness will be realized, by man's reason.

The question of which kind of war will occur will be decided according to the success or failure of man's carrying out his own portion of responsibility.

From where, then, will the new-world ideology necessary for this come?

This ideology should come out of the democratic world which was established by the Abel-type view of life, But, such a new truth, when it should come, will conflict with the old ones which many people have until now believed to be true. So, even in today's democracy, people will be divided into Cain and Abel, fighting with each other.

This new truth wins victory in the democratic world
subjugates the Communistic ideology
one world

Dialectical materialism (the final "truth" of Satan)
destroys any spiritual being denies both God and
Satan self-destruction

(2) Providential summary of the Third World War

The Third World War is the final war in which God intends to restore the ideal world by having the democratic world subjugate the Communist world. Through World War III they must build the democratic foundation of the perfection level by setting up the perfect Abel-type view of life, according to the new truth, thus leading all mankind into one world. This is the final war in which to restore through indemnity, horizontally, all that was invaded by Satan.

(3) The cause of the Third World War viewed from the providence of restoration

- a, To set up worldwide the condition of indemnity on the perfection level to restore God's three blessings to man

At the close of history, there will be realized the non -principled world in the pattern of having restored the three great blessings, centering on a personage in the pattern of the Lord of the Second Advent on the Satanic side, That personage was Stalin. He, as the personage in the pattern of having perfected his individuality on the Satanic side, fulfilled

the pattern of having multiplied children by advocating the combined efforts of the farmers, fishermen and laborers. He also realized the pattern of dominating all things by establishing the policy of Bolshevizing the world, thus fulfilling the pattern of the three great blessings. The Heavenly side, by smiting this, has to set up the condition of indemnity for the restoration of the world in which the three great blessings are accomplished centering on God.

- b. To have earthly men of the Heavenly side overcome, worldwide, Satan's third temptation to Jesus, The Heavenly side must restore man's domination over the whole world of creation by winning a victory in the Third World War.
- c. To establish the foundation on the perfection level for the restoration of sovereignty

The Heavenly side must realize the ideal world under the macrocosmic Principle by destroying the Communist world, and by having all the sovereignty returned to God.

(4) Result of the Third World War viewed from the providence of restoration

God intends to restore through indemnity the whole of the providential course which has been prolonged as many as three stages by winning victory in the three world wars, thus realizing the ideal world originally designed at the creation.

CHAPTER VI

THE SECOND ADVENT

The view that Jesus will come again in a spiritual body:

From the time of his resurrection until the present date, Jesus has spiritually visited believers very often. (Matt. 28:9)

Jesus' disciples were waiting for the day of the Second Coming even though they could meet him in spirit at any moment.

Rev. 22:20 "He who testifies to these things says, 'Surely I am coming soon,' Amen, Come, Lord Jesus!"

Therefore, his coming in a spiritual body is not the Second Advent.

1, When Will Christ Come Again ?

(1) The Biblical verses which say that no one knows of that hour

Matt, 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only,"

II Etter 3:10 "But the day of the Lord will come like a thief....."

Rev. 3:3 "If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you."


(2) The Biblical verses which say that we can know the time of the Second Advent

Amos 3:7 "Surely the Lord God does nothing, without revealing his secret to his servants the prophets."

I Thess. 5:4 "But you are not in darkness, brethren, for that day to surprise you like a thief."

Luke 21:34-36 ..that day comes upon you suddenly like a snare.... But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

Matt 24:36 "...but the Father only."

contradiction 

2, In What Manner Will Christ Come Again?

(1) Viewpoint concerning the Bible

The important parts of the Bible are written in symbols and parables.
(John 16:25, Matt. 13:34)

Without any preconception -3-correct viewpoint -->correct interpretation

Example: The matters concerning John the Baptist
_____ He was regarded as having fulfilled his mission in spite of his failure.

The Bible _____>The Lord will come on the clouds with the archangel's trumpet call

Matt. 24:30-31 "... ,they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call..."

Rev. 1:7 "Behold, he is coming with the clouds...."

Historical precedents

a. The second advent of Elijah

Mal. 4:5 Elijah _____ 4. Messiah

II Kings 2:11 "...Elijah went up by a whirlwind into heaven. "

The Jewish people were looking forward to the day of Elijah's coming down from heaven because they believed that he had once ascended into heaven.

But, Matt. 17:13, Matt. 11:14 _____ John the Baptist = Elijah
(Jesus himself said so.)

Elijah was living in the spirit world (II Kings 2:12, Luke 9:30)
Therefore, John the Baptist was to accomplish Elijah's mission with the power of Elijah 'Johnthe Baptist = Elijah
(not the same person)

b. At the time of Jesus' coming

Dan. 7:13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man...."

So, many saints must have been believing that the Messiah would come on the clouds.

But, Jesus came in the flesh. (John 3:13)

II John 7 8 —————The apostle John named "antichrists" all those who denied that Jesus was born in the flesh.

One more Biblical ground from which to believe that Christ will come again on the clouds.

Acts 1:11

"Men of Galilee, (a) why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come (b) in the same way as you saw him go into heaven.

(a) Why do you stand looking into heaven? _____>
Don't look into heaven. This is because the disciples, who had seen Jesus go into heaven, were thinking that Jesus would descend from heaven{

(b) The disciples saw not only Jesus' ascending into heaven but also his whole life.

(Jesus' birth his 33-year life of persecution went into heaven)

(Therefore, the Lord of the Second Advent, just as Jesus, will be born on the earth life of persecution recognized as the Messiah goes into heaven)

"from you" the Lord of the Second Advent will be born and live among "you, " and then he will go into heaven.

Not every body saw Jesus go into heaven

Only those disciples whose spiritual eyes were open saw him. If everybody had seen him, everybody could have believed in Jesus. But, even after that, the disciples were persecuted as ever.

Jesus seen by spiritual eyes his spiritual body, but not his physical body

John 20:19 "...the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them

Therefore, clouds seen by spiritual eyes vaporized clouds

Therefore, clouds on which the Lord of the Second Advent comes clouds in the sky

(2) The Lord's Second Advent will be realized by his birth on the earth.

Rev. 12:5 "She brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne."

This woman a male child --4-L.S.A. will be born on the earth caught up to God's throne

Up to the present, many people have been interpreting the woman as the "Church". But, the woman is a human being. Even if the woman should be the "Church," L. S, A. will be born on the earth because the "Church" is on the earth,

Luke 17:20 "The Kingdom of God is not coming with signs to be observed."

The Lord is born as a baby, so he is not observed.

Luke 17:21 "Nor will they say, 'Lo, here it is!' or 'There!' for behold, the Kingdom of God is in the midst of you."

The Kingdom of God comes with the Lord. If the Lord came on the clouds, everybody could recognize him, and the Kingdom of God would come instantly. But, he comes as a baby the majority cannot recognize him the Heavenly Kingdom comes to the mind of anyone who recognizes him as the Lord _____, "in the midst of you"

new name

Rev 2:17
3:12
19:12

illustration of succession
of missions

They go
into the
time-
NOW
Christ is on
Earth

Luke 17:22 "You will desire to see one of the days of the Son of man and you will not see it."

As Christians, looking into heaven, wait for the Lord, they cannot see the Lord who will be born on the earth.

Luke 17:23-24 "And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them. For as the lightening flashes and lights up the sky from one side to the other, so will the Son of man be in his day."

If the Lord came from heaven, they could have said, "Look only into heaven," It is because there is some possibility of the birth of the Lord on the earth that they said, "Lo, there!" or "Lo, here!"

Example: When someone says to you, "Don't go out," he assumes that you will possibly go out. If you have no possibility of going out, he would not say such a thing to you.

So, this is emphasizing our carefulness because in the Last Days there appear many false messiahs, though the Lord is born on the earth.

If the Lord appears, the news about this will be rapidly transmitted to the whole world.

Luke 17:25 "But first he must suffer many things and be rejected by this generation."

The Lord is born on the earth -- ~~4~~ must suffer many things and be rejected is recognized by the world

Why does the Lord have to suffer? *Only way this can be fulfilled is if Christ comes as a Man (physical)*

The president of a certain nation -----> is very welcome.

The Lord of the Second Advent should be very welcome by the whole world,

The reason is because all the earthly saints, waiting for the Lord to come on the clouds, will persecute the Lord born on the earth.

Therefore, the Lord must be born on the earth.

Luke 17:26 "As it was in the days of Noah, so will it be in the days of the Son of man."

Noah: urged the people to enter the ark

They laughed at him -o-flood judgment destroyed

The Lord: urges the people to come to the words of life

They rebel against him judgment by the words

Luke 17:33 "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it."

The church leaders, regarding the Lord born on the earth as a heretic, will tell their followers that if they go to him they will die.

If anyone follows the Lord by risking his life life
If he does not follow the Lord and searches for personal life death

Luke 17:34-35 "In that night there will be two men in one bed; one will be taken and the other left. There will be two women grinding together; one will be taken and the other left."

These two men are under the same circumstances, If the Lord comes from heaven, both of them would see him and be saved together. But, since the Lord is to spread his words by being born on the earth, one will be taken and the other left, even though both of them hear his words at the same place,

Luke 18:8 "When the Son of man comes, will he find faith on earth?"

Faith here does not mean general faith, for faith must be elevated in the Last Days. This means that there will be nobody who believes in the Lord who will be born on the earth.

Matt. 7:22-23 "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"

Those who can prophesy, cast out demons, and do many mighty works in the name of the Lord must be men of good faith. If these people are to be rejected by the Lord coming on the clouds, there will not be a single saint who can be saved.

The reason why such a thing happens is because they do not recognize the Lord born on the earth; they are even the first to reject the Lord.

They are rejected by the Lord, because they rebel against and persecute him.

At the time of Jesus: chief priests, scribes, _____ Hell

What does the Biblical passage saying Christ will come on the clouds signify?

Rev. 1:7 "Behold, he is coming with the clouds, and every eye will see him, everyone who pierced him; and all tribes of the earth will wail on account of him."

One who pierced him a Roman soldier

Rev. 20:5 "The rest of the dead did not come to life until the thousand years were ended."

Therefore, one who pierced him one who persecuted the Lord of the Second Advent

Those who believe Christ will come again on the clouds, will persecute him when he comes again through a physical birth on the earth, and then they will wail when later they know.

Rev. 17:15 water = fallen man

Water vaporized (purified) clouds

Therefore, clouds saints purified through faith

Heb. 12:1 clouds = crowd

In Moses' course: clouds = glory

Christ's coming on the clouds means that he will appear in glory amidst a group of devout saints.

Luke 17:37

"Where the body is, there the eagles will be gathered together."

Eagle (Satan)

dead body (fallen man)

Lord (Lord of life) _____ - saints (man of life)

(4) Why did Jesus say that the Lord would come on the clouds?

- a. To prevent the delusions of antichrists

Today: many lords of the Second Advent ---> confusion

- b. To encourage those saints who were walking the difficult path of faith

Matt, 10:23

"You will not have gone through all the towns of Israel, before the Son of man comes."

John 21:18-22

"If it is my will that he remain until I come, what is that to you?"

Matt. 16:28

"There are some standing here who will not taste death before they see the Son of man coming in his kingdom."

I will come immediately

took 2000 years

But, since now is the time of the Second Advent, God tells us the truth.

(5) The reason for the Lord's birth on the earth, according to the Principle

- a. He is a man who accomplishes the three great blessings. He needs a physical body for the perfection of individuality, the multiplication of children, and the dominion over all things.

- b. Accomplishment of God's will

God's own portion of responsibility

Man's own portion of responsibility

He is the very person who fulfills man's portion of responsibility left unaccomplished throughout history. So, he needs a physical body.

- c. The principle of restoration through indemnity

The fall was committed by man, so the restoration should be done by man. Therefore, the Lord needs a physical body, just as did the fallen Adam.

- d. He is the very person who perfects what was left unaccomplished in Jesus' mission. Since Jesus lost his physical body, physical salvation was not accomplished. Therefore, the Lord of the Second Advent, who is to establish physical salvation, needs a physical body.

3. Where Will Christ Come Again?

God's providence --4-God does not again use any person nor nation who has failed,

The Israelite nation: killed Jesus _____ failure

Therefore, Christ can= come again to Israel.

Matt. 3:9 "Do not presume to say to yourself, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham."

Rom. 9:6 "...not all who are descended from Israel belong to Israel."

Israel: faith does matter, but not its blood lineage.

The Northern Kingdom of Israel: faithlessness they lost the qualification as the chosen nation.

The Israelites lost faith in Jesus, so they don't belong to Israel.

Matt. 21:33-43 "There was a householder who planted a vineyard the Kingdom of God will be taken away from you and given to a nation producing the fruits of it."

Householder God

Vineyard = the qualification as the chosen nation

Tenants = prophets

Son = Jesus

Other tenants = another nation

This means that the qualification as the chosen nation is taken away from the Israelites and brought to another nation. Therefore, the Lord of the Second Advent does not come to Israel.

Rev. 7:2 "Then I saw another angel ascend from the rising of the sun, with the seal of the living God."

Rev. 14:1-4 The Father's name on the foreheads of 144, 000

The seal of the living God = the Father's name = the seal of the Lord of the Second Advent

From the rising of the sun = from the Far East
Ca5 a. cy)

The nation where the Lord will come must meet the following conditions:

- (1) This nation must have many devout Christians.
- (2) This nation must have such a nature as can relate to God's heart and circumstance. (. 6:1
- (3) This nation must be a good, peace-loving people.

The Lord of the Second Advent will come to the Far Eastern nation which meets the above-mentioned conditions.

- (1) Many devout Christians

Japan—less than 300, 000 Christians out of a population of 100 million

China — occupied by the Communists
— no religion allowed
—one cannot attend church

South Korea —3 million Christians out of a population of 30 million
Before World War II North Korea had more Christians,
Most Christians in South Korea are refugees from North Korea.

- (2) God's heart and circumstance

Korean people, regardless of religion, are a very prayerful people.

- (3) Good, peace-loving people

Japan—proud of never being defeated. This was so until World War II.
—won several wars (Sino-Japanese War, Russo-Japanese War)

China— great power which invaded neighboring countries

Korea-4000 (4300) years of history during which the Koreans never started a war; they never attacked. They have been invaded 82 times.

Koreans have always kept their homogeneity. This changed somewhat after World War II. But still there has remained a strong sense of national identity and Korean women never marry foreign men. There is a desire to preserve the race.

In many ways Korea had difficulties, but still Koreans did not, in poverty, steal and fight with each other. It is said that if Westerners were faced with Korean problems they would kill each other.

U.S.A. today—many guns
pioneers—much killing, violence

In Korea, houses were thatched (grass-roofed). But people never took advantage of this by setting them on fire during fights.

They were always obedient to the king. Even if the king was ruthless, they obeyed; they did not rebel.

Therefore, Korea is the country where the Lord can come.

More introduction about Korea:

- (1) "Chung Gam Nok, " a book of prophecy, written 550 years ago, saying that Chung Do Ryung ("man with the true way") will come in the Last Days.

Many people believe that the Lord is coming to Korea.

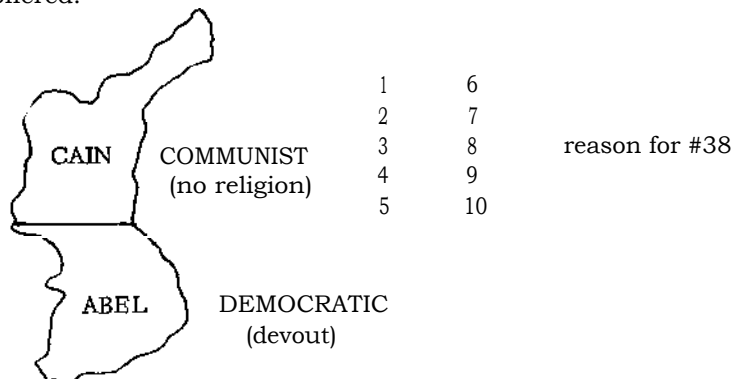
- (2) Indemnity and restoration:

The fall involved the archangel, Eve, and Adam.

Archangel	Eve	_____	Adam	
			domination	
Satan	_____	Egypt	_____	Israel : 400-year slavery
			domination	
Satan	_____	Japan	_____) Korea: 40-year annexation
			domination	(1905-1945)

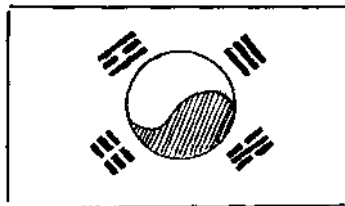
The good archangel (U.S.A.) liberated Korea.

- (3) Korea was divided into North (evil) and South (good) as a sacrifice to be offered.



The Lord comes as the chief priest to offer the sacrifice.

- (4) "Hangul, " the Korean alphabet, is what King Sejong received in a revelation from Heaven. The 24 letters (vowels and consonants) are so scientific that we can learn them in several hours. It was not invented, but revealed. Linguists say that Korean is the world's most advanced language.
- (5) Koreans are called "men of white robes" because such a gown is often worn in Korea. White represents God.
- (6) The structure of a Korean house is fit for a life of faith. Jars and decorations all have a special meaning.
- (7) Korean flag: sign of God



- (8) Koreans have a strong character; always want to be subject. Like sand, they need cement: Divine Principle and Master,
- (9) Korean climate: clear distinction of the 4 seasons
- (10) The shape of Korea: special meaning according to the I Ching. It looks like the archangel blowing a trumpet.
- (11) Korean customs, word usages, and sayings
Many given by revelation.

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APPENDIX

CHART 1: Providential Age of Restoration and Providential Age of the Prolongation of Restoration

CHART 2: Preparation Period for the Second Advent of the Messiah

**CHART 1
PROVIDENTIAL AGE OF RESTORATION AND**

Slavery in Egypt		The Period of Judges		The United Kingdom	
<p>Abraham 400 12 sons 70 Kinsmen</p> <p>Abraham's failure 400-year slavery</p> <p>Separation from Satan † circumcision † sacrifices † Sabbath</p>	<p>Moses Old Testament Tabernacle</p> <p>Messiah</p> <p>3 miracles 10 calamities</p> <p>Subjugation of Pharaoh</p> <p>The land of Canaan</p>	<p>400 Israelite) feudal society</p> <p>multiple functions prophet chief priest † king</p> <p><i>External Israelites</i></p> <p><i>Internal Israelites</i> (a new nation of God's elect)</p>	<p>Saul ordained</p> <p>Samuel</p>	<p>120 Image-course of Jesus <i>ideal of tabernacle</i> (centering on Moses)</p> <p><i>ideal of temple</i> (centering on king)</p> <p>Jesus = substantial temple King of Kings</p> <p>Foundation to receive the Messiah (i) F.F. King (ii) F.S. Abel: king Cain: prophet chief priest</p>	
Persecution under Roman Empire		Christian Churches under Patriarchal System		The Christian Kingdom	
<p>Jesus 400 [12 apostles 170 disciples</p> <p>Jesus' crucifixion → 400-year persecution</p> <p>Separation from Satan sacrament, baptism sacrifices (saints) † Sabbath</p>	<p>395 Augustine New Testament Church</p> <hr/> <p>L.S.A.</p>	<p>400 Christian, feudal society</p> <p>multiple functions † monastery Pope † king</p> <p><i>Israelites</i> † (invasion by the Huns)</p> <p><i>Germanic people</i> (a new nation of God's elect)</p>	<p>800 Charlemagne crowned</p> <p>Pope Leo III</p>	<p>120 Image-course of L.S.A. <i>Christian ideal</i> (<i>The City of God</i> St. Augustine)</p> <p><i>Christian Kingdom</i> (centering on king)</p> <p>L.S.A. = King of Kings</p> <p>Foundation to receive the L.S.A. (i) F.F. king (ii) F.S. Abel: king (substantial kingdom) Cain: Pope monastery (spiritual kingdom)</p>	

PROVIDENTIAL AGE OF THE PROLONGATION OF RESTORATION

